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CONTENTS

Mr. Ghulam Ali	Frontispiece
A Declaration	PAGE 161
The Emir Feisul at the Shah Jehan Mosque, Woking: by S. A. Toto	162
Address of Welcome: To His Royal Highness The Emir Feisul, Viceroy of Hedjaz and His Royal Highness The Emir Khalid of the Saudi Arabia	.. .. .	163
His Highness Prince Muhammad Abdul Mun'im of Egypt at the Shah Jehan Mosque, Woking	.. .. .	165
Address of Welcome: To His Highness Prince Muhammad Abdul Mun'im and the Members of the Egyptian Delegation to the Palestine Round Table Conference	.. .. .	166
A Few Gems of Truth from Islam: by The late Sir Jalal-ud-Din Lauder-Brunton, Bart., M.A.	.. .. .	167
The Holy Spirit: by A. C. A. Wadood	.. .. .	172
The Christian Conception of Marriage and Divorce: by Abdul Latif Arnold	.. .. .	180
The Reality about Early Islamic Wars: by Jamilullah Khan, B.A.	.. .. .	183
Some Qur-anic Precepts and Maxims Culled at Random: by Syed Maqbool Ahmed, B.A.	194
Correspondence	197
Book Review	199

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GHULAM ALI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ يَا رَسُولَ اللَّهِ مُحَمَّدًا خَاتَمَ النَّبِيِّينَ

THE ISLAMIC REVIEW

Vol. XXVII] RABI'UL-AWWAL, 1358 A.H.
MAY 1939 A.C.

No. 5

A DECLARATION

"I was born in Sweden in a Christian environage. Early I began to think over the Religious matters but could never be satisfied by the teachings of the Church. Once I saw a picture of a praying Muslim which made a very deep impression on me. Thereafter I read everything I could find on Islam, even Christian missionary literature. Being a seeker of Truth I was able to see through the falseness of these dark coloured descriptions and came nearer and nearer Islam.

Looking back I must say that although born in a Christian country I had never been a Christian. In Islam there exists a sense of brotherhood totally ignored in other religions. I thank God that I became a Muslim."

GHULAM ALI.

ISLAMIC REVIEW

THE EMIR FEISUL AT THE SHAH JEHAN MOSQUE, WOKING

By S. A. Toro

The Muslim Society in Great Britain had an auspicious day on Sunday, the 19th February 1939, in having been honoured by the gracious visit of His Royal Highness the Viceroy of Hedjaz.

This was not the first occasion that the Society had the honour of a visit from His Royal Highness, but the occasion was singularly noteworthy because his presence in this country was of representing the Saudi Arabia at the Palestine Conference—on the outcome of which rests the fate of our co-religionists in Palestine. Social engagements beset personages on their visit to England, and His Royal Highness would have been quite justified in keeping Sundays apart as days for respite. But he consented to come down to Woking in order to be among English and other Muslims.

Over two hundred persons assembled in the marquees in the lawn to await the arrival of the Princes. Punctually at 3-30 p.m. the Royal car drove up to the front entrance. The press photographers rushed forward. Cameras clicked as the Princes stepped out of the car. The Imam conducted the Royal guests into the marquees.

Many of the guests were introduced to His Royal Highness, whose simplicity, friendliness and lack of ceremony deeply impressed all those who were presented. When they were seated, Mr. Ismail de-Yorke, Chairman of the Muslim Society in Great Britain, read out the address of welcome. Speaking on behalf of the members of the Society, the chairman said how honoured all the Muslims felt at having His Royal Highness again in their midst. The Chairman stressed the deep appreciation of the Society for the numerous services rendered by his illustrious father, H. M. the King Ibn Saud, how the

ADDRESS OF WELCOME

Society and the Woking Muslim Mission have been repeatedly encouraged in their social and religious work by his and the Crown Prince's visits.

Finally, the members wished for a favourable outcome to the Palestine Conference and the fulfilment in letter and spirit of the Arab demands in Palestine.

In reply, through the Saudi Arabian Minister, His Royal Highness Emir Feisul said that whatever his father had done and was doing for Islam and the Muslim world, he considered it as a part of his duty as a Muslim. They were trying to make the Hajj easy and comfortable to the best of their ability so that all Muslims, rich and poor, could carry out this holy duty with minimum discomfort. His Highness thanked the Society and the Woking Muslim Mission, and expressed great sympathy for the work they were carrying on.

Among those present were: His Excellency General Nuri-al-Said, the Prime Minister of Iraq; Sir Feroz Khan Noon; Lady Headley; Dr. and Mrs. Saeed Mohamedi; and Nawab Zain Yar Jung.

ADDRESS OF WELCOME

TO

His Royal Highness The Emir Feisul, Viceroy of Hedjaz

AND

His Royal Highness The Emir Khalid of the Saudi Arabia
YOUR ROYAL HIGHNESSES,

Although this is not the first time that this country and this Mosque have had the honour of a visit from Your Royal Highnesses, it is the first time that we, the members of the Muslim Society in Great Britain, have also had the honour of welcoming Your Royal Highnesses on such an auspicious occasion, and have had the opportunity of expressing our feelings towards you and your august family.

Let us assure you, to begin with, that as a body actively engaged in the advancement of Islam, we deeply appreciate the valuable services His Majesty, your father, has rendered in the cause of Islam, by his devotion to the sacred traditions of our beloved religion and his ceaseless anxiety to make Hajj, so essential in Islam, as attractive and as safe as possible for the Muslims of the world. We take this opportunity of humbly offering, through your Royal Highnesses, to His Majesty King

ISLAMIC REVIEW

Ibn Saud our heartfelt thanks for this valuable contribution to the dignity of Islam. Nor do we fail to realise that as Viceroy of the Hedjaz part of this credit also goes to you. May Allah reward you amply, both father and son, on this account.

As it may have already appeared to you, this appreciation of ours in Great Britain of the facilities of Hajj has got a special meaning nowadays, in that the British nation has been contributing its quota, however small, of representatives to this sacred congregation. All those English Ladies and Gentlemen who have made the Pilgrimage to the sacred cities invariably speak very highly of the initial aid afforded them by your Legation here, followed by the helpfulness of the Government on reaching your country.

YOUR ROYAL HIGHNESSES,

Humble though our resources are, we have been doing something in the same cause that your august father has at heart, which we hope and pray will result, in the no distant future, in changing the whole relationship of the West with Islam. It is only 25 years ago that the illustrious British Muslim peer, the late lamented Al-Haj Al-Faruque Lord Headley, founded this Society in collaboration with the late lamented Khwaja Kamal-ud-Din, the founder of the Woking Muslim Mission. The social and religious work done in these 25 years by the Society in co-operation with this mosque and the Mission has more than justified its existence, as is very well known to the Muslim world. May it please Allah that our humble services may always receive encouragement and support from the Government of your august father. We should be failing in our duty if we did not mention how grateful we have felt for the repeated encouragement we have received from your worthy brother, His Royal Highness Prince Saud, on the occasions that he has visited this country.

YOUR ROYAL HIGHNESSES,

We fully realize the gravity of the occasion that has brought you here. As we extend to you our warmest welcome in this auspicious visit of yours to this country, we also share the deep anxieties which must be yours along with the whole Muslim world, from the extreme West to the extreme East, on the possible results of the ensuing Conference on the question of Palestine.

In conclusion, therefore, we fervently pray to Almighty Allah to enable you to so steer the course of the coming discussion as to make the justice and reason of the Arab demands evident even to the most hostile section of the British politicians and incline the Palestine question to a solution satisfying to the Arab World, of which your august father is a leading figure, and therefore, for the whole world of Islam.

Assuring Your Royal Highnesses of our sincerest good wishes in all your admirable efforts in the cause of Islam.

We have the honour to remain, Your Royal Highnesses' brethren-in-Islam.

The Members of the Muslim Society in Great Britain,
THE SHAH JEHAN MOSQUE, WOKING.

