

"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. XXXI]

DHULQA'DA, 1362 A.H.
NOVEMBER, 1943 A.C.

[No.

Annual Subscription 10s. or Rs. 7/8/-

Single Copy

CONTENTS

	Page
By the Light of the Qur-an	329
Sex in Paradise. By Maulvi Aftab-ud-Din Ahmad ..	330
The Effulgent Sun of Righteousness. By Syed Wizarat Ali	341
The Religion of Humanity—II. By Rabi'al Karim, M.Sc.	350
The Lord's Prayer, Ten Commandments and Sermon on the Mount in the Qur-an. By S. Maqbool Ahmed, B.A.	361
Divine Etiquette	367

Published by
THE WOKING MUSLIM MISSION AND LITERARY TRUST,
THE SHAH JEHAN MOSQUE,
WOKING, SURREY, ENGLAND.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ مُحَمَّدٍ خَلِّدْهُمُ الْبَرِّيِّينَ

THE ISLAMIC REVIEW

Vol.
XXXI]

DHULQA'DA, 1362 A.H.
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[No. 11

BY THE LIGHT OF THE QUR-AN

“And certainly We sent (Apostles) to nations before you, then We seized them with distress and affliction, that they might humble themselves.”—*The Cattle*, V. 42.

“And were it not for Allah’s repelling some men with others the earth would certainly be in a state of disorder ; but Allah is Gracious to His creatures.”—*The Cow*, V. 251.

“Say : O followers of the Book ! Come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah ; but if they turn back, then say ; Bear witness that we are Muslims.”—*The Family of Amran*, V. 63.

ISLAMIC REVIEW

SEX IN PARADISE

✓ BY MAULVI AFTAB-UD-DIN AHMAD

"O My servants, there is no fear for you this day nor shall you grieve,

"Those who believed in our communications and were submissive,

"Enter the garden, you and your wives, you shall be happy."—(The Holy Qur-an, 43 : 68—70.)

"The gardens of perpetual abode which they will enter along with those who do good from among their parents and their spouses and their offsprings and the angels will enter upon them from every gate :

"Peace be on you because you were constant ; how excellent is then the issue of the abode."—(Ibid., 13 : 23, 24.)

A book from Heaven must at least give some description of the state of affairs which prevails there and with which human beings are to come in contact after they have crossed the portals of death. It irritates our Christian friends that the Qur-án is rather lavish in its description of heaven and hell. But a sensible humanity should appreciate rather than feel annoyed with such a description. Without it a book from Heaven ought to be regarded as imperfect.

One question that has to be settled in this connection before any other is : What will be the position of sex in the life after death ? This question is likely to assume much importance in view of the contentions of some brilliant psychologists of our age.

When we are raised unto a new life after our death, shall we all be unsexed—men and women ? Or will sex remain with us even in the next life ? If the latter, shall we be absolutely segregated one sex from the

SEX IN PARADISE

other as in some proud conservative societies in the East? Or are we to take to a life of self-imposed celibacy, living in a society of unrestricted social inter-mixing, constantly fighting with temptations, with all the dangers of slips? Or will the sexual sin be no longer regarded a sin as is the case in some societies in the West to-day? If the resurrection or the Day of Judgment is to be a physical phenomenon, all these questions need to be answered.

It is not for us to say what view the Christian religion will take of the matter. Possibly they will unsex the sexes before they are allowed to enter paradise, seeing that their ideal character is a monk or a nun, although Protestantism has done a lot to effect a change in this outlook. Modern authorities on sex, however, are strongly opposed to the ideal of celibacy, and, to the utter dismay of some theologians, in their investigations into the matter, they have gone past the physical plane and traced the influence of sex in the deeper regions of human mind. Some have gone so far as to show by facts and figures that sex forms the very basis of our social existence. In fact, apart from the consideration of the continuity of the race, an unsexed humanity will be devoid of all civilization and culture and social life. The suppression of sex will thus not only be a physical calamity but also a moral and even a spiritual disaster for humanity. No doubt these thinkers on the problem have just touched the fringe of this vast subject and, for want of proper guidance, have even erred very seriously at many points, but they are nearer the truth than those who hold that sex is a necessary evil and a mere accident of physical existence.

