

"Muhammad is . . . the Apostle of Allah and the Last of the Prophets . . ."—  
HOLY QUR-AN 33: 40. "There will be no Prophet after me."—MUHAMMAD.

*The*

# *Islamic Review*

FOUNDED BY THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

Vol. XXVIII]

RAMADZAN, 1359 A.H.  
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## **THE ISLAMIC REVIEW (Monthly)**

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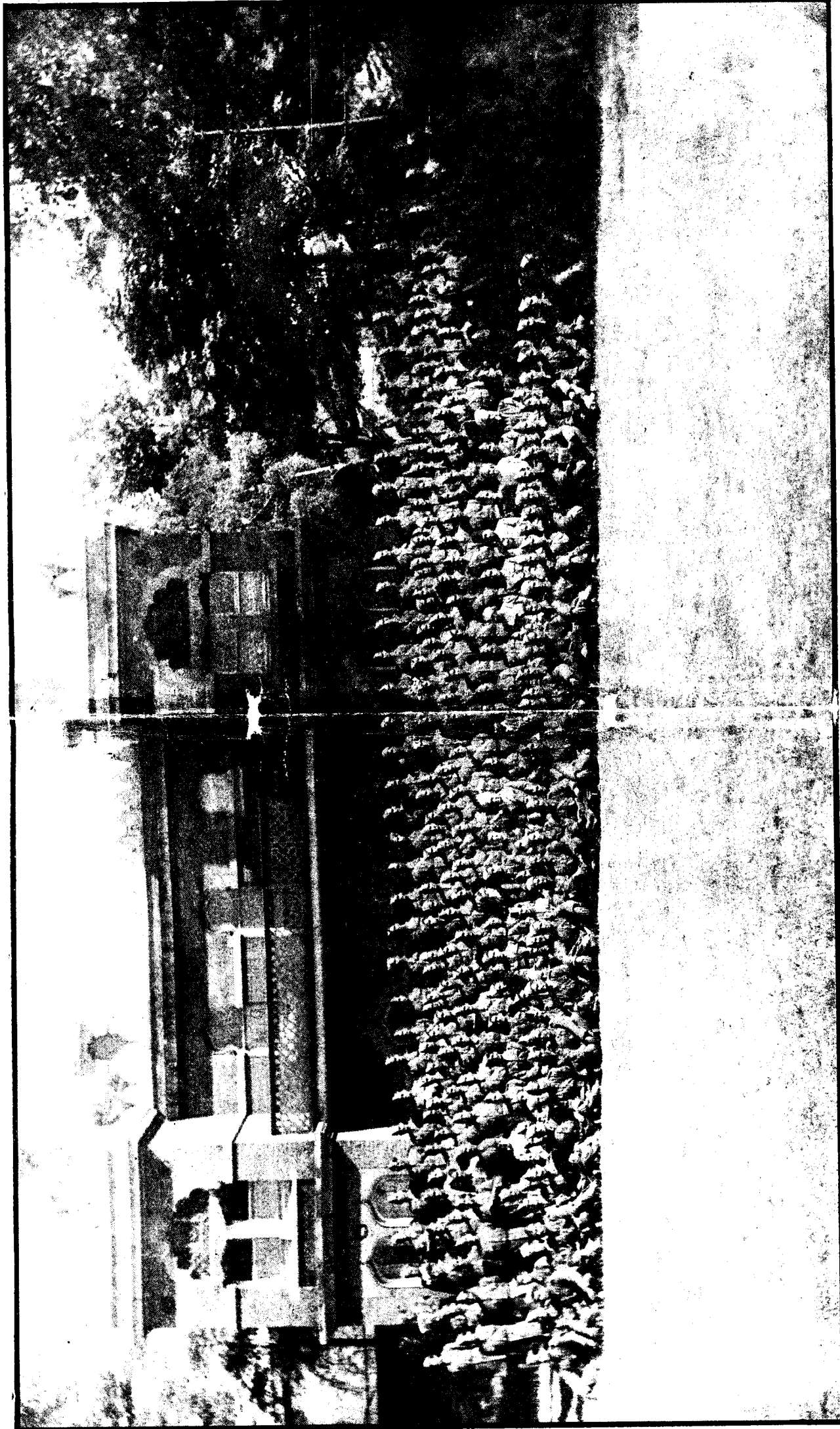
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**"The more I think on the matter the more certain am I that Islam is the only logical Faith and I hope that in my own small way I shall be able to spread the Truth to others. Never in my life before have I been so stirred by Faith as in these last few weeks."**

*Date 12-5-40.*

**H. R. EASTGATE.**



THE INDIAN MUSLIM SOLDIERS AT THE SHAH JEHAN MOSQUE, WOKING.

The photo was taken in front of the Sir Salar Jung Memoria House, after the Jum'a prayers on Friday 7th June, 1940.



# THE ISLAMIC REVIEW

Vol. XXVIII]

RAMADZAN, 1359 A.H.  
OCTOBER, 1940 A.C.

[No. 10

## A DECLARATION

I (Mr.) HARRY REDOUT EASTGATE, of Derby, 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.

*Lá iláha ill-Alláh Muhammad-un-Rasul-Alláh.*

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

*Dated the 10th April, 1940. (Sd.) H. R. EASTGATE.*

### INDIAN MUSLIM SOLDIERS AT THE SHAH JEHAN MOSQUE, WOKING

The news that the Muslim Indian soldiers who had been fighting side by side with the British Expeditionary Force in France were coming to the Shah Jehan Mosque at Woking for their Friday prayers had made the tiny Mosque at Woking the cynosure of the British public on Friday, the 7th June, 1940. Led by their officer-in-charge, the men and the officers, some three hundred strong, marched from their camp some ten miles away from Woking to the Mosque. The Secretary of the Mosque had gone out to meet them at a good distance from the Mosque and piloted them to the Mosque now that the road signs have been removed from the countryside. It was exceptionally warm—rather uncomfortable—to walk in the sun. The heat of the sun reminded one of the tropical sun. But the enthusiasm of the men was so great that only one idea seemed to dominate their actions and their movements—they wanted to see their Mosque and bow their heads before their Creator under proper Muslim atmosphere which they had not seen or experienced during the period of their absence from India ever since the beginning of the war. For this spiritual bliss they were willing to undergo any privation. One had but to see their faces to realise the joy they, each one of them, experienced at the sight of their Mosque in the land of the Trinity ; their Mosque which had become world-famous, despite its tiny dimensions, by virtue of its tireless efforts mostly under discouraging conditions, in the service of Islam ; their Mosque which had succeeded in infusing courage into the sinking heart of many a young man who had become dazzled by the glamour of the Western civilisation and in steadying him in his belief in the future of Islam and what is more their Mosque that

## INDIAN MUSLIM SOLDIERS

has been the source of the light of Islam to many a Westerner. They were more than glad to see that there was an English Muslim community composed of their Muslim brethren and sisters in Islam that had assembled at the Mosque to accord them happy welcome in their midst. The visitors were received by the English Muslim ladies, Mrs. Burrows, Mrs. Groves and Mrs. Farmer, who also went round offering to each one of them cold drinks which were most appreciated after the long walk in the hot sun. Our sister-in-Islam Miss Al-Hajja 'A'isha Wentworth-Fitzwilliam, could not come and sent instead a telegram of welcome to the Indian Muslim soldiers. Al-Hajja 'A'isha Fitzwilliam has been exceptionally busy in taking interest in the welfare of the Indian Muslim soldiers so that the English Muslim community is proud of her.

