

hammad is ... the Apostle of Allah and the Seal of the Prophets ..."—Holy Qur-an, 33 :

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

The **Islamic Review**

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

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Henry Schwerdt

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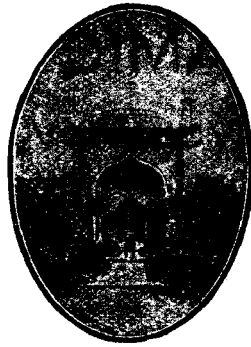
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I was brought up a Lutheran from a child but after I grew up, could not find the real peace and blessing that I was striving for, I went to the high Church of England but could not there even find the real peace I wanted until I met Mahomed Allum, our wonder man, the great healer of our people, and I sincerely thank Mahomed Allum for pointing out the true way to God.

My daughter, Effie Halimah Schwerdt, embraced Islam 3 years ago living at Adelaide, South Australia, and her photograph has appeared in many gazettes, and Islamic literature, also the "Islamic Review", which she forwards on to me every month.

H. SCHWERDT



THE ISLAMIC REVIEW

VOL. XXV.]

SHAWWAL, 1355 A.H.
JANUARY, 1937 A.C.

[No. 1.

A DECLARATION

I, Henry Schwerdt (74), son of Robert Schwerdt, of South Australia, 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 and others, and that I will live a Muslim life by the help of Allah.

La ilaha il-Allah Muhammad-ur-Rasul-Allah.

(There is no god but Allah and Muhammad is His Messenger.)

(Sd.) H. SCHWERDT.

ISLAMIC REVIEW

THE QUR-ANIC CONCEPTION OF GOD

“ (a) Superior and Unique ”

THE HONOURABLE SHEIKH MUSHIR HUSSAIN KIDWAI OF
GADIA, BARRISTER-AT-LAW

(See Islamic Review for June 1936.)

(b) The Islamic God-idea is helpful in intellectual, political, social, moral and spiritual advancements.

The Islamic God-idea is, as Gibbon says, “rational.” It does not outrage one’s reason or intelligence or any scientific truths. There is no mathematical puzzle, as three-is-one and one-is-three, involved in it. Gibbon acknowledges, “More pure than the System of Zoroaster, more liberal than the Law of Moses, the religion of Muhammad might seem less inconsistent with reason than the creed of mystery and superstition which, in the seventh century, disgraced the simplicity of the Gospel.”

Undoubtedly, a “Philosophic theist” would subscribe to the chaste God-idea expressed in the Qur-ānic verses as these :—

“ Say He, Allah, is one. Allah is He on Whom all depend. He begets not, nor is He begotten. And He has no peer. ” (112 : 1 to 4.)

“ And to Him submits whatever is in heavens and the earth willingly or unwillingly. ” (iii : 82.)

“ Say, have you considered your associates which you call upon besides Allah ? Show me what part of the earth they have created, or have they any share in the heavens ? ” (xxxv : 40.)

“ And call not with Allah any other god ; there is no god but He ; His is the judgment, and to Him you will be returned. ” (xxviii : 88.)

“ Allah, there is no god but He, the Ever-living, the Self-subsisting by Whom all subsist. ” (iii : 2.)

THE QURANIC CONCEPTION OF GOD

“ Whatever is in heavens and whatever is in the earth declares the glory of Allah, the Sovereign, the Holy, the Mighty, the Wise.” (lxii : 1.)

“ And your God is one God. There is no god but He. He is the Beneficent, the Merciful.” (ii : 163) and so forth.

So pure and unalloyed has been the idea of the Unity of God in Islam that while Christianity and almost all other religions have deified their founders the mighty Muhammad has proclaimed under the inspiration of his God :

“ Say, I am only a mortal like you ; it is revealed to me that your God is one God, therefore direct your way straight to Him and ask His pardon and woe to the polytheists, who do not give the alms and are unbelievers in the Hereafter. Those who believe and act aright shall surely have a reward never to be cut off.” (xli : 6, 7, 8.)

The two verses of the Qur-án that have been given before, elevate the God-idea to the utmost philosophical height when they declare that “ Nought is as His likeness” and “ Vision comprehends Him not.”

How can then any created thing, even a highly spiritual or intellectual and powerful human being, represent Him fully in this perishable material body ? How can a co-sharer be assigned to Him ?

For a belief in God, while other religions are dogmatic, the Qur-án repeatedly appeals to the intelligence of man. It advises man to draw his inspirations and conclusions from Nature and its laws even as the greatest materialist of the age, Ernst Hæckel, whose Monism needs only a little improvement to become the pure Monotheism of Islam, did in these words : “ The school of the twentieth century, flourishing anew on this firm ground (of Monism), shall have to unfold to the rising youth not only the wonderful truths of the Cosmos, but also the inexhaustible

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treasures of beauty lying everywhere hidden therein. Whether we marvel at the lofty mountains or the magic world of the sea, whether with the telescope we explore the infinitely great wonders of the starry heavens, or with the microscope the yet more surprising wonders of a life infinitely small, everywhere does divine nature open up to us an inexhaustible fountain of æsthetic enjoyment. Blind and insensible have the great majority of mankind hitherto wandered through this wonderland of a world, a sickly and an unnatural theology has made it repulsive as a 'vale of tears.'"

The Qur-án has more eloquently and more effectively appealed to the intelligence of man for a belief in Allah. Read chapters xxxi : 29 and xlv : 12, 13 and particularly the following verses 3 to 18 from chapter xvi : —

"He created the heavens and the earth with the truth, highly exalted be He above what they associate (with Him)." (3.)

"He created man from a small life-germ, and lo ! he is an open contender." (4.)

"And He created the cattle for you ; you have in them warm clothing and (many advantages), and of them do you eat." (5.)

"And they are pleasing to you when you drive them back (to home) and when you send them forth (to pasture)." (6.)

"And they carry your heavy loads to regions which you could not reach but with distress of the souls, most surely your Lord is Compassionate, Merciful." (7.)

"And (He made) horses and mules and asses that you might ride upon them and as an ornament ; and He creates what you do not know." (8.)

"And upon Allah it rests to show the right way, and there are some deviating (ways) ; and if He pleases He would certainly guide you all aright." (9.)

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“ He it is Who sends down water from the cloud for you ; it gives drink and by it (grow) the plants upon which you pasture.” (10.)

“ He causes to grow for you thereby herbage, and the olives, and palm-trees and the grapes, and of all the fruits; most surely there is a sign in this for a people who reflect.” (11.)

“ And He has made subservient to you the night and the day and the sun and the moon, and the stars are made subservient by His commandment; most surely there are signs in this for a people who ponder.” (12.)

“ And what He has created in the earth of varied hues ; most surely there is a sign in this for a people who are mindful.” (13.)

“ And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and you see the ships cleaving through it, and that you might seek of His bounty and that you may give thanks.” (14.)

“ And He has cast great mountains on the earth lest it might be convulsed with you, and rivers and roads that you may go aright.” (15.)

“ And landmarks ; and by the stars they find the right way.” (16.)

“ Is He then Who creates like him who does not create ? Do you not then ponder ? ” 17.

“ And if you would count Allah's favours, you will not be able to number them ; most surely Allah is Forgiving, Merciful. ” (18.)

The Qur-ánic God-idea sharpens the intelligence of man and helps philosophers and scientists both to solve even those problems which they otherwise find difficult to solve.

Let the scientists take it from us that until they accept the same attributes for the Author of the Universe, the first Cause, which the Qur-án has attributed to

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Allah, they will themselves remain dissatisfied with their theories as to "how and why" of this universe.

How did the molecules come into existence? How was energy engendered? What caused the coalition of protons and atoms to produce matter? How were the laws of gravity—the laws of attraction and repulsion—fixed? How were these gigantic and marvellous solar systems set to work? And above all, how was the life-germ which developed into a living, seeing, hearing, feeling and thinking being produced? Who was the creator or evolver of the mind and intelligence? If matter and energy were themselves eternal how was it that every other thing, which they are supposed by certain stupid scientists to have mechanically and accidentally caused to form or develop, was also not eternal? What caused the formations later? Was such a complex and such a marvellous mechanism as that of an eye developed without any design? Was there an object behind all the creation or was it evolved or developed in vain?

Now, how many of the above questions will it be possible to answer satisfactorily if we do not believe in the *self-evident truth* that there is One Self-existing, Self-sustaining, All-knowing, All-powerful Being as the following verses of the Qur-án indicate:

"Wonderful Originator of the heavens and the earth, and when He decreeth a thing He only sayeth to it 'Be' and there it is." (xxii : 117.)

"He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death and then shall ye be brought forth." (xxx : 19.)

"And We did not create the heavens and the earth and what is between them in vain." (xxxviii : 27.)

"He said : Our Rabb (Evolver and Sustainer) is He Who gave to everything its creation (shape, measure

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and quantity of materials, etc.), and then guided it (to its goal of perfection).” (xx : 50.)