February 19, 1939

**HIS HIGHNESS PRINCE MUHAMMAD ABDUL
MUN'IM OF EGYPT AT THE SHAH JEHAN MOSQUE,
WOKING**

By S. A. Toto

To have the opportunity and honour of meeting His Highness Prince Muhammad Abdul Mun'im and the members of the Egyptian Delegation to the Palestine Conference, the Imam of the Mosque gave a reception on Sunday, the 26th February 1939, at 4-30 p.m. Although the reception was arranged at a very short notice, over two hundred visitors came to welcome the Royal guest and the members of the Delegation. It was only a week previously that many of the same crowd had travelled great distances from many parts of England to the reception given to H. R. H. Prince Feisul of Arabia. The short notice did not, as witnessed by the number of those present, detract from the enthusiasm and co-operation of the Muslim community on this social occasion which depends (as all such occasions depend) for its success on their company. The recent acclamation of the young King Faruque as the Caliph of Islam, no doubt, added a new source of interest to the visit of this Prince from Egypt. When the Prince reached the Mosque, he spent some time inside the Memorial House, and later proceeded to the marquee where the gathering was awaiting him. The address of welcome was read in the marquee by Mr. Ismail de-Yorke, Chairman of the Muslim Society in Great Britain. The smiling Prince at once conveyed the impression that he was fully at home in the midst of Muslims of all nationalities. The Prince, in his brief reply on behalf of the Delegation, thanked the Woking Muslim Mission and the Muslim Society in Great Britain for providing an occasion to meet their fellow Muslims in England. The function lasted for over three hours. It will leave an abiding impression on the many non-Muslims present as it was a striking illustration of the world-wide Muslim fraternity in practice.

ISLAMIC REVIEW

ADDRESS OF WELCOME

TO

*His Highness Prince Muhammad Abdul Mun'im and the
Members of the Egyptian Delegation to the Palestine
Round Table Conference*

YOUR HIGHNESS,

Your Excellencies and brothers-in-Islam: Allow us to extend our heartiest welcome to you on this first visit of yours to this Mosque.

We have looked upon your great country as a very promising part of the Muslim world; in that it has combined all that is best in the Western culture with all that is best in our Islamic culture and tradition.

Your great Islamic country's bold stand for Islamic traditions has been proclaimed all throughout by its well-equipped Al-Azhar University, the most abiding legacy of the glorious past of Islam. And this has, of late, been supplemented by the active zeal of its youthful and popular ruler, His Majesty King Faruque, in the sacred cause of Islam.

We are happy to reflect that this humble work of ours in the West has also had the attention and support from the leaders of thought in that country such as His Royal Highness Prince Muhammad Ali Pasha, Prince Umar Toussoun Pasha and His Highness Abbas Hilmi.

Neither can we forget the cordial reception accorded by the Egyptian leaders to the founder of this mission, Al-Haj Khwaja Kamal-ud-Din, when he visited that great Muslim country in the company of Al-Haj Lord Headley some eighteen years ago. What is more, the congregation here had the honour of the company of your young, popular and devout ruler at these premises when His Majesty came for Friday prayers in the May of 1937. To say the least, this gesture on the part of His Majesty was highly encouraging to the workers of this movement.

We have always felt that Egypt, as it played such an important rôle in the first rise of Islam, seems destined to play the same rôle again in its new phase of advancement.

Speaking of the new history of Islam, we cannot refrain from recalling the favours of Allah in crowning the humble efforts of this Mosque and this Society with the glorious success that has attained them during the twenty-seven years of their existence. The growing admiration for Islam in European minds, needless to say, is the result, mostly, of these efforts.

We only hope that no malicious misrepresentation is allowed to create misunderstanding in any section of the Muslim world about the timely services rendered by this institution to the cause of rational and united Islam in the sect-ridden and prejudiced religious atmosphere of the West. We cannot too strongly press it on the attention of our Egyptian co-religionists, through your worthy selves, that in its freedom from sectarian

A FEW GEMS OF TRUTH FROM ISLAM

wrangles our institution stands unique among the religious organisations of our times. May its aims and policy receive their due measure of appreciation from the leaders of thought in your great country!

With these memories and reflections we extend to you all once more our heartiest welcome to this humble outpost of Islam in the West, and wish you success in all your efforts in the cause of your country and religion, which latter we here have the privilege and honour of sharing with you.

We have the honour to remain, Your Highness' brethren in Islam,

The Members of the Muslim Society in Great Britain

THE SHAH JEHAN MOSQUE, WOKING.

February 26, 1939.

A FEW GEMS OF TRUTH FROM ISLAM

BY THE LATE SIR JALAL-UD-DIN LAUDER-BRUNTON,

BART., M.A.

These considerations are written to present the Truth, its beauty and strength, and it suggests the removal of the errors as not only unnecessary, but absolutely useless and very injurious.

Thus my kind reader at each step will find a strengthening of Faith, and feel a greater nearness to Allah the Great and only God, and, therefore, a confidence that he is in the Right Way. After seeing the Truth of Islam, the errors are more and more seen to be absurd, worthless, injurious, and are gladly abandoned.

The great Adversary—Satan—of course, has no love for anything that opens the eyes of God's people, increases their reverence for the Holy Qur-án, and breaks their reliance upon human creeds.

The great Adversary, therefore, as we might expect, is very much opposed to writings of this description. Few realise Satan's power and cunning; few realise the meaning of Allah's Words in the Holy Qur-án. This Satan is indeed rightly called the "Prince of Darkness," who transforms himself into a minister of light in order to fight the Truth and destroy its influence.

ISLAMIC REVIEW

Few realise that that wily Adversary seeks to use the best, the most energetic, the most influential of God's people to hinder the shining Light of Islam by false representations and prejudices, to keep away people from God—few realise that during the time creeds of many were riveted upon the minds of many, shackling them to horrible errors, and blinding them to the Divine character of Wisdom, Justice, Love and Power—few realise that well-meaning but deluded reformers have been blinded and handicapped by the errors of the past, and, in turn, have served to keep the people in darkness.

Always remember that if the enemies of Islam and the Holy Prophet have been bitter, unjust, untruthful, their friends and followers are more than proportionately warm and zealous. Millions of Muslims the world over, who from the love of Truth have gladly given, and are still giving, their time and energy for the wide spread of Islam, for the glory of Allah and the honour of His last Holy Apostle.

Now read on and Gems of Truth will be found in all their brilliancy. The causes of the downfall of Christianity (or "Churchianity") and Hinduism will be their Social System. The West and Hindu India will fall as Rome fell, if they do not turn to Muhammad to be rescued in time from the impending catastrophe.

It is an established fact that Islam is the only religion which permits man to investigate the wonders of the world in which he lives, while other creeds call such action impious.

In the Holy Qur-án we read that Allah is *Rahman*; He has created everything needful to existence before He created man, and the wonders of His Creation are signs to all who think for themselves. Is there anything lacking? Not a single speck, not an atom. Here again we find Islamic scientific teaching calling us to understand that we must

A FEW GEMS OF TRUTH FROM ISLAM

acquire knowledge as to the proper measurement of everything. Man must utilize all the elements for his benefit. Everything is in harmony which Allah has created for man. Only recently certain Scientists were writing as to whether the planet Mars and others are inhabited. They are a great many years behind the knowledge imparted by Islam. The Holy Qur-án says that Allah is *Rabb-ul-Alamíen*, i.e., CREATOR, SUSTAINER and NOURISHER of the UNIVERSES. The Holy Qur-án alone points out to future generations that "the Sun speedeth to its appointed goal." Modern Scientists thought that they had discovered something when they found out that the Sun moved, but this knowledge, we find, was imparted by Allah to Mankind about fourteen centuries ago in the Holy Qur-án. Thus the Scientific researches of the Muslims were in advance of all others, and when Spain was conquered by the Christians they found globes and astronomical instruments everywhere, but being rude and ignorant, they consigned them to the flames as the instruments of the Devil. It is the custom of to-day to refer to Copernicus and others and to ignore the Muslim discoverers who taught these Europeans their Science. If the other Planets are inhabited the people there are as much the Creatures of Allah as those upon this Earth, and the Holy Qur-án speaks of "Alamíen" (Worlds or Universes). These Scientists say that if life is discovered upon the other Planets it will result in a far grander conception of the Creator! What a great pity that people like these learned Scientists should live in so narrow a planet. Is Allah limited by Time or Space? Does He grow with the conception of man? Impossible! But these people fail to see it.

