

"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

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MOHAMMAD IN WORLD SCRIPTURES

A unique and wonderful work by Maulana Abdul Haque Vidyarthi, a book of which Muslims and non-Muslims alike felt the need for centuries.

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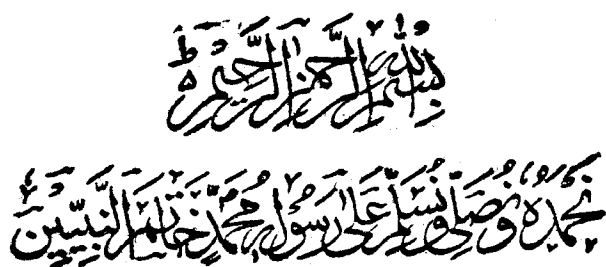
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Miss MARGARET HAMPTON.



THE ISLAMIC REVIEW

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[No. 4

A DECLARATION

I, MISS MARGARET Hampton, of Sydney, Australia, 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-Rasûl-Alláh.

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

Dated 15th August, 1940

(SD.) M. HAMPTON.

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BY THE LATE KHWAJA KAMAL-UD-DIN

(Continued from p. 14 of the current volume.)

The fourth item on the prohibition list here indicates clearly that, even in the regulation of diet, the Holy Qur-án aims at the moral and spiritual uplift of man. The flesh of every animal that has been slaughtered with the invocation of any other name but God has been declared unlawful. In itself, such meat has nothing injurious in it, but the use of it, undoubtedly, deals a mortal blow to the unity of God, and I have already shown the extent of the moral and spiritual ruination which polytheism brings in its train. It is to cut at the root of this tendency of polytheism that the flesh of an animal offered to a deity other than God has been banned as unlawful. The next verse makes this principle clear beyond all doubt.

174. The distinction between the lawful and the unlawful is not confined to articles of food. Every evil deed, in a way, amounts to eating an unlawful thing. Here the hiding of truth has been declared as equivalent to the eating of fire, of which the punishment announced is that, on the Day of Judgment, God will not speak to persons guilty of this sin, nor will He purify them. The benefits of being spoken to by God have been discussed before, and so has the question of the purification of the soul. The object in making this statement is to point out that people who hide the truth will, as a punishment of this sin, become immoral, and will be consigned to hell.

175. These are the persons who buy misguidance for true guidance and give preference to chastisement over forgiveness.

176. The reason for this unfortunate choice is that they do not pay the sent ones of God the regard due to them. They ignore the fact that these holy

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ones appear just when they are needed and that they invariably represent Divine Wisdom and true necessity in the destiny of man,—ideas contained in the word “Haqq” used here. The opponents, however, act in opposition to this Book of Wisdom and have gone very far away from Truth.

177. After having shown that real religion is devotion to God, the doing of good deeds and the exhibiting of good morals, emphasis was laid in the foregoing verses upon the necessity of the change of Qibla and the observance of monotheism even in matters of food. However necessary, this emphasis was liable to confuse these details with religion proper: such a confusion was only natural, and, even before the revelation of the Qur-án, believers in God had raised such dietary regulations and rituals of religion to the position of the objectives of religion itself. The Christians presented an example of this; but the Jews and Hindus were absolutely lost in this confusion of means with ends. It was a great debt of obligation under which the Quranic revelation put humanity, when it declared, with regard to the most sacred rite concerning the Ka’ba, that in itself it was no act of virtue¹ that it was mere ritual, a side-issue. Religion proper, it proceeded to point out, consisted in good deeds and pleasant dealings. No action, however, can proceed from us unless it is urged by some sort of faith. Leaving aside other actions, if we have to go in a certain direction, we must have a complete faith in our knowledge about the things connected with the purpose of the act, before we can undertake the act itself. It is obvious, therefore, that our data are the springs of our actions. We are incapable of doing a

¹ The word used in the Qur-án and translated here as “Virtue” is “Birr,” a word very wide in significance. Every kind of affection, scruple, love and service of God is covered by its connotation. It goes to the extreme of covering the affection we show towards our parents.

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thing if we have no faith in the purpose of it. It is these data or premises which are called beliefs in the Arabic language. Thus it is clear that, whereas good actions and good morals constitute real religion, these cannot exist unless there be good beliefs at their back. Accordingly, while this verse declares that it is no virtue to turn towards the East or the West, and recounts at the same time some such acts as go to make real virtue and which are the soul of the cultural and social life of man, it begins by mentioning those beliefs which produce those actions.

The whole course of our life rests upon our following some method. This method or system is called Law in religion. We cannot do without Law. So the Qur-án says that obedience to the Law is in our very nature.¹ Hence it is that the term Islam stands for conduct in accordance with the Laws of God. Obviously the best of actions needs the best of laws, and the making of such laws must proceed from no one but our Creator. Further, we cannot follow any law unless we have complete faith in the existence of the author of such law. Along with it, we must have the additional faith that the author of the law has the power to reward or punish us according as we observe or break the law. Therefore the very first thing commanded is faith in God, and this has been marked as the first act of virtue. Neither has the Qur-án kept us in the dark about the implications of this principle. We have been told of some attributes of God, every one of which entails an active moral quality or good deed. In other words, to believe in God means to believe in these deeds and morals. In the terminology of Islam, merely to have an abstract belief in anything is not faith. Belief in anything must have some action

ما خلقت الجن والانس الا ليعبدون¹

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implied therein. Further no act can be said to have attained its consummation unless it is carried out by us in practice. Hence belief in God means the manifestation of all those morals and acts that follow as a corollary to the attributes of God as given in the Qur-án. Next to belief in God comes the commandment for a belief in the Hereafter. I have already discussed at length the question of belief in the life after death.¹ Life after death is the same thing as the time of reward and punishment. The insistence upon belief in this is on the ground that, so long as we are not convinced that there must be reward and punishment for acts done, we cannot be moved to any action. If it is necessary, in the light of above discussion, to have faith in the laws of God, it is equally necessary to have faith in those entities which are instrumental in bringing these laws into play. The Qur-án has given the name of *Malaika* to these entities—a word translated in English by “angels.” These are a kind of Divine agents, who execute the will of God.² It may be argued: What use has the Almighty God of these agents as intermediaries? It is a discussion by itself; but there is an easy way of disposing of this difficulty. Let us see whether the Creator of the physical universe has or has not been employing agents in the same way as the Qur-án tells us the God of the spiritual universe has. It is evident that, all over the physical universe, it is these agents who are seen executing the will of God. Indeed no other term but “agents” seems to suit these entities. These, however, *i.e.*, the elements and their combinations which sustain the existence and working of this universe, carry out their duties with such punctuality and in such a methodical and systematic way, that they

¹ ان الذين ا منذر والذين هادو

² يعملون ما تومرون

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appear to be possessed of intelligence and purpose. The rising and setting of the sun, for example, take place in accordance with a rigid time schedule. The special features of the sun, again, find expression under special conditions. But why mention the sun alone? Everything in nature, when placed under a specified condition, cannot help displaying a feature peculiar thereto.