Take the case of an expert Physicist. His conclusion cannot but be that there must have been a “first Cause.” Islam says, Yes, there was certainly a *First Cause*—and calls him *Al-Mubdi*—the Great Originator or Beginner who can create something from nothing. But to a Biologist the existence of a *First Cause* alone will *not* suffice. He is puzzled to know wherefrom came not only this energy but life itself. Sometimes he thinks that it came into existence on this earth accidentally somehow. Then he says it must have come from some other planet. But the Qur-án tells him that it came from *Al-Hayye*, the *Ever-living* and *Al-Qayyum*, the *Self-existent*. It was created by *Al-Mohye*—the *Life-giver*. But a philosopher will not be satisfied by either believing only in a *First Cause* or in a Creator of the life-cell. He would like to know how that life-cell developed in *an intelligent being* like man. He would like to be assured that there was an intelligent Mind behind it all. Islam gives him the assurance that there was One Who possessed the attributes of *Al-Hakim*, *Al-Bari* and *Al-Musawwir*.

In fact, Islam will satisfy not only a Physicist, a Biologist, and a Philosopher, but all thinking men—all men of science.

Over and over again, man has been asked in the Qur-án to use his intelligence, to think, to ponder and to make deductions.

Let a board of scientists meet to solve the problem of the “HOW” and “WHY” of this universe and let them go to the Qur-án when they reach insoluble points. If they find the Qur-ánic research difficult, let them study, as carefully and as much without a bias as possible, the ninety-nine attributive names of Allah with all the implications, and they alone will help them in coming to a satisfactory understanding of difficult problems.

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For instance, let them study the following names :

Al-Rabb—the Evolver of a thing from stage to stage to its goal of perfection.

Al-Rahman—the Beneficent, who anticipates the progressing needs and preprovides them.

Let the scientists consider only these two attributes of God and they will solve some very intricate problems.

Every scientist arrives at the conclusion that everything and every man has been evolved by set laws. But he is at a loss to know by Whom these laws of evolution were framed so as to enable a plasmic cell, which is called in the Qur-án the “life-germ,” to develop into a full-fledged man whose intelligence is superior to every other creature in the universe : From where did this miraculous intelligence come ? How did life itself germinate ? Surely atoms, molecules, protons—unintelligent energy and lifeless matter, even if they could (no intelligent man would say that they could) create, by accident, the life-germ, they could not evolve from it a man—they could not evolve even a “fly” without an Evolver, without a *Rabb*. How could anything lacking life and intelligence itself evolve or create a being superior to itself ? No ! without the Ever-living and Self-existing, Intelligent Evolver—*Al-Rabb*, Who not only has given life and soul to “dead” matter and has set laws to evolve, but has also made arrangements of nourishing or cherishing at several stages when the life-germ could not protect itself or cherish itself, no living thing, much less a human being, could be evolved. The theory of evolution of man reflects even greater credit upon the Creator than that of the creation.

In the same way let a scientist, especially an inventor, put this question to himself that could he invent anything if the *material* had not been provided beforehand for it ? *Who provided this material ? How and why ?* Probably

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there is nothing which has proved so useful to man as the invention of the steam-engine. But could it have been invented or worked so usefully if there were no iron or coal or oil or electricity in store and if man had not been gifted with sufficient intelligence? Instead of being able to use the coal or electricity to his advantage he would have perished from coal-gas and electric currents if he had not been helped by God-given intelligence and reasoning powers to protect himself. If energy could not be produced, if mechanical motion could not be obtained, no steam-engine could be invented. Surely man did not *create* iron or coal. He did not create energy or electricity. Nor did he create his own intelligence.

The fact is that man, notwithstanding his God-given intelligence, has *not* been able to *create* anything at all. What he has done is that he has discovered certain things in nature and brought them for his use and under his subservience, by finding out their properties, created in them to a premeasured quantity, of doing good and doing harm. Everything depends upon finding out these premeasured properties, particularly in the case of medicines. When minutely analysed and examined these medicinal herbs have been found to be very elaborate and very delicately and suitably balanced chemical laboratories, manufacturing properties and juices beneficial as well as harmful, sometimes safeguarding even reactions.

(To be continued.)

ISLAMIC REVIEW

RELIGION AND WORLD PEACE

BY MAULVI AFTAB-UD-DIN AHMAD

(Continued from volume xxiv, p. 431.)

All this the advanced and thinking section of humanity is almost inevitably perceiving now, however dim this perception may be, and as a result the cry for a peace programme based upon religion or the spiritual resources of humanity has been growing louder every day after a long set-back which religion had received. Various societies are being formed in this connection and many a conference held. The formation of three distinct societies has followed in quick succession in the course of the last three years. There was first the Inter-religious Crusade, then came the World-Fellowship of Faith under whose auspices an Inter-religious Congress was held in July this year in London, and, lastly, came the Inter-religious Fellowship, the membership of which is claimed among practically all religious denominations. The multiplicity of such movements can be explained quite easily by a reference to the growing menace of another devastating war.

As this menace grows in ferocity, the contempt for religion on the alleged ground of social disruption dies steadily in intellectual circles. The aim is one and the same before all these different societies, *viz.*, to bring about a unity and friendliness among the different religions, and through it to bring the much-needed peace among the secular units of human society, which so many economical revolutions and political pacts have decidedly failed to bring anything near materialisation. To a Muslim possessing knowledge of the Qur-ánic teachings and Islamic history, these religious peace movements are only the reflections of one of his own fondly cherished dreams. He, nevertheless, sees in these peace attempts a certain lack of comprehension the presence of which makes one realise how helpless the human mind is when it comes to

RELIGION AND WORLD PEACE

solve its own problems. Attempts are being made to create a tolerance, a friendliness and even an appreciative understanding between the different religions, but the principle which should form the starting point of these efforts has not so far been recognised. It is a principle which was declared to the world by the Prophet Muhammad over thirteen hundred years ago. It is that each religious community should inculcate in its members reverence for the religious heroes of other communities. A little reflection will enable us to see the wisdom of this principle. We hear a lot of talk about the Fatherhood of God and the Brotherhood of Man. There is no man trying to argue about religion to-day who would say that his God created only his particular community and not the rest of humanity, whatever implications his political and other ideas may contain. But this idea of God as the Creator of Humanity remains more or less an intellectual conception, and is not felt by the individuals of a society excepting so far as it brought home to them through religious perceptions the force of the personality of the founder. It is well to remember here that the religious emotion, although nascent in every heart, takes definite shape only through personalities that have realisations of its ideals. Thomas Carlyle's arguments on hero-worship will help one much in understanding this fact. Although all of us pray direct to God, our feelings about Him are very much determined by the feelings about Him of our respective religious heroes. There will no doubt be innumerable varieties and grades in the follower's realisation of the religious spirit in the founder, but there must be a common stamp of his religious personality even in all these endless diversities, unless, of course, the history and the traditions of it are altogether lost, which is an almost impossible phenomenon. As a matter of fact, when a personality is altogether lost, the community as

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such is also lost. But although the founder of no existing religious community can be altogether lost, there is every chance of his being lost partly by the ravages of time. Had this not been the case it would have been easier for the followers of one religious personality to appreciate the religious outlook of another, as all of them drinking as they do from the same fountain, have a great family resemblance. But, however covered these personalities may be under the dust of human imagination and materialistic speculations, they undoubtedly stand as the symbols of spiritual aspirations, and are the sources of spiritual awakening to their respective communities. If, therefore, one is genuine in his spiritual sympathies to all the races and nations of the world, which everyone with a proselytising religion claims to be, and he also who, though a member of non-proselytising religion yet has education enough to think for the whole of humanity—he should start with these personalities for reference in his preachings to different communities. Instead of removing or destroying the spiritual hold which a personality has on a particular community, the teacher of a proselytising Faith should try to build on it, or otherwise he will have either to go back the whole length of the spiritual evolution which the community has come through, which is impossible, or to inject a spiritual feeling which, existing in the mental outlook of a nation like a rather external or foreign thing, will every now and then burst out into spiritual tragedies. Thus every new religion preached to a nation must not try to supersede its existing spiritual allegiances but incorporate them. I should not be taken to mean that there should be no attempt at purging and reforming. What I mean is that the central spiritual part of a nation, which is, in fact, the only real part, should not be dislocated. This part, again, as I have already discussed above, is invariably the trail of some spiritual