If they conceived of Him, as probably they did, as a tribal god of the Jews, then as Christians they have no conception of Allah, the Lord of all the Worlds, and we Muslims must not blame them; it is their faulty and

ISLAMIC REVIEW

corrupted teachings which they hold that have wrapped their mentality. Science is the hand-maiden of Islam, and true religion and research go hand in hand; but in former days in Christian lands men who tried to probe the Secrets of Nature were burnt at the Stake, or forced to recant by the Church. We must not forget that Allah, in His Beneficence, created all things necessary for man, but man has to utilize all the faculties with which he is endowed to come into his proper Kingdom. Science points out to us that everything is governed by an Immutable Law; all Nature works in accordance with a grand scheme, and behind this is an "Intelligence." Here is the poser for our Atheist friends! A first Cause or "An Intelligent Cause" may be their way of expression: the Christians, the Ancient Egyptians, and the Hindus may have their "Trinity" and "Polytheism," but all these are mere expressions without knowledge. It has been the practice to leave religion to the priests, the laity to abide by the explanations of religion by priests, and this sufficed in the past, when the Church tortured and burned anyone who dared to think for himself! But these kinds of things do not, and cannot, happen to-day, and the Spirit of Freedom in Europe gropes along as in a mist.

Released from the thralldom of the Roman Catholic Church to an extent by the deluded Reformation they still picture in their minds a Deity who cares for a certain type of people alone. It is only the Muslims who can pierce the Veil, and come face to face with the reality. Harmony of Creation is Unity, and the pitiful picture of three gods or a million of them is opposed to harmony. The Holy Qur-án says: "God is ONE God," and the conception of Him remains unadulterated throughout the centuries in various nations. Never have Muslims imagined that Allah was a tribal god of the Arabs, never did they refuse to permit others to worship God in their own way. Islam is the spirit of

A FEW GEMS OF TRUTH FROM ISLAM

toleration, and throughout the Islamic world Christians and Jews worshipped in their own way. Allah is the Lord of the Christians, the Jews, the Zoroastrians, the Buddhists, the Hindus and the Pagans, as well as of the Muslims.

To-day they do not realise that they exist only because of the last Revelation of Allah which says: "Let there be no compulsion in religion." Were Jews, Christians, and others tortured and burned by the Muslims because they worshipped differently? Never! but what a sad picture we find when we look at the wretched plight of the Muslims of Spain and elsewhere when under the heel of the Christians! Many millions perished! The Jews ought never to forget that when Europe insulted and hated them, it was only in the world of Islam that they could live freely and honourably.

The Christian Church teaches: "God is a Unit and loveth Unity." "We must sit still, and leave everything to God." This is a gross mistake. We must utilize every faculty and gift which Allah has bestowed upon us, and we must use our intelligence, understanding and reason in every walk of life.

The onslaught of the West has temporarily checked the development of Muslim lands, but the Muslims are, all the same, reared up in the remembrance of Allah's Covenant with His faithful servant Abraham, that in the seed of his first-born son, Ishmael, shall all the nations of the earth be blessed. Allah cannot break His promise, as even Christians have torn up their treaties, and have called them "Mere Scraps of Paper!" No! Allah is not like a weak-minded Man! And we ought to be truly thankful for this assurance. The day of Islamic Culture is here to-day renewed and restored and will again lead the nations to harmony and peace. God is the cherisher of the human family, whether on

ISLAMIC REVIEW

this planet or on another, and it is our duty to bring happiness, peace, unity, civilization and progress to all mankind. So that, at least, we may joyfully wend our way to the All-Merciful Allah, and dwell for ever in His Light by grasping His Sacred Book—the Holy Qur-án, for through its teachings we are guided into the RIGHT PATH!

THE HOLY SPIRIT

BY A. C. A. WADOOD

Since the recognition of the Sacred personality and the Divine Message of Jesus Christ is an essential requisite of Islam, we Muslims have a legitimate right to scrutinize those teachings passing under his name which clash with the Qur-ánic ones, to ascertain whether he is actually their author, or whether they are attributed to him by his over-zealous followers. One such teaching is the doctrine of the divinity of the Holy Spirit (or the Holy Ghost or the Spirit or the Spirit of God), in other words, the Christian belief that the Holy Spirit is very God-like, "God the Father and God the Son," and that these three so-called persons of the Trinity are co-substantial, co-eternal and co-equal.

If, before examining the words of Jesus or of his immediate followers, we turn our attention to the Old Testament to see if it lends any support to this doctrine, alas! what disappointment do we meet with there. In vain do we search from Genesis to Malachi for even a single verse to justify this teaching. On the other hand, what do we find there?—Monotheism in its absolute form, pure, simple, and stern! Perhaps, some may say that the "mystery" of the Godhead was not revealed to the Prophets of old; but such a plea cannot hold water when it is claimed by the New Testament writers that those holy men were the recipients of the glad-tidings of the Revelation of the Grace of the Blood in the latter

THE HOLY SPIRIT

days. Besides, it would show God as being improvident—because leaving generations of souls in the dark as regards his real essence.

Could then this doctrine of the divinity of the Holy Spirit have originated with Jesus? Let us, with impartiality, search in his recorded message for an answer to this question.

“God is a spirit . . .” (John 4:24), says Jesus. If this is true, how can there be another person called the Spirit of God who is also God? The position, then, would be that the Holy Spirit who is very God is the Spirit of a Spirit who himself is very God, which is meaningless, especially when they are supposed to be *two* distinct persons! In the face of such a statement by Jesus, is it reasonable to attribute any divinity to the Holy Spirit?

Jesus goes further. Nay, he denies this doctrine in most unmistakable terms. Perhaps, his prophetic eye could see that one day his followers would foist this teaching upon him, for, when addressing his disciples, he said “. . . the Spirit of Truth . . . shall not speak of himself; but whatsoever he shall hear, that shall he speak . . .” (St. John 16:13). This “Spirit of Truth” according to Christian interpretation is the Holy Spirit, and if, as alleged, he is God the Infinite and Eternal Being, it certainly passes one’s understanding why *he* “shall not speak of himself” and what that *higher source* is whence he should “hear” what he should “speak.” In the case of the alleged divinity of Jesus, the Christians would try to save their face by pointing to the so-called Incarnation doctrine; but, in the present circumstances, where the person involved is of the *same* nature as “God the Father,” can any one with his hand on his heart subscribe to the belief in the Holy Spirit’s divinity?

Such being Christ’s teaching on the Holy Spirit, let us now pass on to the Great Apostle of Christianity to see how he understood this so-called Third Person of

ISLAMIC REVIEW

the Trinity. Paul comes to Ephesus and, finding certain disciples there, asks them whether they had "received the Holy Ghost" since they believed. Their reply is "we have not so much as heard *whether there be any Holy Ghost.*" (Acts 19:1-2), and this throws a flood of light upon the matter. The doctrine of Trinity being a fundamental teaching of the Christianity of to-day, one wonders at these disciples' ignorance of even the very *existence* of the Holy Spirit, not to mention his divinity. The only reasonable conclusion is that these disciples and the other early Christians were never taught this doctrine, and that would not have been the case had their teachers themselves believed in it, for a correct conception of God is the corner-stone of a theistic religion.

Paul's attitude towards such a reply further elucidates the position. If the Holy Ghost, as we are told by the Christians, is himself God, the Sanctifier, the Life-giver, omnipotent, omnipresent and omniscient, should not Paul have become startled at this plain confession of these Ephesian disciples which was tantamount to blasphemy, and have rectified their error then and there by bringing home to them this most elementary truth—Nothing of the sort happens. He is said merely to have caused the Holy Ghost to come to them by laying his hand upon them, enabling them thereby to speak with tongues. This can, by no means, be regarded as a proof of the Holy Ghost's divinity for here the words "Holy Ghost" can mean anything, not necessarily God. This silence of Paul on such an all-important doctrine, especially when the occasion necessitated a thorough elucidation of it, must be construed to mean that the doctrine was *unknown* to him.

