

"Muhammad is . . . the Apostle of Allah and the Seal of the Prophets . . ." HOLY QUR-AN 33:
"There will be no Prophet after me."—MUHAMMAD.

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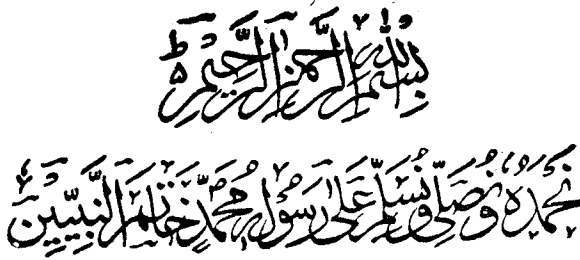
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Vivian Lewes-Parker.

Vivian Lewes-Parker, son of the Late General John Lewes-Parker, R.A., C.M.G. and Grand-son of the Late Lieut.-General Sir Thomas Whitehead, K.C.B. was educated at Harrow and Sandhurst. From Sandhurst passed into the Indian Cavalry, and saw war service in Egypt and Palestine. After the war returned to India and served with 20th Lancers. Retired under the Geddes Axe in 1922 and after spending some years in Kenya and Uganda growing coffee returned to England with his family.



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A DECLARATION

I, Vivian Lewes-Parker, do hereby faithfully and solemnly declare of my own free will 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-un-Rasul Allah

[There is but one God (Allah) and Muhammad is God's Messenger.]

VIVIAN LEWES-PARKER

CHOOSING A RELIGION

By A. F. KHAN CHOWDHURY, B.T. (CAL.), M.R.S.T. (LOND.)

People in the West seem to think that choosing a religion is one of the most difficult of problems. Consequently, priests and clergymen of different faiths have devised the slogan, "Believe and you will be saved." "Faith, and nothing but blind faith akin to superstition upon a set of dogmas and doctrines can bring about the salvation of the Christian people." Some of the Eastern religions, *inter alia*, Hinduism—better Vedantism—have most pronounced views in the matter and, according to a well-known Sanskrit proverb, *Swa-dharmae Nidhanong Sreyo, para dharma bhayabaho*, it is better to die in one's ancestral faith than to look to a foreign religion.

The question, therefore, arises why religion is so treated. Why is it treated as something like an anathema, something akin to "forbidden fruit?" Is religion really such a dreadful or repulsive thing that a man should keep aloof from it? What is the underlying motive behind all this phobia?

In the first place, most of the scriptural languages, such as Hebrew, Sanskrit, Pahlavi and Old Chinese in which those scriptures were originally revealed have become dead letters, no longer used except by a handful of inquisitive students and research scholars. Thus few can have first-hand access to those texts, and what is presented to them by the priests is only a garbled account of the original scriptures.

In the second place, scrupulous asceticism and monasticism of bygone days have their inevitable reaction and have created a certain degree of abhorrence and repugnance in the mind of the Westerners and have prejudiced them against the essential spirit of religion *i.e.*, love of God and service to humanity.

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In the third place, priests and monks in the ancient and medieval time became the engines of oppression and high-handedness in their dealings with the common folk and identified themselves completely with the despotic rulers instead of with the common people, and thus religion was brought into disrepute.

In the fourth place, as the right of interpretation of scriptures lay mostly with the priests, they quoted verses from those scriptures in a manner which suited their own purpose and thus the impression gained ground that religion was at the root of all the trouble and misery of the common people and that religion must be eradicated at all costs.

In the fifth place, scientific inventions and discoveries progressed apace but most of the religions failed to explain or discover a solution of many of the knotty problems which arose out of this scientific development with the result that intellectual people came to look upon religion as a back number which had outgrown its usefulness and should therefore be rejected.

Such being some of the reasons why religion came to be looked upon with increasing disfavour, the question therefore arises in this connection: Is religion really worthless? Has it nothing to recommend it? Should we all be freethinkers? The answer to this question is an emphatic NO. Religion can yet play an important part in the life of the human race; it can yet be a determinant factor in the administration of Society. We shall presently discuss how.

(II)

The first question that naturally arises in this connection is: What is the criterion of true religion? What is the test by which the value of any religion can be weighed, assessed and judged? Let us consider.

In the first place, all religions which deserve to be considered must not be mushroom growths. "History

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repeats itself" is a well-known proverb, so a religion which had a brilliant antecedent in bygone days but which has suffered mutilation owing to the ravages of time, can yet perform miracles if properly rejuvenated and reformed. It follows, therefore, that the founder of the faith must be a historic personality, who can serve as a model to us, who, though one of us, is yet far above us, showing in his life a practical solution of all the baffling and intricate problems, and exemplifying in his person the highest and best type of manhood which humanity can yet conceive of.

In the second place, all true religions must emanate from God—although the concept of emanation may vary from country to country, and from age to age. As such, that religion must be able to give a clear and comprehensive concept of God, describing in sufficient detail His attributes in their true perspective, and must be able to explain His dealing with mankind in a clear and lucid manner. Any religion which maintains its mystic silence over all these vital "life and death" problems, or which could explain in the past but has lost that capacity to-day, does not deserve the name of religion. It can at best be regarded as a school of philosophy, but to call it "Religion" will be a veritable misnomer. Another point that we think it useful to point out in this connection is that such religion should also be able to throw some light on man's relationship with the Author of the Universe, whether it is like father and son, husband and wife, or King and subject.

In the third place, a true religion must be able to pronounce its verdict on the question of the relationship between man and man, between one nation and another, and must be able to prescribe a canon governing the relationship between the master and the servant, the rulers and the ruled, the employer and the employee. In short it must be able to tell us something about all

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those difficult and critical questions which are puzzling the minds of the social reformers, statesmen, Capitalist and Labour, and so on. It must be able to solve some of those critical problems which have been baffling the intellect of the savants.

In the fourth place, a true religion must be able to throw some light on the nature of life after death. Some religions, other than the revealed ones have denied any such life at all, others consider it to be a mere perpetuation of ancient hellenic concept; some revealed religions have thought it wise to maintain a sphinx-like silence on the question as an indication of neutrality, others have treated the question as a sort of mystery beyond the pale of human experience, used in a psychological sense, but we believe that a religion deserving the name, must be able to give us at least some glimpse into that region unknown, and must be able to give us a skeleton idea as to its nature.

(III)

Let us see how and to what extent Islam answers those requirements. Space at our disposal will not permit us to enter into detailed discussion or comparative study, although the writer believes that such would have been the best thing in the circumstances.

(i) *A Historic Religion*.—Islam is the only historic revealed religion. Muhammad, the Founder and Prophet of Islam, was pre-eminently a historic figure of the 6th century, and we have on record even the minutest details of his life. There we get a vivid glimpse into his conduct as child, boy, adolescent and adult on the one side, and as son, husband of a single wife, husband of many wives, father, statesman, king, legislator, general and judge. In short, we get an opportunity of studying him in every walk of life. The Holy Qur-án tells us definitely that the Prophet was raised as an exemplar for the guidance and inspiration

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of humanity. This inspiration becomes all the more fervent and enthusiastic when we realize that he was one of our flesh and blood, used to move and breathe on the earth like us, as distinguished from gods or 'sons.' Again, apart from the life of the Founder, the rise, growth and expansion of Islam are written in black and white in the pages of history, and nothing in it is shrouded in mystery or mythological stories. It is open to a student of comparative faiths to evaluate, assess the merit or demerit (if there is any) of Islam and compare it similarly with the achievement of other faiths.

(ii) *The Concept of 'God' in Islam.*—God has been conceived in various shapes and forms by different faiths. Beginning from the crude form of animism and demon-worship, the concept of God passed through different metamorphoses,—polytheism, pantheism, Trinity and Dualism—till ultimately it emerged into the concept of an imminent transcendental Deity. But even the attributes and powers of God and His dealings with His created beings have not been fully understood and appreciated, and they are yet based upon mere conjecture. But Islam, of all religions, presented to the world an unalloyed and purified monotheistic concept of God, in the full flood of His glory and resplendence, such as could never be dreamt of by the founders of other faiths. Further, it gives other special and distinctive attributes of God. The very word ALLAH is so comprehensive in its meaning and pregnant with unlimited and varied significance, that the like of it has not yet been conceived by any other faith. To quote from the English translation of the Holy Qur-án by Maulana Muhammad Ali:

"Allah, according to the most correct of the opinions respecting it, is a proper name applied to the Being, Who exists necessarily by Himself comprising all the attributes of perfection, the 'Al' being inseparable from it, not derived. 'A-ilah' is a different word and there is

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nothing to show that Allah is a contraction of 'Al-ilah.' The word 'Allah' is not applied to any being except the only true God, and comprises all the excellent names. The Arabs never gave the name 'Allah' to any of their numerous idols. Hence as being the proper name of the Divine Being, and not having any equivalent in any other language, the writer has adopted the original word in this translation."