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personality of the past. Here also I should not be misunderstood. I do not believe in the whole theory of hero-worship as advanced by Carlyle. When I speak of religious personalities living in the religious consciousness of the respective nations, I do not mean that the actual worship of the heroes is in any way beneficial to man. My point is that spiritual consciousness has always come to man through some awakened personalities—some “Buddhas” or “Prophets.” Human souls are like so many lamps ready to burn. One of them is lit directly by God. This one then lights all the rest with its own fire. So in a way the fire in others is the fire of the first one. The first one may go out of its individual existence, but the fire which it sets ablaze continues for all time. The spiritual warmth of a nation, weak or strong as it may be, is therefore in its purity a course of transmission for which the name and the tradition of the hero who starts it stands as a symbol. It may be advisable, nay, often necessary, to reject much that is found in the traditional beliefs and practices of a nation, but still the soul of a nation’s socio-moral life and its spiritual aspiration is something which is a process of evolution, and it can by no means be ousted for a real spiritual purpose. And so long as this part of a nation’s tradition stands, as it does at all times, the personality or personalities, the hero or heroes, stands or stand with it. Any reforming religious movement, therefore, should invoke the names of past religious heroes of the nation concerned and refer to their personalities, not with the object of retaining whatever passes under their names, but to confirm the spiritual evolution which the nation has attained to and to make the further spiritual march of the nation easy and smooth by giving it a lead exactly where it needs it, and not at a point which it has either outgrown or is beside the mark. It is the ignorance of, or indifference to, this fundamental

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principle in religious preaching and reformation, that is at the bottom of the religious strifes and spiritual oppositions that are current in the world. The phenomenon of complex is quite well known now to the thinking world, and just as there can be complex in all the other emotions of man, there can be, and is, such a thing as spiritual complex. And just as the suppression of other normal emotions is the cause of these other complexes, such is the case with this particular complex. It is the attempt of some indiscreet religions to suppress the natural course of spiritual emotions in different nations that has created the spiritual complex in modern humanity. And the spiritual emotion being at the centre of human consciousness its disturbed condition is disturbing all the aspects of our civilization. No one acquainted with the history of Christianity in Europe can be unaware of the fact of physical repression used by this religion in bringing and retaining the so-called pagan nations in the fold. But very few care to consider the side of spiritual repression used by Christianity on these peoples in the course of its conversion and spiritual dominance. It is undoubtedly a spiritual shock to the rankest pagan to be told and taught that he has no spiritual past and that he has to demolish the whole tradition of his spiritual consciousness in order to enter the Kingdom of Heaven. You may compel him to make this shocking orientation by force of arms and culture, but you are all the same creating a spiritual complex in his mind. That this complex is existing in fact should be no matter of doubt to one who studies carefully the course of different forms of Godless movements that have been launched at different times in Europe in recent times. It is interesting to note in this connection that if the Capitalistic Christian Europe produced scientific atheism, the Communistic Christian Europe produced economic atheism and spiritualistic Christian Europe,

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like Buddhism, regards God as too high for approach and understanding. And the most tragic form which this spiritual complex has taken is to be seen in Germany. Of all the nations of Europe the Germans are the frankest in their nature, and hence the most logical. They have discovered, though rather late, that the Christian religion and its tradition has all along been suppressing the genial current of their spiritual evolution, and as such rearing a spiritual complex in the national mind with the consequent unrest. Thus the German proposal for re-establishing the pagan tradition in the place of the Christian one should not be taken to be merely the result of the economic hatred of the Jews. Its causes are deeper and are really spiritual. No doubt the ideals of Christianity are to blame much for this revolt of the German, but the metaphysical aspect of the Christian Creed, which we have been discussing, is the most decisive factor in this connection, *viz.*, the demand of Christianity that a nation should unlearn all the spiritual lessons it had learnt till its adoption of Christianity. And this demand for unlearning is so exacting and offensive that it cannot but create reactions in a self-respecting nation, because the demand is a belief to the effect that all the religious leaders of the past whose traditions are perpetuated in the moral scruples and spiritual aspirations of different nations were rank sinners bound for hell.

Bearing in mind this spiritual complex of Christian Europe let us see what attitude Islam adopts towards this problem. True to its mission, it adopts the line of Peace. It proposes to remove this complex at a single stroke. It demands of its believers that their spiritual sympathy for unbelieving nations should start with a recognition of their spiritual evolution and aspirations. We have to believe in the whole tradition of the spiritual struggle of the nation to which we are carrying the message of Islam.

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And, as this tradition is symbolized in the name or names of different personalities, whom the nation in question adores, the first duty of a believer towards it is to pay his allegiance to these names, and pay his compliments and respects to their works. Thus the Qur-án says, "Say: We believe in God, and (in) that which has been revealed to us, and (in) that which was revealed to Abraham, and Ishmael and Isaac and Jacob and the tribes, and in that which was given to Moses and Jesus and (in) that which was given to the Prophets from their Lord. We do not make any distinction between any of these, and to Him do we submit." (Ch. 2. V. 136.)

Just to remove one possible doubt which may arise here. In admiring a hero, one is not to give him the position of Divinity. As a matter of fact, what a nation originally adores in a hero is not his personality as such, but that aspect of his personality which has surrendered to the Divinity. In adoring this latter personality one really adores the spirit of resignation of God, which acts as a signal for a similar surrender of his own self. And it is to this fact that the words "to Him do we submit" refer. In other words, we adore them in so far as they are helpful in inspiring us to surrender another to the Divine Will.

The phrase "We do not make any distinction between any of them," signifies far more than appears on the surface. It is not only out of courtesy and for the social peace between different religious communities that all the leaders of different religious communities should be paid the same regard, but also with the deeper object of giving equal emphasis on the spiritual heritages left by them separately.

Humanity is moving from diversity towards unity. Just as different streams of water taking their rise from different parts of a mountain or hill mingle and remingle into greater and greater volumes of water till they form

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into a big river before they fall into the sea, similar is the movement of the human cultural evolution. For this purpose the different lines of spiritual experiences as followed by different nations have to intermingle and amalgamate as we march onward in our evolutionary journey. Leaving aside the accretions, every religious community has its own peculiar type of religious experience, as symbolised in its own religious heroes, and this has to form an integral part of the universal spiritual federation for which spiritual humanity is heading. The days of spiritual exclusiveness are gone, and the longer this worn-out outlook is allowed to linger the greater will be the spiritual unrest in humanity. The phrase under discussion forestalled this unwelcome situation. And so effectively was this lesson driven home into the hearts of the Muslims that as a religious community the Muslims acted as a bridge between the old vanishing period of human civilization and the present historical one. They appeared at a time when all the old civilizations were practically dead. They had to dig in the graveyard, so to say, of the ancient civilizations and revive their dying germs under the loving care of their catholic spiritual sympathy.

Much intellectual energy has been spent during recent times on the study of comparative religion. But, unfortunately, this study has been conducted either in a spirit of hostility, or with a view to proving certain preconceived notions, or with a view to favour some religions and disfavour others. I may say that all the study of the West of Eastern religions has invariably taken the one or the other of these lines. A really impartial study of all the different religions with a view to bringing about a unity between the various spiritual achievements of humanity is possible only with a community whose creed it is not to "make any distinction between any of them."

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But although uniform allegiance must be given to all religious personalities of the world, to blend all the different kinds of spiritual experiences into one universal whole—the only way of bringing about spiritual peace in the world—great care should be taken to distinguish between the material aspects of a personality and his spiritual ones. In spite of the individual characteristics of their spiritual realisations, the different personalities and their traditions can be blended into one united whole, as such differences belong to the world of infinity and unity. Whereas the material aspects of the same personalities and their traditions cannot be so blended as they belong to the sphere which is finite and ruled by the law of oppositions. For the purpose of unity and amalgamation, therefore, we have to pick up only the spiritual aspects of the personalities and their traditions, which are in their turn dominated by the spirit of submission and resignation to the Divine Will, of which the course is towards Unity. It is this factor, therefore, which is the soul of human unity—the unity of realised Divine existence. The amalgamation of religious experiences of different religious personalities will make for our unity only so far as they prove this Unity of Divine existence. Indeed, the very success of this process of blending depends on our realisation of Divine Unity. It is to this fact that the Qur-án refers when it says: “ Say: O followers of the Book! Come to an equitable proposition between us and you that we shall not serve any but God and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords⁺ besides God; but if they turn back, then say: ‘ Bear witness that we are Muslims.’” (3: 63.) In other words, in spite of these wide divergences of religious experiences in humanity a unity is possible. But in order to bring about this unity we have to fall back upon the direct or revealed knowledge of Divine existence.