Leaving aside the combinations affected by God, even in combinations proceeding from man, we notice such a wonderful observation of time regulation and other requirements of the case that even the operator himself, *i.e.*, man, with all his intelligence and purpose, cannot always keep pace with them. For instance, by putting together fire and water we produce what is called steam. This steam, when operating in machinery, such as a railway engine, becomes more faithfully observant of time conditions than is possible for human beings. Now this mathematical precision in the process of operation necessitates an intelligence and purpose of which even a millionth part is not observed in these elements themselves, such for example as water and fire. It is the function of the angels to saddle these elements with this mathematical accuracy in their operations. It has been very rightly remarked, therefore, by a Spiritual Teacher, that the angels are in the position of soul or life to these lifeless elements. Let us ponder over our own body. When life departs from it, it is bereft of that intelligence and purpose which produce the order and the arrangement of things around. But this is only one of the many grounds for believing in the existence of angels. To touch upon another ground, it should be observed that we cannot do any good deed unless we have an unhesitating faith in the effects of actions. We refrain from swallowing a quantity of arsenic in a careless way because we are

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convinced of its danger to life. It is the angels that bring into play the properties lying hidden in this drug and in other things in nature. These are inexorable in producing the results of our action. Hence a belief in the angels strengthens our faith in the results of our action. To believe in these beings is also necessary on another ground. The welfare of our species and its culture is dependent on the proper use of the things of the universe, which in its turn depends on the knowledge of the properties of these things. Since the angels are responsible for the assignment of results to actions, the Qur-ân imparts to us the teaching that, on our acquiring correct knowledge, the angels become our servants, which amounts to saying that it is essential for our comfort to reduce the angels to our service. And we can make an effort to secure this service only when we have faith in the existence of the beings who are to serve.

The gist of the whole discussion is that man's welfare is dependent on the observance of true laws. Hence it is necessary that these laws should be before us in the shape of a book. It is for this reason that the mercy of God has revealed such books as gifts to mankind.¹ The appearance of such a book, however, requires the existence of some representative person who will receive it for the whole species. It certainly lies in the power of God to speak to every one of His creatures, but He has chosen to follow this particular method. It becomes necessary, therefore, for human life to believe in the Books of God as also in the Prophets. It is obvious that all these necessities arise out of the necessity for the knowledge of the laws of God. Accordingly, it is not necessary to believe in a person whose revelations reveal nothing about these laws in the same way as it is necessary to believe in the Prophets of God. Nevertheless, as the laws under discussion cannot

¹ "The Beneficent God taught the Qur-ân."—The Holy Qur-ân.

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come but through revealed words from God, such persons as receive any kind of word from God are witnesses to the extent of their capacity, to the phenomenon of revealed Dispensation. But this mere fact of being spoken to by God does not entitle a person to be called a Prophet (*Rasul*) even in a metaphorical sense. To deserve even the metaphorical application of this glorious title, a person must have such heavenly communications coming to him like showers of rain. Besides, the position of Prophethood is based upon a message from on High, one that imparts guidance for our actions.

If the revelations coming to a person consist, instead, of good news alone, they, certainly, strengthen one's faith in religion and God, but are no direct help to the conduct of our affairs. A Prophet (*Rasul*), therefore, is that person whose revelations bring us guidance for our actions. Other revelations have their respective benefits, but they are, as I have said, of a different nature, which may be generally described by the phrase "strengthening of faith."

Having mentioned the beliefs to be held by a follower, the Book next refers to certain acts to be performed. These actions, if they are a natural product of the aforesaid beliefs, are at the same time the soul of our social life. In saying one's prayer one is benefited in one's personal self. One may even become an example for others. Real virtue, however, consists of doing good to others. The verse under discussion has unfolded this truth in a very beautiful way. It is significant that the virtues of charity and generosity have been given precedence in mention to the saying of prayer, as these former are first-rate virtues. There may be various incentives to charitable actions. For one reason or another, however, the force of these incentives is apt to become ineffective in course of time, resulting in man's inability to continue in virtuous deeds. The incentive for charity, however, that comes from one's close association with God, is of an abiding nature. It is never dimmed. If we do a

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good turn to any person, just for the sake of God, since God, according to our belief, is Ever-living, the act will last for ever—so His Book says. Moreover, to believe in the God of the Qur-án is to believe in His attributes given therein and to act on their lines. Of these attributes as mentioned in the Book, four are most important: *Rabb, Rahman, Rahim* and *Malik-i-Yaum-iddin*. They are, accordingly, called the “Basic Attributes,” and all four of them indicate liberality, kindness and generosity. To love God, therefore, means to fulfil the demands of these moral qualities. Thus it is stated here that the first act of virtue consists in our acting liberally under the love of God. The stress laid in this Book on the love of God is not to be found, even in a small fraction, in any other scripture.

(To be continued.)

THE LIFE OF THE HOLY PROPHET MUHAMMAD

BY M. ISMAIL DE YORKE, B.L., BAR.-AT-LAW

(Continued from p. 69, Vol. XXIX)

MUHAMMAD ANTICIPATES THE MODERN POLITICAL THEORIES OF DEMOCRACIES

Here again, in this last address of the Prophet Muhammad, you will be reminded of the declarations of the “rights of man” as embodied for the first time in the history of Europe in the French Constitution of 1789 and 1793. The concepts of equality and fraternity known in Europe only in the end of the 18th century were given to the world by Muhammad 1,200 years earlier. In England, where the rights of man were understood to mean only English personal and political liberty, were granted 600 years after the advent of Muhammad! No wonder that Lamartine, the great French poet and politician, pays homage to the Prophet Muhammad in his book, “*Histoire de la Turquie*,” Paris, 1854, Vol. II, pp. 276-277, in the following words:

“Never has a man set himself a more sublime goal voluntarily or involuntarily because the goal was

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superhuman ; to eradicate the superstitions interposed between the creature and the Creator, to restore God to man and man to God, to restore the rational and saintly concept of the Divinity in the chaos of the material and disfigured gods of idolatry.

“ Never has a man started with such feeble means a work so incommensurate with human powers, for in his conception and in the execution of such a grand design he had no other instrument but himself and no other auxiliary but a handful of men in a corner of the desert.

“ In a word, never has a man accomplished in less time such an immense and durable revolution in the world ; for, less than two centuries after his preaching, Islam, praised and equipped, was dominant over the three Arabias. It had conquered for the unity of the Godhead Persian, Khorasan, Transoxania, Western India, Syria, Egypt, Ethiopia, all the known continent of Northern Africa, several islands of the Mediterranean Sea, Spain and a part of France.

“ If the grandeur of the design, the scantiness of means, the immensity of the results, are the three measures of the genius of the man, who will dare compare humanly any great man of modern history with Muhammad ? The most famous men of modern times have moved but arms, laws and empires ; they have founded (when they have founded anything at all) nothing but material powers that crumbled before them. The Prophet Muhammad moved armies, legislatures, empires, peoples, dynasties, millions of men on one-third of the inhabited globe ; but he also moved altars, gods, religions, ideas, beliefs and souls. He had founded on one Book whose every letter has become Law, a spiritual nationality that encompasses peoples of all languages and of all races, and he has impressed, as the indelible character of this Muslim nationality, the hatred of false gods and a passion for One and

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an Immaterial God. This patriotism, avenger of the profanations of the heaven, was the virtue of the children of Muhammad ; the conquest of one-third of the earth to his dogma was his miracle or rather it was not the miracle of a man, it was the miracle of reason. The idea of the unity of God, proclaimed in the lassitude of fabulous theogonies had in itself such virtue that in making its explosion on his lips, it set fire to all the old temples of the idols and illumined with its light one-third of the world.