Elsewhere the Holy Qur-án defines God as a Being endowed with sublime qualities (*Asmaú husná*) one of which Zahir means that He reveals Himself, through one of His Elect ones, in every age and in every clime, thus demonstrating to the fullest extent His quality of omnipresence and existence and setting aside all the doubts of the sceptics. The days of miracles are not yet over and, according to Islam, God speaks to His chosen *even now* as he did in the past. His two other qualities *Ahad* and *Samad* enunciated an uncompromising monotheism in all its perfection and holiness, which means that He is so exalted and unique in the singleness of His Being, that the very idea of sonship and re-incarnationship is an insult to His Majesty and Dignity. We could provide hundreds of similar attributes based upon the words of the Holy Qur-án itself but the limitation of space stands in our way.

(iii) *Relation between Man and Man.*—Islam is the only religion which has adjusted the proper relationship between man and man.

In the first place, one of the attributes of Allah is *Rabbul Alamin*, Lord of the Universe, which at once dispels the old concept of a tribal and national Deity, and the Holy Prophet and the Holy Qur-án are said to have been raised or revealed, respectively, for the guidance and purification of the entire Universe. Preaching the concept of one God, one Prophet and one Book, Islam has thereby laid the foundation of the supreme Fatherhood of God and the Brotherhood of mankind

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and thus has solved once for all the question of colour and race—the “Negro” problem, the “Yellow Peril” and so on. This is not in theory, but in practice too, for the Holy Prophet set the example in his own person. He gave his cousin Zainab in marriage to a slave of his consort, appointed Belal, an Abyssinian, the first Muezzin of Islam, sent an army to Egypt under the command of another slave, and proved in manifold ways that in Islam there is no aristocracy of birth but aristocracy of intellect and spirituality. The example of brotherhood set up by the illustrious ~~Prophet~~ ^{Prophet} was closely emulated by his disciples and we have on record that some of the slaves were given in marriage the daughters of their royal masters, and thus became heirs to their thrones. One of the Imperial dynasties in India is known by the name of Slave Dynasty.

In the second place, Islam was the first of the revealed religions to conceive of the idea of liberation of slaves although, in fairness, it must be admitted that the process of liberation was necessarily slow, but steady, as a matter of expediency. Not only did the Holy Prophet set all the slaves at liberty, as soon as he was married to Lady Khadija (of blessed memory), but he ordained it as a supreme act of virtue to liberate a slave. Besides, he laid down certain definite conditions under which the owner must be obliged to liberate the slave. Further, a detailed rule as to the method of treatment of the slave was laid down, and he invoked God’s malediction upon those who would venture to do otherwise. All these precepts and examples go pointedly to show that the Holy Prophet must be regarded as the herald of the Slave Emancipation Movement if not the actual liberator himself. We call upon the High Priests of other faiths to show a similar example of liberality on the part of the founders of their respective faiths.

(To be continued.)

ISLAM—A MESSAGE OF PEACE

By C. A. SOORMA

(Continued from Vol. XXVI, page 427.)

CHAPTER XII

THE PILLARS OF ISLAM

Let us now consider "the Pillars" which support the doctrinal structure of Islam. They are five in number. They are as follows:—

- I. Declaration or *Kalema* expressing faith and belief in the Unity of God and Divine messenger-ship of Muhammad. It is recited in Arabic as:

La ilaha il-Allah Muhammad-un-Rasul Allah

[There is no God, except Allah, and Muhammad is the Messenger of God.]

Every Muslim must recite the *Kalema*. He or she must believe in the truth of the *Kalema*. It is the foundation of our belief.

Consider the simplicity of the *Kalema*. It is rational and it appeals equally to the sage as much as it does to the man in the street. Belief in the Unity of God postulates, as I have stated before, a belief in the Unity of creation, an acceptance of the fact that there exists a Supreme Intelligence which governs the Universe by well-regulated and immutable laws. Nature testifies to the existence of such a Power. Islam says that this Power alone is worthy of human adoration and respect, and that nothing else should be worshipped.

But the Allah of Islam is known as *Rabb*, which is incapable of correct translation in English. The *Rabb* of Islam is invested with all the known powers of natural laws. He is, *inter alia*, the Maintainer, Cherisher, the All-knowing, the Mighty and the Wise, the most Merciful and Compassionate, the Creator and the Destroyer, the Infinite, the First and the Last. The

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Holy Qur-án often, in fact invariably, describes Allah as:

*Rabb-ul-Alameen, i.e., Lord of the World,
Ar-Rahman-ir-Rahim, i.e., the most Merciful
and Compassionate.*

In my opinion, the great emphasis laid by Islam on the Unity of God is its chief characteristic and one that at once distinguishes it from other creeds and faiths. Once this idea is accepted, it follows that humanity itself must be construed as a single entity, a unit of creation, despite differences of race, colour and climate. In fact, the Unity of God naturally and easily implies the oft-repeated truism of "the Fatherhood of God and the brotherhood of man," with this difference, however, that in Islam, at any rate, this truism has received and maintained to this day the great truth underlying it. In one stroke, and with the greatest simplicity, the Prophet taught us this great truth. No mystical complications about "trinity in unity" or "unity in trinity" to confound one's mind and defy rational acceptance. Islam says that *God is one*, and there is no god but God. Can there be anything simpler and more susceptible of acceptance to our reason than the first part of the Muslim *Kalema*? If there is, I should like to be told what it is!

Coming to the second part of the *Kalema*, we notice that it states that Muhammad is the Messenger of Allah. Have you ever considered the reason why the Prophet laid so much stress on the fact that he was a Messenger of God? Was it because he wanted to exalt his status or position that he did so? or was there, and is there, another reason for it?

The opponents of Islam naturally stress the fact that the idea was simply to exaggerate his status. I do not agree. In my opinion, the only reason why Muhammad did so was *because he did not want humanity to assimilate him to and make him a god*, as nations

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of antiquity had done to the Prophets in the past; as they did for instance to Moses and Jesus. Muhammad wanted his followers to regard him in life and after his death as merely a *man*, and not a god. The Holy Qur-án bears testimony to this fact, as is clear from the following:

(a) "Say: I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I do not follow aught save that which is revealed to me" (*Chapter VI: Verse 50*).

(b) "Say: I am only a mortal like you: it is revealed to me that your God is one God, therefore whoever hopes to meet his Lord, he should do good deeds, and not join anyone in the service of his Lord," (*Chapter XVIII: Verse: 110*).

Can anything be clearer than the above to define precisely the relationship of Muhammad to God? It is submitted that because the *Kalema* clearly recites that Muhammad is *only* a Messenger of God and that the fundamental concept of monotheism in Islam has successfully avoided the confusion between man and God into which almost all the nations of antiquity fell. But for this, could one have accepted the idea of One God to-day, especially when the man who propounded a faith possessed such noble and peerless attributes as did Muhammad?

In my own mind, I have not the slightest hesitation in answering in the negative!

II. The second Pillar of Faith is *Namaz* or Prayers. It is enjoined upon all Muslims that they should pray five times a day. Muhammad Ali, the learned Commentator of the Holy Qur-án, makes the following observations on *Salát* or Islamic prayer:

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“Prayer is an outpouring of the heart’s sentiments, a devout supplication to God, and a reverential expression of the soul’s sincerest desires before its Maker. In Islam, the idea of prayer, like all other religious ideas, finds its highest development. Prayers, according to the Holy Qur-án, is the true means of that purification of the heart which is the only way to communion with God. The Holy Qur-án says, Recite that which has been revealed to you of the Book and keep up prayer; surely prayer keeps (one) away from indecency and evil, and certainly the remembrance of Allah is the greatest (*Chapter XIX: Verse 45*).

“Islam, therefore, enjoins prayer as a means of the elevation of man. Prayer, degenerating into a mere ritual, into a lifeless and vapid ceremony performed with insincerity of heart, is not the prayer enjoined by Islam. Such prayer is expressly denounced by the Holy Qur-án:

Woe to the praying ones who are unmindful of their prayers (*Chapter 109, Verses 4-5*).

“With a Muslim, his prayer is his spiritual diet, of which he partakes five times a day, and those who think that it is too often, should remember how many times daily they require food for their bodies. Is not spiritual growth much more essential than physical growth? Is not the soul more valuable than the body? . . .”

Jesus Christ himself laid considerable emphasis on the spiritual value of prayers.

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In *Matthew, Chapter IV, Verse 4*, it is stated as follows:

“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

What the great Nazarene had so clearly expressed, Muhammad gave a practical expression to in Islam.