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All sorts of attempts on the part of uninspired human minds to solve the riddles of existence have to be rejected. Allegiance should be paid to only that part of a religious tradition which comes direct from God and is not the outcome of mere intellectual speculations. To do otherwise will be to associate others with God, which will defile our spiritual experience and thus block the path of our Unity. If the Muslims propose amalgamation of religious traditions it is with this proviso, *viz.*, such parts of these should be taken as have come from God direct. Also, no cognizance should be taken of such authorities, however great they may be, as pose to be the agents of God and the interpreters of His Will, but have no qualification and authority for the same. When this is done and we depend for our spiritual knowledge on our own independent realisation and on the guidance provided by those who teach on the basis of Revelation, we are already on the sphere of Unity because what disturbs Unity is the human element in religious preaching and our allegiance to it. Much misunderstanding prevails on the ability of the human mind to receive the Divine Revelations in their entirety. It is held that this is not possible, and that in the course of transmission the Revelation is invariably mixed up with the alloy of the human mind. Such a view of the subject is, however, the outcome of a lack of knowledge. People holding this view are unaware of the distinction between actual Revelation and what is called inspiration in the English language. Real religious revelation is the unfolding of the Divine Will before a soul when its spiritual parts are completely severed from its material connections. A man under this condition is above all calculations of time, space and matter and therefore sees things in the sphere of Unity. If the knowledge coming to the different religious personalities through this process were preserved in its purity, and

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people relied on it, and on it alone, I have no doubt that there would be no dissensions arising out of religious beliefs. And this in spite of the fact that each Prophet, as I have admitted, has an individuality of his own. One may ask here: Why are there individualities if the Revelational basis of knowledge is always uniform and above matter, and how can these individualities be blended? My reply is that individualities are owing to the different expressions which the Divine Will needs in view of the different moral needs of different social groups. The Prophet's soul is completely surrendered at the altar of the Divine Will. It will express itself anyway He wants it to. It may express itself philosophically, morally, politically, martially or socially. It has no choice of its own. The Prophet does not know what part he has to play, but when asked to play a certain part he is found equal to it. He could have played any other part, but he had to play this one because that is the need of his community and the command of his Master.

Jesus, for example, could have very well played the part of Moses, and *vice versa*. Potentially, all Prophets are the same, and the variety of their expressions is owing to the variety of the duty which they are to perform. And because all these duties are imposed on them by the same God, and have the same purpose of lifting the social consciousness of man towards spiritual perfection, and are equally inspired by an absolutely altruistic motive, the blending of their individualities is not only possible, but necessary for the full comprehension of the Divine Will with regard to the social evolution of the human mind. We can, therefore, completely rely on the personalities of the Prophets as the bases for the social unity of mankind. Nay, they are indispensable factors of this Unity. But their real personalities have to be purged of the human speculations that have come to form a part of the

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traditions connected with their names. And for this the only true method is to accept such parts of the traditions as have a revelational basis, and this invariably will speak of the Unity of the Divine Will, and the surrender of the whole creation, including the human soul, to it.

It is indeed interesting to reflect here that whereas in the matter of allegiance to religious personalities Islam has taken the method of the lowest common multiple, and declares all of them equally venerable and worth emulating, in the matter of stating the religious principle it has adopted the method of the highest common factor, and declares the Unity of the Godhead as the common point between all the different religions. And one can very well ask if any other method was more suitable.

To recapitulate, world peace cannot be brought about either by the political adjustments of the national aspirations of the different peoples, or even by the world-wide overhauling of the economic positions of the different nations; such a peace can only be accomplished by the united spiritual efforts of humanity, which requires unity between all the different religions; such a Unity, again, is possible under the direction of persons who recognise the two above mentioned principles of the Qur-án, namely, Unity of the Godhead and the allegiance to all religious personalities.

A temple in which these two principles are guaranteed, as they are guaranteed in a Muslim Mosque, can alone create that atmosphere in which people of all denominations can feel at home. But so long as there is the slightest hesitation on the part of the religious communities in fully accepting these two principles, so long there can be no peace in the world of religion, and so long will religion remain unable to fulfil its mission for World Peace.

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THE SECOND ADVENT OF JESUS CHRIST

By A. C. A. WADOOD

Christian Missionaries are constantly advising us Muslims to accept their Faith. One,¹ for instance, asks us openly to "cease to trust in Muhammad and the Koran," and to "receive the Injil (gospels)" which "contains nothing but truth;" and another² very plainly tells us that "the only true Islam is surrender to Christ." In response to such brotherly and humanitarian advice, one naturally enough accepts the task of studying the so-called "Injil" with an open mind; but, to his great bewilderment, the student finds himself confronted therein with a host of problems standing unsolved to this day, even by its professors themselves. Let us take one.

The last two verses of the 16th Chapter of St. Matthew's Gospel run thus—"For the Son of man shall come in the glory of his Father, with his Angels; and then he shall reward every man according to his works." (V. 27.) "Verily, I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his Kingdom." (V. 28.)

When one reads these words of Christ as recorded in the above two verses, one is shocked to think how these could stand unfulfilled to this day, for they are a prophecy, in unambiguous words, of Christ's Second Advent, which accordingly ought to have taken place centuries ago. My first experience with these words simply startled me, and, as I went through the parallel passages in the Gospels of St. Mark and St. Luke with great anxiety, quite naturally I became impatient to read what Christian commentators had to say on these verses.

One commentator,³ in commenting upon Matt. 16:28,

¹ Rev. G. H. Rouse, M.A., D.D.—"Tracts for Muhammadans," Page 78.

² Rev. R. E. Speer, M.A., D.D., in "The Moslem World of Today," London, 1925. Page 356.

³ Rev. F. Marshall, M.A.—"The School and College—St. Matthew" (Revised version). Pages 72-73.

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tells us that three interpretations are usually given to that verse—(1) The Transfiguration of Christ ; (2) The Day of Pentecost ; (3) The Destruction of Jerusalem. Another,¹ too, sees in it a prediction of Christ's Transfiguration, and a third,² who is also the Editor of the Scripture Manuals quoted above, affords us some wholesome amusement. In the words of Mark 8 : 39, which admittedly is parallel to the verse under discussion, *i.e.*, Matt. 16 : 28, he too, at first sees a prophecy about Christ's Transfiguration. To him, the prophecy does not refer to anything else. He establishes this fact by ably arguing out the pros and cons of it ; but, alas ! while commenting on the same prophecy as recorded by the third Evangelist St. Luke (Luke 9 : 27) in almost identical words minus the words " coming in power " used by Mark, this self-same writer³ is to be seen eating his own words—the which I reserve in their exact form for a more appropriate place in this article. This verse does not refer to Christ's Transfiguration, he says, but to Christ's Resurrection. This also agrees, he further says, with Matt. 16 : 28.

Amid a host of such conflicting interpretations given to this simple verse and its parallels in the other two synoptic Gospels, which incidentally betray the mentality and the sense of consistency of some of the commentators, one would be quite justified in carefully scrutinizing each one of them in the light of the Gospels themselves. Let us, therefore, approach the subject from an unbiased point of view.

That the verse in question (Matt. 16 : 28) can never refer to Christ's Transfiguration is self-evident, because that was an event that occurred only six days after the

¹ Rev. J. Rickaby, S.J.—" Scripture Manuals for Catholic Schools—St. Matthew." Edited by Rev. Sydney F. Smith, S.J. Page 137.

² Rev. Sydney F. Smith, S.J.—" Scrip. Man. for Cath. Schools—St. Mark." Page 107.

³ " Scripture Manuals for Catholic Schools—St. Luke," by Rev. J. W. Darby, O.S.B., and Rev. Sydney F. Smith, S. J. Page 117.

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utterance of the prophecy and all his disciples before whom it was uttered were then alive. One of the above commentators himself, who at one time considered the parallel passage (Mark 8 : 39) to this verse to refer to nothing but the Transfiguration, bears us out in this, when condemning his own words, he says, of Luke 9 : 27, which he admits is the parallel passage : “ These words do not refer to his Transfiguration for it would have been absurd to speak thus (shall not taste of death) of an event to happen after eight days. Besides, our Lord did not then come in his Kingdom.”¹

Nor did he “ come in his Kingdom ” on the day of Pentecost, when, what happened was the filling of the Apostles with the Holy Ghost, as a result of which they “ began to speak with other tongues ” (Acts 2 : 1—4). Besides, this was witnessed by all the disciples save Judas, whereas, “ some standing here, which shall not taste of death ” means that just a few of the disciples would be alive when the prophecy came to be fulfilled.

Under no circumstances can the prophecy in question be taken to refer to the Destruction of Jerusalem, because the latter event subjected the Christians to great hardship and compelled them to flee for their lives to the City of Pella whereas “ the Son of man coming in his Kingdom ” must, indeed, be beneficial to them as the “ elect.”

It is quite obvious, even to a superficial reader of the Gospels, that the prophecy can never refer to Christ's Resurrection from the grave, for when that took place all his disciples were alive, save Judas.

Having thus, by considering them severally, found that the prophecy in question can never admit of any of the interpretations given to it by the Christians, it is for us to see, then, to what actually Jesus referred by that solemn prediction. Without fear or favour let us, therefore, institute a candid investigation into the subject.

¹ *Vide* the last quoted. Page 117.