“ . . . His life, his meditation, his heroic condemnations of the superstitions of his country, his courage in facing the fury of the idolaters, his constancy in bearing them for fifteen years in Makka, his acceptance of the rôle of public scapegoat, himself nearly a victim amongst his compatriots, his flight in the end, his incessant preaching, his waging an unequal warfare, his confidence in his success, his superhuman security in his defeats, his forbearance in his victory, his complete ambition of principle never that of empire, his prayers without end, his mystic conversation with God, his death and his triumph after the tomb ; all these bear witness to a conviction rather than to an imposture. It was this conviction that gave him the power to restore a dogma. This dogma was twofold—the unity of God and the immaterialness of God ; the one saying that God is, the other saying what He is not ; the one reversing, overthrowing with the sword the false gods, the other inaugurating with the word an idea.

“ Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogma, of a cult without idols, founder of twenty earthly empires, of a spiritual empire—that is Muhammad. By all the balances wherewith we measure human greatness, what man was greater ? ”

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MUHAMMAD ON "CLASS" AND "RACE"

I cannot close my remarks without referring to the contribution of the religious, social and political ideology of Muhammad to some of the pressing problems of to-day. Here again I may be regarded as giving way to quite a natural weakness which the followers of all religions will betray and my observations might be characterised as yet another example of beating my own drum. But I request you to bear with me and take my assurance that I am doing nothing of the sort but am merely making a plain statement of facts.

The two evils from which the present-day world suffers are "class" and "race." Somehow or other all the "isms" and all religious systems, with the exception of the original Christianity and the religion of Islam, are the chief advocates either of race or of class. The present-day Hinduism-Brahmanism, Fascism, Nazism and Judaism support the race superiority theory most emphatically whereas Bolshevism, Communism, Capitalism and Socialism support the rule and superiority either of the proletariat or that of the capitalist. Race superiority has crystallized itself in the apotheosis of the state, and class superiority in the two divinities that go under the names of labour and money. From a study of the ideology contained in the teachings of Jesus and Muhammad one sees that both religions are free from these two evils. But, unfortunately, the followers of Christianity, who started off so well, succumbed in many cases to the mammoth power of both the evils. Thus present-day Christianity, despite its teachings, can offer to the world no escape from the devastating effects of all those ideologies that have resulted in the deification of "race," "labour" and "money."

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CO-OPERATION BETWEEN ISLAM AND CHRISTIANITY

The striking similarity between the teachings of Jesus and Muhammad is such that both the Muslims and the Christians could work in harmony with each other in exactly the same manner as they did in the early centuries of Islam. Even so late as the eleventh century, church funeral processions were able to pass through the streets of Baghdad with all the emblems of Christianity and disturbances were almost unknown, while in more than one case the Christians and the Muslims offered their respective prayers in one and the same building. Our Christian friends should not be afraid to seek remedies and help from the religion of Islam. Such help, if asked for, will come unstintingly ; for Muhammad is not antagonistic to Jesus. Muhammad claims to be the supplement of Jesus. My experience is that very few Christian friends know this attitude of Muhammad towards Jesus. Muhammad is a great admirer of Jesus. Muhammad only wishes to rehabilitate the truths preached by his predecessor, and because of his anxiety to achieve this, the followers of other religions, especially the Christians, have begun to feel that he was demolishing Christianity. But it will not surprise students of history to know that all that Muhammad wanted to remove has been removed by the followers of Jesus themselves. All the graded forms of Christianity, beginning with the Eastern Orthodox Churches and continuing right through the Roman Catholic Church, Protestantism, Quakerism, Congregationalism, Unitarianism, go to make what the teachings of Muhammad are. As a matter of fact, Muhammad is the first Protestant known to the history of Christianity. All that you find rejected by our Christian friends in the various forms of Christianity was rejected by Muhammad 1,300 years ago. Martin

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Luther, a great student of the Qur-án, is inconceivable without Muhammad. All that the Bishop Arius fought against was rejected by Muhammad three hundred years earlier ; all that the Roman Church discards as apocryphal was rejected by Muhammad even earlier ; all that went to create a revolt in the breast of Martin Luther was definitely rejected by Muhammad 800 years earlier ; all that the Quakers and the Congregationalists repudiate as un-Christian was rejected by Muhammad. This history of rejection should be ample proof for the honesty of the attitude of protest taken by Muhammad 1,300 years ago. Our Christian friends condemn us simply because of our name. But will that be justified in view of my preceding remarks ?

A WORD TO MUSLIMS AND CHRISTIANS

The problems of race and of class have both been effectively solved by Islam. Islam, as is known to every one, is free from these two evils not merely because of an ideology but because of institutions that enable a Muslim to put his ideology into practice. Let me, therefore, once more emphasise the fact that Muhammad is not opposed to Jesus. Muhammad merely rejects such doctrines as were not preached by Jesus and supplements the teachings of Jesus wherever those teachings are found wanting. Muhammad is nothing more nor less than a fulfiller of that which Jesus prophesied and dreamt of. Muslims in their places could do a great service to the cause, which Muhammad took in his hands, of bringing about harmonious relations between Muslims and Christians, by telling their Christian friends of this attitude of Muhammad towards Jesus. And Christian friends could do a great service to mankind if they would study Muhammad from this angle and take the co-operation of Muhammad wherever it is offered to solve the two most pressing problems of the world—the problem of race and the problem of class.

THE HOLY QUR-ÁN ON JEWS AND CHRISTIANS

BY MAULVI AHSANULLAH

SURA AL-U'IMRÁN—(contd.)

Verse 64.—" Qul yā-ahlal kitābi ta'ālaw ila kalimatin
Sawā'in bainanā wa bainakum
Al-lā na'abuda illal-lāha
Walā nushrika bihi shai'an walā yat-takhiza
Ba'dzuna ba'dzan arbābam
Mindūnillāhi ; fa-in tawallaw
Fa-qūlush-hadū
Bian-nā Muslimūn."
"Say : ' O people
Of the Book ! come
To common terms
As between us and you :
That we worship
None but God ;
That we associate
No equals with Him ;
That we erect not,
From among ourselves,
Lords and patrons
Other than God.'
If then they turn back,
Say ye : ' Bear witness
That we (at least)
Are Muslims (Bowling to God's will).' "

Verse 65.—" Yā ahlal kitābi
Lima tuhāj-jūna fi Ibrāhīma
Wamā un zilatit-Tawrātu wal Injīlu
Il-lā mimba'dihi afalā ta'qilūn."
" Ye people of the Book !
Why dispute ye
About Abraham,

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When the Law and Gospel
Were not revealed
Till after him ?
Have you no understanding ?”

Verse 66.—“ Hā-antum há ’ulā’i hājajtum
Fimā lakum bihī ‘ilmun
Falima tuhāj-jūna fimā
Laisa lakum bihī ‘ilmun
Wal-lāhu ya‘lamu wa antum lā ta‘lamūn.”
“ Ah ! ye are those
Who disputed
(Even) in matters of which
Ye had knowledge !
But why dispute ye
In matters of which
Ye have no knowledge ?
It is God Who knows,
And ye who know not !”

Verse 67.—“ Mā kāna Ibrāhīmu yahūdīyan
Walá nasranian
Walākin kāna hanīfam Musliman,
Wamā kāna minal mushrikín.”
“ Abraham was nót a Jew
Nor yet a Christian,
But he followed the Truth
And bowed his will to God’s
Which is Islam,
And he joined not gods with God.”