Have you ever seen a finer sight than that of Muslims at prayer? Have you ever paused to reflect on the remarkable simplicity of devotion, sense of discipline, obedience to a common leader, and above all, the utter humility of man before his Creator as exemplified in *Salát* or Islamic prayer? Have you noticed that Musalmans require no paraphernalia, such as music, an organ, incense, candles, statues, portraits, chalices or other material objects to assist them in prayer? All that is required is cleanliness of body and a clean place to pray in. No particular place, spot, building or edifice is required to perform the *Salát* in. No priest, ordained by any ecclesiastical authority is required or is necessary to lead the congregation in prayer. Anyone who can recite the Holy Qur-án is clean in body and knows the simple genuflections, can lead in prayer. It is done daily. Of all the forms of devotion that I have witnessed—and I beg to state that I have not only witnessed them but participated in—the *Salát* of Islam easily ranks as the *simplest* and most comprehensive of all. For this, Islam must thank the Holy Prophet, who has shown us the best method of approaching Allah.

III. - I now come to *Fasting* which is the third Pillar of Islam.

In common with other creeds, Islam enjoins upon its followers the necessity of fasting. It has both a historical and a spiritual aspect.

In the days of ignorance, the Arabs were inordinately fond of eating and drinking, and the lot of the

poor and the needy, of the slave and the orphan was indeed pitiable. We have seen how Muhammad strove to reform the degenerate Arabs. One of the weapons, if I may be permitted to use the expression, which he employed was to enjoin fasting on all able-bodied Muslims during the month of *Ramadan*. The Holy Qur-án speaks of fasting thus:

“O you who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil)”
(*Chapter II, Verse 183*).

In the Holy Bible, we find the following references to fasting:

(a) “Moreover when ye fast, be not as the hypocrites of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward.”

(b) “But thou, when thou fastest, anoint thine head, and wash thy face” (*Matthew, Chapter VI, Verses 16-17*).

Fasting is enjoined upon Jews, Hindus and Buddhists, though the practical form and shape differs amongst the followers of different creeds. Be that as it may, fasting has been enjoined upon mankind, because it serves two very useful objects. In the first place, man experiences the pangs of hunger and thirst, and, therefore, he comes to know what they really mean. He realises that many who go hungry and thirsty deserve our practical assistance; that it is his duty to fulfil the wants of the needy and the orphan. In the second place, it produces a salutary effect on the human system. Physically, it is good for men to fast, so as to give their digestive organs a much-needed rest, and to enable our bodies to get rid of impurities. Like other institutions of Islam, fasting is another form of spiritual devotion

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and therefore the Holy Qur-án stresses the fact that it is necessary for men to enable them to guard against evil.

IV. The institution of *Zakat* or Poor Rate is the fourth Pillar of Islam.

Wealth may be an instrument of evil, but God gave it to man that he may use it for the benefit of mankind. Islam, therefore, has introduced the great principle of *Zakat*.

The Holy Qur-án speaks of *Zakat* thus:

- (a) "A guidance and good news for the believers,
- (b) "Who keep up prayer and pay the poor rate, and of the hereafter they are sure" (*Chapter XXVII: Verses 2-3*).

Again, in *Chapter XXIII Verses 1—4* it is clearly expressed that the institution of *Zakat* was ordained for the purification of the soul. It is stated that:

- (a) "Successful indeed are the believers,
- (b) "Who are humble in their prayers,
- (c) "And who keep aloof from what is vain,
- (d) "And who *act aiming at purification*."

Thus, it is clear that the payment of *Zakat* has also a twofold object. In the first place, it is a social obligation. It is enjoined that every true Muslim who is possessed of wealth as classified by law, shall pay a fortieth part of the wealth, or $2\frac{1}{2}$ per cent. of the nett value of one's property. In the issue of the *Islamic Review* for July 1927, I have dealt fully with the great principle of *Zakat*. The reader is referred to that article for further information. For our present purpose, it will be sufficient if we quote what the Prophet has said about fulfilling the wants of the needy:

- (a) "One who attends to the wants of the widows and the needy is like a *Mujahid* (i.e., one who exerts) in the way of Allah, or like the one who observes fast during the day and stands (for prayers) during the night."

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(b) "All creatures are God's, and he is dearest to God who is most energetic in their service."

To the Arabs, the teachings of the Prophet were far from welcome. They denounced him and his charity. They said that being a dreamer, he was beating the air with empty hands, as it was impossible for him—or for anyone else—to create a great Social Trust. And yet if you turn to the pages of history, you will find it recorded there, that within his own lifetime the Prophet had laid the foundations of a *Baital-Mal*, or a Common Fund. Every penny that one could give either as *Zakat* or *Sadaqa* was collected here, and paid out to those who were entitled to it. It was an obligation undertaken by a primitive State for the common weal. It was not socialism as we understand it to-day, but it was social service and uplift of the noblest kind. Nowhere has the Prophet said that there is no right to private ownership of property; nowhere has he said that what belongs to Zaid belongs to all Muslims. Far from it. He expressly asked his followers to respect individual ownership which he called *Haqq'un-Nafs*, or the "right of self." But, at the same time, he clearly laid it down that if you attain a certain position in life, and if your wealth be such that you can give freely, then another type of obligation is fastened upon you which is called *Haqq'un-Nás*, or the "right of humanity," and *Zakat* naturally falls into this category.

It is submitted that the institution of *Zakat* has proved, as nothing else can prove, that, as regards the claims of humanity, of lightening the burden under which so many of us are daily groaning and of realising that in helping others, we directly and indirectly help ourselves, Islam stands high and above all other faiths in making us Trustees for humanity. By its practical teachings and by its reasonableness, mankind is shown

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what to expect, from whom to expect, where and when to expect it!

V. The last Pillar of the Faith is the *Hajj*, or pilgrimage to Mecca. The Holy Qur-án speaks of the *Hajj* as follows:

“And accomplish the pilgrimage and the visit for Allah” (*Chapter II, Verse 196*).

It is only those who have performed the *Hajj* who can fully appreciate its significance.

As I have been fortunate in performing the *Hajj*, I propose to give you my own impressions of it as hereunder:

There, in a vast plain known as the *Valley of Arafat*, is yearly gathered a huge assembly of Muslims from the four corners of the world. They come here for the *Hajj*, which has two important aspects. The first is the religious aspect. The *Hajj* perpetuates the great sacrifice of Abraham. It teaches Muslims that Islam in its essence is the true religion of mankind, that it has been revealed to all the Prophets throughout the ages, that it perpetuates the necessity of sacrifice in the name of Allah. Neither flesh nor blood is dear to Allah. On the contrary, it is expressly stated in the Holy Qur-án that neither is acceptable to or wanted by God. What Allah wants is the *spirit of sacrifice*, of a desire to work in the way of the Lord, to give alms, to offer prayers, to fast and to be kind to His creatures. Man's submission to the Divine Will is dearest to Allah. That is true Islam. That is what Abraham's readiness to sacrifice his beloved son Ishmael teaches us. By enjoining the *Hajj* on Muslims capable of performing it Islam has merely given a practical and sublime expression to this spirit of sacrifice.

Now I come to the second aspect. It is obvious that if different followers of a faith assemble yearly in one place, a spirit of brotherhood permeates them—

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brotherhood not in its imaginary and elusive sense, but as a living and vital force, linking all in a chain of fraternal affection and service. The late Lord Headley, the first British Muslim peer to visit Mecca, on his return to England wrote that he found in the *Hajj* a clear proof of that spirit of brotherhood which is dominant in every true Muslim heart. He said that he brought back to England a permanent conception of unity and democracy in Islam. He was convinced of its power as a great welding force to bind humanity in a chain of mutual love and service. Let me quote to you a few lines from Lady Evelyn Cobbold's *Pilgrimage to Mecca*:

"Time cannot rob me of the memories that I treasure in my heart, the gardens of Medina, the peace of its mosques, the countless pilgrims who passed me with shining eyes of faith, the wonder and glory of the Haram of Mecca, the Great Pilgrimage through the desert and the hills to Arafat, and above all, the abiding sense of joy and fulfilment that possesses the soul. What have past days held out but endless interest, wonder and beauty. To me an amazing new world has been revealed." (Page 253).

During the *Hajj*, the Muslims discuss all the burning problems of the day—problems that affect them in the domain of Politics, Religion and Society. In fact, during the early days of Islam, the *Hajj* was often made an occasion for a round-table conference of all the leading Muslim States, and a policy of mutual co-operation was invariably adopted. Even at the present day, this spirit is found in the *Hajis*.

Such, briefly, are the Five Pillars that support the doctrinal structure of Islam. That they are rational and acceptable to our minds, has, it is hoped, been made clear in this chapter.

MISSIONARY PROPAGANDA IN SWEDEN

By G. ALI (*Swedish Muslim*).

The feeblest protest against Christian Missions is interpreted as an indication of Islam's violent tendencies.

Miss Signe Ekblad, of the Swedish School in Jerusalem, criticises attacks on missions in the Palestinian Press. The slightest disagreement with missionary methods is, in the missionary spirit, metamorphosed into meaning encouragement to use violence on missionaries. When a Swedish missionary wrote that the missionaries ought to be expelled from Kashghar, the former missionary, G. Raquette, falsely stated, in his book "Muhammad's Religion," that "Muhammadan Sectarians encourage the use of violence." His statement thus contains two lies in seven words—perhaps a record in lying, even among Swedish missionaries.