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A little reflection on the verse under discussion reveals the fact that it is only a continuation of the prophecy in the one just before it, regarding the Second Advent of Jesus. While the one clearly shows that it is Jesus who will come to judge the world the other emphatically points to the time when he will come. Moreover, the phrase, "the Son of man coming in His Kingdom," compares very favourably with Matt. 25 : 34, which speaks of the Judgment Day, when Jesus as "King" would sit on his throne and send his "Sheep" into His "Kingdom." Further, Jesus' declaration before Pilate—"My Kingdom is not of this world" (St. John 18 : 36), very distinctly shows that "the Son of man coming in His Kingdom" will take place only on the Day of Judgment, when, St. Peter tells us, this earth and heaven will pass away and new heaven and new earth will be created "wherein dwelleth righteousness." (2 Peter 3 : 10—13). A comparison of Luke 22 : 30 with Matt. 19 : 28 actually further reveals to us that by "His Kingdom" Jesus meant the next world, and therefore the fact that by his "Coming in His Kingdom," he referred only to his Second Coming, is undeniable.

The above is proof positive as to the real signification of this momentous prophecy of Jesus, and to the unbiased it will be sufficiently convincing. Yet, it will not be amiss to examine the prophecy still further, as recorded in the other two synoptic Gospels; but since there is hardly any material difference between them as regards the language of the prophecy, it will be sufficient to confine ourselves to the consideration of the prophecy as recorded in one.

Instead of the phrase "the Son of man coming in His Kingdom" as reported by Matthew, Luke's Gospel has "the Kingdom of God" (Luke 9 : 27) and Mark has "the Kingdom of God come with Power"—(Mark 8 : 39).

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To say that the prophecy is fulfilled already either by the Transfiguration or by something else, is to say that the "Kingdom of God" is already established on earth, and this is to belie the Bible whose words are very explicit on this point. Besides, if that was the case why should the Christians repeat to this day their prayer to God: "Thy Kingdom come," knowing that it has already come? It is clear from the words of Jesus himself that the "Kingdom of God" has not yet come and that it will come only with his Second Coming. After speaking of his Second Coming and the signs that would precede it, he says, "So likewise when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand," (Luke 21 : 31); but to escape out of the difficulty the Christians may say that here the phrase "Kingdom of God"¹ does not convey the same meaning as in the prophecy under discussion. Why not? Parallel to "there be some standing here which shall not taste of death, till they see the Kingdom of God" in Luke 9 : 27 stand the words "this generation shall not pass away, till all be fulfilled" immediately after the words of Luke 21 : 31, just quoted. It is, therefore, beyond all doubt that the same "Kingdom of God" is intended in both these places, and it is yet to come. That it is so is further clear from the passage parallel to Luke 21 : 31 in Matthew—Matt. 24 : 33—where, instead of "Kingdom of God," we have the word "He." (Revised version.) In other words, here Jesus plainly says that he will come back from heaven before that generation has passed away; and after this, who will be so obstinate as to deny that "there be some standing here which shall not taste of death till they see the Son of man coming in His

¹ All the writers quoted above, except Mr. Rickaby, agree that Luke 21 : 31 and its parallels refer to the Second Advent of Christ. But in Mr. Rickaby's view, these verses refer to the Destruction of Jerusalem and the establishment of the Church. Their comments on this prophecy are all interesting and remarkable, and they may be more profitably considered in a fresh article dealing in greater detail with Luke 21 : 31-32, and their parallels in Matthew and Mark.

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Kingdom ” (Matt. 16 : 28) does not mean the same thing ?

Then, naturally arises the relevant question, how is it that Jesus has not yet appeared when so many generations have passed away even after the death of his disciples, if the prophecy refers to his Second Coming ? There are two answers to this—either Jesus misled his followers by making a false prophecy, or most of what the Bible says about him is incorrect. But, as one can never expect the former from a Prophet of God, much less from the “Only begotten Son of God,” the only legitimate conclusion to arrive at is that the Gospel record of his life and teaching is defective. Is it not, then, the duty of everyone who loves Jesus to turn his or her attention towards the Holy Qur-án—“The Koran of the Arabian Impostor”—whose pages claim, among other things, to recapitulate not only the message of Jesus but also those of his predecessors in the Divine Mission ?

ISLAM AND RATIONALITY

BY M. FATHULLA KHAN

The word “rational” may be defined as being “in accordance with man’s highest and best powers of reasoning;” and it is quite possible for a religion, understandable by man, to be absolutely rational.

The materialist, though looking upon reason as a mere emanation or property of matter, nevertheless admits that rationality is man’s most valuable possession ; and, so, the more rational a religion is the greater is its chance of survival.

It has to be recognised, however, that man’s reason is evolutionary with his intellect and knowledge, and that opinions which to-day would be accepted as rational would have been considered as incomprehensible and

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irrational a few centuries ago. Also realising, on the one hand, that there is no standard of comparison, other than a worldly standard, for affairs of the spiritual world, while that, on the other, we possess the power of drawing logical conclusions, one should take care that he is not only consistent but that he is free from dogma, bias, and prejudice while approaching the truth.

One of the signs of irrationality in religion is the natural tendency for it to be ignored by the educated and to be adhered to by only the backward classes. Applying this test, some forms of religion are gradually disappearing from the face of the world, and their place will surely be taken by a religion which is the most rational.

The creed of Islam divides itself into two parts: (1) There is only One God, and (2) Muhammad is His Prophet. Of all the creeds in the world this is the simplest. The first part hardly needs any examination. Taking the second part, Islam does not claim Muhammad to be God's only Prophet, but that he is one of the many, and certainly the achievements of a man who, living in an un-Godly age among a crude lot of debased Arabs, addicted to nearly every form of vice, taught them to believe in One God, to give up drink, to respect womanhood, to treat slaves as equals, to recognise the rights of widows and orphans, to observe their oaths, to avoid usury, and, as a whole, to lead decent lives, if not above, those of the other prophets gone before him.

There is nothing whatever in the creed to which reasonable exception can be taken; it is tolerant, broad-minded, just. The ethical and the social laws laid down by Islam leave nothing to be desired, examining them in the light of even the modern times.

Islam is not a religion which may be attributed entirely to the personality of the Prophet, nor is it provincially Arabian. It is merely a restatement, a confirmation, and

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a completion of the message sent to mankind through the prophets who had come into the world before Muhammad, such as Jesus, Moses and Abraham, just to mention a few leading names from the Semitic group. Thus it is a message to *all mankind* as revealed finally through the Arabian Prophet, and as such it takes cognizance of all human virtues and weaknesses. It is not a religion intended for the people of a Utopia which has never existed. It is not a religion which is a picture of visionary idealism that has no relation to human life or conceived by any person who has but lived an incomplete life. The religion is professedly so universal that the Qur-án describes the Prophet as *Rahmat-ul-'Alameen*, or a blessing to all mankind.

The rationality of the doctrines of a religion and the benefits that it has conferred on mankind are probably the best proofs of a good religion. Subjected to scrutiny in the said manner, Islam will be proved to be the most useful religion.

CORRESPONDENCE

HERNE HILL,
LONDON, S. W.

DEAR SIR AND BROTHER IN ISLAM,

Assalam-o-alaikum.

Perhaps the question may be asked, "How does the Ramadan strike the Western mind?" and with that in mind I take up my pen to write. To-day, I strolled through the park in beautiful sunshine, thinking of Allah as our Holy Prophet thought of Him when he said, "Every blade of grass spoke of the Unity of God." But what of Ramadan? Well, well, to the Western mind, fasting comes at a most opportune time after meditation on the glories of God, filled as we then are with gratitude for all that we possess, and for all the gifts of Nature to us.

True to its name, Ramadan calls for surrender to God. Are we, then, sincere in our endeavours to train our minds and bodies in the service of Islam?

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In a discussion, some time ago, I was asked, "Do you fast?" I answered, "Yes." Then came the question, "How do you profit by it?" The Western mind is ever demanding proof, and so on proof I propose to enlarge.

On my first fast it surprised me how much the body can dominate the mind. It also surprised me with what little effort I was able to dominate the body by the act of self-discipline. When that is coupled with spiritual meditation, it takes very little imagination to estimate the true value of fasting in cold hard facts, such as are demanded by your friends when they make their enquiries.

Now, how does it apply to us who believe? As in prayer, so also in fasting, the knowledge that Islam prays and fasts as one nation, and that all our brothers and sisters in Faith are with us, and we with them in the words of our Holy Prophet, who, when on his last pilgrimage, said, "One Muslim is brother to every other Muslim," and such knowledge alone places a grandeur on the act of fasting which over-rides the idea of novelty or duty and makes it a pleasure. When self-analysis is applied then Ramadan becomes of great value. The patience, self-restraint and spirituality resulting from the institution of fasting would do much to remove the ills of nations. Until then it is the duty of all Muslims to exhibit these qualities—self-restraint, the will to surrender oneself completely to God, and love for one another.