This inference is further borne out by Paul's words ". . . the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:10) which unequivocally show that the Holy Spirit is not *omniscient*—for omniscience

THE HOLY SPIRIT

obviates necessity of searching—and consequently is not God.

Having thus seen that neither Christ's nor Paul's teachings justify this doctrine, let us now consider the scriptural proofs given in its support by Christian Theologians. They trace it to Christ himself, and base their arguments on his supposed words "Go, ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Math. 28:19); but the first translator of the Bible into English considers this verse a *forgery*, and consequently, viewed along with what has been discussed above, it becomes quite clear that the trinitarian doctrine could *not* have originated with Christ.

Another pillar that supports this edifice, is supposed to be the well-known verse "There are three that bear record in heaven, the Father, the Word and the Holy Ghost and these three are one" (1 John 5:7) but this verse too is admittedly a *forgery*, in proof of which nothing more need be mentioned than that Dr. Moffatt had expunged it from his New English Translation of the New Testament!

The other arguments adduced to justify this doctrine are puerile and ridiculous. For instance, in Peter's words to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost . . . thou has not lied unto men but unto *God*" (Acts 5:3-4), the Christians see a proof of the Holy Ghost's divinity. If this interpretation is accepted, cannot one with greater justification attribute divinity to "the *angel* of the Lord" who, appearing to Hagar, said "I will multiply thy seed," for it was "the *Lord* that spake unto her" (Genesis 16:7-13); or to that "*Angel* of the Lord" who, addressing Abraham after his attempted sacrifice of his son said from above, " . . . thou hast not withheld my son, thine only son from me" (Genesis 22:11-12), for it was "*God*" who "did tempt Abraham" and commanded the sacrifice

ISLAMIC REVIEW

(Genesis 22:1-2); or to that "*Angel* of the Lord" that appeared to Manoah and his wife for it was "*God*" that they had seen (Judges 13:3-22).

The above discussion, based solely on scriptural testimony, conclusively establishes the error of this doctrine of the Holy Ghost's divinity; but our task is by no means over; for it now remains to be seen who this Holy Spirit is in whom so much of misunderstanding has centered. Let us therefore revert to the Bible.

Christ's own words quoted above, ". . . the Spirit of Truth . . . shall not speak of himself; but whatsoever he shall *hear* that shall he speak" (St. John 16:13)—descriptive, as is alleged, of the Spirit of God, leave no room for a second word about the fact that this *Holy Spirit is one of the numerous angels of God*—those "*holy*" (Acts 10:22) "*Spirits*" (Psalm 104:4) of excellent nature whose function is "to do His commandments, hearkening unto the *voice* of His word" (Psalm 103:20). This inevitable conclusion is further corroborated when we compare Rev. 4:5 and 5:6, showing that there are more than *one* "Spirit of God," with Tobias 12:15 which reveals the fact that the "*Seven Spirits of God*" St. John the Divine saw before the throne of God are *seven angels of God*, one of whom was Raphael.

It may be questioned whether an angel has been endowed with so much power as is possessed by the Holy Spirit, who instantaneously descends on people and speaks through their mouths. (Mark 13:11. Acts 1:16). Yes! If "*a lying spirit*" from God, as was revealed to Micaiah the Prophet, had the power to be *at one and the same time in the mouths of 400 prophets* who beguiled Ahab, the King of Israel, to go to war (1 Kings 22:6, 23) how much power should be the property of a *holy* Spirit, commissioned not to entice people to evil, but to cause them to tread the right path!

Instances could be multiplied both from the Old and the New Testaments showing that this Holy Spirit,

THE HOLY SPIRIT

mistaken for a Divine Person, is none other than *one* of these blessed Spirits of God. As regards his identity, the teaching of the Holy Qur-án is explicit. "The Holy Spirit has revealed it (the Qur-án) from your Lord" (16:102) it says to the Holy Prophet. Elsewhere, the Qur-án states "... Gabriel ... revealed it to your heart by God's command" (2:97). Thus, according to the Holy Qur-án, the Holy Spirit is Angel Gabriel, the other Qur-ánic name for whom is "Faithful Spirit," for "the Faithful Spirit has descended with it upon your heart . . . (26:193, 194). Nay, Gabriel is also the Spirit of God, for, "We sent to her (Mary) Our Spirit" (19:17)—"angels" (3:44)—the universal interpretation being that this "messenger from thy Lord" to Mary (19:19) is Gabriel. This is exactly what the Bible itself says, for "the angel Gabriel was sent from God . . . to a virgin . . . and the virgin's name was Mary" (Luke 1: 26-27).

The main purpose of the article having been thus accomplished, it will be worth one's while to consider how this fundamental error arose in Christian Theology. Careful reflection on the subject shows that the whole affair is the *result of a confusion*. The Bible, especially the New Testament, is full of the expression "the Spirit of God" and, where it does not refer to the Holy Spirit Gabriel, in many cases it simply means *the life* in man and never the *Life-giver*. The Bible makes this only too clear. "Know ye not that ye are the temple of God, and that the *Spirit of God* dwelleth in you?" (1 Cor. 3:16). Who, with any stretch of imagination, can say that Paul here refers to a so-called Third Person of a Divine Trinity? Evidently he means the *Divine Spirit* in every man "breathed into" him at the time of his creation, without which Spirit man would be a mere mould of clay for, "the Lord God formed man of the dust of the ground and breathed into his nostrils *the breath of life*; and man became a living soul" (Genesis

ISLAMIC REVIEW

2:7). The Qur-án, which is most vehement in its condemnation of the doctrine which teaches that "God is the third of three" (Qur-án 5:73), supports this sane and natural conclusion of ours when it too says "and . . . I (God) have made him (man) complete and breathed into him of My Spirit . . ." (15:29). A verse in the Revelation of St. John the Divine too endorses this conclusion and puts the seal of finality to it: "And after three days and a half *the Spirit of Life from God* entered into them, and they stood upon their feet, and great fear fell upon them which saw them" (Rev. 11:11). The context of this quotation shows that the words mean that two prophets who were dead for three and a half days were restored to life. Dr. Moffatt had rendered the words translated as *Spirit of Life*, as the *breath of life*, and this further supports our interpretation, for it is the self-same *breath of Life* of Gen. 2:7. That the Old Testament prophets also understood the words "Spirit of God" in the same sense is made clear by Job 27:3, 4 where Job makes the resolve "all the while my breath is in me and the *Spirit of God* is in my nostrils, my lips shall not speak wickedness nor my tongue utter deceit," which clearly reminds us once again of the *breath of life* and *nostrils* of Genesis 2:7.

The other meaning of the expression the "Spirit of God" appears to be simply the *Divine Power* or *Divine Grace* bestowed on His servants with whom God is pleased and this, perhaps, is the interpretation it admits of in most places. According to Matthew 12:28, Christ attributes to the *Spirit of God* his casting out devils from the blind and dumb man brought to him and, according to the parallel passage in Luke 11:20, it was the *Finger of God*, that enabled him to perform this miracle. This makes it abundantly clear that what is referred to here as the *Spirit of God* is nothing but the *invisible power of God* working in God's chosen ones, and never a third person of a triune God. Similarly

THE HOLY SPIRIT

a comparison of Luke 11:13 where Christ speaks of the Heavenly Father as giving "the Holy Spirit to them that ask Him" with its parallel passage, Matthew 7:11, where the words *Holy Spirit* as replaced by the words *good things* shows that the words "Holy Spirit" here stand only for the *grace* or *gift* the Almighty showers on those who are sincerely after it, for says He, "I answer the prayer of the suppliant when he calls on Me" (Qur-án 2:186).