With all her undue emphasis on what she chooses to call "married love" and "mutual adjustment,"

ISLAMIC REVIEW

Dr. Marie Stopes simply echoes the view of Islam when she says :

“ With the dreams and bodily changes of adolescence come to the youth and maiden the strange and powerful impulses of the social instinct. The bodily differences of the two, now accentuated, become mystical, alluring, enchanting in their promise. Their differences unite and hold together the man and the woman so that their bodily union is the solid nucleus of an immense fabric of interwoven strands reaching to the uttermost ends of the earth, some lighter than the filmiest cobweb, or than the softest wave of the music, iridescent with the colours, not only of the visible rainbow, but of all the invisible glories of the wavelengths of the soul.” (*Married Love*, page 2.)

I wonder if the Doctor will be able to quote any authority from either the Scriptures or the traditions of the religion she professes, in support of this view. The Qur-án, however, is very explicit on the subject and announced the truth of sex thirteen hundred years before the Christians were able to think on these lines. The Book says, for instance :

“ And one of His signs is that He created mates for you from yourselves that you may find quiet of mind in them, and He put between you love and compassion ; most surely there are signs in this for a people who reflect.”
(30 : 20, 21.)

Obviously the Qur-án traces the influence of sex beyond the physical into the psychical regions of our existence, and throws out a hint that the sex experiences may further be made a means of God-realisation. It is just the opposite in Christianity. Jesus being the ideal for a Christian, sex is naturally regarded as an

SEX IN PARADISE

obstacle in the way of God-realisation. By harmonising sex with spirituality, Dr. Stopes and others of her way of thinking have quite unconsciously left Jesus as an ideal and adopted Muhammad in his place.

But, characteristic of the Christian mind, the Doctor goes too far in her emphasis on the physical side of sex, so much so that she throws all the principles of universal religious life to the winds and advocates, to the eternal shame of a community professing to be wedded to a religion, such a preposterous thing as "Non-domestic marriage" (see her *Marriage in My Times*). Her unqualified advocacy of contraceptive appliances is equally reprehensible from the religious-moral point of view. Had the Doctor been a follower of Islam, she would have received enough guidance to keep her thoughts within the wholesome precincts of constructive ideas. Be that as it may, it is decidedly an improvement on the hitherto Christian outlook on this particular question, to be able to associate sex with the spiritual ambitions of human life. The Doctor presents us with a beautiful poetic passage in her attempt to convey her realisation of the position of sex in human life. She says:

"One might compare two human beings to two bodies charged with electricity of different potentials. Isolated from each other, the electric forces within them are invisible, but if they come into the right juxtaposition, the force is transmuted, and a spark, a glow of burning light, arises between them. Such is love.

"From the body of the loved one's simple, sweetly-coloured flesh, which our immemorial creature instincts urge us to desire, there springs not only the wonder of a new bodily life, but also the enlargement of the horizon of human

ISLAMIC REVIEW

sympathy and the glow of spiritual understanding which a solitary soul could never have attained alone." (*Married Love*, page 7.)

Splendid ! That the spiritual arises out of the physical is distinctly an Islamic Idea. (*See The Qur-án Chapter 24, verses 24—27.*)

Every good deed obviously takes its rise in matter. What are deeds, after all, but mind applied to matter ? So the root of every virtuous act is in matter, whereas its fruits are to be reaped in spirit and, as such, carried forward to heaven, a state where all spiritual experiences will be in full display, made free from the bondage of matter. An eminent authority on Islam thus makes his observations on this point :

"Thus Almighty God Who in His perfect wisdom and omnipotence, has created the soul out of the body, has willed and intended that a second birth of the soul (*i.e.*, man's spiritual regeneration.—ED., *I. R.*) should also be made manifest through the body."

Dr. Stopes and modern scholars of sex-psychology have only dimly visualised this truth as set forth in the Qur-án. And for all we know their comprehension of it is yet more or less like a poetic vision. We are sure that no one in Christendom has had so far the good luck of experiencing "the invisible glories of the wave-lengths of the soul" through sex experience on the physical plane. And so far as my knowledge goes, the West still confuses strong emotional tides that have their rise and fall on the material plane, with spirituality. To the serenity, profundity and eternity of spiritual experiences the Western mind is yet a stranger. So, however grand their visions may be in this connection, the realisation of the eternal through sex experience is yet a far-off cry for them.