Some years ago, a leading missionary paper in Stockholm, "Svenska Morgonbladet," had an article concerning Islam in Sweden, written by Mr. G. Westmo of Jerusalem. In this article, there was a translation of my article, "Islam in Sweden," which had been published in "Al-Siassa" in Cairo. Mr. Westmo had the effrontery to make a baseless charge. In the mouth of the late George Ljungstrom, quoted by me, he unwarrantedly puts the following words: "Muhammad, who was able to found a new religion thousands of years ago," and then in a patronising way inserts the correction: "As is well known, only 1,354 Muhammadan years ago." Unfortunately for him, we were then in the year 1353! The ignorance and the falsehood were the more intolerable as the Editor refused to insert a contradiction and correction.

The missionary, G. Palmberg, in Kashgar, writes of the "degradation" of the Muhammadan woman: "It is Islam's teaching that the woman is subjected to her

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husband's arbitrary ill-treatment as a punishment for the fall of the first man."

In a little lesson-book for children, Count Chaplain Paul Nilsson writes: "With fire, sword and extreme cruelty, the Muhammadans have suppressed other peoples. Bigamy is usual, and the wife is her husband's slave."

At an academical missionary conference, the missionary Mr. Folke, stated:

"For the Muhammadan, God is not a loving father, but a hard and implacable fate, and the Muhammadan is abandoned to the mercy of selfish priests, according to their own sayings, for ever. Islam has, for the peoples which confess, been as 'the drying up wind' of the desert. The woman is the offscum, stain and burden of society, destined to slave-service to the man. Muhammadans in Africa have skinned men as goats, and sold them to cannibals."

A well-known Swedish authoress, Mrs. Marika Stjernstedt, a Catholic, wrote after a visit to Morocco that she had found the only happy Arabian women in French brothels. In the great newspaper, "Nya Dagligt Allehanda," of June 6, 1937, a well-known Swedish critic and conservative political writer says, in an article from Cairo:

"One has here a strong feeling of the, in every sense of the word, destructive power of the Muhammadan religion. During a millennial of Muhammadan régime, the Egyptian people, once perhaps the most intelligent people on earth, have been compelled to vegetate in a state of cruelty and vehement desire. There is only one way by which a respect for work and life and a desire for

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justice and practical mercy can return to Egypt: namely, The Christian Missions' way. Christendom is more congenial to Old Egypt's dead gods than is Muhammadan monotheism."

From this sheer nonsense, let us come down to facts. Actually, polygamy is far more common in Europe than in Islam. In a Christian weekly, "Biblska Manadshäften," edition, 1936, which takes its stand on Biblical grounds, one reads the following statement:

"The Biblical teaching is that monogamy is the ideal. But to have more than one wife is not in all circumstances a sin. It is not in itself a sin as is unchastity. The New Testament teaches the same as the Old Testament in this matter, as we see in Tim. 3:2, 12, and in Tit. 1:6. Jesus's reply to the Pharisees points out that it was God's intention that a man should have one wife; but Jesus indicates that it is not always possible to maintain this ideal."

For a great number of years there was, as is well known, close co-operation between the Christian missions and Imperial expansion. The Christian missions joined with energy and enthusiasm in the Imperial territorial extensions. Every unprejudiced person must admit the truth of what Chang-chi-Fung writes in this connection:

"Catholicism and Protestantism have been spread over three-fifths of the earth by means of military power."

Islam is alleged to have carried on missions with the help of the sword. This is the usual belief in Europe. It may be of interest to hear what a well-known religious historian says about it. Professor Edward Lehmann was not known to have any sympathy

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with Islam, but he considers that, in the interests of truth, he ought to make the following statement:

“The Arab’s penetration was not a religious war, but could rather and more correctly be called a people’s migration.”

Islam was victorious first and foremost through being a Brotherhood that took under its protection all it met, and so it remains to-day during the constant extension of Islam amongst the Negroes of Africa.

The well-known Swedish religious historian, Bishop Tor Andrae, has said, in an apologetic essay:

“It would be a poor defence of Christianity if anyone tried to deny that the exhortation of Jesus to fight the spiritual fight with only the spiritual weapons was, unfortunately, often set aside by his followers. In hard times and for hard hearts, power and force, harsh exclusiveness, or threatening war preparations seem the only way of defending irreplaceable holy treasures. It is at least difficult to believe that spiritual progress would have been advanced, if Charles Martle had yielded at Poitiers or Gustavus Adolphus at Breitenfeld.”

Before an Islamic public, it is not necessary to make any comment on the first of these illustrations, which seem to confirm the necessity of force in the expansion of Christianity. Regarding the second illustration, one may say that Gustavus Adolphus had the adherents of strange religions executed in his country, where a few years ago Christian non-conformists were still imprisoned and given a diet of bread and water. The importance of Gustavus Adolphus in the cause of religious freedom in Europe is thus very problematic, especially as, even to this day, Swedish citizens are officially forbidden to go over to Islam. We must, how-

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ever, state definitely that Christian religious historians and prelates prefer the Spain of the Inquisition and of bloody religious persecutions to the enlightened Arabian Spain. However, to point this out is called "distorting history."

In a recently published book, "The Unseen World," which is typical of the views on Islam held by wide circles of scientific Christians, Bishop Andrae has devoted a chapter to Islam. We shall make some quotations from that work, which truly do not need any comment for an Islamic public. In that book Bishop Andrae says quite modestly about Christian missions:

"What Christianity claims is only that it should be placed side by side with other religions to be tested and judged. It demands no other privileges than those claimed from us by both Buddhism and Islam, for a Buddhist mission has long existed in Europe, Vedantism's apostles have for thirty years travelled about in America, and there is an Islamic Mission in both England and Germany."

Now these views are Bishop Andrae's own, but they are not the views of those who lead the Christian missions in Europe! The Christians go about the world like ravening wolves, and what they cannot devour physically they will devour psychically. The Christian missions employ methods which an enlightened sense of justice must condemn. Bishop Andrae, in his chaste abstemiousness, is not acquainted with the doings of the missions in China, which are censured even by the Christian general, Feng.

In Kashgar, the Swedish missionaries had started a children's home for Islamic children who were by force brought up as Christians. Would anything of the kind be allowed in free Sweden? A few years ago, I heard one of the Salvation Army Missionaries in Java

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telling about the Children's Homes which the Dutch Government had set up for the children of the "half-bloods." Young children are taken from their mothers by force and are placed in these Children's Homes, often in a distant part of the country, so that the unhappy mothers may not be able to reclaim their children by similar force. The missionary told this story with a devilish smile on her face. Such a mission is a disgrace to Christianity, but such missions can be carried on as long as missions are supported by military power. Therefore, a distinguished Danish missionary, too, says:

"Missions succeed best where the Mohammadans are under European rule."

The missionary, Samuel Zwemer, in an interview in Stockholm some years ago, stated that the whole of Arabia should be open to a thorough inspection by the League of Nations! Do we need more examples of the methods used by Christian missions? It has recently been a fashion in missionary circles to paint all the more prominent Orientals as Christians. A few years ago, I read a triumphant article in the leading organ of the missionary interests in Sweden, in which it was said that Ibn Saud was almost a Christian. Mr. Gandhi is also made a Christian against his will. Bishop Andrae writes of Tagore that he is more Christian than he himself knows!

If I were to use the same method, I could find in Sweden a prominent Muslim in the State Church itself, namely, Professor Emmanuel Linderholm, the creator of the "Religious Reform Union of Sweden." Professor Linderholm should, however, pass for what he prefers to be a Christian. He has tried to reform Christianity in what we would call the spirit of Islam, because he is opposed to the dogmas which Islam has always opposed, and which constitute in Christianity an inheritance from paganism.

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Professor Linderholm is daring enough to risk coming very near the historical truth. He writes as follows in his book, "The Crusade of the Middle Ages against Islam":

"The Crusade was a religious war and fostered a marked intolerance, not only against the adherents of Islam, against the Jews and the heathens, but also against unorthodox factions within the Church, and the horrible Roman Catholic Inquisition developed under the protection of the Crusade's atmosphere."

Professor Linderholm has tried to introduce a new ritual for Divine Service. An orthodox paper says of it: "The ritual is no more Christian than would suit a Mohammadan mosque better than a Christian Church. The Professor needs only to exchange the word 'God' for 'Allah'."