After a short rest under the shade of the trees in the grounds of the Mosque the visitors set about performing ablutions for the Friday Prayers. The First Call to the Prayers was sounded by their religious leader, Maulvi Abdul Ghani. It was impressive to see the men responding to the words of the Call: "Come to prayers, Come to prayers, Come to success, Come to success." No sooner did these words reach his ears than every one just left the work or the talk wherever it was. Every one had one idea: to go to the Mosque because the call had been made. Within the next few minutes every one had come to the Mosque and taken his seat inside the Mosque or outside it, its lawn inside the semi-circular enclosure having been covered with carpets to accommodate the overflowing number of the devotees. After each one had said his individual preliminary prayers consisting of four *rak'ats*, Maulvi Abdul Ghani again sounded the Second Call. Thereupon the Imam Abdul Majid, M.A., stood up and recited the well-known verse of the Holy Qur-án which

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reads: "This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as religion." (5 : 3.)

The Imam laid emphasis on the fact that we Muslims should be worthy of the favours of God ; for favours involve obligations. There is no privilege without corresponding duties, no honours without responsibilities. The Khutba (the sermon) was delivered in the Urdu language and was followed by *As-Salāt 'ala'n-Nabi* in which the whole of the Congregation took part. The *As-Salāt 'ala'n-Nabi* was followed by a short sermon by Maulvi Abdul Ghani in which he exhorted the audience to spend that which it loved most.

After the prayers, tea was served to the Congregation by the Woking Mosque and a photo taken which we reproduce as a frontispiece to this issue.

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## THE HOLY QUR-AN AND ITS COMMENTARY

BY THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

(Continued from p. 228, June 1940 issue.)

To further emphasise this, it is also stated that it is a step in the right direction and dictated by considerations of truth, so much so that there is no room in it for any doubt or misgiving.

In this section there are a few words that need a special explanation. In Verse 142, the objectors to the change of *Qibla* have been called unwise not without strong reasons. The fact is, this change was such a patent necessity that to criticise it was a clear indication of lack of intelligence. For, to the Quraish of Makka it should be a matter of joy, as their traditions centred round the Ka'ba of Abraham. This centre was to become the gathering place of all nations. The prophethood which related to it would also belong to these people. Thus it left them no ground for criticising



## THE HOLY QUR-AN AND ITS COMMENTARY

this change; particularly when the prostration was directed towards the house which was already held in esteem by them. As for the Jews, they also acted foolishly in criticising this step, as this change of *Qibla* supported the truth of their own Scriptures. They could not very well expunge the prophecies concerning the prophethood of Arabia, which were lying scattered all over their Scriptures. But surpassing all these peoples in foolishness are the clergyman-critics of our own time who, holding the position of University Professors, insult their very gowns by offering such ridiculous criticism as that the Prophet first bowed towards the Holy Temple of Jerusalem to please the Jews and then towards the Ka'ba to please the unbelievers of Makka. I wish these people had sense enough to realise that, during the 12 years of his stay in Makka, when he had not the slightest contact with the Jews, the Prophet was prostrating towards the Temple in Jerusalem. It is, indeed, a very curious way of placating the Jews that now that he came to their city, *i.e.*, Madina, he should give up Jerusalem as the city of his devotional turning. On the other hand, the opportunity to placate the Makkan unbelievers was when he was living in Makka. It was a strange way of conciliating them that during that time he would be turning towards the Temple of Jerusalem, in preference to the Ka'ba, the House they venerated so much, and that he should turn towards the Ka'ba when Makkan hostility reached its extreme point. In both situations he acted in a way which would enrage rather than conciliate the one party or the other. Thus, it will not be at all untrue to say that this last mentioned group, *i.e.*, the Christian clergy, are the most foolish of all the critics of this change of *Qibla*.

In Verse 143, the Muslims have been called an equitable nation. The Arabic expression for which

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the word "equitable" has been used in translation is "Wasat" which affords another example of the unique excellence of the Arabic language. "Wasat" means middle part. It also means "best." It is a well-known fact that the best thing is that which is free from both oversufficiency and inadequacy and holds to the golden mean. No doubt, the teachings of the Qur-án are there to show that those who would believe in and act upon them will make an ideal nation. Apart from this, however, the primary sense of the word, *i.e.*, observing the middle course, is a truth which applies most forcibly to the teachings of this faith. For instance, whereas the Jewish law has prescribed tooth-for-tooth retaliation,\* the Christian principle encourages the oppressor to further oppression by the injunction of turning the other cheek when smitten on the one! Neither of these teachings can be applicable to all conditions and at all times. As distinguished from these two extreme principles, the Holy Qur-án has in view the correction of the evil-doer. Retaliation is permissible on proper occasions, whereas there is also recommendation for forgiveness. But the object in each case is the reformation of the evil-doer. If, on the one hand, the whole religious structure, both in Hinduism and Judaism, is based on rituals, on the other, the Christian faith has gone to the opposite extreme of dispensing with the necessity of all laws. As distinct from both these extremes, the Holy Qur-án lays down the principle in its Verse 177, that although some kind of form is necessary for worship, yet in itself it is no virtue.

In Verse 143, the Book speaks of God as *Ra'ūfur-Rahim*. Usually these two words "Ra'ūf" and "Rahim" occur together in the pages of this Book. "Raf'at" in Arabic signifies that active type of affec-

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\*Habakkuk, Isaiah.

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tion and kindness which manifests itself in alleviating the suffering of others. For example, if a person relieves someone in a position of danger, he will be entitled to the epithet "Ra'ūf." The mercy of *Rahīm* is called forth by some good deed, however small. The two attributes have been used together, on the ground that the *raf'at* of God comes into play only when some good deed has been done. Leaving aside other events, this change of *Qibla* became a trial for some Muslims, but their previous virtuous conduct, expressing itself in their embracing the new faith, was a guarantee that they would come out of this trial unhurt, since God had in Him these attributes of "*Rahīmīyat*" and "*Raf'at*." Possessing these attributes, He could not allow the faith of these people to be wasted. In fact, this was a very serious matter, as is indicated by the word "Kabīr" occurring in the verse under discussion. But as *Ra'ūf* and *Rahīm*, God helped them out of this trial by His own mercy because of their previous faith.

*Section 18, Verse 148.*—In short, this change of *Qibla* had many underlying purposes. The pith of religion, however, was rectitude of conduct. Hence it is commanded that the faithful should lead others in the matter of virtuous deeds. Wherever they may be, God will collect them as He has power over everything. Of course, the manifestation of His power is conditioned by intelligence and wisdom.

149.—The believers should face the Ka'ba wherever they may happen to be. This is the truth. The situation is a creation of the Lord, and is befitting the time. It is not possible that God should be indifferent to the consequences of this step.

150.—So wherever the believers may happen to be, they should face this Sacred House, so that people may not be in doubt as regards their identity. Of course, such of the people as are unjust by nature will

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never appreciate this step, because they are incapable, by nature, to understand a fact in its proper bearing. The faithful, however, have no need to be afraid of such people. They should be afraid of God alone. He will complete His blessings on them and they will be walking along the right path—a thing which, in fact, is a great blessing by itself.