Perhaps, it is the fact of the Spirit of God—'the Spirit' (Mark 1:10)—having descended upon Jesus in the shape of a dove at the time of his Baptism at Jordan (Matthew 3:16) that is responsible for this confusion; but now that we have seen that *Spirit of God* is also a name for Gabriel the Archangel who announced to Mary the *birth of Jesus*, it is only logical to conclude that it must be *he* who appeared in that shape on that solemn occasion of the *commencement of his ministry*, the Divine purpose thereby being only to offer a public proof, as the subsequent verse in metaphorical language shows, of Jesus being a sent-one of God. Nay, Jesus himself had solved the difficulty for us when he said, "Verily, verily, I say unto you, hereafter you shall see *heaven open, and the angels of God ascending and descending upon the son of man* (John 1:51), for these words justly suggest to us that the Holy Spirit who had already *descended upon him*" (Luke 3:21) at the time of his Baptism when the *heaven was opened* (Luke 3:22) must be on one of these *Angels of God*. Nor is there anything unusual about this, for God, says the Holy Qur-án, "makes the Spirit to descend by His permission, upon whomsoever He pleases of His servants" (40:15).

Thus the Holy Spirit is not God, or, as it is popularly called, the Third Person of Trinity, which doctrine as we have seen is not only unsupported by the Bible

ISLAMIC REVIEW

but also is positively repulsive to the spirit of monotheism discernible to the unbiassed as running throughout the sacred Scripture of Christianity. It also stands eternally falsified by the laws of nature which, working harmoniously in everything around us, bear the most eloquent testimony to that uncompromising Divine Unity so tersely portrayed in the Divine Words themselves: "Say; He, God, is one. God is eternal. He begets not, nor is He begotten, and none is like Him." (Holy Qur-án Ch. 112).

THE CHRISTIAN CONCEPTION OF MARRIAGE AND DIVORCE

BY ABDUL LATIF ARNOLD

It would be difficult to image a more curious attitude than that adopted by Christianity with regard to the institution of Marriage.

Whilst on the one hand it is regarded by them as a Sacrament, no one who is in the least acquainted with Christian thought and dogma can fail to appreciate the vague, but ever present, indications of their belief that the method appointed by God for the propagation of the human species is somewhat regrettable, if not positively disgusting. This extremely unhealthy and unnatural idea has most probably arisen through the fact that, prior to his crucifixion at least, *i.e.*, the only recorded portion of his life, Christ did not himself marry. Whatever its origin, there is not the least doubt that it has done a great deal of harm by casting a deep shadow of shame over a natural process which, apart from the natural end of procreation, properly regarded, is of great value from the point of view of physical health.

Further, the Christians believe that, however extreme the circumstances, marriage cannot be annulled except by death. This belief is founded on a saying of

CHRISTIAN MARRIAGE AND DIVORCE

Christ which has been very greatly misunderstood, with the result that an inconceivable amount of unnecessary suffering has been inflicted upon numberless people who have had the dubious fortune to be subject to governments imbued with the Christian tradition.

The saying referred to is: "What God hath joined, let no man put asunder." (Matt. 19:6). To a reasonable, and we may say, non-Christian mind, it would be apparent that the tie by which God joins two people can be only that of love. When love vanishes, the tie made by God is obviously broken, without the intervention of Man.

It must be remembered that the above quotation says neither "What a clergyman hath joined" nor "what a Registry Office hath joined let no man put asunder."

How can it be said that two people, perhaps loathing the very sight of one another—such cases are not rare—yet forced together by this terrible Christian conception into an odious association, and that the most intimate of human relationships, are joined together by God? The idea is nothing less than monstrous, if not blasphemous.

Rather it would appear in such a case that the two parties, humanly fallible as we all are, misled by physical attraction, have contracted a partnership for which they were unsuited, and that God, in His wisdom, had not seen fit to approve of such a union, and had, for that reason, destroyed the attraction which originally brought them together.

There can be no question, moreover, that an enforced union, unblessed by love, is not only without the least value to the State or to the Community, but may be positively dangerous, quite apart from the acute suffering it entails upon the unfortunate individuals concerned.

ISLAMIC REVIEW

So obvious is this fact that it had perforce to be recognized even in this country, where the temporal power of the Church is exceedingly great, and the law had to be modified accordingly as a concession to common-sense as opposed to Christian dogma.

Islam, on the other hand, teaches that marriage is a partnership entered into by two people for their mutual benefit, and for the benefit of the State. If it so happens that by some mischance, so far from proving beneficial, it becomes definitely detrimental to the interests of all concerned, then, like any other partnership, it may be dissolved, both for the good of the State, and for the good of the individuals.

Nevertheless, in order that Divorce may not be resorted to without due and just cause, Islam lays down certain very definite regulations, and teaches that, of all permissible things, it is the most displeasing to God.

The whole position may be summed up in a few words: Which is the more advisable, that an unhappy marriage should be dissolved, allowing both parties to seek happiness elsewhere, or that they should be forced to live together in unhappiness with the alternative of immorality should they desire to live a normal, healthy life? The former is the Islamic view, the latter the Christian.

As the Civil Law stood until quite recently, divorce was permissible for one reason only—adultery; even, then, however, the Church made not the slightest distinction between the innocent and the guilty persons.

When the final reckoning comes, the Church will have a great deal to answer for: wrecked lives, poor creatures drawn to murder and suicide by the insoluble nature of this matrimonial problem, vice and disease: indeed, it would be difficult to describe the many crimes for which, through the inhumanity of her marriage laws, the Church is directly responsible; impossible to assess the misery she has caused.

THE REALITY ABOUT EARLY ISLAMIC WARS

Is it strange that Christianity is fast losing hold over the so-called Christian races, letting loose a vast wave of materialism such as the world has never before experienced?

How can it be expected that people faced with the problems caused by the ever-increasing complexity of modern life, should cling to a religion which not only proves in every possible way its inability to solve those problems, but also shows itself the greatest enemy to common-sense? Strange that a civilization so enlightened should hesitate to purge a religion so childish!

THE REALITY ABOUT EARLY ISLAMIC WARS

BY JAMILULLAH KHAN, B.A.

The word "war," as used in its most up-to-date connotation which includes the ruthless bombardment and indiscriminate gas massacre of the civilians sparing not even the churches and the hospitals, has been used by the equally ruthless critics of Islam to misrepresent that great religion to the people who are not well read. As it is one of the fashions of the 20th century to denounce—in theory if not in practice—everything which implies in any way the shedding of blood, the Islamic wars and the so-called destruction of life and property that they are alleged to have brought about, offer to the persons and organisations, whose very aim of existence is to misrepresent Islam, a good field in which to exploit the ignorance of the Muslims and the prejudice of the non-Muslims. So, whenever our Bosworth Smiths come forward to make people believe that "Islam breeds vices of the worst type and fosters nothing but bitterness and hatred towards the non-Muslims, the God of Islam is pre-eminently the God of battles," they have nothing to support their theories except the false philosophy of war applied to false and exaggerated accounts of the early Islamic wars. It is from the same

ISLAMIC REVIEW

source that our William Muirs derive the courage to say that "toleration is unknown in Islamism." Our H. G. Wells's peep into the land of Islamic history from the film-horizon and say, "He (the Holy Prophet)* seems to have been a man compounded of very considerable vanity, cunning, self-deception and quite sincere religious passion" only because they know that, on being questioned, they will be able to take refuge in the horrible pictures of Islamic wars drawn by many historians. Moreover, ignoring, deliberately or otherwise, that the man Muhammad (peace be upon him), deserted as he was by all—strong and weak, far and near, rich and poor—had to face the whole might of the organised sword of Arabia without any power of that kind on his side to make the people of the place take to the religion he preached, the critics come forward and allege in unequivocal terms that Islam as a force in Arabia and in the world is a result of the sword. It is both useless and impossible to argue with people who have a mentality such as theirs. They agree that the whole of Arabia united against the Prophet and a handful of his followers and yet could not check him; that there are examples, thousands in number, of people starting with a sword in hand and an army behind them to put an end to the life of the Prophet but returning as his devout followers, though none came from the opposite side with a sword or an army; that Omar Fáróoq was one day seen going with a sword to cut off Muhammad's head and the next day was beheld giving his head in the service of Muhammad's religion; that Omar Doasi was one day seen coming out of his home with something put in his ears lest any words might fall upon them from the Great Lips and was perceived on another day going to every house in Mecca and purifying it with "Muhammad, Muhammad"; and that such instances can

*(Parentheses mine).