To those living in the Western world, with its so-called "Modern Civilization," with its many degrading luxuries and thrills, one month of fasting comes as a boon in a world where calmness and clear thinking is so uncommon. One can only admire our brothers in the East for their disregard of wealth and their open demonstration of religious feeling. When one meditates on our life of rush and greed for gold, one is faced with the problem—Is our civilization worth-while? When we look around we value the institutions of our Faith—Prayer, Meditation and Fasting.

In conclusion, I may say that fasting and prayer have only to be tried to be understood. The lesson thus learnt makes one the better able to understand oneself.

Yours fraternally,
WM. B. MUSHAM.

NOTES AND COMMENTS

NOTES AND COMMENTS

[For unavoidable reasons this part of our journal has been missing for some considerable time. With the permission of Allah we hope to make it a regular feature of the *Review* from now onwards.—*Ed.*]

Christianity and Indian Untouchability

All the religious journals of England and even its social and political papers have been giving much publicity to the subject of "Untouchability" in India and the possibilities of Christianity in that connection. Appeals for funds have been issued and a considerable sum has already been raised. It is believed by the enthusiasts concerned, many devoid of Christian feelings and standards of morality, that the conversion to Christianity is the only hope for the teeming millions of Indian "Untouchables." It is argued that Christianity alone has that message of life which can revive a down-trodden race such as the "Untouchables."

We should like to ask our Christian friends : "What is the logic behind the statement that Christianity is destined to elevate the Hindu outcastes to the status of full human respectability?" We have before us the history of Christianity. It could not check the downward course of a great civilized nation such as the Romans. It kept the German peoples, forced to adopt the religion at the point of the sword, in ignorance and barbarism, till they found it necessary to reassert their pagan ideals and feelings to the exclusion of the mentality which Christianity tried to foster in them. Lastly there is the case of the Ethiopian Christians, both those that belong to the Eastern Christianity as well as those who are adherent to the Western Christianity. The barbarities committed by the White Christians on these Black Christians will always remain a shameful chapter in human history. As pagans, they had some sort of independence and self-respect, but, as Christians, they have either been treated as plague-germs by the most

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advanced and zealous Christian Nations of the West, or have been considered as worse than pagans to be dealt with by fire and sword in their own country by a White Christian nation. In India itself, Christianity has formed three different groups in its fold. The White Christians, to all intents and purposes, remain the exclusively favoured of the "Father in Heaven;" the Caste Hindu converts to Christianity form themselves into another group next to the White Christians; and the poor "Untouchables" of India remain untouchables, both to the White and to the Black Christians in spite of their adopting the religion of the Cross.

We are aware that many Christians of the West have begun distrusting the fascinating stories promulgated by the Foreign Missionary Societies about the redemptive powers of the Christian religion for the "backward peoples of the East." They are, accordingly, realising how the message of Christianity, as conveyed by the Western missionaries to the Eastern peoples, far from raising them to a high moral standard, has been introducing to them new vices instinct with social disruption. If, together with this knowledge, the Western public be further told—and told effectively—that the Christian converts in India remain divided into castes even after their conversion to Christianity, which is, at least, supposed to purge them of their caste disability,—we wonder whether further funds for the intended mass conversion of the Untouchables to Christianity will be forthcoming. However, even if no one tells them of this inefficiency of Christianity in India, the enlightened public of the West can very well assume it, from the helplessness of Christianity in the West itself in the matter of creating a cordial feeling, not only between different white nations professing this religion, but also between different classes of the same nation. The brutal animosity between

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various sections of Christian compatriots as is witnessed to-day all over Europe has, indeed, no parallel in history.

Is it this blessing of "Christian fraternity" that Christendom intends to dispatch to India by their conversion of the *eighty millions* of Hindu Untouchables?

The Avowed Bankruptcy of Christianity

We must congratulate the apostles of Modernism in the English Church for their frankly acknowledging what all their fellow churchmen all over the thinking West have been feeling. Among them, certainly, Dr. Inge, the late Dean of St. Paul's, is the most outstanding. His statements concerning the Old Testament stories had startled the Orthodox Churchmen some time ago, but, from the strictly religious point of view, the surprise was almost negligible compared with that occasioned by his observations the other day (August 21st) at the Modern Churchmen's Conference, on the subject of "Prayer." He said :

"The more we know about the causes of climatic phenomena the less likely we are even to dream of changing them in order to save our hay-crop, or to secure a fine day for our garden party."

Further :

"The notion that the world is governed by natural laws which may be suspended or modified at any time by Divine intervention, is felt to be one of the least satisfactory of philosophies."

We are afraid that this amounts to a basic denial of the efficacy of Prayer, which is the rock-bottom of all religion. Even the Dean himself is conscious of this vital relationship between religion and prayer. He admits that "Without Prayer there can be no religion. Prayer is the very breath of religion, it is a most essential and characteristic activity."

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So he hastens to attempt an elucidation of the position of Prayer :

If we ask, "Why do men pray?" the simple answer is "Because they cannot help it." In so far as prayer is loving intercourse, or reverent homage, or thanksgiving, or a meditation on the revealed attributes of God, contrition for sin, it is meaningless to ask whether it is efficacious. No one doubts that, as an exercise, it deepens character, strengthens the will, purifies the affections and brings peace, rest and blessedness."

We have quoted this long passage from his speech only to be just to him. In these words, he clearly explains why he is a believer in Prayer. We are afraid, however, that this carries us nowhere. After all, what is the use of having a loving intercourse, or paying a reverent homage or meditating on the attributes of a God who is more helpless in the hands of His own laws than the king of England in those of *his* laws? It is surprising that the Dean will not give to God, the Creator of this Universe with all its laws, the prerogatives which even a jealous Parliament, like that of England, would give to its constitutional monarch! The Dean's statement to the effect that prayers are a remembrance of God for the strengthening of character is, to say the least, extremely deceptive. He forgets that the mental and moral faculties of man are as much subject to laws as are the physical objects of the Universe. Like a typical Christian, he evades the question whether or not God has any control over these laws. According to the strict Christian theory—and here at least Christianity is consistent—He has not, seeing that He cannot forgive the moral transgressions of Humanity without a price. In this matter, the God of Christianity is as helpless as the God of Hinduism, in whose régime man is completely at the mercy of the law of *Karma* or the action and

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counteraction of man's moral actions. So in reality God, according to Christianity, cannot in any way interfere in His own laws, moral or physical, although these laws have a tendency to cause immense suffering to humanity. Where is the sense, then, in appealing to God, if He is thus helpless, for strength of character, or peace, or blessedness?

However, poor Dr. Inge is merely saying what the whole Christian Church has been feeling in its heart of hearts for centuries. Christianity has long since ceased to produce personalities who have a living realisation of God and His unlimited powers to help man physically as well as morally.

It is indeed remarkable that the West is now absolutely incapable of producing *saints*. Its religious leadership has fallen into the hands of mere theologians. Whereas Islam as a living religion has always seen in its fold two classes of leaders—*Ulama* or those having a personal knowledge of God and His ways, and *Fuqahā* or persons having only a theoretical knowledge of the religion—Christianity can boast of only one class, the latter one. This spiritual bankruptcy of Christianity has long been apparent to all understanding minds, but its acknowledgment was not previously forthcoming in so many words from any of its religious leaders. Dean Inge's statement has furnished us with this overdue acknowledgment.

THE DEAN HITS ISLAM!

It is this Very Rev. W. R. Inge, D.D., with his atrocious ideas of God, who indulged sometime ago in a nasty hit at Islam as a code of morality. In the course of an article in the "Evening Standard" of London, under the caption of "Week Day Religion," he wrote: "I said that the current standard is generally accepted. An example of this is the propagandist magazine of the

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Islamic Mission in England, which is most amusingly like our missionary periodicals. The religion of Muhammad, we are told, is marked by its humanity and its chivalrous respect for the female sex. I dare say it is in England, but we have read the Arabian Nights, and know something of the records of the Turks."

We must thank the Dean for his compliment to this humble journal, but we also cannot help feeling amused at the intellectual standard of England, which considers the "Arabian Nights" and the accounts of the Turks as given by some European travellers as the sublimest authorities on the Islamic History. It is, indeed, the perverted taste of Europe that picks upon a book like the "Arabian Nights" and "The Rubá'iyát" of Omar Khayyam, as the best and the most faithful representation of Islamic morals and Islamic philosophy. We cannot congratulate the Dean on this side of his learning. We had a far better opinion of him, in spite of our differences with him.

However, coming to the actual point raised by the Dean, we should like to state that he commits a great blunder (and those also who think like him), when he thinks that Islam is a religion that changes its principles like Christianity, according as the popular sentiments change.

The Dean evidently forgets that we are thoroughly conversant with the social affairs of Christian countries, not only of the past but also the present, and we can assure him that the position of women in Christendom has never appealed to us as being anything dignified. Womanhood has throughout been treated as an object of enjoyment and never as a comrade in life. So, when we advance arguments to show the exalted position of women in Islam, the standard of Europe, past and present, is the farthest from our minds. In fact, we consider it

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impossible for Christendom, steeped as it is in Pagan standards of life, to appreciate the dignity given to womanhood by Islam.