SEX IN PARADISE

For this they must go through a long course of solid instruction and rigid training in self-discipline. Once, at least, the Doctor comes nearest the mark, when, for example, she says :

“ It should never be forgotten that without the discipline of self-control, there is no lasting delight in erotic feeling. The fullest delight, even in a physical sense, can be attained only by those who curb and direct their natural impulses.” (*Married Love*, page 73.)

It is worth noting that the object in view is still the physical pleasure. But even in this there is need for self-control, for curbing and directing the natural impulses. How much more of this must then be needed if we really mean to be able to see “ the invisible glories of the wave-lengths of the soul ! ”

The point where these modern thinkers err is when they try to realise the spiritual in a complete immersion in the sensual side of an action. True, the physical experience forms the starting point of the corresponding spiritual experience, but the spiritual objective must, first of all, be kept in view, and then the physical sensations must be directed in that channel. In other words, the physical has to be spiritualised, and this is possible only when the proper limits of the physical are known and respected in the course of the deed. We agree that the physical experience must be there for the spiritual to develop, but if we plunge headlong in the physical in the hope that the spiritual will look after itself, we shall be committing a huge blunder. And yet this is exactly what these thinkers want us to do. The physical experience has to be thoroughly controlled and guided to achieve the spiritual bliss. As a matter of fact, the measure of experience we need on the physical plane for our spiritual purposes is the

ISLAMIC REVIEW

barest minimum. To take some instances from other aspects of life, we must have food to sustain our body, in order that we may carry out the will of God as we live on this earth. But the food must be of the right sort and the quantity must not exceed the bare necessity, and should not be rich and lavish. Again, we must have clothes to protect the body from the vagaries of weather and maintain the sense of modesty in us. But the clothes must be appropriate to the season, should respond to the demands of modesty and should neither be too showy nor too expensive. If we do not observe these restrictions, the food or the dress, instead of helping our spiritual faculties, are sure to injure them. The same rule applies to sex-life. We must have the necessary consummation of the sex experience on the physical plane to help the growth of the relevant moral faculties, but if we dive too deep in the matter, we run the risk of losing the spiritual objective. And this is what has actually been done by Dr. Stopes. Although she tries every now and then to make the act of union look like a "Sacrament," and goes to the length of calling it "Spiritual Alchemy," the whole trend of her discourse leads one to but one thing—the seeking of physical pleasure. The elaborate teachings of the Prophet Muhammad have not left his followers in ignorance about the requirements of the female partner in the union. Even the most unlearned among the Muslims are aware of what learned doctors in the West are at pains to teach the civilized men and women of that hemisphere in this scientific twentieth century. It may interest our Christian friends taking interest in this matter that in Islam there is a provision for divorce if the parties in marriage are unequally matched from this point of view and if any or both are not spiritually advanced enough to deny the flesh to that extent. And yet the divorces so resorted to are extremely small

SEX IN PARADISE

in number. But the Muslims know that though the physical experience is an indispensable factor in the awakening of the relevant spiritual consciousness, the experience must not be made too much of and that a separate effort of a different kind is needed to transmute the feelings, aroused through sex-union, into a spiritual experience, and this in spite of the fact that there is no room for any "non-domestic marriage" of Dr. Stope's scheme, whereby the parties may test one another before they enter into wedlock. This shows clearly that, though Islam does not deny the contribution of the flesh to the realisation of the spiritual virtue, its emphasis on the spirit has reduced the demands of the flesh to the minutest measure. Islam has never had any recourse to false modesty. Its theology discusses questions of sex in an open and rational manner. And yet, one may say, just because of this it has maintained an atmosphere of refined modesty among its followers which is beyond the comprehension of Christian men and women.

Anyway it must be regarded as a great improvement in Europe's attitude towards sex that its leaders of thought have begun to associate sex-experience with spiritual unfoldment of the human mind. If they proceed further along this line of thinking and adopt necessary measures for self-discipline and self-purification, they will gradually realise that the physical pleasure of the sex-act, however intense, if not galvanised by spiritual exercise, has its painful moral reactions. They will find that even the completest physical consummation does not make for the ideally happy married life unless the parties have also a spiritual awakening to enable them to appreciate each other's moral qualities. They should not forget that it tends, on the contrary, to breed hatred and unfaithfulness. They should further try to understand that the object

ISLAMIC REVIEW

of the intense pleasure accompanying the sex-act is to make people undertake the heavy duty of rearing a family. And, after all is said and done, it is a fact the the physical excitement of sex union is only a reflex action of the joy of creation.