THE REALITY ABOUT EARLY ISLAMIC WARS

be multiplied any number of times. Nevertheless, they fail to see or at least fail to acknowledge that it was something more powerful, something more substantial and something more natural than the sword that made Islam a vital force in the universe.

Two sides of the question.—The principle of looking at both sides of the question before establishing any conclusion seems to have been violated by our critics. It is right that the shedding of blood is bad and opposed to the way conducive to the good of humanity, but sometimes in the past, in the present and possibly in the future too, it is better to give life to humanity and rouse the sleeping minds—as minds that are not awake to their capabilities tend towards animality—even by the sword than to let matters go. Often it is the strokes of the sword that arouse healthy influences of justice and truth, prosperity and solidarity, as did the swords of the early Muslims. The preservations of life and the right to live are the fundamental rights of man. In many cases, if war is not resorted to, these rights are threatened; in such cases, war cannot be unjustifiable. If, with an unbiased mind, we cast a glance on the circumstances of early Islamic wars, we shall have no difficulty in convincing ourselves that they took place solely to assert the right to live and that their contribution to the civilisation of the world has been an asset, an asset for which history can produce no parallel, an asset which made the distinction between man and animal more substantial and more distinct.

The psychological point of view.—A brief study of the psychological aspect will make it clear that war cannot be stopped completely and that, to a certain extent, it is necessary for the creation and upkeep of a civilisation. Peace in any structure is obtained only by harmonising the different works of its component parts. The peace of the human body, that is health, can be

achieved by bringing about a complete and natural harmony amongst the different functions of the different parts of the organism. Similarly, peace in the human society can be obtained by harmonising on the one hand the different aspects of man's life and on the other the works, interests and relations of different persons. Such a harmony has been designed by Nature and can be obtained by obeying the immutable laws. It is therefore one of our foremost duties to try to fit ourselves to these laws. As every organ of the body strives—the results of modern drugless cures corroborate this view—to fit itself to the law of the body and thus by obtaining harmony with other organs to give the body health which can also be called its peace, man also strives or should strive to fit himself to the laws of Nature or the laws designed for him by Nature. Now, if this striving in the right direction necessitates, in any way, the undertaking of a war, that war would necessarily be justifiable. This is why the conception of peace in Islam is a conception of striving in the right direction, which amounts to a striving to fit man to the natural laws. Thus, to obtain peace, man has to work, he has to strive; no negative attitude can achieve that harmony or restore it. One of the fundamental laws of Nature is that evil must be resisted; our body follows this law by resisting the many diseases at all times confronting it. If something gets into our eyes, the eyes strive hard to eject it and thus to resist that "evil." Evil in the structure of a society has similarly to be resisted. The consciousness that man's nature demands submission to this law constitutes man's Moral Sense, as a student of psychology would call it. Now, all of man's mental processes express themselves in physical forms; we weep when we are sorry; laugh when happy; our stomach stops working when we are angry; the volume of our body increases when we get an influx of joy, thus,

THE REALITY ABOUT EARLY ISLAMIC WARS

this feeling that evil must be resisted must also express itself in some physical form. This physical expression may be anything; it may take the form of preaching, or of an argument, or of a thesis in a journal, or the strokes of the sword on the battlefield. In whatever form it may be, it cannot be called unjustifiable or cruel. This translation of the Moral Sense into physical form can be controlled and modelled but it cannot be suppressed. *So, from the psychological point of view, it is established that peace can be obtained only by striving and striving in the right direction, and that this striving sometimes necessitates the undertaking of a war and that sometimes this "war" is the only means of translating into physical form man's moral sense, which consists of the consciousness that evil must be resisted. Therefore, "war" cannot be erased out of the structure of a civilisation unless it is one visioned by our idle sentimentalists.*

The realistic point of view.—Any consideration of a problem that overlooks the realities of life is sure to lead to an erroneous conclusion. While the critics of Islam described war as a scuffle between two persons and, on the strength of that characterise the God of Islam as pre-eminently the "god of battle," they fail to look at the catastrophes, like the Great War, happening in the civilisation in which they live and of which they are proud. None cares to state that the Great War alone brought miseries ten times greater than those brought by the early Islamic wars, though there can be no comparison between the good wrought by the two. War being the expression of one of man's emotions cannot be completely eradicated and so none of the civilisations of the world could exclude it. The Greeks, the Romans, the Egyptians and the Assyrians all had their wars and their victories and their defeats. So had Islam. Why then should the question arise specially in connection with Islam? Islam controlled and solemnised

ISLAMIC REVIEW

the emotion of war and improved the way of conducting it but could not eradicate it because that is an impossibility as long as man remains man. *From the psychological as well as the realistic point of view, it is established that until and unless we create a society of persons who feel gratified in submitting themselves to good and to evil alike, it is impossible to keep war out of man's structure.* The only question that remains unanswered now is whether the early Islamic wars were of the ideal sort or not. For this purpose, we now look at them in their historical perspective.

War and Arabian Society.—War in Arabia is as old as Arabia itself. It originated in the poverty of the people on account of barrenness of the soil; it became the chief occupation of hundreds of families to go to plunder the sheep and trade stock of the richer elements of the society, and that led to petty wars between the different families. To worship the source of livelihood is a common weakness of man, and so the Arabs gave a sanctity to war which eventually became the keynote of their social life. It became associated with many customs which, along with ignorance, helped the injecting of war germs into the very Arab blood beyond the capability of any germicide to kill them. If a person murdered another, the family of the murdered would note it down in their registers and would not rest till they had taken their revenge. Thus family feuds, beginning in this way, would keep the different families at war with one another for periods as long as half a century. There being no magistracy, they could not be checked from killing one another for reasons as frivolous as the scolding of a child in the street. Thus war was the keynote of their social life, and anything could bring it about. The way in which the Arabs conducted war was horrible; stories from their everyday life regarding the treatment of war prisoners, and other

THE REALITY ABOUT EARLY ISLAMIC WARS

things connected with war, would eclipse the pathos of the tragedies of Shakespeare and of Hardy. To burn the war prisoners alive, to spare not even women and children, to cut the hands and other organs of the victims to make them suffer a slow but sure death, to take the enemy unawares in the night camps, and to disfigure the bodies of the slain were considered no bad "war morality" by them. Any reference to the Islamic wars should therefore be made with reference to this condition which was then prevalent.

The germs of war between the Quraish and Islam.—Not to be guilty of the fallacy of ascribing the Great War to the murder of the Archduke of Austria, and the Indian Mutiny to the superstition amongst the soldiers regarding the cartridges, it is necessary for us to recall the conditions under which and due to which the Holy Prophet left Mecca, before considering the wars that took place after the Great Man's flight. From the beginning, the Quraish of Mecca are known to have opposed the forces of Islam though they had no doubt regarding the selflessness, honesty, truth and sincerity of the Holy Prophet. So their opposition was aroused by purely religious or idol-fanaticism. The ruthless persecution of the Muslims, and the deputation to the King of Abyssinia to demand Muslims as extradition prisoners, make it clear that the efforts of the Quraish to oppose Islam were spontaneous. The idol-fanaticism coupled with ignorance that led the Quraish to persecute the followers of the Holy Prophet received a stimulus when they found Islam making a home of its own at Yathreb, and from there lighting the World Horizon, and so they decided, under the guidance of Abu Jahl, to put an end to the life of the Holy Prophet in a collective way. They eventually forced him to leave Mecca which he did reluctantly, as is evidenced by the fact that, while leaving Mecca, the Holy Prophet

addressed to Kaaba thus, "Kaaba, you are the dearest place to me, but your sons (inhabitants) do not let me remain here." To the Prophet, the Kaaba was the dearest place, yet he left it. Why? The answer to this question is that the forces against Islam were so organised that it was not possible for him to continue there; and this should remove all the misunderstandings about the causes of the wars that followed. Hence it is mere frivolity to say that the Muslims set rolling the ball of war in Arabia.