There is still another point which seldom occurs to Christian writers when they write about Islam. This is the difference between the position of Islam and of Christianity as religions. These writers are under the impression that Islam must be like the religion which they profess—capable of being twisted into any sense, for want of any positive teaching relative to anything that concerns us as men of the world. They know how Christianity can be made to mean absolute passivism as well as aggressiveness of the rankest type—the persecutor of culture and learning as well as the encourager of them, the upholder of sexual morality as well as the encourager of sexual vice, the prohibitor of intoxicants, as well as their encourager, the upholder of absolute non-violence to any form of life as well as the inflieter on spiritual grounds of the most brutish torture on men. Unfortunately for the Dean, and for men of his way of thinking, Islam is not a religion to permit all this liberty of interpretation. Apart from the positive instructions of the holy Qur-án, which are comprehensive and preserved in their original purity to this day, there is the historical example of the Prophet's character and conduct, which makes it impossible to interpret Islam in any way but one.

BOOK REVIEWS

A Geographical History of the Qur-an, Vol. I

*By Syed Muzaffar-ud-Din Nadvi, Calcutta, 1936 :
pp. 161. 7s. 6d.*

Professor Nadvi of the Islamia College, Calcutta, needs no introduction to the readers of the "Islamic Review." His name alone is a guarantee for sound scholarship, although he does not claim any originality in the writing

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of this particular book, but instead acknowledges his indebtedness to Allāma Syed Sulaiman Nadvi's remarkable work on the subject—"Ard-ul-Qurān." The author's own contribution, nevertheless, is not insignificant, drawn as it is from more than 50 works in the Eastern and Western languages.

The present work is meant to be, in the words of the author himself, "a book on the geographical and historical background of the Qur-ān, with a view to proving the authenticity of the Qur-ānic accounts and refuting the unjustified criticism that has been levelled by missionaries of the non-Muslim faiths against the Qur-ān.

And we have no hesitation in saying that it has achieved its object. Without any intention of being sentimental, we hail this book as a sign of the growing intellectual renaissance of Islam, and wish that other Muslim educational institutions may also have on their staff people who share the Islamic zeal of its author.

A. D. A.

What an Unlettered Arab Uttered in his Trances

By Bennett and Browne. Owais and Brothers, Aligarh, India : pp. 261. 5s. 3d.

This book supplies to its readers at a glance the teachings of the Qur-ān with regard to the principal questions of religion and of life that naturally arise in the mind of a seeker. Verses bearing on the same subject have been placed together to enable the reader to comprehend the full import of the relevant Qur-ānic teachings, the lack of which has led to many a misunderstanding of the teachings of Islam. Further divisions of these subjects under different sub-headings render the understanding of these teachings all the more easy.

Although printed in India, it has all the neatness of English printing.

A. D. A.

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.

A BOOK THAT GIVETH LIFE

What an Unlettered Arab Uttered in His Trances

(By Bennett and Browne)

DEDICATED

To the peoples of the Easts,
And to the peoples of the Wests,
The Coloured and the White,
The Touchables and the Untouchables.

A SYNOPSIS

Glimpses of **THE FOREWORD** (from Carlyle)

"The Hero is not now regarded as a God among his fellow-men ; but as one God-inspired, as a Prophet. In the history of the world there will not again be any man, never so great, whom his fellow-men will take for a God. Nay we might rationally ask, did any set of human beings ever really think the man they saw there standing beside them a God, the maker of this world ? "

"Such a man is what we call an original man ; he comes to us at first-hand. A messenger he sent from the Infinite Unknown with tidings to us.....In one way or other, we all feel that *the words he utters are as no other man's words. . . .*"

"One other circumstance we must not forget ; that he had no school-learning ; of the thing we call school-learning none at all. The art of writing was but just introduced into Arabia ; it seems to be the true opinion that Muhammad never could write ! Life in the Desert with its experiences, was all his education. What of this Infinite Universe he, from his dim place, with his own eyes and thoughts, could take in, so much and no more of it was he to know. . . ."

"Ah no : this deep-hearted son of the wilderness, with his beaming black eyes and open social deep soul, had other thoughts in him than ambition. A silent great soul ; he was one of those who cannot but be in earnest ; whom Nature herself has appointed to be sincere. While other walk in formulas and hearsays, contented enough to dwell there, this man could not screen himself in formulas ; he was alone with his own soul and the reality of things. The great Mystery of Existence, as I said, glared in upon him, with its terrors, with its splendours ; no hearsays could hide that unspeakable fact 'Here am I !' Such sincerity has in very truth something of divine. The word of such a man is a Voice direct from Nature's own Heart. Men do and must listen to that as to nothing else ; all else is wind in comparison. From of old, a thousand thoughts, in his pilgrimings and wanderings, had been in this man : What am I ? What is this unfathomable Thing I live in which men name Universe ? What is Life ; what is Death ? What am I to believe ? What am I to do ? The grim rocks of Mount Hara, of Mount Sinai, the stern sandy solitudes, answered not. The great Heaven rolling silent overhead, with its blue-glancing stars, answered not. There was no answer. The man's own soul and that of God's inspiration dwelt there, had to answer !"

"Ambition ? What could all Arabia do for this man ; with the crown of Greek Heraclius, of Persian Chosroes, and all crowns in the Earth ; what could they all do for him ? It was not of the Earth he wanted to hear tell ; it was of the Heaven above and of the Hell beneath. All crowns and sovereignties whatsoever, where would they in a few brief years be ? To be Sheikh of Mecca or Arabia, and have

"... Muhammad naturally gave offence to the Quraish, Keepers of the Ca'abah, superintendents of the Idols. One or two men of influence had joined him; the thing spread slowly, but it was spreading. Naturally he gave offence to everybody: Who is this that pretends to be wiser than we all; that rebukes us all, as mere fools and worshippers of wood! Abu Talib, the good uncle, spoke with him: Could he not be silent about all that; believe it all for himself, and not trouble others, anger the chief men, endanger himself and them all talking of it? Muhammad answered: If the Sun stood on his right hand and the Moon on his left, ordering him to hold his peace, he could not obey! No: there was something in this Truth he had got which was of Nature herself; equal in rank to Sun, or Moon, or whatsoever thing Nature had made. It would speak itself there, so long as the Almighty allowed it, in spite of Sun and Moon, and all Quraish and all men and things. It must do that, and could do no other. Muhammad answered so; and, they say, 'burst into tears.'..."

"In the thirteenth year of his mission, finding his enemies all banded against him, forty sworn men, one out of every tribe, waiting to take his life, and no continuance possible at Mecca for him any longer, Muhammad fled to the place then called Yathreb, where he had gained some adherents; the place they now call Medina. He was now becoming an old man; his friends sinking round him one by one; his path desolate, encompassed with danger; unless he could find hope in his own heart, the outward face of things was but hopeless for him. It is so with all men in the like case. Hitherto Muhammad had professed to publish his Religion by the way of preaching and persuasion alone. But now, driven foully out of his native country, since unjust men had not only given no ear to his earnest Heaven's message, the deep cry of his heart, but would not even let him live if he kept speaking it,—the wild Son of the Desert resolved to defend himself, like a man and Arab. If the Quraish will have it so, they shall have it. Tidings, felt to be of infinite moment to them, and all men, they would not listen to these; would trample them down by sheer violence, steel and murder; well, let steel try it then! Ten years more this Muhammad had; all of fighting, of breathless impetuous toil and struggle; with what result we know."

"Much has been said of Muhammad's propagating his religion by the sword..... The sword indeed: but where will you get your sword. Every new opinion, at its starting is precisely in a minority of one. In one man's head alone, there it dwells as yet. One man alone of the whole world believes it; there is one man against all men. That he take a sword, and try to propagate with that, will do little for him."

"...Sincerity, in all senses, seems to me the merit of the Quran; what had rendered it precious to the wild Arab man. It is, after all, the first and last merit in a book; gives rise to merits of all kinds,—nay at bottom, it alone can give rise to merit of any kind."

"To the Arab Nation it was as a birth from darkness into light; Arabia first became alive by means of it. A poor shepherd people, roaming unnoticed in its deserts since the creation of the world: a Hero-Prophet was sent down to them with a word they could believe: see, the unnoticed becomes world notable, the small has grown world-great; within one century afterwards, Arabia is at Granada on this hand, at Delhi on that;—glancing in valour and splendour and the light of genius, Arabia shines through long ages over a great section of the world. Belief is great, life-giving. The history of a Nation

a spark had fallen, one spark, on a world of what seemed black unnoticable sand; but lo, the sand proves explosive powder, blazes heaven-high from Delhi to Granada! I said, the Great Man was always as lightning out of Heaven; the rest of man waited for him like fuel, and then they too would flame.