As, however, procreation ceases with death as do the social virtues springing out of it, the spiritual seed which is embedded in them must manifest itself in some other way in the life to come which we ordinary human beings cannot comprehend. Just as the psychological transformations resulting from sex union is a finer, and more abiding thing than the mere physical pleasure that attends upon it and, further, as the "enlargement of the horizon of human sympathy and the glow of spiritual understanding" is still higher an achievement of sex-life, similarly there must be a manifestation of sex-reciprocity of a still higher order, if we survive death. A faculty which helps the most mysterious phenomenon in the universe, *viz.*, creation, one that holds the divergent and warring individuals together, giving rise to orderly social life, and thus makes it possible for civilization to exist, cannot be expected to desist from manifesting itself in a higher and more powerful form after death. And this is the secret of the continuation of sex in paradise. Indeed, if sex-experience has its spiritual aspects in this life, as the modern Western thinkers admit it has, it is difficult to understand, why these should not pass with our souls on to the other world. The Holy Qur-án is very explicit on this point. Quite emphatically it speaks of a kind of union in the heavenly life :

"And We will unite them with pure beautiful ones." (44 : 54 ; 52 : 20.)

The thing is that apart from the joy welling out of the soul of man by its contact with God, the Qur-án speaks of external objects (not material, of course)

SEX IN PARADISE

contributing to our happiness in heaven. There will be a certain kind of food, a certain kind of drink, a certain happy surrounding which, as the Prophet says, are quite unlike what we experience in this world of matter. And if there can be accessories to our happiness in the form of outside objects, it only stands to reason that a part of our own species, who are from us, as the Qur-án so beautifully puts it, and from whom we are, must be there to enhance the joy of that existence. In any case, it is impossible for a thinking mind to imagine how the supplementary function of the sexes can cease if the human consciousness is to survive death. If the soul is considered as a mere wind or a smoke, it is a different thing, but if it is conscious of its own existence and can take cognisance of things outside itself and react to them in one way or another, it is absurd to think of the sex difference becoming obliterated in Paradise. It is really repugnant to sensible thinking that man and woman will appear to greet each other in the next world as hermaphrodites or that, retaining their own sex-peculiarities, they should cease to help one another. The word "help" is, indeed, very appropriate in this connection. Man and woman do help one another in realising the full meaning of life. Leave aside the exciting part of sex-life—and how little of it can be had by responsible and honourable men and women who add to the happiness of the world?—and think over the enormous mental collaboration between the husband and the wife in tiding over the difficult problems of life that rise ever and anon. Consider the light of joy which proceeds from the reciprocity of the sexes, which makes our life, otherwise dull and dreary, cheerful and bearable. Mind, it is not the physical contact that brings about this illumination but a psychological reciprocity—silent transmission of emotional currents that pass

ISLAMIC REVIEW

between the two souls. It is mysterious and wonderful. It expresses itself now and then in sound, sight, movement and act but, even unexpressed, it is a constant energy in action. Given a proper culture, its action can rise above time and space and even embrace eternity. This aspect of sex reciprocity has been but very vaguely grasped by the thinkers on the sex-problem in the West. They have yet to understand that procreation and the process involved in it, though a peculiarity and an indispensable necessity of the material existence, is yet not the whole of sex-life.

No doubt, the root of this sky-scraping life-tree, as we have already said, must lie in the beginning in the mud of physical experience, but its branches are to reach out to high heavens and, when the time comes, it has to be transplanted from the crude soil of our earth to the elysian gardens beyond death, to unfold itself under a higher system of law. We must bear in mind that Islam rejects the theory of physical resurrection of souls. Sex would thus appear to be more a matter of mind and soul than of the body. And it is only when the Westerners have understood this higher possibility of sex that they will appreciate the theory of sex-life in Paradise, as upheld by the Qur-án.

THE EFFULGENT SUN OF RIGHTEOUSNESS

BY SYED WIZARAT ALI

Muhammad (peace and blessings of God be upon him) may rightly be called the "Effulgent Sun of Righteousness." With him came the Light of Islam, illuminating the world from one end to the other.