Again, Christian propaganda has it that Islam cannot create any high culture. How is it then that Islamic theology is imitated by modern Christian theologians? Is it not clear from this that Islam has been intentionally distorted by its Christian opponents? The Danish historian, Hans Olrik, describes, in his book, "The Culture of the Crusade Era," the surprise which must have been felt by the Crusaders when they came into contact with Islam:

"When the Christians learned to know the decried Mohammadans, they met with a faith in God so deep that it could make the faces of the Crusaders redden with shame. They met with a nobility of mind more knightly than that which characterised the Christian knights themselves. In a world of reality, the Saracens far surpassed the Christians in knightliness.

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I have intentionally quoted enlightened European scientists. One must suppose that not even the most exclusive Christian theologians will depreciate the historical truth when it is stated by European historians.

We take some significant extracts from the above mentioned work by Bishop Andrae, "The Unseen World." Islam is characterised there in the following way:

"Islam is a distinctly manly religion; its spiritual type has something sternly military, with sounds of swords and camps echoing through its holy memories. The story of the Prophet and his paladins is not only a collection of pious legends but an Iliad, a heroic epic. Paradise beckoned from under the shadow of the sword."

We certainly need not make any comment on this description. Bishop Andrae speaks about how little is understood in Europe about Islam:

"If we collect from the corners of our memory what we know about the Prophet of Islam, the whole will probably be that he had many wives, spread his religion by fire and sword, and preached a paradise with black-eyed houris and wine that one could drink without getting a headache; and our final judgment of the Prophet would perhaps be, at least in essence, the same as that of the French philosopher of enlightenment: 'he was the greatest friend of woman and the greatest enemy of common-sense that ever lived.'"

Bishop Andrae makes a summary of Sheikh M. H. Kidwai's historical proofs, and especially emphasises his

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comparison of the position of women in Islam and in Christianity:

"It seems to us more surprising still that, if we may believe the Muhammadan apologists, women too, or especially women, have reason to be grateful to Muhammad."

This is undoubtedly in complete opposition to even modern Christian investigators' way of looking at Islamic matters, and Bishop Andrae tries to laugh it off:

"So Muhammad has really become the knight of the suffragettes and the emancipators; he who otherwise puts woman under her husband's rule, and gives to him the right to administer bodily punishment to her if she is disobedient."

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PART TWO

BY NADIRE FLORENCE IVES OSMAN OF NEW YORK
ISLAM AND MOSES

In our foregoing article, "Islam and the Covenant of Abraham," we studied the reasons for the removal of Ishmael, Abraham's first-born son, to Paran; we demonstrated from Genesis itself why Ishmael can be recognized as a Prophet of God, as the Qur-án attests; and we arrived at the conclusion that neither Ishmael nor his offspring ever fell into that category of Genesis 17:14, "The uncircumcised man-child whose flesh is not circumcised, that soul shall be cut-off from his people; he hath broken my covenant." We have just grounds for accounting the descendants of Ishmael as the brethren of the Israelites.

Hagar and her son had been settled by Abraham in the northern part of Arabia, between Canaan and Egypt. "And they (Ishmael and his sons) dwelt from Havilah

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unto Shur that is before Egypt, as thou goest toward Assyria." (Gen. 25:18.) Now Havilah, son of Noah (Gen. 11:7) occupied the region that includes Mecca; Shur is the wilderness adjoining Egypt at the head of the Red Sea. The Torah describes this region indefinitely as Paran, designating by that name a wilderness and the mountainous region lying along the Red Sea. To-day we know it as Hedjaz.

At the time of Ishmael, the southern portion of Arabia was already inhabited by an aboriginal stock, the descendants of Joktan, son of Shem (Gen. 11:26). Ishmael became a "naturalized Arab," dwelling among the aboriginal elements of the north, who were known as "pure Arabs" (derived from Arabah, meaning "desert waste"). There still exists a difference between the inhabitants of northern and southern Arabia. Those of the south, as a rule, possess "round heads," while those of the north, "long heads," a scientific classification that is not fundamental, identifying a purity of stock that has not yet been broken down. Then, again, those of the south speak a Semitic tongue, Sabaean or Himyarite, that is closely allied to the Ethiopic of Africa: those of the north, the Arabic of the Qur-án.

Arabic contains more of the distinctive elements of the original Semitic tongue than does even the Hebrew itself (which has seemed to the western world to be the archetype of Semitic speech), or any other of their cognate languages,—The Assyro-Babylonian, the Ethiopic, the Phœnician or the Aramaic, etc. In fact, Arabic is the ideal key for the study of any Semitic tongue.

The reason for this may be readily understood. For one thing, Arabia is acknowledged by scholars to have been the starting-point for all Semitic races that periodically issued forth and entered adjacent territories. We must remember that the Hebrew race itself originated with Abraham. The qualification was first

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applied to him in Genesis 11:15, "Abram the Hebrew." This derives from "heber" meaning a "passer-over" (of the Euphrates): Abraham entered Canaan from Ur of the Chaldees. In addition to its being the source of the Semite branch of the human family, the conditions of life that northern Arabia provided were so special that none of the mighty waves of foreign conquest or immigration ever beat upon it. Perpetual freedom permitted the purity of their original Semitic tongue to survive, until it achieved its criterion in the Qur-án.

In 570 A.D., the year that witnessed the birth of the Prophet Muhammad, the north Arabs came nearest to a foreign inundation. The Christian viceroy of the King of Abyssinia, from Yemen of Southern Arabia, attained to, within a three days' march of Mecca, the spiritual heart of the country. The Arabs, acquainted of their vastly superior forces, evacuated the city, but only after the prayer of Abdul Muttalib, Muhammad's grandfather, had been uttered: "Oh Allah! This is Thine own House. We are too feeble to defend it (the Kaabah or sacred house in Mecca). Be pleased to take care of it Thyself." Small-pox broke out among the invader's host in so virulent a form that their leader was forced to abandon the enterprise.

The hour had struck for Moses to lead the descendants of Jacob back to the Land of Promise. In a generation, these people (called the children of Israel after Jacob, son of Isaac, whose name had been changed by God to Israel) were transformed from a miserable horde of escaped slaves, to which they had been harshly reduced, to capable companies under inspired leaders. A series of new covenants were made with them, notwithstanding that the Covenant of Abraham, involving circumcision, was still continued.

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The first covenant was proclaimed to them at Mount Horeb, in the wilderness of Sinai. The Israelites were required to observe ten commandments with accompanying statutes. These original ten commandments have come down to us in two different forms: one in Exodus 20:3—17, the other in Deuteronomy 5:7—21. The Covenant was subsequently broken, whereupon another was offered them and accepted, that of Exodus 34. This second covenant likewise contained statutes in addition to the original ten commandments.

Those statutes included in the first covenant are ethical and ritual, with two exceptions, which are designed for an agricultural people, as are also the statutes of the second covenant (Exodus 34). For this reason, the latter group of statutes are considered to be additions of the Palestinian period and are not regarded by scholars as part of the original covenants made in the wilderness.

The third covenant of Moses was contracted in the land of Moab, at the end of the forty years of wandering. Given in chapters 29 and 30 of Deuteronomy, it carried a curse that should fall upon the Israelites when they should again go after false gods. But the promise is given that God "would turn their captivity and bring back to the land those who would repent."

The fashioning of a nation out of twelve tribes had begun. The concentration was upon the great work of the Israelites. Yet in these very pages describing Moses's momentous accomplishment, we find prophetic utterances which involved also the destiny of the descendants of Abraham's son, Ishmael. Imbedded in the story of their experiences which Moses recounts to the Israelites, amplifying what had been written before, he utters one of the major prophecies of Hebrew scripture. This was designed to prepare them for that period in their development when he could no longer aid

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them,—when they would need very drastic help in an expanding world culture. They could not always hope to be self-inclusive. Did not Genesis 12:13 contain an insight into this: “In thee shall all families of the earth be blessed!” True, disaster would come to them if the Covenant of Moses were not observed: but if this direction of Deuteronomy 18 were neglected, God would require it of them.

Deuteronomy 18:15—19: “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; . . . I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.” Included in the above verses is the assurance that, as the Israelites had been so frightened at Horeb from the convulsions of nature which had accompanied the giving of the law to Moses, in that future time it would be as they desired,—a law would be delivered to them without any terrifying physical manifestations.

There is ample evidence in the New Testament to prove that the Jews were still expecting this prophet promised in Deuteronomy 18:15, up to the time of Jesus. John I: 19—25 tells us that the Jews sent priests and levites from Jerusalem to ask of John the Baptist: “‘Who art thou?’ And he confessed and denied not; but confessed, ‘I am not the Christ.’ And they asked him, ‘Art thou Elias?’ And he saith, ‘I am not.’ ‘Art thou that Prophet?’ And he answered, ‘No.’ And they asked him and said unto him, ‘Why baptizest thou then if thou be not that Christ, nor Elias, neither that Prophet?’ ”

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It can be easily recognized from this, that just preceding Jesus's public appearance, three different and distinct prophets were expected. It is recorded in addition, during his mission, "Then those men when they had seen the miracles that Jesus did, said, 'This is of a truth that Prophet should come into the world.' " (John 6:14). The cross-reference to this verse, in the King James' version of the Bible is Deuteronomy 18:15. Confusion seemed to come later. John 7:40—43 tells us: "Many of the people, therefore, when they heard this saying, said, 'Of a truth this is the Prophet.' (Cross-reference Deut. 18:15.) Others said: 'This is the Christ.' . . . So there was a division among the people because of him."