Verse 68.—“ Inna awlan nási bi Ibrāhīma
Lal-lazínat-taba‘ú-hu wa hāzan nabīyyu
Wal-lazīna ámanū.
Wal-lāhu waliyyul Mu‘minīn.”
“ Without doubt, among men,
The nearest of kin to Abraham
Are those who follow him,
As are also this Prophet

JEWS AND CHRISTIANS

And those who believe :
And God is the Protector
Of those who have faith."

Verse 69.—" Waddat-tā'ifatun min ahlil kitābi
Law-yudzillūnakum, wamā yudzillūna illā
anfusahum, wamá yash'urūn."
" It is the wish of a section
Of the people of the Book
To lead you astray.
But they shall lead astray
(not you), but themselves,
And they do not perceive !"

Verse 70.—" Yā ahlal kitābi lima takfurūna
Bi āyātil-āhi
Wa antum tash-hadūn."
" O people of the Book !
Why reject ye
The signs of God,
Of which ye are
Yourselves witnesses ?"

Verse 71.—" Yā ahlal kitābi lima talbisūnal-haqqa bil
bātili,
Wa taktumūnal haqqa wa antum ta'lamūn."
" O ye people of the Book !
Why do ye clothe
Truth with falsehood,
And conceal the Truth,
While ye have knowledge ?"

Verse 72.—" Wa qālat-tā'ifatun min ahlil kitābi
Āminū bil-lazī
Unzila 'alal-lazīna
Āmanū wajhan nahār
Wakfurū ākhirahū la'allahum yarji'ūn."
" A section of the people
Of the Book say :
Believe in the morning

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What is revealed
To the Believers,
But reject it at the end
Of the day ; perchance
They may (themselves)
Turn back."

Verse 73.—"Walā tu'minū

Il-lā liman tabi'a dīnakum
Qul in-nal hudā hudal-lāhi
An yu'tā ahadum
Mithla mā ūtītum
Aw yuhāj-jūkum 'inda Rabbikum,
Qul in-nal fadzla bi-yadillāhi
Yu'tihi mayyashā'u
Wal-lāhu wāsi'un 'alīm."

" 'And believe no one
Unless he follows
Your religion.'
Say : ' True guidance
Is the guidance of God :
(Fear ye) lest a revelation
Be sent to some one (else)
Like unto that which was sent
Unto you ? or that those
(Receiving such revelations)
Should engage you in argument
Before your Lord ? '
Say : ' All bounties
Are in the hand of God ;
He granteth them
To whom He pleaseth
And God careth for all,
And He knoweth all things.' "

Verse 74.—"Yakhtas-su bi rahmatihī mayyashā'u

Wal-lāhu zul-fadzlil'azīm."

" For His Mercy He especially chooseth
Whom He pleaseth ;
For God is the Lord
Of bounties unbounded."

UNIVERSAL ELEMENTS OF MY RELIGION*

BY MAULVI AFTAB-UD-DIN AHMAD

The vision and the mission of the religion I follow are proclaimed in its very name. Incidentally it is not a name we had to coin or somebody else coined for us. It is prescribed and defined by our Scripture, the Holy Qur-án, which has had only one version all over the Muslim world and throughout its history. It is written "And I have chosen for you *Islam* as a religion (5 : 3).

The word "Islam" means, primarily, "making of peace," and, secondarily, "submission." The two meanings here, as in all Arabic words, indeed, are inter-connected. There is but one Will that is working in the universe—the Will of God. If we want peace—and we need it very badly indeed to-day—we have to submit to that Will. We are all anxious to see peace established in the world. We have, however, to make peace with our Creator before we can have peace in our social order. I wonder how many of us can think in that way. We have yet to realise that the only true relationship that subsists between us and our Creator is that of submission. That way alone lies peace for us individually and collectively.

It is very interesting to note that in assigning a name to this religion the Holy Qur-án has risen above all associations of a worldly nature, say, of race or person, and has given the very essence of religion in the term itself. With all our difference on religious questions, none of us can get away from the fact that religion primarily stands for what this term "Islam" indicates, *i.e.*, making peace with our Creator through submission to His Will. The most important proclamation, which the great teacher of Nazareth made with regard to his Mission in life, was contained in those

*The text of a lecture delivered at the Religious Forum, Y.M.C.A., Lahore, on the 25th of October, 1940. The Bishop of Lahore was in the chair.

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memorable words uttered in the darkest hour of his life: "Not as I will but as Thou Wilt."

But it is not man alone that is asked to submit in this way. The whole universe, from the biggest planet down to the electrons is, as the Qur-án rightly says, following the same inescapable law of existence. Thus it says:

"Is it then other than God's religion that they seek (to follow) and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned."
(3 : 82.)

The religion of Islam, therefore, in its original spiritual sense, is not only as old as humanity itself, being the religion of all truly moral men from the day man has been morally conscious, but is as wide as the universe itself.

Keeping with this spirit of the religion the God of Islam has been designated "*Rabbul Alamin*," meaning the "*Lord of the Nations and Worlds*." As the designation occurs in the *Fatiha*, the standing official prayer of Islam, God is so addressed at least 17 times a day by every Muslim, man or woman. Now, since in the idea of God are focused all our highest spiritual ambitions, this may be regarded as the greatest contribution yet made to the spiritual culture of humanity. The God of Islam is equally the God of all nations and races. More than this: He is the Lord of the believers as well as the unbelievers. As the Qur-án would put it:

"Say: Do you dispute with us about God, and He is our Lord and your Lord, and we are sincere to Him?" (2 : 139.)

And if God, to a Muslim, is One and Universal, humanity to him is also indivisibly one.

"All people are a single nation . . ." (2: 213) says the Qur-án. Every unit of the human species is

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as essential and as valuable as the other. Each has a mission to fulfil in the course of its existence. God has been equally interested in all nations. He is equally anxious for the spiritual destiny of each of them. Thus :

“For every nation there has been a guide.”

“For every people there has been a Prophet.”

“There has not been a people but a warner has gone amongst them.”

But this belief in the united spiritual destiny of mankind is not a side-issue in Islam. It is of the very essentials of the religion. Thus we are enjoined by the Qur-án to say :

“We believe in God and (in) that which has been revealed to us and (in) that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus and (in) that which was given to the Prophets from their Lord : we do not make any distinction between any of them, and to *Him do we submit.*” (2 : 136.)

It is clear that the total submission to God, for which the faith of Islam stands, involves unreserved homage to all the spiritual leaders of the world. The followers of any other religion may find it convenient or even useful in the interest of their religion to abuse or at least be disrespectful to other teachers, but a Muslim ceases to be a Muslim the moment he even doubts the Divine Mission of any of these giants of spirituality. Nay, he must regard them all as having the same status.

The Qur-án speaks very highly of both Judaism and Christianity. There are scores of references to the founders of these two religions. It lavishes praises on both and vindicates their honour against the charges of enemies. So much so that some enthusiastic missionaries of these faiths have tried to deduce from this

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the superiority of their own hero over the Founder of Islam. With regard to the two Testaments the Qur-án says :

“Surely We revealed the Torah in which was guidance and light.” (5 : 44.)

“And We sent Jesus, son of Mary, verifying what was before him of the Torah, and We gave him the Gospel in which was guidance and light.”

To the followers of the latter Scripture, the Holy Qur-án, in spite of their beliefs so violently opposed to its own, is particularly kind. It says :

“And you will certainly find the nearest in friendship to those who believe (to be) those who say : ‘We are Christians;’ this is because there are priests and monks amongst them and because they do not behave proudly.” (5 : 82.)