The word *khashiyat* has been used in this verse and it means a feeling of fear with respect to some person, from whom something of consequence is expected to happen to the possessor of the feeling. This fear is further associated with a kind of respect for the person so feared. Thus we are told in this verse that the people of unjust nature are not such from whom one should apprehend any harm or as are worthy of any respect. One should have *khashiyat* or fear of God and be attentive to Him alone, lest He lets something befall him. It is such a fear which will result in the completion of blessing from God and in His guiding the person concerned in the right way.

151.—It is to regulate and utilise this tendency of fear for God, innate in human nature, that the Prophet has been sent to you. He is one among you. He communicates to you messages of God, purifies your minds, teaches you knowledge and wisdom and instructs you in such things that you were totally ignorant of. You should bear in mind all that he says.

152.—Remember! It will not carry you anywhere if you have a rosary in your hand and you repeat with its help the names of God. To remember anyone you should remember his position and his will so that the person remembering may conduct himself according to the will of the person remembered. If you remember God in this correct way, He will also, as a result, remember you, and will establish you in glory and honour. It is noteworthy that, in Arabic, one of

## THE HOLY QUR-AN AND ITS COMMENTARY

the meanings of *zikr*, translated as “remembrance,” is “honouring.” Continuing, the commandment says that we should offer our *shukr* or thanks to Him, and should not return ingratitude for His gifts. The word *shukr* also does not mean just a verbal acknowledgment of a favour, as there will be no sense in it. The real gratitude is to realise the value of the gift and to use it in the proper way. In other words, to apply a gift in the work it is intended for is the true expression of gratitude for it.

*Section XIX, Verse 153.*—It was but natural that the change of *Qibla* should arouse opposition, as it presented Islam in a new form. The believers are asked to exhibit patience in view of troubles consequent upon it. They should seek the help of God Who would remove all difficulties arising out of this question. Here the only solution of difficulties suggested is that the afflicted should turn to God, and apply to Him alone for succour incessantly. But in such spiritual struggle patience is indispensable. In fact patience is the key to all successes. Sufferings are unavoidable and it is these that call forth patience, but it is through patience again that the life eternal is obtained.

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### ISLAM AND HINDUISM

“ And (We sent) apostles We have mentioned to you before and apostles We have not mentioned to you ; and to Moses Allah addressed His word, speaking (to him).

“ (We sent) apostles as the givers of good news and as warners, so that people should not have a plea against Allah after the (coming of) apostles ; and Allah is Mighty, Wise.”—*The Holy Qur-ân*, Chapter 4, Verses 164 and 165.

Islam entered India more than a thousand years ago. It did not come here as a casual visitor, although individual Muslims there were many who came as such. It came to settle down and form an integral part of its national life.

Islam appeared in the scene of world affairs with the sole object of service. It went everywhere to serve and to help. The approach of Muslims may not have been always a pleasant one but the approach of Islam as a religion has always been affectionate and peaceful. People know too much of Islam's army manoeuvres, but very little of its loving penetration in different parts of the world. They know too much of Mahmud of Ghazni but too little of Khwaja Mu'inuddin Chishti. That is Islam's misfortune, but let not that fact detain us to sorrow.

Behind the political conquests and administrative machineries of the Pathans and the Mughals was the imperceptible yet salutary effect of Islamic spirituality slowly but surely revitalising the drooping national character of Hindu India.

It is a mistake to think that a revealed religion influences the spiritual lives only of those who come to confess it formally. Like a shower of rain on the hill-top, its services are meant as much for distant regions as for the area immediately affected by it. It is a phenomenon not sufficiently taken note of by the

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students of religion that a fresh revelation invariably works a considerable change in the spiritual outlook of the followers of older religions. If, for example, Islam revolutionised the Arab life and the life of those who came to embrace it later, it did not fail to arouse a new zest for real religious life in the minds of the people of other and older religions. Thus, we find a progressive change for the better taking place in all older religions since the advent of Islam. If Christianity and Judaism have benefited enormously from the invigorating emotions and ideas proceeding from Islam, Hinduism did not remain unaffected by them either. As a matter of fact, Hinduism, as it existed before the advent of Islam, can be said to be an altogether different thing from the Hinduism that has developed since. It is true that elements of reconstruction have always been found in the body of these religions themselves but it should not be forgotten that the will to avail them and the light to discover them always come from the religion of the moment. And this is no discredit to the reformed religion. The older is as much a religion from God as the newer. Both have the same source. If they do not help one another, who will ?

Of course, it is high time that different religious communities had eschewed the idea of the monopoly of Divine favour. The exclusive sanctity attached to any particular religion or land has to be renounced not only to arrive at a true conception of religion but in the very interest of international and inter-religious peace. The services of Islam will prove invaluable in this matter. It stands nonchalantly for an equal sanctity of all religions and for an equal favour for all the religious communities humanity has known. Muslims are those "who believe in what has been revealed to you (Muhammad) and that which was revealed before you (Muhammad)," and who "do not make any distinction between any of them (*i.e.*, Divinely commissioned reformers and leaders of religion)." By the very essentials of his religion a Muslim is bound to

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respect the founders of other religions. He is, of course, not prepared to accept any great figure in the past as an incarnation or a son of God. He takes them as God-inspired men. But in doing so he, in fact, pays them more real homage than those who try to ascribe any higher dignity to them.

It is time, indeed, that the world had appreciated the fact that Islam never proposed to supplant any religious tradition but only to supplement and enlarge it.

Hinduism has proved itself a great and persevering religion. Perhaps next only to Judaism, it has the longest continuous tradition. In fact, the great Hindu nation has shown a cultural stamina parallel only to that of the Jews.

It is noteworthy that after ages of lapse, the Hindu mind is once more anxious to revive the past traditions of the race. Let us hasten to assure our Hindu brothers that it will bring nothing but gladness to the Muslim heart, if revival of Hinduism means the revival of the days of the great teachers of Hinduism—Shri Rama and Shri Krishna. And let us warn them that anything short of it will be a betrayal of their sacred memories. We further assure our Hindu compatriots that Islam can help them enormously in salvaging the sacred traditions of India as they really were. The light of the Qur-án will act as a searchlight to discover the deep universal truths, that lie hidden underneath the huge mass of allegory and metaphysical symbolism which the ingenuity of human mind has contrived to weave round the simple rational religion of old-time *Rishis*.

The Eastern mind is famous for its ready acknowledgment of any help and benefit received. The West has, unfortunately, a very different history to present on this score. The debts of intellectual and cultural help which the West owes to Islam, has been persistently denied. We do hope the Eastern spirit of Hindu India will not follow that shameful path and will readily



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admit the enormous spiritual and intellectual inspiration which Islam brought as a gift to this great and ancient land. An acknowledgment on these lines will pave the way for a friendly discussion as to what Islam can do in the fulfilment of the new ambitions which are animating the minds of patriotic Indians.

Freedom from foreign domination is no doubt, a praiseworthy ideal, but to our mind, this is not an ideal great enough for a country so great in spiritual traditions as India is. So often do we find our higher destiny being fulfilled in spite of ourselves. Who knows the higher destiny of India will be fulfilled in spite of our passionately holding to comparatively lower ideals inspired by the materialistic West ?