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Receives command to arise and warn

O thou enwrapped in thy mantle,

Arise and warn!

Deliver thou that which hath been revealed unto thee from thy Lord, O apostle, for if thou do it not, then thou hast not delivered His Message. Allah will protect thee from people. Verily, Allah guideth not the disbelieving folk.

This is a scripture which we have revealed unto thee that thereby, by the permission of their Lord, thou mayest bring forth mankind from darkness unto light, unto the path of the Mighty, the Praised One,

Allah, unto whom belongeth whatever is in the heavens and whatever in the earth.

Allah it is Who created the heavens and the earth, and (Who) causeth water to descend from the clouds, and bringeth forth with it fruits as a sustenance for you. And (lo) He maketh the ships to be of service unto you, so that they run upon the sea by His command. And (lo) He hath subjected the rivers unto you!

And He hath subjected unto you the sun and the moon, constant in their courses; and He hath made subservient unto you the night and the day.

And He giveth you of all ye ask of Him, and if ye would count Allah's favours ye will not be able to number them.

He it is Who showeth you the lightning, a fear and a hope, and bringeth up the laden clouds.

And the thunder hymneth His praise and the angels too for awe of Him: and He sendeth the thunderbolts and smiteth with them whom He will, and yet they dispute (in doubt) concerning Allah! Mighty is He in power!

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Lord of the East and of the West ; there is no God save Him ; so take thou Him alone for thy defender.

And bear with patience what they say, and depart from them with a becoming departure.

* * * *

And We created not the heavens and the earth and all that between them is, save with a purpose and verily the Hour is surely coming. So do thou forgive (O apostle) with kindly forgiveness.

And follow that which is revealed unto thee, and forbear until Allah give judgment, for He is the Best of Judges.

—Qur-an, vi : 34, 35 : xv : 97-99 : lxxiii : 9, 10 ; xv : 85 ; x : 110.

(8)

Words of solace to the Prophet

By the morning hours,

And by the night when it darkeneth,

Thy Lord hath not forsaken thee nor hath He been displeased.

And verily the future will be better for thee than the past,

And soon will thy Lord give unto thee so that thou wilt be well content.

Did He not find thee an orphan and give thee a home ?

Did He not find thee wandering and guide (thee) ?

Did He not find thee destitute and enrich (thee) ?

Therefore the orphan, oppress him not.

Therefore the beggar, chide him not away.

Therefore of the favours of thy Lord, do thou make mention.

(And) have We not opened thine heart for thee ?

And eased thee of thy burden,

Which weighed down thy back ?

And (have We not) exalted thy name for (thee) ?

Surely ! with hardship goeth ease.

Lo ! with hardship goeth ease.

So when thou art relieved, toil hard

And seek thy Lord with fervour.

—Qur-an : xciii : 1-11 ; xciv : 1-8.

(77)

Muhammad's Flight—How Allah helped him

And if ye help (the Apostle) not (still will Allah help him) and surely Allah helped him when those who disbelieve, drove him forth, in company with a second only (and) when they two were in the cave and when (the Prophet) said unto his companion : " Grieve thou not, Surely Allah is (here) with us ". Allah then caused His tranquillity to descend upon him and supported him with hosts ye saw not, and made the word of those who disbelieved the nether-most, while Allah's word it was that became exalted and Allah is Mighty, Wise.

Have they not travelled in the land and seen the end of transgressors who flourished before them ? Allah wiped them out. And for the unbelievers there will be the like thereof.

—Qur-an : ix : 40 ; xivii : 10.

(80)

Ahimsa, the Doctrine of Non-Violence—its application

And not alike are the good deed and the evil deed. Repel the evil deed with one which is better ; then lo ! he, between whom and thee there was enmity, (will become) as though he were a warm friend.

But none attain to this save men steadfast in patience and none attain to this save the possessors of great good fortune.

The requital of an ill-deed is punishment the like thereof ; but whoever forgiveth and reformeth (the ill-doer) thereby, he shall have his reward from Allah ; surely (Allah) loveth not wrong-doers.

And there is life for you in (the law of) retaliation, Omen of understanding, that ye may ward off (evil).

(82)

Permission to fight

Permission (to fight) is given unto those upon whom war hath been made, because they have been oppressed, and verily Allah is well able to give them victory.

Those who have been driven forth from their homes unjustly only because they say : Our Lord is Allah. And if Allah had not repelled some men by others, cloisters and churches and oratories and mosques where in the name of Allah is oft remembered, would assuredly have been pulled down. And him, who helpeth Allah's (cause), will Allah surely help ; for Allah is right Strong, Mighty.

And how should ye not fight for the cause of Allah and for the feeble among men and for the women and children who are crying : " Our Lord ! Bring us forth out from this town whose people are oppressors ! Oh, give us

(83)

Begin not hostilities

And fight in the way of Allah against those who fight against you, but begin not hostilities. Verily Allah loveth not the aggressors.

And if they incline to peace, incline thou also to it, and put thy trust in Allah. Surely He is the Hearing, the Knowing.

Tell those who disbelieve that if they desist (from persecution of believers that which is now past will be forgiven them, but if they return to it, then the doom of the ancients is already before them.

And fight them until persecution is no more, and religion is (tolerated) for (the sake of) Allah. But if they desist then let there be no hostility save against the oppressors.

There is no compulsion in religion. Truly the right direction has become distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped the firmest handle which will never break and Allah is Hearing, Knowing.

—Qur-an : ii : 190 ; iii : 61, 38 ; ii : 193, 256.

(86)

Muslims pitted against odds

Exhort the believers to fight, O Apostle ! If there be of you twenty steadfast ones they shall overcome two hundred and if there be of you a hundred, they shall overcome a thousand of those who disbelieve, for they are a people who understand not (the reward of the Hereafter).

March ye forth, light-armed and heavy-armed, and strive with your wealth and your lives in the way of Allah ! That is best for you if ye but knew.

If ye go not forth He will afflict you with a painful doom and will choose in your place a people other than you and ye shall in no way harm Him, for Allah hath power over all things.

* * * * *

Fighting is enjoined on you, though it is hateful unto you but it may happen that ye hate a thing which is good for you, and it may happen that ye love a thing which is bad for you. Allah knoweth, ye know not.

Let those fight in the way of Allah who sell the life of this world for that which is to come. Whoso fighteth in the way of Allah, be he slain or be he victorious, on him shall We bestow an immense reward.

—Qur-an : viii : 65 ; ix : 41 ; 39, ii : 216 ; iv : 74.

(95)

Believers are brothers—Internationalism of Islam

And the believers, men and women are protecting friends one of another ; they enjoin what is right and forbid the wrong, and they observe prayer and pay the poor due, and they obey Allah and His Apostle. As for these, Allah will have mercy on them ; verily, Allah is Mighty, Wise.

The believers are but brothers. Therefore make peace between your brethren and observe your duty to Allah that ye may find mercy.

O ye who believe ! Let not a people deride another people who haply may be better than themselves, nor let women deride women who may haply be better than themselves, neither defame one another, nor call one another by nick-names. Bad is it to call by an ill-name after having professed faith. And whoso turneth not in repentance, these are the evil-doers.

O men ! verily, We have created you male and female, and have made you nations and tribes that ye may know one another, (Yet) truly, the noblest of you, in the sight of Allah, is he who is the best in conduct. Surely, Allah is Knowing, Aware.

— Qur-an : ix : 71 ; xlix : 10, 11, 13.

(125)

Bearing of witness—Justice

O ye who believe ! Be ye staunch in maintaining justice, bearers of witness for Allah's sake, even though it be against your yourselves or (your) parents or (your) near relatives, whether the party be rich or poor, for Allah is nearer unto both (than ye are). So follow not passion lest ye swerve (from truth) and if ye swerve or turn aside, then verily Allah is aware of what ye do.

And clothe not the truth with falsehood, and hide not the truth when you know it.

* * * * *

O ye who believe ! Stand up for Allah's sake, bearing witness with justice, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to piety ; and observe your duty to Allah ; verily Allah is aware of what ye do.

Allah commandeth you that ye restore deposits to their owners, and that when ye judge between men, ye judge with fairness. Excellent is the practice to which Allah exhorteth you ; verily Allah is Hearing, Seeing.

— Qur-an : iv : 135 ; ii : 42 ; v : 82 ; iv : 58.

(142)

An unanswered challenge—

of another.

This Qu-ran is not such as could ever be devised by any but Allah; it is a verification of that which was before it and undoubtedly an exposition of Scriptures from the Lord of the Worlds.

And if ye are in doubt concerning that which We have revealed unto Our servant, then produce a chapter of the like thereof, and summon your witnesses, beside Allah, if ye are men of truth.

But if ye do it not - and never shall ye do it - ther guard yourselves against the fire whose fuel is of men and stones, prepared for disbelievers

—Qur'an : xvii : 88 ; x : 38 ; ii : 23, 24.

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