Dr. George S. Arundale, President, Theosophical Society, writes, "The supreme strength of Islam lies first in the fiery purity of the Lord Muhammad himself, second in the brushing aside of all complexions of thought, of all metaphysical speculations, and in basing the great Islamic call on the existence and the power of God, not on His nature. The result has been a compelling simplicity of conviction which has created and sustained the wonderful solidarity of the Mussalman people, and has made them one of the greatest brotherhoods in the world."

"His hand was the most generous, his breast the most courageous, his tongue the most truthful; he was the most faithful protector of those whom he protected; the sweetest and most agreeable in conversation; those who saw him were suddenly filled with reverence; those who came near him loved him; they who described him would say, "I have never seen his like, either before or after." He was of great taciturnity; and when he spoke, he spoke with emphasis and deliberation, and no one could ever forget what he said. He would stop in the streets listening to the sorrow of the humblest; he would go to the houses of the lowliest to console the afflicted and to comfort the heart-broken; his conduct towards the bitterest of his enemies was marked by a noble clemency and forbearance."

Such a man is accused of being licentious, lustful, an impostor, a liar and all other vile epithets are heaped on him by the European writers. But do they stand on sure ground? No, an emphatic no. European

ISLAMIC REVIEW

tradition of the vilification of Islam and its Noble Founder is many centuries old and has created an atmosphere which is surcharged with hatred and enmity towards Islam. As late as the 17th century, books were published in Europe, whose very names make the Muslim reader shudder, and even in the twentieth century books have been written about which that enemy of Islam, Prof. Margoliouth, declares that they have "touched the bottom" in abuse and bad taste. Prof. Hurgrounje tells us frankly in his "American Lectures on Muhammadanism" that no European writer has the courage to speak the truth about Islam. If he does, his work will not be read, and he will incur the wrath of the public, which he does not care to bring upon himself. To achieve popularity one must stifle one's conscience and abuse Islam and its Founder.

The accusation on the score of licentiousness is oft-repeated. Hafiz Ghulam Sarwar, M.A., Retired District Judge of Singapore, has met it very ably in his latest work entitled "Muhammad the Holy Prophet." I give here some extracts from his noble work to rebut this ignoble charge of licentiousness against our Holy Prophet (Peace be on him). The learned writer asks: "And what proof have these writers of Muhammad being a licentious man?" And he himself proceeds to answer thus:

"Nothing but the fact that after he (Muhammad) was 53 years old, he gradually contracted a number of marriages which they disliked, and the further fact that whilst he limited the number of wives to his followers to a maximum of four he made an exception of the law in his own case.

"The fact that Muhammad had many wives at a certain stage of his life, namely, after his Emigration to Madina, is undisputed, but Abraham, David, Solomon

THE EFFULGENT SUN OF RIGHTEOUSNESS

and many other Prophets and Saints of the Old Testaments had many wives. Were they all licentious men? God forbid such an accusation! As to the law, the limitation of the number of wives was fixed at the end of the Eighth year of the Hijra and Muhammad had married all his wives before that period. He was told by God to keep those whom he had married, but was forbidden to marry any more. If he divorced his wives or if they became widows as the majority of them did, they could not be remarried. Out of respect for the Prophet, they were called Ummahát-ul-Muminin " or " Mothers of the Faithful." This was all the special legislation allowed to him.

" He was the Ruler of the State of Arabia when the Revelation came in favour not of Muhammad but of his wives—that they need not be divorced, and also against them that they must not remarry after his death. And all of them remained widows till their death.

" The question is: " Should there be any special privileges regarding the family of a ruler of a country?" It was published the other day in the newspapers that the will of King George V was not subject to the laws governing the wills of his subjects, and that is as it should be. If subjects begin to scrutinise the personal wills of their rulers, the relationship of ruler and the subject must become strained. The very fact that a man is ruler over others gives him a status different from his subjects. Muhammad was subject to law, but it was God's law, not the law of his European biographers. Rulers always had and must have special privileges and the writer could mention scores of such privileges. But let that suffice. The accusation that Muhammad was a licentious man because he married so many wives is absolutely false and without foundation of fact. Muhammad's marriages were all marriages

ISLAMIC REVIEW

that were forced upon him, or marriages of protection of the females whose husbands had died in the cause of God and whom he took into his household or, lastly, marriages especially contracted to cement the bonds of love with those who could by their position and influence be of service to Islam. In every single case, it was a personal sacrifice on the part of Muhammad to have contracted the marriage, as circumstances obliged him to do so whilst there was as yet no law limiting the number of wives."