Let our Hindu compatriots take note of the fact that Islam has entered a new phase in its present appeal to them. It is new, not in the sense of its being alien to the constitution of the religion. It is new in the sense of being emphasised afresh and in an unprecedented manner. It is the moral and the spiritual phase. It was there all the time, but the political glory of Islam had kept it overshadowed all this time. Now that that political glory has more or less receded into the background, it has the opportunity of shining in its fullest brilliance.

With all the colouring it has taken from the materialistic West, the Hindu mind, we are sure, is still religious and devotional at bottom. It is expected to respond more readily to a spiritual appeal than to a material one. Islam's is the only appeal of spirituality to-day in the world. The appeal has proved powerful enough to elicit a response even from the West. Will it fall flat on the Hindu ear ? We can say with confidence, please God, "No."

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## THE GUILT OF MAN

### THE CAUSE OF WORLD'S ILLS : A RETROSPECT

By C. PARAMESHWAR PILLAI

[We have great pleasure in publishing the following article from the pen of a devout Hindu scholar. If all Hindus were, like the writer, followers of the original tradition of Hinduism, and animated by its original and inner spirit, Hindu-Muslim problem in India would have already been half solved. We recommend to the careful study of our readers his appeal for a faithful following of the spirit of religion to the total exclusion of all simulation and show and exhibition of selfishness and aggrandisement. We need hardly emphasise that it is these latter things which make for the pugnacious side of a religious movement, and which gradually lead to the corruption of the system.

Islam recognises the source of all religions in God, but it has also regretfully to affirm that there is scarcely a religion to-day which has not suffered in purity, owing to the "guilt of man," both of form and meaning. With regard to Islam, this much can be said at least that, however much malpractised, its structure and general outline remain uncorrupted till to-day. The excrescences of it, fortunately, have not yet formed part of its body. The true Islam is yet, luckily, readily distinguishable from false Islam. That is the only credit we claim for this religion. We are afraid the same cannot be said of other religions. In them the real and the faked are lumped together in an indistinguishable mass.

What is more, in Islam misinterpretation and malpractice have never been universal as in other religions. If one section of its followers have believed and acted wrongly in a certain matter, another section has always been found to protest against it and present

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a correct example in the matter. And this is a clear proof of its being a living religion. In this world of imperfections, we should not expect to find any proof clearer than this.—ED. I.R.]

About fourteen centuries ago, to a deputation of Banu Amir who waited upon the Holy Prophet Muhammad and who spoke of him as their “ Lord ” and as “ the best of us,” the Prophet said :

“ Your Lord is God. When you speak, you must think and weigh whether or not it be Satan who is driving you.”

There are many great sayings which seek to impress upon persons the desirability of exercising restraint on their thought and speech, but there is none so penetrating and telling. The teachings of the God-inspired, though directly addressed to groups of individuals, are always of universal values ; they are for universal application, and the above teaching is by no means an exception. It goes to the very root of the problem of right conduct and right life. It does not merely reiterate the advisability or desirability of “ Discretion in speech being more than eloquence,” as Bacon puts it. It, on the other hand, insists on the imperative necessity of bringing to bear upon our thought, word and deed, prudence and judgment every time we think and express whether or not we are faithful and truthful to our God and to ourselves. In fine, it enjoins on man the duty of self-analysis and self-examination in every moment of his life—an anxious and honest search and scrutiny within himself of himself, in an atmosphere of the felt Presence of the Omniscient Lord, whether or not he pays unstinted and undivided homage to his Lord and Him alone in every detail of his personal, social, national and religious activities. It emphasises that Religion is a serious affair. It discourages all idle thoughts that mere

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lip-homage to the leadership of the holy Prophets and Rishis or a surface profession of faith in God and Religion, whether Hinduism, Islam, Christianity or any other, as being of any moment or value. " . . . . Whoever *believes and acts aright*, they shall have no fear, nor shall they grieve," is the Divine Promise given in the Holy Qur-án (VI : 48). Professions of faith in God, in the truth of Revealed Religion, in the leadership of the holy leaders and teachers, are helpful only in so far as they influence and dominate the follower's inner life so as to find its own consistent expression in the outer life in the form of thought, word and deed.

Religion, according to the Quranic and the Hindu teaching, is the way of life. Hypocrisy, simulation of godliness or piety, or half-hearted allegiance to selflessness and virtue, has no place in religion. *To be or not to be* ? that is the only question in Religion. The Principle of Islam, preached by the Holy Prophet of Arabia, is the Principle of the Religion taught by the holy Sages and Rishis of India. The two, Hinduism and Islam, are not complementary to each other, but they are one and the same essentially. They both teach in unmistakable terms the unity of God and the unity of all created beings. They both declare that God is the sole and Supreme, Omniscient, Omnipresent and Omnipotent Creator, Protector and Sustainer of the Universe. They both enjoin on their followers to be deeply, sincerely and consistently devoted to God, and to be true and faithful, inwardly as well as outwardly, to their professed beliefs and faiths. They both emphasise on the supreme necessity of realising God, of imbibing the Divine attributes of God, in this very life. In Chapter II, Verse 138, the Qur-án says : "Dye yourself with the colouring of God, and nothing is better than the colouring of God." Again, it says : "They are losers indeed who reject the meeting of

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God (in this life).” (VI : 31.) The life which has not for its serious purpose this dyeing oneself with the colouring of God, this meeting of God, this identification with the All-loving, Almighty Creator, is “an evil ; and is a play and an idle sport.” (VI : 31, 32.) They both preach of the necessity of worshipping God, and both insist that those who worship must “guard” their prayers, must be sincere in their worship. The Qur-án enjoins : “ . . . . Keep up prayer ; for prayer keeps (one) away from indecency and evil, and the remembrance of God is certainly the greatest.” (XXIX : 45.) But it also reminds the worshippers of the truth “Woe to the praying ones who are unmindful of their prayers, who do good to be seen, and withhold alms.” (CVII : 4—7.) They who are believers, they who are heirs to Paradise, are those who *guard* their prayers and are the *keepers* of their trusts and their covenants (XXIII : 8—11). Both Islam and Hinduism declare that the Source of all religions is God. They both impose on their followers the obligations to live for the triumph of Virtue, of Good, “And thou dost conform (thýself) to sublime morality” (LXVIII : 4). They both command man to believe in the existence of incorruptible, inviolable, self-acting Laws of God, such as of Cause and Effect, of Compensation, of Reciprocity, of Harmony, of Perfection, etc., subject only to the Almighty Creator. They both teach man to live in God’s way, to depend on God alone, to be God-reliant, and to seek protection and guidance from the Lord of the Worlds alone, ever and always. Just as the Principle of the Quranic Religion is Islam, which is an Arabic word for God-surrender, the sum total of the teachings of the holy *Rishis* and Seers of India is epitomised in the symbolic representation contained in the ancient parable of the *Lord and His Flute*, which is Hinduism.