Development after the Migration.—Several incidents in the very early history of Islam, the most significant of which was the deputation to the King of Abyssinia, had made it clear to the Muslims that the Quraish had a grudge against Islam and not against any person or place and that they wanted to root Islam out of the earth. On that account, the Muslims were conscious that their having left Mecca was no guarantee of their being safe from the harassings of the Quraish. The fire that had sent a spark to Abyssinia became a blaze with Islam's finding a friendly abode for itself in Medina. Having failed to achieve their object of crushing Islam once for all by putting an end to the life of the Holy Prophet on that memorable night when he slipped from their very midst, leaving all Nature laughing at them ironically, the Quraish decided to pursue it to Medina. The first step that they took in that connection was the sending of a letter to Abdullah bin Ubayy, the Medinite leader, which read as follows:

"You have harboured our men; by God murder them or drive them out; otherwise we will raid you, destroy you and capture your women."

The addressee of the letter did contemplate complying with the wishes of the "Arab High Command" but was prevailed upon by the reasoning of the Holy

THE REALITY ABOUT EARLY ISLAMIC WARS

Prophet. This letter, besides encouraging the hypocrites and the Jews in Medina to break to peace, settled all the doubts of the Muslims about the Quraish, and so any precaution on their part at that moment would have been natural and opportune. Rumours of the Quraish's preparations to give a practical effect to their threat also began to pour in. The menace was so much suspected by the Muslims that, at times, the near disciples of the Holy Prophet used to sleep in armour. Meanwhile, another incident occurred and confirmed the doubts and rumours. Saad-bin-Maaz, the head of the Khazrites of Medina, having at his back the protection of Ummayatah-bin-Khalaf of Mecca, went to the Kaaba to perform the "Umra." There, Abu Jahal, the Meccan Chief, knowing him as Saad of Medina, addressed him: "You have harboured the infidels; I cannot see you in the Kaaba. Of course, if Ummayatah were not with you, I should have killed you outright." To this, Saad gave the counter-threat: "If you will not allow us to perform the "Umra," we will not allow you to take your caravans to Syria through our territory." This incident made the Muslims all the more conscious of the menace around them. This threat was the first of its kind in the history of Islam, and so it is better to stop to see if it was justifiable. The justification is self-evident. It was justified first of all because it was a mere bluff and was likely, as many times bluff does, to avert the tragedy of a war between Mecca and Medina, by making the Quraish conscious of the consequences of their forbidding the Muslims to perform the "Umra;" and secondly, because it was a counter to a threat to deprive the Muslims who were also Arabs of one of their birthrights, namely the performance of "Umra." Thus the threat was a "striving in the right direction; a resisting of an evil" and hence justifiable. This incident was followed by another. A chief of Mecca attack-

ed the Medinite pastures twice and plundered the sheep of the people. In the circumstances, it was natural for the Muslims to believe the reports that the Quraish were preparing to give practical effect to their threat in the letter.

From the analysis of the above events, it is clear that so far the Muslims had borne all the persecutions of the Quraish without counter-persecution, and yet continued to increase in numbers and importance. As the Muslims increased in numbers and importance, the forces against them began to be organised on broader lines. So to take a positive step towards this menace became a matter of life and death for them. Being well aware of the menace around him, the Holy Prophet began to organise parties of fifty to a hundred persons to be sent towards Mecca with two purposes in view. Some of them were sent to make peace with the tribes inhabiting the tract between Mecca and Medina, and some to watch the movements of the Quraish and harass their caravans from and to Syria, which were their main backbone. This was done to assure the Quraish that Saad's counter-threat had the force of opinion and organisation behind it. To check the trade was the best and greatest key to bring the Quraish to terms and to force them to give up the hostile attitude which had become a menace to the Muslims both from the individual and the collective points of view. It was with one of these parties that an accident took place which became the immediate cause of the battle of Badr, the first organised attack upon the Muslims by the Quraish of Mecca. The detailed causes, course and consequences of this battle will be dealt with in a subsequent article.

Before closing this paper, I should like to remove one or two possible misunderstandings. Some of our critics allege that the reason for sending these parties was to plunder the caravans for the economic needs of the

THE REALITY ABOUT EARLY ISLAMIC WARS

Muslims. One fails to understand how a person who refused the kingdom of the whole of Mecca, riches beyond counting, and girls of high families offered by the Meccans, can be believed to have conducted an organised plunder of the caravans. That the critics themselves admit his having refused the kingdom, etc., is an explicit proof that the allegation is based more on prejudice than on reason. Really it is useless to argue with a mentality like that. Yet a few words are necessary regarding the step taken by the Holy Prophet as a reaction to the menace around him. The sending of the parties to make peace with the adjoining tribes has its own justification; to make peace with a certain tribe to the advantage of both is no sin; it was, as a matter of fact, a part of the general policy of the Holy Prophet. Now, regarding the second purpose, it was meant to back up Saad's threat to Abu Jahal and was thus an effort to make a mere bluff to avert a tragedy, and as such quite justifiable both morally and psychologically. Not only that, let us ask ourselves a question. If no such steps had been taken by the Muslims, would the wars that took place not have taken place? Can any man honestly believe that the battle of Badr would not have taken place if the device of sending the parties was not followed? The inclination of the Meccans towards war, their enmity to Islam from the first day of its life, and the way in which they threatened the Medinites, are things that do not warrant any such suggestion; because, as circumstances warrant, the wars would not have been averted even if no parties had been sent; the sending of parties can in no way be held responsible for the wars. Having studied the general forces, it now remains to study each battle separately; this will be done, God willing, in subsequent articles.

**SOME QUR-ANIC PRECEPTS AND MAXIMS CULLED
AT RANDOM**

BY SYED MAQBOOL AHMED, B.A.

Precepts and maxims are of great weight: and a few useful ones at hand do more towards a wise and happy life, than whole volumes of cautions that we know not where to find. This was said, if I remember well, by Seneca, that old Roman philosopher. Diderot as well said that precepts or maxims are of great weight. They are like sharp nails which force truth upon our memory. The value of a maxim depends on four things: its intrinsic excellence or the comparative correctness of the principle it embodies; the subject to which it relates; the extent of its application; and the comparative ease with which it may be applied in practice. Here are a few Qur-anic precepts and maxims that have been culled, in order, as Joubert has said, that they can be easily retained and transmitted; and incidentally to show a man to whom the Qur-án is a sealed book what it teaches:

1. No burdened soul shall bear the burdens of others.
2. Man shall have only what he strives for.
3. Man is the most combatative of all creatures.
4. There is no compulsion in religion.
5. Piety does not consist in ceremonious rites (literally, turning your face eastward or westward in prayer).
6. You shall not reach to virtue until you spend what you love.
7. What! You teach others to be virtuous and forget yourself!
8. Avoid major sins and your minor sins shall be forgiven.
9. People have their own ways of worship, so do not contend in that.
10. Why say what you do not do? It is abominable to God.

SOME QUR-ANIC PRECEPTS AND MAXIMS

11. Do not walk proudly on earth, you shall not reach the heights of a mountain or tear the earth.
12. The pious walk meekly on earth and, when addressed by a fool, they say, peace.
13. Woe to those who ask their full in weight from others, but weigh less when they weigh to others.
14. Blood of a victim (sacrifice) reaches not God, it is your piety that reaches Him.
15. God does not love a braggart and a vain man.
16. Do not condemn their gods; they might condemn your God in return and you become responsible for their sins.
17. Avoid suspicion; some suspicions are sins.
18. Do not spy or backbite; would you like to devour the dead body of your brother? So hate it, as you hate this.
19. None is greater in the eyes of God than one who fears Him.
20. You have been created of male and female, you have divided yourselves into races and tribes to know each other (and not that one is inferior and the other superior).
21. Do not mock others; happily the mocked one might in some respects be better than the mocker.
22. Do not defame one another or call one another bad names.
23. Let not the hatred of any people deviate you from your justice. Judge rightly; this is nearest to fearing of God.
24. Be an upright witness even against your own kith and kin.
25. There is none on earth whom God has not provided with his sustenance.
26. Do not eat the property of one another unlawfully.
27. Do not betray the trust of orphans and weaklings.
28. If you cannot treat your wives equally then marry only one.