The above is the full justification of the several marriages of the Prophet. But in view of the fact that the European writers will not be satisfied with remarks of a general nature, the learned author of "Muhammad, the Holy Prophet," has taken the trouble to discuss the several marriages *seriatim* :

FIRST MARRIAGE WITH KHADIJAH

Muhammad's first marriage with Khadijah took place when he was in the full strength of his manhood and had lived an exemplary and chaste life. His age was then 25. Khadijah was 40 and a widow twice over. The proposal of marriage came from her. She was rich and he was poor. And his guardian-uncle, Abu Talib, was burdened with a big family and was also poor. Muhammad accepted the proposal and it turned out to be a most happy marriage. For 25 years thereafter they lived together till she died at the age of 65. And during these 25 years he never thought of marrying again in spite of the fact that during the last 15 years of their marriage she was old, past child-bearing age, and he was still a strong man. He always cherished her memory in the most loving terms.

Is that consistent with the accusation of Muhammad being a licentious man ?

THE EFFULGENT SUN OF RIGHTEOUSNESS

MUHAMMAD'S SECOND MARRIAGE WITH SAUDA

When Khadijah died, Muhammad had a family of two unmarried daughters on his hand. He was still in full manly power and could have chosen a young wife. But the wife he chose was a widow. Sauda was a Muslim and had emigrated with her first husband Sakram bin 'Amr to Abyssinia. She also had a son named Abd-al-Rahman. Was this the act of a licentious man—marrying a widow of one of his faithful followers with a son as an encumbrance?

MARRIAGES WITH 'AISHA AND HAFSA

These marriages were contracted to cement his relations with his ministers, Abu Bakr and 'Umar. All this was done for the sake of Islam and not for the sake of satisfying any personal desires. Hafsa was a widow of one of the martyrs of Badr named Khanais. Muhammad had led an exemplary life and was always legally married. He was the man who proclaimed adultery as a capital sin. European writers condone adultery, but condemn legal marriages.

MARRIAGES WITH ZAINAB AND UMMI SALAMA

Zainab, called Umm-ul-Masakin, was a widow of Abdullah bin Jahsh, a martyr of Uhud. Muhammad took her under his protection, but she died soon afterwards.

Ummi Salama was also a widow. Muhammad was 57 years old when this marriage was contracted.

It must be remembered that the death-roll at Badr, Uhud and the murder of 77 teachers of religion by the treachery of the Arabs had widowed nearly half the Muslim women at Madina, and Muhammad was not the only man who was contracting these marriages of protection and necessity. He was setting an example to his companions and they all had to take

ISLAMIC REVIEW

this extra burden on their heads. These were not marriages of pleasure but of absolute and dire necessity. Women could not be left to look after themselves and the punishment for fornication and adultery was respectively 100 strokes of the leather in public and death. What Muhammad was doing for the preservation of the morality of his people is interpreted as licentiousness by his opponents. Truly, none are so blind as those who won't see.

MARRIAGE WITH ZAINAB BINT JAHSH

Muhammad's marriage with this lady provides the western scandal-mongers with the most fanciful stories. She was a cousin of Muhammad.

Muhammad asked his emancipated slave, Zaid bin Harith, to marry Zainab.

Zaid was afraid to do it. Zainab would not have it, but Muhammad insisted, because he had to abolish the unjust rules as to the inequalities amongst men. God approved of the marriage as the following verses will show :

“ And it is not fit for a believing man or a believing woman, whom God, as well as His Messenger, has decided an affair, that they should have any choice in their affair.”

Hence neither Zaid nor Zainab had any choice. They were married. But forced marriages are seldom lasting. And it was so in this case. Zainab boasted of her nobility to Zaid and was a woman gifted with the power of speech. Zaid could not bear it. He complained to the Prophet. The Prophet advised patience. In matrimonial matters, however, the advice of superiors is seldom of much effect. At last, Zaid divorced her. It was not Zaid who did so, but it was the will of God. God then ordered Muhammad to marry her (Qur-án 23 : 37).