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There are a hundred-and-one other reasons why the apparently two great religions, nay all the religions, are emanations from the same Source. The points of similarity noted above, as between Hinduism and Islam, are the most vital ones, and we trust that no Muslim or Hindu will have any hesitation in acknowledging that in essential fundamentals the two are one and the same. They represent a concrete instance of the basic identity of all religions. In the course of a contribution sent to *The Young Messenger of India*, and published in its Swadeshi Annual, 1937-38, Sir C. P. Ramaswami Iyer says :

“ If we (Hindus) are to be true to our faith, we should give an example of tolerance, realising that it does not in essence matter whether a man follows one *Avatar* or another. Our faith is great enough, strong enough, tolerant enough, comprehensive enough, to regard and respect and treat as brothers bent on the same quest the followers of the Buddha and our holy men and seers, of Zoroaster, of Moses, of Jesus Christ and of Muhammad and others to whom the *truth has been revealed in various forms . . . . .* If we believe in our philosophy, if we know what is best for us, we shall know also that our faith speaks of the Supreme Who reveals Himself differently to men of different epochs and countries and stages of growth and culture . . . . .”

“ *If we are true to our faith ;* ” “ *if we believe in our philosophy* ” and “ *if we know what is best for us,* ” to quote the words of Sir C. P. Ramaswami Iyer—these in a way sum up the nature and magnitude of the problem that confronts the whole world. “Everybody,” said the great Ruskin, “likes to do good, but not one in a hundred finds this out . . . . . No man really

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enjoyed doing evil since God made this world." And yet what is the element which we find predominating and controlling the world? Is it good or evil, virtue or vice? Is it the Divine or the Satanic? If a Musalman studies the holy scriptures of the other religions, he does so for the definite purpose of picking holes in them, distorting them and taking captious exceptions to them.\* In his comparative study of religions the Hindu's attitude is by no means different. That unfortunately is the prevailing tendency which finds warm support and meets with almost fanatic approbation from the large majority of the followers of the respective "faiths." That is the common experience, rare, noble exceptions apart. They read in their own holy revealed scriptures of the unity of man and the unity of religions, but they, without a qualm, seize every conceivable occasion to divide humanity and create sects of their own, in total and wanton disregard of their sacred obligation to trace out and emphasise on elements that harmonise and unite man with man and religion with religion. There is an instance told of an educated, highly placed Christian missionary, respected in Christian social circles, who, in the course of one of his usual nocturnal highway preachings in a place in South India, once wanted to draw a comparison between the "Hindu God" and the "Christian God" for the purpose of establishing that the "God of the Christians" was "a better God." To give his comparison a concrete shape, for the edification of the unsophisticated masses, the missionary had a picture specially drawn and exhibited for public gaze, wherein was painted Lord Krishna as a boy with butter in one hand and making

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\*A Muslim is required by the very fundamentals of his religion to believe in the Divine origin of all Books, held sacred by other religious communities.—*ED. I. R.*

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a pose expressive of his alleged sensuality, staring at the form standing beside him. Nearby, in the same picture, stood the form of Lord Jesus Christ in a prayerful pose with his both hands uplifted and face turned. The biting sarcasms of the missionary against his "Hindu God" knew no bounds. No epithet, according to him, was too vulgar, too unholy or too indecent to call the "Hindu God" by. He reviled Hinduism and the God of the Hindus in unmeasured terms, on the strength of the representation given in his picture. When he finished, a Hindu from among the audience stepped forward and answered the missionary in a few chosen words. It was a tit for tat, and the missionary stood dumbfounded. The two pictures seemed to corroborate by a reversal of logic the reasoning adopted by the Hindu. It is too obscene to be recorded here, but it was thoroughly justified by the *logic* of the circumstances. But just consider whither the world is drifting to, in its pursuit of that "logic." Verse 62 of Chapter II of the Qur-án is a warning to those who resort to such blasphemous methods in the name of propagating God's Religion, and the same must be in essence the principle of all other religions. The Satan-driven man, however, makes of the revealed religions the scapegoat of his unholy passions and prepossessions. He knows that what his religion demands is the total and absolute surrendering of his personal ego, his entire being, to the Lord of the worlds, to the God of all religions, and to His ways; but wherever possible in actual practice, he vilely surrenders the Divine Command to the dictates of his personal ego. Such is the insincerity of man! His intellectual acquisition of right knowledge cannot, at any rate does not, grant him the requisite capacity to resist the base temptations that drag to the opposite pole and to live strictly in the light of that knowledge. He does things,



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willingly too, perhaps, in spite of himself. He has the freedom to choose and to prefer. He is repeatedly warned as to which way is Godly, and which Satanic. He is again and again told that the God-way runs through truth, harmony, strength, happiness, perfection and immortality. He is also told that the Satanic way runs through falsehood, discord, misery, disintegration and destruction. Thus the fact was never concealed from him that he is subjected to two diametrically antagonistic influences—the Sublime and the Satanic—the one positive and creative and the other negative and destructive ; the one is Life, while the other is death. But, despite his professions of being a follower of what is sublime, he far more readily takes to vice than virtue, the evanescent rather than the eternal.

Man is given his freedom ; he is given the knowledge that freedom has its responsibilities. He is told also how to use that God-given freedom for his own good and happiness. Man is free, but he is bound down by the very fact of his freedom. He must taste the fruits, sweet or bitter, of his thought, speech and deed. Once in his life-time (to relate here an incident recorded in *The Ideal Prophet*, by Khwaja Kamal-ud-Din), while engaged in a religious conversation with an influential citizen of Makka, the Holy Prophet Muhammad had turned away from a humble, blind seeker after truth. For this conduct, the Prophet received God's disapprobation. After this, whenever the Prophet saw the poor, blind man, he used to go out of his way to do him honour, saying : " The man is thrice welcome on whose account my Lord reprimanded me." The Prophet had him twice as the Governor of Madina. Against such an unintended flaw, he made amends, and he did so with love and affection, as is clear from his words.

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If that is how the Law works in the case of a chosen servant of God, when it is duly recognised that that is how the sanctity of the Divine ways is preserved even as against a seemingly trifling deflection on the part of a holy one, whose whole life was one continuous prayer and dedication to God and who was in conscious communion with God, the present plight of the world—of humanity, becomes readily explicable. The whole cause of it is clearly traceable to the fact that, as pointed out by the great Prophet, man allowed himself to be driven by Satan, even though he knew that his Lord is God and even though he had the freedom to refuse to be so driven and to tread only in God's way. That warning had been given to the world about one thousand four hundred years ago. Could not have the leaders of peoples, if they had but paid scrupulous heed to that golden rule of virtuous conduct, if they were but true to their philosophy and faith, enabled humanity to approximate itself more and more in the pursuit of what is virtuous and sublime towards reaching perfection within the long years passed? The great exponent of Islam in Arabia converted a whole people of a vast country from crudity and savagery to refinement and civilised ways of life within a period of twenty years. Instead, the world at the present time is in chaos. It is in the firm grip of agents of savagery, misery, grief, destitution and devastation. Whence this rebuke, this reprisal? These are effects. What are the causes? If the world or any part thereof has been treading the path of God, the path of Life and Happiness, will it have gathered, as it has done, the fruits gatherable only in the abysmal path of misery and death? There is no question more important and more vital than this for the world to consider at the present time: Man seldom, if ever, subjected himself to a thorough, systematic and sincere examina-

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tion whether or not he constantly and incessantly lives in the Light of God, whether or not by some mishap he is driven away from it by the Satanic influences of his low, earthly, selfish nature—whether or not he, in every moment of his life, conforms himself strictly to his professed faith, to the revealed teachings of the Lord to whom he professes outward allegiance. He refused to scrutinise, study and judge his own thoughts, speeches and actions to satisfy himself whether or not he was living every instant in faithful fulfilment of his fundamental duty to the Lord, to his fellow-creatures and to himself, of which he had been acquainted and warned—Whether or not his own low desires were deluding him and getting the better of his Faith and his Duty. To his professions of faith, to the teachings and warning which he believed to have come from the Almighty Lord, he has been clearly indifferent—insincere. He has been insincere to his freedom, his faith, his professions, his claims, his duty, to himself and to his progeny. That is the natural consequence of being insincere to God, to His Revealed Word. Insincerity, if the blackest vice, is also the blackest guilt. True, man-made laws nowhere place any stigma on it, but God-made laws do. And man reaps what he sows. God is Supreme. Let us, therefore, remember, *sincerely* from this moment the holy, divine words in all humility uttered through one of His chosen servants :

“When we speak (or act), we must think and weigh whether or not it be Satan who is driving us. For our Lord is God.”