There is no record of any kind which indicates that Jesus ever claimed the prophecy of Deuteronomy 18:15 for himself. Certain of his words, as brought down to us, seem to apply to one that should follow him. "Howbeit, when he, the spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." John 16:13, 14.

When Jesus was no longer with them in the flesh, the apostles sought to solve this difficulty by declaring that Deuteronomy 18:15 was to be fulfilled by the second coming of Christ. "And he shall send Jesus Christ which before was preached unto you: Whom the Heaven must receive until the times of restitution . . . for Moses truly said . . . 'A prophet shall the Lord your God *raise up* unto you of your brethren, like unto me!' " (Acts 3: 20—22).

Somebody had conceived a brilliant idea, giving a new interpretation to the verb "to raise up." If we turn to the beginning of the 18th Chapter of Deuteronomy, in our English Bible, we shall see that the Christian translators supply as a sub-title to the 15th verse,

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"Christ the Prophet is to be heard." But can we be satisfied with this solution? Deuteronomy 18:15 calls for the appearance of a prophet, of a man among men, like unto Moses, and not a deity.

We are tempted to continue the study of Jesus and his qualifications for fulfilment of this particular prophecy, which he never claimed for himself. Our desire to clarify his position, however, must be postponed to a later writing, as we shall find it more fruitful to examine the fact that Deuteronomy 18:15 is considered to be fundamental to the claims of prophethood of that famed descendant of Ishmael, Muhammad. Let us analyse yet a little closer the prophetic passages.

We are told that from the midst of the Israelites, from among their brethren, would be raised up a prophet like unto Moses. Throughout the Qur-án, the likeness between Muhammad and Moses has been stressed. For example, we read in Chapter 46:10 of the Qur-án, "Have you considered if it (the prophethood of Muhammad) is from God? And a witness of the children of Israel has borne witness of one like him." Did not Muhammad also live in the midst of Jews? Arabia held many powerful settlements of them who had sought refuge there, having fled from Palestine at the successive invasions of the Assyrians, the Greeks, and the Romans. Was not Muhammad raised up by the One God . . . from their very brethren, the Ishmaelites? Did he not find a refuge himself at Medina, where they constituted a third of the population, and, as he fled to them, was it not a Jew who first espied his coming? The first Muslim commonwealth gave to them a charter in which there appeared: "The Jews of . . . shall form with the Muslims one composite nation; they shall practise their religion as freely as the Muslims."

At an earlier period, the Jews had been successful in proselytism among the Arabs, but this original impulse had subsided. The Jews at Medina were mostly

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of Arab descent. Many of them had hoped at first that Muhammad would prove to be their avenger, "the Messiah of their belief." As the breadth of Muhammad's revelation dawned upon them, with its pure tenets, they became his bitter enemy instead. The fact that they were not primarily of Hebrew extraction did not lessen, in the least, their antagonism. Yet proof of Muhammad's claim, with regard to his likeness to Moses, was not long wanting. Did he not become a law-giver, a practical as well as a spiritual leader, the founder of a nation out of tribesmen, as was the great Israelite? Deuteronomy 18:21, 22 supplies us with further help: "How shall we know the word which, the Lord hath spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing the Lord hath not spoken."

The number of prophecies which Muhammad uttered, and which have been realized, is a matter of record. There is none more interesting than the following: it is written in the Qur-án, "And truly he wrote in the Book of the reminder (the Qur-án) that the land—My righteous servants shall inherit it. In this is a message to a people who serve us" (The Muslims): Qur-án 21:105. This brings an added emphasis to Psalms 37:29, "The righteous shall inherit the land and dwell therein forever."

This great prophecy was fulfilled during the Caliphate of Omar, two years after the death of the Prophet Muhammad. In 634, twelve years after the Prophet's flight to Medina, the Caliph Omar, after having achieved successes in Syria, arrived at Jerusalem with only a single attendant and no escort. He was met outside the city by the Christian Patriarch. Together they entered it, "conversing on its antiquities." This was the surrender of Jerusalem.

One of the most remarkable signs of Divine Favour has been the acquisition of the lands of the Covenant of

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Abraham by the Muslims. The Hebraic law of inheritance is written in Numbers 27:8, 9. "If a man die and have no son, then he shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren." When prophethood, the glory of the nation, perished in Israel, Ishmael took it up.

The terms of the Covenant as given originally in Genesis are extremely vague: The boundaries are described as from the River of Egypt to the River of the Euphrates (Gen. 15:18), the north, south, east and west of the problematical spot upon which Abraham stood (Gen. 13:14). The very name, "River of Egypt" given literally in the Hebrew, "Nehar Mizraim," is baffling. An attempt has been made on some maps to name as the western boundary of Solomon's Kingdom a *Wadi*, "El Arish," also indicated as "the stream of Egypt." The Nile is there marked, "the River of Egypt." (1 Kings 8:56, 65). But a 'Wadi' is not a river. It is the bed of a watercourse that is dry except for a short period in the rainy season.

The Hebrew Kingdom reached its apogee during the reign of Solomon. Yet it is difficult, in fact impossible, to reconstruct the exact boundaries of his realm and the position of his borders. All we know, from the Hebrew point of view, is contained in their sacred scripture. The sites of many of the towns, etc., are unknown.

Exodus 23:29 and Numbers 34:2 contain descriptions of the extent of the Promised Land as revealed to Moses. The possessions of the Israelites had increased gradually, for it had been revealed at Horeb: "I will not drive them out from before thee in one year, lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and

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inherit the land." (Exodus 23: 29). However, the land of the Philistines was never theirs. The Egyptians had originally planted Greek colonists as allies along the coast adjoining Phœnicia. During a period when Egypt was preoccupied internally, the Philistines had proclaimed their independence from Egypt, only to be battered down by David. At that point Egypt took up the cause of the Philistines. It was amicably arranged. To cement the tie, King Solomon was given an Egyptian princess for wife, and the use of several sea-ports, but the independence of Philistia was guaranteed. By a stroke of irony, the Land of Canaan (named after one of the many kingdoms included in that area, enumerated up to ten) came to be known as the Land of the Philistines (in its corrupted form, Palestine) after the one people never governed by the Israelites.

We come to the close of Moses's majestic life. He was about to die. "And this is the blessing wherewith Moses, the man of God, blessed the children of Israel before his death. And he said: 'The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of his saints; from his right hand went a fiery law for them'." (Deut. 32: 2.)

Here we can recognize another important prophecy regarding the brethren of the Israelites. "The Lord came from Sinai;" this has reference to the call which came to Moses originally at Sinai (Exodus 3: 1—10). He was sent from Mount Horeb, itself, back to Egypt, to deliver his people and lead them again to Canaan: "and rose up from Seir unto them;" the call came to Jesus in these mountains of Palestine: "he shined forth from Mount Paran, and he came forth with ten thousands of his saints; from his right hand went a fiery law for them."

That this last prophecy relates to the Prophet

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Muhammad may be easily demonstrated. The "ten thousands of his saints" has cross-references which would make of them an angelic host appearing in the sky with God (Daniel 7:10, Acts 7:53, Gal. 3:19). But we find that the next verse, which follows the prophecy itself, states: "Yea, he loved the people; all his saints are in thy hand." Deut. 33:3. Righteous followers are many times described as saints, in Hebrew scripture; for example, "He will keep the feet of his saints and the wicked shall be silent in darkness."

If these ten thousands of saints are righteous followers, where may we determine their identity. Moses twice took a census of his followers: The second year in Sinai, the men of twenty years and upward, able to go to war, numbered 603,550 souls (Numbers 2:46); after the Israelites had compassed the land of Edom, Moses counted 601,730 footmen (Numbers 26:51). Obviously our prophecy does not concern itself with this great host.

Let us advance through the centuries, however, to Paran. It was in a mountainous wilderness that the Prophet Muhammad received his first revelation. (It is impossible to determine the location of these ancient mountains of Arabia and Sinai; our geographers tell us that they have not been identified.) It is a fact of history that, during the interval of open warfare, he encamped a day's journey from Mecca with ten thousand devoted followers. Persons who had been moved by his revelations, from all surrounding nations, were among his disciples. "They to whom the scriptures have been given, recognize him as they do their own children." (Qur-án VI:20). His sole desire was to establish the reign of righteousness and justice, of respect for the individual and compassion for the poor and afflicted. From his right hand went the fiery law of Islam which, by its light, provided a distinction between good and evil.