It is this religious outlook that has made Muslims show regard to the sacred traditions and institutions of other religions during the long period of their supremacy in the world. It is this vision of the spiritual unity of humanity that enabled them to assimilate everything that was good in any culture and even perpetuate the memory of some of them in their own culture, for example, that of the Greek Science of Medicine called “Yunani.”

Nor is this spiritual vision allowed to be dimmed by any consideration of colour and language.

The Qur-án says :

“And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours, most surely there are signs in this for the learned.” (30 : 22.)

It is happy to reflect that the hint of the Qur-án has not been lost upon humanity and the investigations of scholars have shown how the complexion of the body

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is the effect of climatic conditions and how the different languages of the world have enough affinity between them to suggest that they might have a common origin somewhere in the distant past.

The Holy Prophet Muhammad only echoed this spirit of the Qur-án when, in his Farewell Sermon, he declared that :

“The Arab has no superiority over the non-Arab nor has the non-Arab any superiority over the Arab : neither has the white any superiority over the black, nor the latter over the former excepting through piety. All are children of Adam and Adam was from dust.”

And the most striking thing in this connection is that the Qur-án anticipated a superiority complex which was to appear 1,200 years later, and devised an appropriate safeguard for that : in a thundering voice it declared :

“Lord of the East and of the West, there is no God but He.” (73 : 9.)

Again :

“Lord of the two Easts and of the two Wests.”
(55 : 17.)

In brief, there is no aspect of the unity of the race which has not been provided for in the Holy Book of Islam.

But apart from external factors, there are internal obstacles as well in the way of realising this ideal of the unity of the human race. One such obstacle is the spirit of sectarianism, *i.e.*, a sense of monopoly by a section of humanity of the truth this religion represents : the Qur-án would not tolerate that. It accordingly issues a warning against such misappropriation :

“Surely those who believe, and those who are Jews and the Christians and the Sabians, whoever

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believes in God and the last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve." (2 : 62.)

The other obstacle which lies in this way is the spirit of formalism. True, the Qur-án had had to develop a whole system of socio-religious life and hence to prescribe a good few ritual practices for that purpose. But since an undue emphasis on these was likely to create a separatist tendency, the Qur-án felt it its duty to guard against the growth of this spirit. It, accordingly, laid down the principle that a living faith in God and after-life, charity in the broadest sense and high character was all that was needed to make a man truly religious. (V : 177.)

The upshot is that a Muslim is to be no sectarian in any sense of the term. He is a sacrifice at the altar of the unity and progress of the human race. He may, at times, be accused of lacking a sufficient measure of national patriotism, but his ideal of universalism is too precious to be given up on any account.

His position in the world is clear. When his God is the Lord of all the nations and is equally anxious for the welfare of all, his rôle should be that of a servant of humanity. And so is he, according to the Qur-án :

"You are the best of the nations (in that you have been) raised up for the benefit of mankind. You enjoin what is right and forbid the wrong and believe in God." (3 : 109.)

It may appear as very funny for some people to be called upon to act as the policemen of the world. To a Muslim, however, it is the most glorious duty a nation can be called upon to perform.

The verses with which the Qur-án concludes are an invocation, befitting the universalistic spirit which

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its teachings breathe throughout. The prayer reads :

“ Say I seek refuge in the Lord of mankind,
The King of mankind,
The God of mankind,
From the evil of the whispering of the slinking
(Devil),
From among the Jinn and the men.” (Ch. 114.)

But Quranic universalism, as we have already noticed, transcends even humanity and literally covers the whole of the universe. Thus we are told by the Book :—

“ And there is no animal that walks upon the earth nor a bird that flies with its two wings but they are genera like yourselves. We have not neglected anything in the Book, then to their Lord shall they be gathered.” (6 : 38.)

Having this breadth of vision, it has been but easy for a Muslim to be a citizen of the world, that he has been. It did not need much imagination, therefore, for the Muslim philosopher Sanai of the early centuries of Islam to sing :

“ What matters it whether the language of your religion is Hebrew or Syrian ; or whether the place you seek for God is in the extreme East or in the extreme West.”

Nor is it anything very extraordinary when in our own days Poet Iqbal says :

“ China, Arabia and India, each one is our country.
We are Muslims, so the whole world is our homeland.”

Or, further :

“ Every country is our country,
Since it belongs to our God.”

That in its socio-religious life Islam has succeeded in realising this ideal of universalism is known to the

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world. That the virus of race, nation and colour-consciousness is absent from the Islamic Society is a fact that hardly needs any pointing out.

The most sensitive point in the mind of a religious community, that takes its religion seriously, is its religious consciousness. We do not claim that we have always been true to our ideals. But through its forceful teachings and wise practical measures, the spirit of inter-religious amity which Islam has been able to foster is unparalleled in the history of religions. It is no small glory of Islam that it stands alone among religions in officially sanctioning inter-religious marriages and recommending inter-religious dinners with a view to fostering inter-religious friendliness in the midst of our manifold struggles for existence.

A MYSTICAL READING OF ISLAM

By B. M. K. LODI

(Continued from page 98 of the last issue.)

INSTITUTION OF NAMING

And yet God is given several names. Though He remains *anonymous*, He is also *panonymous*. Naming is a human institution. Knowledge is of two kinds: of the visible and of the invisible. It began with the visible and known. The first step in the knowledge of these things is to give a name to the things themselves. Dr. Daniel S. Robinson has laid down in his *Principles of Reasoning*, that "looked at from the point of view of the individual thinker, the act of naming is the first step in knowledge." The Logicians have it also that "naming is that intellectual act or that thinking process which takes a particular word or sign and uses it to refer to some identifiable object or quality or relation." So far we can understand, because we are able to see the particular article or object or quality as pertaining

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to this mundane world before we choose to give it a name, as we do to our children, to our pet animals and birds under our control, and to the things we create. But what right have we to give a name to an Object which we have not seen, to a Being which we are not at all able to see with our "mortal glasses"? Then how did It happen to receive a name? It is argued that the same dialectic rules of reasoning, which apply to the things we see, apply also to the things we do not see! To illustrate it, we often give names to, and define, even appearances which do not exist in reality; for example, the *sky*, the apparent canopy over our heads. We have named things which move about in the face of the sun and which yet have no shadow, such as the *wind*. Forces of *electricity*, *magnetism* and *gravitation* are a few other instances. We do not see any of them, but only see their phenomena. It will then be quite erroneous to suppose that none of these forces of Nature ever existed before man was able to discover them functioning. We have named them only when we discovered them, when we had learnt to make them function to our order and when we appreciated their functions. Our knowledge is recent though progressing. It is man's fault not to have discovered any of them earlier. For instance, the law of *gravitation*, which must have been rising by slow degrees in human minds and which spontaneously flashed in the occult mind of *Maulana Rumi* when he wrote his *Mathnavi* in the 13th Century reached its scientific and final expression in Newton only in the 17th Century as the "grandest discovery ever made in Natural Philosophy." We, therefore, believe in its existence in the past, present and future, and give it a name. That is why James Hastings has said that "names follow beliefs and not what the thing is in itself." (*Encyclopedia of Religion and Ethics*.)