THE QUR-AN—IN VINDICATION OF JESUS  
CHRIST AND HIS MOTHER

BY MAULVI AHSANULLAH  
SURA ĀLU-‘IMRĀN

*Verse 35.*—“ Iz-qālat-im-ra’atu ‘Imrāna : Rabbi innī  
Nazartu-laka māfi batnī muhar-raran  
Fa-taqabbal minnī  
Innaka antas-samī‘ul ‘alīm.”  
“ Behold ! A woman of Imrān  
Said, My Lord ! I do  
Dedicate unto Thee  
What is in my womb  
For Thy special service :  
So accept this of me :  
For Thou hearest  
And knowest all things.”

*Verse 36.*—“ Falammā wada‘at-hā qālat : Rabbi innī  
wada‘tuhā unthā  
Wal-lāho a‘lamu bimā wa-da‘at  
Wa-laisaz-zakaru kal-unthā  
Wa innī sammaituhā Maryama  
Wa innī u‘izuhā bika  
Wa zur-riyyatahá minash-shaitānir rajīm.”  
When she was delivered,  
She said : “ My Lord !  
Behold ! I am delivered  
Of a female child ! ”——  
And God knew best  
What she brought forth——  
“ And nowise is the male  
Like the female.  
I have named her Mary,  
And I commend her  
And her offspring  
To Thy protection  
From the Evil one,  
The Rejected.”

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*Verse 37.*—“Fa-taqabbalahā Rabbuhā bi-qabūlin hasanin  
Wa-ambatahā nabātan hasanan wa-kaf-  
falahā Zakariyyā  
Kul-lamā dakhala ‘alaihā Zakariyya-l  
Mihrāba  
Wajada ‘indahā rizqan  
Qāla Yā Maryamu annā laki hāzā ;  
Qālat huwa min ‘indillāh  
Innal-lāha yarzuqu mai-yashā’u  
Bighairi hisāb.”

Right graciously  
Did her Lord accept her :  
He made her grown  
In purity and beauty :  
To the care of Zakariyya  
Was she assigned.  
Every time that he entered  
(Her) chamber to see her,  
He found her supplied  
With sustenance. He said :  
“ O Mary ! Whence (comes) this  
To you ?” She said :  
“ From God : For God  
Provides sustenance  
To whom He pleases,  
Without measure.”

*Verse 38.*—“ Hunālika da‘ā Zakariyyā Rabbahu ; qāla  
Rabbi hab  
Li min-ladunka zur-riyyatan tayyibatan  
In-naka sami‘ud-du‘ā.”

There did Zakariyya  
Pray to his Lord, saying :  
“ O my Lord ! grant unto me  
From Thee a progeny  
That is pure : for Thou  
Art He that heareth prayer.”

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*Verse 39.*—"Fanādat-hul malā'ikatu  
Wa-huwa qāimuy yusallí fil mihrábi  
Annal-lāha yubashshiruka bi-Yahya  
Musaddiqam bi kalimatim minal-lāhi  
Wa-sayyidaw wa hasūraw  
Wa nabīyyam minas sālihīn."

While he was standing  
In prayer in the chamber,  
The angels called unto him :

"God doth give thee  
Glad tidings of Yahya (John),  
Who would testify to the truth  
Of a word from God, and (be  
Besides) noble, chaste,  
And a prophet,—  
Of the (goodly) company  
Of the righteous."

*Verse 40.*—"Qāla Rabbi annā yakúnu lí ghulāmuw  
Wa-qad balaghaniyal kibaru  
Wamra 'atí 'āqirun  
Qala kazālika-l-lāho yaf'alu mā yashā'u."

He said : " O my Lord !  
How shall I have a son,  
Seeing I am very old,  
And my wife is barren ? "  
" Thus," was the answer,  
" Doth God accomplish  
What He willeth."

*Verse 41.*—"Qāla rabbi-j'al-lí āyatan  
Qāla āyatuka al-lá tukalliman-nāsa  
Thalāthata ayyamin  
Illā Ramzan  
Wazkur Rab-baka kasīran  
Wa sabbih bil-'ashiyyi wal ibkār."

He says : " O my Lord !  
Give me a sign ! "  
" Thy sign," was the answer,

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“ Shall be that thou  
Shall speak to no man  
For three days  
But with signs.  
Then celebrate  
The praises of thy Lord  
Again and again,  
And glorify Him  
In the evening  
And in the morning.”

*Verse 42.*—“ Wa-iz qālatil malā’ikatu ya Maryamu in-  
nal-lāhastafāki  
wat-tahharaki was-tafāki ‘alā nisāi-l-  
‘ālamīn.”

Behold ! The angel said :  
O Mary ! God hath chosen thee, and puri-  
fied thee and chosen thee  
Above the women  
Of all nations.

*Verse 43.*—“ Yā Maryamuquntī li-rab-biki was-judī  
War-ka‘ī ma‘ar-rakī‘īn.”

“ O Mary, worship  
Thy Lord devoutly :  
Prostrate thyself,  
And bow down (in prayer)  
With those who bow down.”

*Verse 44.*—“ Zālika min-anbā’il ghaibi  
Nuhīhi ilaika wa mā kunta ladaihim  
Iz-yulqūna aqlāmahūm  
Ayyuhum yakfulu Maryama  
Wamā kunta ladaihim  
Iz yakhtasimūn.”

This is part of the tidings  
of the things unseen,  
Which We reveal unto thee  
(O Apostle !) by inspiration :

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Thou wast not with them  
When they cast lot  
With arrows as to which  
Of them should be charged  
With the care of Mary :  
Nor wast thou with them  
When they disputed (the point).

*Verse 45.*—“ Iz-qālatil malā’ikatu yā Maryamu in-nallāha

Yubash-shiruki bikalimatim minhu  
Ismuhul Masīhu ‘Ísabnu Maryama  
Wajihan fid-dunyā wal ākhirati  
Wa minal muqarrabīn.”

Behold, The angel said :  
“ O Mary ! God giveth thee  
Glad tidings of a word  
From Him : His name  
Will be Christ Jesus,  
The Son of Mary, held in honour  
In this world and hereafter  
And of (the company of) those  
Nearest to God.”

*Verse 46* —“ Wa yukal-liman-nāsa fil mahdi wa-kahlaw  
Wa minas-swālihīn.”

“ He shall speak to the people  
In the childhood and in maturity,  
And he shall be (of the company)  
Of the righteous.”

*Verse 47.*—“ Qālat Rabbi annā yakūnu-lī waladuww  
Walam yamsasnī bashar  
Qāla kazalikal-lāhu yakhluqu maiyashā’u  
Izā qazā amran  
Fa-in-namā yaqūlu lahū kun fa-yakūn.”