Their approach had been made in secret. Suddenly, according to a prearranged plan, ten thousand fires blazed forth in the night from the Muslim bivouac, making known to the Meccans the strength of him whom

ISLAMIC REVIEW

they had persecuted and despised. The next day, the Muslims entered the city without a struggle.

As the Prophet Muhammad struck down the idols that had been introduced into the Kaaba, the sacred house of Mecca, he cried aloud: "Truth is come and Falsehood has vanished; verily falsehood is but evanescent." (Qur-án 17:81). And when later that day he addressed the assembled Meccans, he asked of them: "What mercy can you expect from the man you have wronged?" "Thou art a noble brother and the son of a noble brother," they replied. Tears filled the eyes of the Prophet as he answered, "I shall speak to you as Joseph spake unto his brothers,—this day there is no reproof against you; God will forgive; He is the most merciful and compassionate."

I trust that my readers will continue to withhold their prejudice until we examine the topic of "Islam and Jesus" and understand more clearly what Islam means to the world.

PROPHET MUHAMMAD AND COSMIC CONSCIOUSNESS

BY MISS MURIEL BARBER

There is a very remarkable book "Cosmic Consciousness" by an American psychologist, Dr. Bucke, who has made a study of the evolution of mind. The book is a large one. In it, Dr. Bucke sustains his thesis, namely, that there are three states of consciousness. The first is simple consciousness, pertaining to primitive forms of life; the second, self-consciousness, attained by all human beings and shown in its splendour by the great intellectual; and the third is Cosmic Consciousness, which is a spiritual state of intuitive consciousness, enabling the possessor to receive a direct revelation from the Cosmic (or God). Dr. Bucke believes that humanity, as a whole, is evolving towards the third state of consciousness. In the meanwhile, the whole world is directed and influenced, knowingly and unknowingly, by the persons who have attained the Cosmic Consciousness. Dr. Bucke gives examples of some whom he

THE PROPHET AND COSMIC CONSCIOUSNESS

judges to have attained this third state of consciousness. Among them we find the founders of the great religions where the Prophet Muhammad occupies a prominent position.

I accept Dr. Bucke's contention. I believe there are "Sent Ones" who transmit to us a direct revelation from the One God. The "Sent Ones" are great mystics, but there is no uncertainty about their message. They have a sure knowledge of Reality; but (and this seems important) uncertainty, haziness, mistiness, etc., are aroused in the minds of their hearers for two reasons:

1. The utter inadequacy of human words (derived, as they are, entirely from objects of sense) to carry spiritual truths and God-sent Revelations.

2. The limited powers of the Self-Conscious man, however intellectual, to grasp truths revealed to Cosmic-Conscious man.

I have written these words, not with any wish to "dogmatize," but just to help the readers to understand the extracts.

"This case, both in detail and ensemble, is marvelously complete." Here follows a short life and description of the Prophet, and continues:

"It seems that Muhammad had been, as a young and as a middle-aged man, before his experience at Mount Hira, serious, devout, earnest and deeply religious. It also seems that this mental constitution is an essential prerequisite to the attainment of Cosmic Consciousness." Here follows an account of the attainment of Cosmic Consciousness (Illumination) in the words of the Qur-án. Then, later, Dr. Bucke writes:

"If Muhammad was a case of Cosmic Consciousness, this fact ought to appear clearly in the writings which he left to the world. Does it? As a matter of fact, these are not easily understood in an English translation, and from the Western point of view." Then the author notes Carlyle's mistaken judgment and says: "In spite of all this . . . the greatness, power and spirituality of the book must be considered established by the results it has produced in the world—the spiritual elevation of many millions of men for many generations. . . .

ISLAMIC REVIEW

But there is a another reason why we do not find just what we want in the Qur-án. It is written entirely from the point of view of the Cosmic Sense, as its author would say; it is all dictated by Gabriel. There are no passages in which the self-conscious (Muhammad) tells us about the Cosmic Conscious Muhammad.

In these sentences, Dr. Bucke tells us that the Qur-án is written entirely from the mystical point of view. "Many people in this country have a vague idea that "mysticism" is a kind of hazy dream. Whereas the fact is, as Muslims hold, that mysticism is *knowledge*—knowledge of that highest Reality, which is God. Dr. Bucke gives some quotations from the Qur-án to support his thesis. As far as I can judge, he had great spiritual insight to explain, as he does, those passages which contain so much more than their surface meaning.

CORRESPONDENCE

Selsey,
Surrey.

DEAR IMAM,

You will perhaps remember that I had the privilege of meeting you some weeks ago at Sir Archibald Hamilton's house, when you visited him. Your discourse on the situation in Palestine to-day made a great impression on both my husband and myself, and will long be remembered by us.

My purpose, in writing to you, is to tell you that I feel that I should now take a step which I have long felt the urge to take. After many years spent abroad in Egypt and Africa, where I had the opportunity of observing the practices of Islam and Christianity, and of marking well the relative effects of each on men's lives, I have come to the conclusion that in Islam the only true religion is to be found and I would wish, therefore, to take whatever steps are necessary to embrace Islam and to live a Muslim life by the help of Allah.

I have been greatly helped by our dear and valued friend Sir Archibald Hamilton in reaching this decision. You will perhaps remember that he mentioned that he felt I was almost a sister Muslima.

Should this be inopportune time in which to write to you, I hope you will forgive me.

I do feel very strongly, however, that I should like to be bound by the more than mere sympathy and oneness of belief to the Congregation of the Faithful, and it is with all humility and sincerity that I write to express my desire to you.

Believe me,

Yours sincerely,

(Mrs.) Elizabeth Lewes-Parker

Supplement to the Islamic Review, Lahore, March 1939

THE RELIGION OF ISLAM

BEING
A COMPREHENSIVE DISCUSSION OF ITS
SOURCES, PRINCIPLES AND PRACTICES

BY
MAULANA MUHAMMAD ALI, M.A., LL.B.
TRANSLATOR OF THE HOLY QURAN
AUTHOR OF "MUHAMMAD THE PROPHET", "EARLY
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THE FIRST PART

Deals with the sources from which the principles and laws of Islām are drawn or may be drawn to meet future exigencies. The first chapter deals with the Holy Qur'an, how it was revealed, collected and arranged, and standardized; and discusses differences of readings, abrogation, etc. The second chapter deals with Ḥadīth, the five stages of its collection and its criticism. The third chapter deals with Ijtihād and Ijmā', and shows that new laws and regulations can still be made by the Muslim states and peoples on the same principles.

THE SECOND PART

After pointing out what Imān, Islam and kufr are, and stating the fundamental doctrines of Islām, discusses in detail all questions relating to these doctrines, such as the existence, Unity and attributes of God, the various forms of shirk, angels, jinn and devils, revelation of God to man, its various forms, the Revealed Books, the universality of prophethood and its finality in Muḥammad, the sinlessness of prophets, intercession and miracles, life after death, the reward of good and evil, the Resurrection, Paradise, Hell, Qadr and Taqdir, Predestination, and so on.

THE THIRD PART

Deals with:

(1) The religious duties of man, discussing such questions as value of prayer, form of prayer, Friday and 'Id prayers, service on the dead, Zakāt, Islām's solution of wealth problem. Fasting and its significance, Pilgrimage, Jihād, Jizya, apostasy and so on.

(2) Secular duties of man, such as marriage, its significance, form and validity, rights and obligations of husband and wife, birth-control, seclusion of women, divorce, acquisition and disposal of property, mortgage, bequest, gift, waqf, inheritance, debts, usury, interest, banking system, cleanliness, prohibited foods, penal laws, punishments prescribed for murder, adultery, theft, etc.

Supplement to the Islamic Review, Lahore, March 1939

The following are only a few of the subjects discussed in the various chapters. The full list of contents runs over 9 pages.

INTRODUCTION

Place of Islām among the religions of the world.
New meaning introduced into religion.
Religion is a force in the moral development of man.
Islām as the basis of a lasting civilization.
Islām as the greatest unifying force in the world.
Islām as the greatest spiritual force of the world.
Islām offers a solution of the great world-problems.
Misconceptions underlying anti-religious movement.

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A REVIEW OF THE RELIGION OF ISLAM

THE LATE Mr. MUHAMMAD MARMADUKE PICKTHALL
(*Islamic Culture*, Oct. 1936, p. 659.)

THE PERFECT POLITY*

"Probably no man living has done longer or more valuable service for the cause of Islamic revival than Maulana Muhammad Ali of Lahore. His literary works, with those of the late Khwaja Kamal-ud-Din, have given fame and distinction to the Ahmadiyya movement. In our opinion the present volume is his finest work because it is free from the sectarian comments.....and because it is.....in perfect English..... It is a description of Al-Islam by one well-versed in the Quran and the Sunnah who has on his mind the shame of the Muslim decadence of the past five centuries and in his heart the hope of the revival of which signs can now be seen on every side. Without moving a hair's breadth from the Traditional position with regard to worship and religious duties, the author shows a wide field in which changes are lawful and may be desirable because here the rules and practices are not based on an ordinance of the Quran or an edict of the Prophet, and should be altered when they cease to meet the needs of the community. Such a book is greatly needed at the present day when in many Muslim countries we see persons eager for the reformation and revival of Islam making mistakes through lack of just this knowledge.