ISLAMIC REVIEW

29. You cannot treat your wives equally if you try it.
30. Who has forbidden you the good things of earth?
31. Do not take presents to the judge to induce him to assist in your unlawful gains.
32. Do not kill your children; We provide them with sustenance.
33. Obey your parents; your parents have suffered in bringing you up.
34. Do not cause your own death.
35. Do not speak loudly; the most hateful sound is the braying of asses.
36. They are like donkeys loaded with books.
37. God has not created two hearts in man's breast.
38. Be steadfast and prayerful in your trials and tribulations. God is with men of patience.
39. Do not drive a beggar away harshly.
40. Do not oppress the orphans.
41. The uphill work—do you know it? It is freeing of captives and feeding of the poor in time of scarcity.
42. Hold on the chain of God and do not dissent.
43. Do not cause disturbance in a peaceful earth.
44. If a man offers you greeting, return his greeting more fervently.
45. Forgive your wrong-doers.
46. Do not exceed in your retribution. God does not love one who exceeds the limit.
47. Do not approach lewdness open or secret.
48. God changes not the condition of a people unless they want to change it themselves.
49. Do not consider yourself free of sins.
50. God's will shall be done and to Him all return.
51. Be steadfast; men have been tried more severely before, until they shouted in despair for God's help. Lo, God's help is nigh.
52. Do not be disheartened, you shall succeed if you keep faith.

CORRESPONDENCE

53. Man's selfishness incites him to evil deeds, unless God shows His favour.
54. God changes not His creation.
55. All that is good to you comes from God, the evil is the outcome of your own deed.
56. Your good deeds and evil deeds do not affect God; it is you alone who are affected.
57. Do not stare; men and women shall lower their eyes before strangers.
58. Do not trespass into the privacy of others, unless you are bidden.
59. Women must not walk jingling their ornaments or exposing their embellishments.
60. Keep your promise.
61. Do not stand false witness.
62. Neither spend too lavishly beyond your means and requirements, nor straiten your hands to your neck.
63. When the devil instigates you, seek refuge with God.
64. Verily with every difficulty there is ease.
65. The pious shall inherit the truth.
66. Clean your body and garments.
67. God loves cleanliness.
68. Prosperous is one who purifies himself.
69. Your soul has a guardian over it.

CORRESPONDENCE

CATERHAM VALLEY,
SURREY.

DEAR SIR,

I would like to take this opportunity to thank you very sincerely for your address at Caterham Adult School yesterday evening and to express the keen appreciation felt by all who were present.

We feel with you that now is the time for men and women of good-will to strive to get together and understand one another better.

For that reason I very gladly accept your invitation to be present at your Festival next Tuesday and thank you for the opportunity.

ISLAMIC REVIEW

Would it be possible for you to extend that invitation to our President, Mr. Doiley? I know he would specially appreciate the privilege if it is not asking too much.

With very kind regards and every good wish,

Yours sincerely,
ETHEL S. HELEY.

LONDON, S.W.1.

DEAR IMAM,

On behalf of our Fellowship I should like to thank you very cordially for the brief address you gave us on "The Message of Christmas" at our Christmas reunion last month.

Believing as we do in the vital importance of inter-religious understanding, it was of great interest to hear the passages from the Holy Qur-án which you read, passages that seem to me to indicate quite clearly that inter-religious understanding between Moslem and Christian was envisaged by the Holy Prophet.

Owing to the delay of the Christmas Post your acceptance of the invitation to speak at this reunion was only received by the Organising Secretary after the evening and thus, alas, your name could not be included in the list of speakers that appeared in the brief notice in *The Times*.

In thanking you for your welcome co-operation on this occasion, I should like to say how much we all value your spiritual guidance in our work to promote world friendship through spiritual understanding.

Yours sincerely,
ROWENA SOMERSET,
Chairman, Hospitality Committee.

KNOWLE,
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THE BASHEER MUSLIM LIBRARY,
WOKING.

DEAR SIRs,

I am very interested in your religion, having read several books about it written by Christians, but these have not satisfied me, and I should like to have an opportunity of studying your point of view. Will you please, therefore, send me a list of the books and other publications published by you. Also, I should be glad if you would be so kind as to advise me as to which are the best books to read in order to get a good understanding of the Holy Qur-án, a copy of which I already possess.

Yours faithfully,
ROY C. SMITH.

BOOK REVIEW

ALLAH DETHRONED. A JOURNEY THROUGH MOSLEM TURKEY

BY LILO LINKE

Constable, London, 1937. 9×6 pp. xvi+341, with eighty-one illustrations and a map. Price 15s.

It is a pity that Miss Lilo Linke has not chosen a more suitable title for her book, for the idea of Allah (the Supreme Being of the Muslim Faith), as some kind of a pagan deity, seated on a throne above the clouds, to be placated by prayers, fasts, bloody sacrifices and other rites—after the manner of Siva, Vishnu and other “gods” of the Hindu mythology—is, unfortunately, one that finds common acceptance even in these enlightened times, among the uninformed British public. Muslims will be only amused—some, perhaps, mildly shocked—at the idea of “Allah” being “dethroned,” but to non-Muslims the title of the book is apt to be distinctly misleading, conveying an altogether wrong impression.

One would like to see the religious sentiments of the Muslims more respected. Some of our readers, perhaps, will recall the action of the Lord Chamberlain (then Viscount Sandhurst) in 1921, in ordering the producer of “Mecca,” a play on the London stage, to change its title out of respect for the religious susceptibilities of the Muslims. One would like to see the censorship applied a little more rigorously in these days, especially with regard to books dealing with Islam and Islamic institutions, for the literary profession is one especially prone to exaggeration, distortion, and misrepresentation (in some cases unintentionally, in many cases for the sake of dramatic effect).

The title of Miss Linke’s book would seem to suggest that in modern Turkey, the Muslim religion is in process of being abolished, or stamped out, as being

ISLAMIC REVIEW

inimical to modern economic progress and the programme of Kemal Ataturk, whereas, in point of fact, the opposite is the case. The true Islam is coming to the fore, is being regenerated. Worn-out traditions and useless customs (which were never the teachings of the true Islam, and are nowhere to be found in the Qur-án) are being supplanted by newer and saner habits of thought, more in harmony with the teachings of the Holy Prophet. Islam has never stood in the way of progress. On the contrary, it has always encouraged it. However, if "progress" means the accumulation of armament on a huge scale, the intensive manufacture of poison gas, shells and bombs, widespread unemployment, pauperism, ruinous speculation on the Stock Exchange, alcoholism, prostitution, obscene literature, betting and gambling, atheism, Fascism, Nazism, prisons, and mad-houses full to overflowing, usury and the hundreds of other social evils from which Europe is at present suffering, then certainly Islam is a bar to such "progress," and rightly so, and no intelligent person will deny it; but Islam has ever been the ally of true civilization, as history shows throughout its pages.

Miss Linke gives an impression of her travels in modern Turkey, for which she has an immense enthusiasm. She describes the transformation under Kemal Ataturk as "Soviet Russia without communism," and deals in a very interesting way with the reformation of the social services, the new planning, and the disappearance of tradition and worn-out convention. One gets the impression of a virile dictatorship, from which, however, any kind of tyranny, repression, or "jingoism" is entirely absent: in short, possessing all the advantages of dictatorship, without any of its disadvantages.

Miss Linke seems to have the happy knack of getting people to argue, and much of her material comes from conversations with people she met during her travels.

F. W. J. S.

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