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She said : " O my Lord !  
How shall I have a son  
When no man hath touched me ?  
He said : " Even so :  
God createth  
What He willeth :  
When He hath decreed  
A Plan, He but saith  
To it ' BE ', and it is."

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## ISLAM AND JESUS

BY MRS. NADIRE FLORENCE IVES-OSMAN (NEW YORK)

*[Continued from Vol. XXVIII, page 271.]*

Whence came this impulse so unlike Hebrew thought to deify a man ? From sources, we protest, similar to that which described Jesus as the unique Logos or " Word of God " emanating from God, in order that educated Greeks, familiar with the theories of Plato, might become impressed. This title, without any parallel in the Old Testament, is to be found only in the writings ascribed to John, in his Gospels, Letters and Revelation. No other reference in New Testament sources has come down to us. Vaguely reminiscent of the allegory of Genesis, wherein God is declared to have spoken, " and it was so," this notion is never so warmly defended as by those who have not the remotest idea of what Platonic Philosophy is like.

The Qur-án, however, offers the following argument to those who might wish to view the expression more reasonably: " And were every tree that is in the earth made into pens, and the sea to supply it with ink, with seven more seas to increase it, the words of God would not come to an end; surely God is Mighty, Wise."

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(Qur-án 3 : 27.) Jesus may thus be regarded as one of the " Words of God " in the sense that we all are His creatures. This example is but one of the many instances of the infusion of Greek ideas into early Christian writings.

But before we can speak directly on the matter of Greek influence upon the religion presumed to have sprung from the utterances of Jesus, we must first of all realise how the scene had been laid which made such a participation possible. We must trace back to the 3rd century B. C. when artists, artisans and scholars accompanied the army of the Macedonian Conqueror, Alexander, in its irruption into the East. The glory that was Athens' had gone. Many of the Greek followers, including merchants and soldiers, continued to remain away from their homeland, introducing their language and methods elsewhere.

Even when Roman arms succeeded in mastery, in the Near East, the superiority of Greek masterpieces was recognised at home so that they were taken as models by Roman copyists, in the field of literature as well as in art. Greek instructors were in great demand. The Roman administrative genius guaranteed henceforth that security for the spread of Greek ideology which had hitherto been able to serve only a state preoccupied in the main with itself. By that time, however, current Hellenic philosophy and literature were no longer robust.

The following torch of Greek intellectual activity was caught, as it were, by the Greek-speaking inhabitants of Alexandria, a city in Egypt named after its founder, Alexander the Great. In the ferment of thought which there ensued, the Jews freely shared, many of them becoming quite Hellenised. They or their ancestors had fled to Egypt for safety during past

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persecutions. Although separated from their co-religionists in Judea, they found no new barriers risen between them because of language difficulties. So many of the Jews in Palestine had neglected to speak Hebrew for so long a time that it was found necessary to have the sacred scriptures translated into Greek for public use in the synagogues. For generations they too had been subjected to Greek influence. Those of Antioch and Alexandria enjoyed a greater freedom of activity.

After the disappearance of Jesus from the life of Jerusalem, a chaotic condition seems to have been the order. At least extravagant tales of miracles are recorded in the Book of the Acts of the Apostles: there were mass healings by the disciples, including Paul, for which it seems so unreasonable to think that these public benefactors should be thrown into prison—especially by persecutors from that race of whom Paul spoke, “For the Jews require a sign” (1 Cor. 1:22); the application of handkerchiefs and aprons upon the body of Paul brought relief to many (Acts 19:12); prison doors were unlocked by angels (Acts 5:19); and an example is given to us where Philip was made to vanish (Acts 8:38). A most interesting sidelight on their social programme is revealed in connection with a miracle which is declared to have struck fear into the hearts of all to whom it was told. We learn that the converts, intent upon reconstructing a better social order, and “being of one heart and one soul. . . neither said aught of the things which he possessed was his own . . . but they had all things in common,”—“the possessors of lands and houses sold them and brought the price of the things that were sold.” This practice was considered so sacred that when Ananias and Sapphira, his wife, sold a possession yet retained a portion, secretly, of the money for themselves, upon Peter’s uncovering of this foul deed they

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immediately dropped dead. (Acts 3 : 41—45 ; 4 : 32—5 : 11.) That the New Testament favoured such an economic arrangement doubtless accounts for the support given by occasional Christian bishops and clergymen to Communism.

The marginal note on this instance of the awful retribution which comes to individualists directs us to another episode related in Joshua 7 : 1 ; but here the recital is not concerned with communal or personal property : we are told rather of a man who took that which was never his and which had been specifically forbidden by God.

Detailed accounts of only two groups have come down to us in the New Testament, that of the sect designated by the Jews as Nazarenes,—also known as the Judaical Party,—and the Paulist Christians or the Anti-Judaical. We are advised, however, of Paul's movements almost to the exclusion of the other apostles, Peter alone having shared some of the prominence. What we find principally outlined is the struggle to enlist the sympathies of the Gentiles, together with the Jewish reaction to this attempt.

At this point we wish to advise the reader that whereas the four books of the Gospel are respectfully recognised by Islam (although the records, as a whole, are not considered completely trustworthy), as receptacles of the life-story and the teachings of Jesus, the remainder of the New Testament is considered to lack even that doubtful authority. In other words, the activity which is later described is not regarded as having any more claim to be part of Jesus's original mission, than are procedures of modern churchmen. The outstanding fact is that Paul is not recognised to have been a genuine apostle.

Both in the Acts and in his Letters has been depicted the mentality of Paul of Tarsus, he who was so

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instrumental in the altering of the entire course of Christian history. Paul may be recognised as a revengeful, unbalanced man who maliciously spied upon the early followers of Jesus, out of his own initiative, to deliver them up to persecution. We quote but one verse of his discourses to prove our point. Said Paul : " She that is married careth for the things of the world, how she may please her husband. The unmarried woman careth for the things of the Lord, that she may be holy in body and in spirit." If ever there was a gross libel on married womanhood, that is it.

This ex-Pharisee held a superior political position, in contrast to his fellow Jews, which fact made him all the more fearless in his dealings with them—if " fearless " be the exact word—for he constantly claimed protection from the foreign rulers of his people. As a lien of sympathy, he seemed only to have had the Hebrew tongue. Paul was like many a young student who goes to study in a foreign land, only to return and despise the domestic culture. In his early youth, his half-baked temper had displayed itself in an abhorrence of innovation. A level-headed Roman later said to him, wonderingly, " Paul, thou art beside thyself ; much learning doth make thee mad." (Acts 26 : 24.) What happened to Paul is what continues to operate, even to-day, with religious zealots of every age—when uninspired men attempt to interpret the scriptures according to their own " brilliant intuitions." Convinced of the soundness of his own theories by which he would reconcile the Jews and the Greeks, by carrying the Jews to the Greeks, he really identified himself with the Gentiles. Paul claimed to have had visions. That they were genuine is not to be adduced by the light of true understanding and erudition.