* * * * *

"In point of fact—and this is largely true of all Muslim 'Missionary' publications—the book will appeal to Muslims more than to non-Muslims. Though the author is at logger-heads with a large portion of fiqh, he is himself a faqih (though a very large-minded one); his arguments are the arguments of fiqh and his style is the style of fiqh. It is a style quite different from that of Christian polemics and can only be appreciated in the West by the few who have already made some study of Islam. To Muslims, on the other hand, the style is familiar and will seem appropriate, while the subject-matter is of overwhelming interest.

"We do not always agree with Maulana Muhammad Ali's conclusions upon minor points.....but his premises are always sound, we are always conscious of his deep sincerity; and his reverence for the Holy Quran is sufficient in itself to guarantee his work in all essentials. There are some, no doubt, who will disagree with his general findings, but they will not be those from whom Al-Islam has anything to hope in the future.

"He begins with a description of what he calls the "sources" of Islam—the Quran, Hadith, Ijtihad, Ijma'. Here he is already at cross-purposes with the European critics who pretend to find "sources" of Islam in other

* "The Religion of Islam." A comprehensive discussion of the Sources, Principles and Practices of Islam. By Maulana Muhammad Ali, M.A., LL.B., Ahmadiyya Buildings, Lahore.

religions or in ancient folklore. Then follow chapters on Faith, the Unity of God, His Attributes, Angels, Revealed Books, Prophets, Life after Death, Predestination, Prayer, Zakat, Fasting, Pilgrimage, Jihad, Marriage, Property, Inheritance, and so forth; from which it will be seen that the Book is indeed comprehensive. Each chapter is a complete treatise, showing learning and research. Those on Qadr, Angels and The Life after Death should be studied to observe the difference between the rational views of a devout traditionist and the views of so-called rationalists. We are tempted to quote from the chapter on Ijtihad (freedom of thought), which is the crux of the whole problem of revival:

* * * * *

"Maulana Muhammad Ali personally believes—and there is nothing unorthodox in the belief that the mercy of Allah will eventually pardon all mankind. He bases his belief upon the saying of our Prophet which concludes with the words:

"Then Allah will say, The angels have interceded and the prophets have interceded, and there remains the Most Merciful of all merciful ones; then He will take a handful out of the fire and will bring forth from it a people who have never done any good.' Our author adds: 'The handful of God cannot leave anything behind'

"The work is well-printed and handsomely got up, a credit to the Lahore publishers; and there are far fewer misprints than are usually to be found in English books printed in India. We recommend it as a stimulus to Islamic thought. To use an old-fashioned word, it is an edifying book."

"M. P."

OPINIONS IN BRIEF

"Maulana Muhammad Ali is to-day a ripe scholar of sixty years of age, with many valuable works to his credit, notably his translation of the Holy Quran; but he was a young man when he began preparing the book under review, and which may therefore be regarded as the labour of a lifetime, and the result of long experience and mature thought. The book is a monumental one, dealing with almost every aspect of Islam. Almost every topic is exhaustively treated, and the arrangement is logical and natural, important questions are thoroughly and authoritatively discussed and set forth in chaste and clear style such as may readily be followed by converts and catechumens.

"One feature on which the learned author is to be commended is the care and accuracy with which the references to the Holy Quran, the Hadith, the commentators, and Muslim and foreign writers have been recorded throughout, thus making the work most valuable and reliable as a small-scale *Encyclopædia of Islam*. The topics have been carefully selected and treated with a view to meeting the needs of Western converts, to whom it is of the greatest importance to know something not only of Muslim theology

"The book is a great work, no library should be without a copy."—**Eastern Times**, Lahore, 28-2-36.

"There is enough of religion to make us hate and not enough to make us love one another, is a trite saying, but the latest work' *The Religion of Islam*, from the pen of Maulana Muhammad Ali, President of the Ahmadiyya Anjuman Ishaat Islam, Lahore, demonstrates it beyond the shadow of a doubt, that even at present there is enough of religion to make human beings

love one another. For after a careful perusal of *The Religion of Islam*, all fair-minded and unprejudiced persons will realise that Islam stands for promoting the ideals of Democracy, Liberty, Fraternity and Equality throughout the world.

"*The Religion of Islam*, besides being a veritable quarry of valuable information on almost all the principles and practices of Islam, contains exceedingly illuminating observations on some of the burning topics of the day.

"Maulana Muhammad Ali eminently deserves to be congratulated on the production of an epoch-making book which is almost indispensable to students of comparative religions. Copious quotations from the Quran have so greatly enhanced its usefulness that in this country **lawyers too will find it of immense benefit**, as it deals fairly exhaustively with the problems which face the Muslims in their day-to-day lives, namely marriage, divorce and maintenance. The range of the subjects covered is almost encyclopædic, as right from the birth of Muhammad up to the Musalman Waqf Validating Act of 1913, almost every question which pertains directly or even indirectly to Islam, has been discussed at length."

—**The Tribune**, Lahore, 1-3-36.

"Maulana Muhammad Ali, President, Ahmadiyya Anjuman Ishaat Islam, Lahore, is a scholar of mature erudition and finished scholarship and has several valuable works to his credit.

"The book opens with an introduction in which the author ably develops the various aspects of Islam.....The author has penetrated to the very sources of Islam and as such has drawn a picture that is faithful and complete in every detail. The Holy Quran being the original and the most reliable source on which all the fundamental principles of the religion are based and Bukhari the most reliable of the Hadith are quoted throughout the book. This raises the status of *The Religion of Islam* from an essay to the position of an authoritative exposition of Islam

"As it is the book will undoubtedly be ranked as a standard work on the subject."

—**Pioneer**, Lucknow, 22-3-36.

"The student of Islam will welcome this large and comprehensive volume which bears the name of an acknowledged authority on his own faith and whose credentials are assured on the ground of his previous writings.

"A purely informative and descriptive account is in a way beyond criticism and this book in particular appears to be as lucid and authoritative an exposition as has been written for sometime and, it will doubtless play an important part in future estimates of the religion of Islam.' A word of praise is due to the *printing and get up of the book*.

—**Madras Mail** Madras, 11-4-36.

"The first of the three parts into which this voluminous book of 800 pages has been divided deals with sources of Islam, the sources from which the teachings of Islam are drawn. The second, which is perhaps the most important, discusses the creed of Islam and the fundamental doctrines of the Religion while the 3rd is occupied with the laws of Islam, the code of life prescribed by the Religion, which regulate, or, which is more correct, should regulate the conduct of a Muslim in his everyday life."

—**United India and Indian States**, Delhi, 18-4-36.

Justice Mian Abd-ur-Rashid

"This book will help the Muslims as well as members of other communities to realize that Islam is most suitable as the universal religion of the

Supplement to the Islamic Review, Lahore, March 1939

modern world. I congratulate Maulana Muhammad 'Ali on the general excellence of his book."

Sir Shahab-ud-Din, President, Punjab Legislative Council

"From first to last the book is written in a simple lucid style and is *beautifully printed*. All round it is an unparalleled work of scholarly research and is, therefore, expected to extort a cordial reception not only from the Muslims of all sects, but also from the non-Muslims who may care to know what Islam is. It is a work which may be profitably read not only by religionists but also by irreligionists. Therefore, no public or private library or educational institution should be without it."

Sir Mohammad Zafr Ullah Khan, Delhi

"On the face of it, I am quite sure that the book is an extremely valuable contribution to the rather meagre literature on Islam in the English language; and, of course, being compiled by a scholar of your eminence and learning, it must rank as a standard work on Islam."

The Late Dr. Sir Muhammad Iqbal, Lahore

"I have glanced through parts of it, and find it an extremely useful work almost indispensable to the students of Islam. You have already written a number of books; one cannot but admire your energy and power of sustained work."

Dr. Sir Shaf'at Ahmad Khan, Allahabad

"Maulana Muhammad Ali shows sound judgment, luminous grasp of the essentials of Islam, and a brilliant power of analysis. It is characterised throughout by a wonderful insight into the tenets of our faith, and will take rank as a standard book on the subject."

Sir S. M. Sulaiman, Chief Justice, High Court, Allahabad

"Maulana Muhammad Ali has rendered a great service to the cause of Islam, and his valuable book is sure to remove misapprehensions of those who are not well-versed in the Islamic theology. It is the product of great learning, deep scholarship and enormous labour."

Sh. M. H. Qidwai, Gadia

"Like almost all other works of the Maulana, this also is a classical book—exhaustive, bold authentic. I wish it were translated in other languages, particularly in Turkish, Persian and Arabic."

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