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Thus did originate the belief in the existence of invisible beings including the Invisible God, as well as the convention to name them all. The "naming" of things visible or invisible has therefore logically become an essential preliminary to, and a first step in, the knowledge of such beings. Besides, on the one hand, God is invisible, and on the other, the human mind is fluctuating, oscillating and fermenting in search of God. In order to fix the mind and concentrate it on one particular thought of that Invisible Being, a picture of a certain name of that Being is necessary to loom before the mind. This is human nature. Thus we see that a belief in a Power higher than man, and the necessity to give a name to that Power can be traced to the very natural instinct of man from the remotest antiquity, from the earliest times to which history can take us.

Next there is the maxim of Aristotle that, when a name is first given, the particular word, sign or symbol is regarded as a convention though it may be arbitrary or meaningless, so that when once it is understood by that name and name alone it will have to be kept up to and continued lest society should get confused, disrupted and paralysed, as when you call a circle a square, or a square a circle.

It is therefore evident that, under these man-made rules of dialectics, a convention arose to give a name to the Supernatural Being, but that it varied with the conditions of ever-changing human society as it began to take a shape and sphere and as it became in course of time divided and distinctly marked off. The people living in different parts of the world, moving under different conditions and influences and speaking different languages and dialects, began to devise various names and appellations for God in accordance with their own independent beliefs and conceptions

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of that God, and with the finest of philological niceties of their respective languages and literature. "That Which exists is One; sages call it by various names" (a). The Hindus may call Him *Brahma*, Parsis *Ahura-Mazda*, Jews *Jehova*, Christians *God* or *Heavenly Father* and Muslims *Allah*, but the Truth is ever one and the same. "Give the rose any other name, and *it would still smell as sweet*" (Shakespeare). "One calls Thee *Rabb* (the Lord of the worlds in Arabic), another gives Thee the name of *Ram*, but the aim and purpose of all is the same, that is—Thy Glory and Thy Majesty," (b) is the broad and cosmopolitan belief of an Urdu Poet.

ALLAH

The Muslims all over the world, irrespective of their clime or colour, language or nationality, call the One Infinite Absolute and Supreme God, one for all the nations, one for all the worlds, the Lord of all, by the name of *Allah*. And unlike the several other names of God, some of which are ethnical, and the rest attributive or descriptive, the name of *Allah* stands as a proper Name. Grammarians generally regard proper names as meaningless, but they have not denied the fact that they also indicate certain characteristics of the person or persons bearing the proper names. That is exactly the case here. The name *Allah* is not attributive, nor has it a feminine or a plural form. It has no equivalent in English or in any other language. It is untranslatable. It is monosyllabic in sound, and the stress is on the last syllable. We dare say that no impartial student of comparative religion will ever be able to

(a) *Ekam Sad Vipra: Bahuda Vadantae*, Rig Veda, 1 : 164, 46.

کوئی لیٹا رب تیرا نام ہے کوئی پہتا ہے کہ تو رام ہے
غرض ایک سبکا ہے مدعا تیری شان جل جلالہ

(b) P. 67, Vol. I. *Ma'arif-i-Millat* by Muhammad Ilias Burny, M.A., LL.B., Hyderabad Osmania University.

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discover a parallel name for God in the whole non-Islamic religious literature, so eloquent, so charming. Whether the charm lies in the peculiarity of the Arabic language having words of suggestive and meaningful nature and composition, or in the unique privilege of the language to possess a proper name for the Divine Being unlike other languages, is a matter which we leave for the readers to decide in due course.

And this word and name of *Allah* stands third in the formula of *Bismillah*, but it stands there as the head of it, as its *beacon-light*. The word is the most significant and interesting part of the formula. As it is interesting, so is it complex, as will appear by and by.

Let us first examine the etymological and grammatical aspects of the word. Grammatically the word *Allah* denotes 'Single,' 'simple,' *non-compound* (a) meaning—'oneness,' or 'unity in concealment.' With most of the eminent translators and commentators of the Qur-án, Muslims and non-Muslims, the word *Allah* is not a derivative or a compound word (b), but is *Ism-i-'alām* or *Ism-i-a'lām* or *Ism-i-Jamid* (c), that is, a name proclaiming or pointing only to that Supreme Being which exists necessarily by itself, and comprising all the attributes of perfection, and thereby entitled to be adored and worshipped by creation. In this sense the first part of the word, viz., *Al* (d) is inseparable from it; it is no separate syllable; it is an integral part of it. This is also the view of Edward William Lane as expressed in his Arabic English *Lexicon*.

There is yet another school of thought including a few European writers, with whom the word *Allah* is

	(a)	اسم مجرد
(b)	مشتق	
(c)	اسم جامد	اسم اعلام اسم علم
(d)	الله	

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a derivative or compound word, made up of *Al* and *Ilāh* (a). They think that *Al* is the Arabic definite article denoting—*the*, and is often used in Arabic to express ‘greatness’ or ‘grandeur’ as in the words of *Al-Qurān*, *Al-Kitāb*, *Al-Ghaffār*, etc. It is meant here to indicate “the most High,” and *Ilāh* means an “object worthy of adoration and worship,” that is, the One High, worthy of being worshipped and before Whom the created kneel and prostrate so that whomsoever we call by the name of *Ilāh*, it is *He*, the Supreme Being, and none else. A second derivative theory as supported by a few Western writers like Palmer, that the word *Ilāh* may be cognate with the Hebrew root *eloh* or *elohm* from which the word *Jehova* is derived. This is only a surmise and not an authentic proposition. The theory is also irreconcilable with the version in the Old Testament that the name *Jehovah* is “God’s own choice.” If so, the “Jehova” cannot be a derivative word. A few other European writers have frankly acknowledged their inability to trace the original root from which the word *Ilāh* is derived. A third exposition of the word *Allah* is that it was originally *Vilah* (b) meaning ‘kind regard,’ ‘sympathy and love’ which a mother has for her children, that is, One who loves, and One who is loved by, His creation. The Saint of Moradabad—Shah Fazlar-Rahman Ganj used to call Allah as *Manmohan*, that is, the ‘Beloved of the Heart’ (c).

On the whole we can take it for certain that all these theories tending to render the word *Allah* derivative and compound have not been received as correct;

(a) الله - ال

(b) ل,

(c) Pages 418-419, Vol. IV, *Sirat-un Nabi* (Life of Muhammad) by Shibli, in Urdu.

NOTE.—*Manmohan* is a Sanskrit word originally applied to Sri Krishna, and then colloquially to a sweetheart.

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they are rejected as merely imaginative and grammatically incorrect. Maulana Sher Ali in his notes on the Holy Qur-án (a) has adduced a number of arguments from Grammar, and substantiated the general theory that the word Allah is *indivisible*, and negated the other. Were it not so, the word would become *attributive*; and to bring the name of Allah down to the level of an attributive word, is deemed theologically profane.

(To be continued.)

SIX-MONTHLY REPORT OF THE WORKING MOSQUE ACTIVITIES

(Continued from p. 94 of the March 1941 issue)

MISREPRESENTATIONS

One of the chief works of the Mission has been to remove the misrepresentations about Islam which exist in this country and we always raise a voice against whatever untruth may appear in the public press here concerning Islam and its Holy Prophet Muhammad.

No doubt the Mission has succeeded in this direction very considerably and now we often find quite healthy books written by Christian authors concerning Islam. Some of the wise editors even send their manuscript to the Imam before publication to see if they are not again misled by the anti-Islamic propaganda of the early Christian writers.

Of recent, quite a few articles on Islam and the Holy Prophet have appeared in the press here. We cannot approve of all they say but decidedly they are a great improvement.