*(To be continued.)*

## ISLAMIC REVIEW

### THE HOLY PROPHET ON PROMISE AND TRUST

Jābir reported that when the Messenger of Allah died, and some wealth was brought to Abu Bakr from the side of 'Alā ibn-i-Hazramy. Abu Bakr proclaimed : Who has got a debt due from the Messenger of Allah, or a promise from him ? Let him come to us. Jābir said : The Messenger of Allah gave me a promise to give (me) such and such things. Then he spread out his hands three times. Jābir said : Then he gave me a load (of money) which I counted, when lo ! it was (a load) 500 (dinars). He said : Take double of it.—*Agreed.*

Abu Huzaifah reported : I saw the Messenger of Allah getting white. He had become old and Hasan-ibn-i-Ali was resembling him. He ordered for us 13 young she-camels. We then started to get them when his death intervened : he did not give us anything. When Abu Bakr stood up (saying) : “ Who has got any promise from the Prophet ? Let him come ! ” I went to him and informed him. Then he ordered for us these.—*Tirmizi.*

Abdullah-ibn-Abil-Hasma'a reported : I made a business contract with the Holy Prophet before he was raised up (as a Prophet), and there was price due to him (from me). So I promised to come to him there-with in its (appointed) place. Then I forgot but I remembered after three days, when lo ! he was in its (appointed) place. He said : You have put trouble to myself. I am here since three days waiting for you.—*Abu Dawūd.*

## HOLY PROPHET ON PROMISE AND TRUST

Zaid-b-Arqam reported from the Holy Prophet who said : When a man gives promise to his brother and his intention is to fulfil it for him, but he does not fulfil it, nor does he come at the appointed time, there is no sin against him.—*Abu Dawūd, Tirmizi.*

Abu Hurairah raised (it to the Prophet) who said : Verily the Almighty and Glorious Allah says : I am the Third of the two co-sharers so long as one of the two does not commit treachery with his friend. Then when he commits treachery with him, I go out from the midst of the two.—*Abu Dawūd.*

Same reported from the Holy Prophet who said : Pay trust to one who has entrusted you, and be not treacherous to one who was treacherous to you.—*Tirmizi, Abu Dawūd.*

Abu Sa'īd reported that the Messenger of Allah said : Verily the greatest of trusts in the sight of Allah on the Resurrection Day (and in a narration : Verily the worst of men in rank to Allah on the Resurrection Day) will be (that of) the man who goes unto his wife (and she goes unto him) and then who gives out her secrets.—*Muslim.*

Jābir-ibn-Abdullah reported from the Holy Prophet who said : When a man gives an information and then draws attention (for keeping it secret) it is a trust.—*Tirmizi, Abu Dawūd.*

ʿUmar reported that the Messenger of Allah said : When you find a man committing breach of trust in the way of Allah, burn his commodities and beat him.—*Abu Dawūd, Tirmizi.*

Jābir reported that the Messenger of Allah said : All meetings are on trust except three—the meetings

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for shedding unlawful blood, or for unlawful sexual intercourse, or for taking away property without just cause.—*Abu Dawūd*.

Sufyan-ibn-Asad-al-Hazrami reported : I heard the Messenger of Allah say : It is the height of breach of trust that you communicate a news to your brother which he believes you to be truthful while you are lying to him.—*Abu Dawūd*.

Abdullah-ibn-Amr reported that the Messenger of Allah said : When four things are in you, there is nothing against you in the world which may cause you loss : guarding of trust, truthfulness in speech and beauty in conduct, and moderation in food.—*Ahmad, Baihaqi*.

Anas reported : Hardly did the Messenger of Allah address us without sayings : There is no faith with him who does not deserve any trust, and no religion with him who is unworthy of any promise.—*Baihaqi*.



## CORRESPONDENCE

## CORRESPONDENCE

To  
THE IMAM,  
THE MOSQUE, WOKING.

EASTCOTE, RUISLIP,  
MIDDLESEX.  
*19th April, 1940.*

DEAR SIR,

I wish to thank you very much for your letter of the 12th and to apologise for not having replied to it until now. Actually I was not here when the letter arrived, and so there was some slight delay before I actually received it.

I thank you also for the book which you enclosed entitled "The Religion of Jesus and Traditional Christianity." I am studying it very closely, having already perused it once. I find it most enlightening and helpful, as also the other book entitled "What is Islam?" It is difficult to convey by correspondence exactly what one feels in the heart, more especially on such an important matter as religion. I would like to repeat, however, how attracted I am to the noble yet simple Faith of Islam, and I would indeed welcome the opportunity of having a personal discussion on the subject with you.

It is extremely kind of you to invite me to spend a day or two as your guest, and I intend to avail myself of your kind invitation at the earliest possible occasion. I anticipate that it will be some time towards the end of next week, but will inform you as to precise arrangements in due course.

May I also take this opportunity to say how much I enjoyed your hospitality last Thursday afternoon when I visited you.

With best wishes.

Yours sincerely,  
B. IVAN JAMSET.

---

To  
THE IMAM,  
THE MOSQUE, WOKING.

BLAKEHALL ROAD,  
WANSTEAD, E. 11.  
*24th April, 1940.*

DEAR IMAM,

Peace be upon you! I have to thank you very much for the Koran that was sent me. It is the very size that I wanted. Being on Active Service means that I have to carry all my clothes in my pack and, of course, that would make it impossible if I had a large book.

Thanking you again.

Your brother-in-Islam,  
A. R. HONE.

## ISLAMIC REVIEW

THE IMAM,  
THE MOSQUE, WOKING.  
REVEREND SIR,

c/o THE B. E. F.  
*The 26th April, 1940.*

For some years now I have been deeply interested in Islam. Once I became so interested that I made up my mind definitely to change my religion. I had the great fortune to meet an English Muslim, Mr. G. E. Warren, who has been more than patient in instructing me where I have been at all uncertain. Through him I have been lucky enough to have several copies of the *Islamic Review* and, above all, a chance of reading the Qur-án.

I would be grateful to you if you could please send me the Declaration Form and any literature that you may think would assist me ; also kindly instruct me as to the way of obtaining a copy of the Qur-án (English Translation) as I am on Active Service.

I am,  
Yours respectfully,  
R. G. K.

To  
THE IMAM,  
THE MOSQUE, WOKING.

TALBOT ROAD, W. 2.  
*29th April, 1940.*

DEAR SIR,  
I am anxious to have full particulars of the Islamic Religion, conditions of joining and any other particulars you can furnish me.

Yours truly,  
A. KISSEADOO.

To  
THE IMAM,  
THE MOSQUE, WOKING.

WHEATHAMPSTEAD,  
ST. ALBANS,  
*29th April, 1940.*

DEAR SIR,  
I should be grateful if you would send me some authentic free literature on Islam.

Some of my friends are interested in promoting the study of the various Religions and Islam will receive our careful consideration.

Yours truly,  
M. GODFREY.

THE IMAM,  
THE MOSQUE, WOKING.

NEWPORT, ESSEX.  
*30th April, 1940.*

SIR,  
Could you please send me some literature answering the question "What is Islam ?"

(DR.) T. TYSON CAIN.

## NOTICE OF BOOKS

### NOTICE OF BOOKS

#### ISLAM AND THE MUSLIM PRAYER

(Sixth Edition)

BY THE LATE KHWAJA KAMAL-UD-DIN,

Founder of the Woking Muslim Mission, England.

*Published by the Woking Muslim Mission and Literary  
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The first three chapters offer an enlightening discussion on the religion of Islam as compared with some other great religions of the world.

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