(a) *Vide* Review of Religions, Lahore, Aug. 1932.

WORKING MOSQUE ACTIVITIES

But still some of the writers make observations which can do nothing but wound a Muslim heart. Only last July an article "Hitler Proposes" appeared in the *New Statesman and Nation* in which the writer bracketed the Holy Prophet Muhammad with Hitler. So, as usual, the Imam at once took notice of it and wrote a long reply to the charges brought against the Holy Prophet which appeared in the following issue of the said journal. The full text of this was published in the *Islamic Review* for February, 1941.

On the publication of the Imam's reply we received many letters like the following and some of them asked for literature on Islam which was promptly supplied.

DEAR IMAM,

It is a pleasure to offer you most hearty congratulations on the strong and dignified letter which appears over your signature in the *New Statesman and Nation* of 20th July. I had been shocked by the remarks in the previous issue to which you refer and hoped they would be followed by a public protest.

With my good wishes to yourself and my sympathy with the opinions you have expressed,

I am

Yours very truly,

(Sd.) J. M. I.

(formerly Director of Egyptian Education
Office, London).

SUMMERSDALE,

CHICHESTER :

2nd August, 1940.

DEAR SIR,

I have been impressed by the reasonableness and cogency of your letter in the July 20th issue of the *New Statesman and Nation*.

In the matter of religion in its widest sense I am agnostic, while still an enquirer. I use the term "agnostic" in its true and proper meaning.

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May I ask if you will be kind enough to give me the titles of two or three books which will give me an authoritative introduction to Islamic ideology and belief? Something short and simple rather than very comprehensive is desired. A short life of Muhammad might also be helpful.

Might I be supplied with titles, prices and publishers?

With thanks in advance and apology for troubling you:

Yours faithfully,
(Sd.) W. G. BAKER.

VISITORS AT THE MOSQUE

The number of the people visiting the Mosque had already exceeded its average owing to a good number of evacuees who have come to Woking from dangerous areas but this excess was increased by the various visits of the different Companies of the Indian Contingent with the B. E. F. on their arrival at Aldershot from Dunkirk. All these came to the Mosque for Friday prayers.

A DISTINGUISHED VISITOR AT THE MOSQUE

On Friday, the 9th August, 1940, Her Royal Highness Princess Saniyya of Albania visited the Mosque. Her Highness, who spoke in French, made several enquiries regarding the working of the Mission and further showed her appreciation of our labours by a donation of £10 towards its fund and expressed the desire that she would come again very soon with His Majesty the King.

THE SOCIAL FUNCTION:

THE MUSLIM SOCIETY IN GREAT BRITAIN

Since the enemy raids on and around London have intensified, the Executive Committee of the

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Society decided to postpone the already curtailed monthly meetings till the situation should improve a little. However, the Friday prayers at the London Muslim Prayer House are held regularly followed by a *conversazione*.

SIDELIGHT OF THE WAR

As things are now working up to an uncomfortable stage our community, though small, has also to face and share the trials. The staff of the Mission are busy in extending their assistance to the best of their ability. Many of our members have evacuated from London to Woking and varied accommodation has been arranged for them.

During the period under review, there have been 14 deaths out of which eleven were victims of the war and one a French Muslim soldier who died a natural death after a short illness in the Military Hospital at Bath. All these glorious dead were given a proper funeral according to the Muslim rites and under the direct supervision of the Secretary of the Mosque.

This week's mail has brought us more heart-rending news. Our most enthusiastic sister, Mrs. Mitchell, writes from Yorkshire :

“ I hope you are well and safe down there. You will be sorry to hear that our shop was bombed yesterday and it is a total wreck. We have been thinking of coming to 'Id after *Ramadan* and bringing our *Zakat* with us but I am afraid it will be difficult now. However, no use being downhearted ; we have health and our *hands* and can still work. Please remember us in your prayers.”

There is another similar letter from our newly joined member of the fraternity, Mr. H. Matthews.

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He says :

“You will be interested, I think, and pleased, I know, to read that your humble brother-in-faith had a miraculous escape from death and injury last week. My factory was bombed Enclosed you will find my *Zakat* money: so with best wishes and salaams”

We also had an incendiary bomb opposite the London Muslim Prayer House. Thank God, it did not do any damage except that it illuminated the inside rooms during the black-out. The Woking Mosque has had a few pieces of shrapnel in its compound. We hope our Muslim brothers will remember their fraternity here in their prayers.

A REQUEST

We have received a few complaints about the non-delivery of the *Islamic Review* which, we assure our patrons, must be due to the irregularity and unforeseen delay in the mails. In any case we are trying hard to live up to our traditions.

We also take this opportunity to thank our patrons who, rightly realising that such disturbing times as the present are bound to affect the income of the Mission and handicap us in our progress, have sent us the subscription for the *Islamic Review* in advance with their *Zakat* money. We wish all the other subscribers may also follow their example and come to our rescue in this emergency.

Secretary,
The Mosque, Woking.

CORRESPONDENCE

SHIRLEY COMMON,
DERBYSHIRE
1st July, 1940.

DEAR IMAM SAHIB,

It was kind of you to send me such a beautiful copy of the Holy Qur-an. I shall treasure it greatly and will ensure that it accompanies me wherever I go during this war.

My intention is to read and digest a small portion each night before going to sleep.

I still hope to visit you one day.

Yours sincerely,
(Sd.) J. G. W., MAJOR.

THE IMAM OF THE MOSQUE,
WOKING.

LEEDS
7th July, 1940.

DEAR SIR,

I am in receipt of your letter dated the 4th instant for which I am very grateful. Thank you also for the copy of the *Islamic Review*. One article in particular interested me immensely, namely, the one by Maulvi Abdul Majid. It gives a fine description of what a true Muslim should be.

As a soldier in H. M. Forces, naturally enough I find it very difficult to follow Islam as much as I would like to but feel in myself that I am making steady progress. It is very difficult to make the sudden change and not sometimes find yourself thinking in the Christian attitude.

When in Singapore I rarely missed going to Church, but I found that the only thing that interested me was the sermon and the most excellent music played by the band of the I. Fusiliers. These things are rather funny for one who at that time professed to be an ardent Christian. During the crisis of 1938 I found that on Sunday instead of a service I found myself listening to a wild form of propaganda and I more or less cut myself from the Church altogether. From then on I had my own religion which was "never do what I thought wrong and try and help every one I could." If I was busy I could say my prayers whilst I worked and found that I received just as much spiritual comfort as before.

Later I met a Malay (I think his name was Akbar). He was a man of the world and we became friendly. After some time the discussion turned as it usually does on religion and we spent hours weighing up the pros and cons of our different creeds. Naturally enough I would not give in until he lent me a book by an American called *The Bible and Modern Research*. Then I had to admit defeat. After that I was a long time in hospital and nothing further was done on the subject until I met my old friend G. E. Warren and he told me that he had become a Muslim. After seeing an English Muslim's point of view I was now firmly convinced and that brought about the change. Now all this has taken two or three years and I find that I am only just beginning to appreciate Islam. I am giving every problem careful consideration as I find

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it and each day become more convinced that I have done the right thing. What I am really trying to get at is the fact that it is very difficult for a person brought up to a rigid belief in Christianity to change all of a sudden. Is this usual or am I out of the ordinary?

Army chaplains and clergy shun me like poison and I revel in it. An Army Scripture Reader caught hold of me in France and with the aid of the Qur-án I pulled him to pieces. Everyday something happens that brings Islam nearer and I do hope you do not think that I am too slow.

Slowly and carefully I am going through the excellent translation you sent me. I think I prefer it to that of Mr. Pickthall and the way they pull George Sale's to bits is wonderful; at the same time it is typical of the Christian attitude towards us.

There is one thing that should be brought to the notice of Parliament. Why does every one keep on saying that we are fighting for Christianity? There are Muslim Princes in India sending their millions to help pay for the war. They are sending their soldiers and supplies. Are we to gain nothing from all we do? Surely it is time that we were at least respected if nothing else. After all, the Church of England is no religion at all, only made to suit the whims of Henry VIII.

When I came home from France my mother and sister were appalled at my change. Quickly, with a few set questions, I pulled the Old Testament to pieces and they stopped to listen. We finished at 3-45 a.m. and my mother and sister both said nothing excepting that if I would lend them my Qur-án. Personally I think you will be getting two new students shortly. People follow on blindly what they are told, drummed in for generations. I suppose they find it difficult to believe otherwise and on every occasion I can, I am going to make people see commonsense.

Thank you for your offer to help me out and I assure you that there are a number of questions I wish to put forward but not until I have finished the Qur-án as those I have will in all probability clear themselves as I go along.

Yours
R. R. G. K.

[A complimentary copy of the translation of the Holy Qur-án by Maulana Muhammad Ali was sent.—ED. I. R.]

MEADWAY, N. W. II :
July 10, 1940.

DEAR SIR,

I shall be grateful if you will kindly send to me any literature which you think would be of value to one who is interested in the Muslim Religion. I have read parts of the Qur-án (an English translation, of course) and occasional articles in various magazines, and should like to carry my inquiries further. I feel that the best course is to write to you and I look forward with pleasure to your reply.

Yours faithfully,
C. W.

BOOK REVIEW

HUMANISM (HUMAN RELIGION)

BY SWAMI KRISHNANAND

*Published by the Vishwa Sewak Sangha, Jwalamukhi
(Himalaya), 1940. PP. 213. (PRICE RUPEES TWO.)*

This is an attempt to solve the various problems confronting civilised humanity to-day. Of special note are the four Chapters giving the substance respectively of the four of the great religions of the world, viz., Hinduism, Buddhism, Islam and Christianity, with a view to showing the underlying unity between them. Some other religions could be added to the list, but the object being what it is, a study of these four religions would seem enough. The author rightly deduces from his study of these religions that the joint aim of them all is the establishment of the Kingdom of God on earth, i.e., peace, love, unity and concord between man and man and between nation and nation.

We fully agree with the author that the real solution of present-day problems lies in basing the whole structure of our civilisation neither on economics nor on political theories, but on the principles of Religion. "If religion is established throughout the world, no question or problem can remain unsolved" (p. 193).

We congratulate the author on his boldness in criticising the patriotism that confines itself within the four walls of a country. "So the idea of motherland, determined by the boundary-lines of a country or principality is nothing but absurdity" (p. 187). It is really consoling for a Muslim to find in the midst of the present rabid nationalistic atmosphere in India a Hindu Swami standing for this universal patriotism. It is a very hopeful sign indeed. This shows of what

ISLAMIC REVIEW

a great service religion can be in solving the problems that are baffling all intellectual thinkers.

In this, as in all other matters, the Swami has followed a line of thinking illuminated by a true spirit of religion.

A shrewd and balanced observer of the situation, he feels the need of a practical programme of action—a code of law to regulate the affairs of nations. We respectfully suggest to the learned author that if Religion is to be the pivot of the proposed social structure, it is the business of Religion to form such a programme of action and that, if rules of human conduct have been revealed in the national age of humanity, it is only meet that similar rules should be revealed in this international age of ours. We should further like to point out to him that the latest revelation of God through the Prophet Muhammad has in it all that a searching intellect like his may feel the need of.

We are sorry to have to point out further that the choice of the name “Humanism ” has not been a happy one either. As a believer in a living God, he must find “ Islam ” a happier expression. The word “ Islam ” stands for humanity submitting itself to the Will of God, to the irresistible guidance of human destiny by His Eternal Wisdom. We need hardly tell the learned author that humanity cannot evolve its destiny away from God and His positive guidance.

With this much of criticism, we recommend the book for the study of all such persons who are deeply concerned with the future of their species.

The Prophet's Munificence.
 The Vedic Rishi's Prayer for the Prophet.
 A Joint Testimony of Three Vedas.
 A Description of Ka'ba.

CHAPTER IV

Prophecies in the book of Adam.
 What the name Adam signifies.
 Prophecy applies to the Holy Prophet.
 The Prophecy of Enoch.
 Noah's Prophecy.
 World's Unique Spiritual Teacher.
 Mohammad in the Likeness of Joseph.
 Fabricated Pedigree of Jesus.
 The Prophecy Relates to Mohammad.

CHAPTER V

Prophecy of Torah.
 The Prophecy applies to none but to the Holy Prophet.
 Lord will put His words into his mouth.
 Punishment of the Opponents.
 The Prophet will uphold the Unity of God.
 The Lord shined forth from Mount Paran.
 He came with ten thousand Saints.
 The Psalms of David and the Holy Prophet.

OPINIONS

ON

Mohammad in World Scriptures

SIR S. M. SULAIMAN, Delhi:—Your Excellent treatise "Mohammad in World Scriptures" contains considerable, interesting and instructive matter embodying your valuable researches. I read the book with great interest.

THE LIGHT, Lahore:—A startling discovery of the age.

Maulana Abdul Haque Vidyarthi enjoys a unique distinction in the religious spheres of the day in general and among Islamic religious workers in particular. He is the first of workers in the cause of Islam who after dedicating his life to the service of Islam addressed himself to the irksome task of acquiring a mastery of other world religions in the original languages of their revelation. After a lifetime of labour in this direction he was the first Muslim to turn the searchlight of criticism on those religions and established on the authority of their own Scriptures that they stood no comparison to that last perfect light from heaven, Al-Islam.

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Throughout the length and breadth of India the Maulana challenged Arya Samajists and Christians to religious controversies. By giving them a battle on their own ground, confronting them with verse and chapter of their own Scriptures, he pulled these opponents of Islam to the dust, sealing their lips for good, and planting the flag of the glory of Islam in thousands of hearts.

Many a book on religious topics, especially on comparative religion, from the pen of Maulana Abdul Haque has seen the light of the day, and brought enlightenment to the religious world. The present production, "Mohammad in World Scriptures," may however at once be acclaimed not only as his masterpiece, but as quite a unique contribution to the religious literature on Islam.

It may be said without exaggeration that the last thirteen centuries since the advent of Islam have not seen a single attempt of this kind, and "Mohammad in World Scriptures" is the first solitary book of its kind, breaking absolutely new and unexplored ground.

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One of the fundamental assertions of the Holy Quran is that just as the Holy Prophet held all his predecessors to be true messengers of God, so did they anticipate him in their writings, and gave the happy news of his advent to their communities. It is easy to assert a claim of this nature, but exceedingly difficult to produce concrete proof in support from books like Vedas, Old Testaments, Bible; and to bring forward original interpretations of the Scriptures from scholars belonging to respective religions.

On behalf of the whole Muslim world we acknowledge the Maulana's tremendous labour in writing an epoch-making book.

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