THE EFFULGENT SUN OF RIGHTEOUSNESS

Muhammad thought that Zaid was his adopted son and was often called Zaid bin Muhammad instead of Zaid bin Harith and it was against Arab custom to marry an adopted son's widow or divorced wife. What could Muhammad do? But God's commands must be obeyed. God said that an adopted son was not a real son and his wife had not the status of a real daughter-in-law. The Arab custom must be abolished once for ever and Muhammad was chosen to be God's first agent to do so. He sacrificed his will to the will of God. These are the facts about this marriage.

MARRIAGES WITH JUWAIRIYA AND SAFIYYA

Juwairiya was the daughter of Harith bin Darar and a captive of war. Her father married her to Muhammad as an honour to himself and his daughter and this was the cause of the freedom of all the war prisoners of Banu Mustaliq.

As to Safiyya, she was the daughter of a Jewish chief (Huyyai bin Akhtab) and the widow of another Jewish chief Kinana (killed at Khaibar). It was not fit for any Muslim to take a lady of such rank as a captive of war and though the Prophet gave her to Dihya bin Kalbi, he was obliged to take her back to himself.

Safiyya loved the Prophet dearly and he returned her love.

MARRIAGES WITH UMM HABIBA AND MĀRIA

Umm Habiba was a widow of Abdullah bin Jahsh who had emigrated to Abyssinia and died there. Muhammad married her by proxy, and this was also a marriage to win over the unbelieving Quraish, as she was the daughter of Abu Sufyan, the chief of the Quraish. In fact, it may be said that the conversion of Khalid and the weakening of Abu Sufyan's opposition to Muhammad was greatly influenced by this marriage.

ISLAMIC REVIEW

Máia was sent to Muhammad as a gift by the Ruler of Egypt and he could not possibly hand her over to another as it was against all kingly rules.

MARRIAGE WITH MAIMUNA

Maimuna was divorced by her first husband Harith. She then married one Abu Rahm and was widowed. She then made a gift of her person to the Prophet and lived up to 51 A.H.

This finishes the whole list of the Prophet's marriages. Up to the age of 53, he had only one wife, Khadija. Then in seven years he contracted all his other marriages. When he was sixty years old, at the end of the eighth year of Hijra, God sent the revelations about the limit of marriages (*Vide* Qur-án, 4 : 3 and 33 : 52.) This is the truth about Muhammad's marriages. He left nine widows and each of them led an exemplary and chaste life till her death."

A man of the world desires comfort and luxury. Muhammad never knew what luxury meant unless it was to make others happy. Muhammad's public and private life was so exposed to the views of his friends and enemies that if he had been anything like what his enemies paint him out to be in their own hearts, he could not have succeeded as he did.

Those who dislike Muhammad or abuse him are much to be pitied, for they can do no good to themselves or mankind by their hatred of God's most virtuous man. Surely, the fit people to find out his faults, failings and shortcomings were his own countrymen, the Arabs. For twenty years, they had been having a most vigorous fight against him and they had by hard experience found him to be nothing but praiseworthy.

Muhammad was not an impostor or a liar, but his whole life was one long campaign against a host of liars and impostors found among the pagan Arabs and

THE EFFULGENT SUN OF RIGHTEOUSNESS

the Jewish and Christian communities inhabiting the Hijaz and who gave him so much trouble from time to time. Those in whom the soul of goodness is dead, are in their graves, while still treading this earthly planet. The only life worth living is the life in and with God. And Muhammad always lived in and with God. Every word that fell from his lips was a pearl of beauty; every thought that he thought was the fountainhead of righteousness and every deed that he did was goodness personified. That was the secret of his success and the magnetism which drew men towards him.

The critics of Islam do not care for the truth at all. The writer in the *Encyclopædia Britannica* says:

“As a religion Islam did not attract the Arabs: they had no inclination to pray, read the Qur-án and give alms. Of this they had given sufficient evidence by their perennial feuds with Muhammad and by the murder of divers of his missionaries who were sent to teach them the faith.”

This is nothing but falsehood pure and simple. The writer is, obviously, speaking of inimical pagan Arabia whose very existence was obliterated during the lifetime of the Holy Prophet (peace and blessings of God be upon him). It is absolutely false to assert that as a religion, Islam did not attract the Arabs. The writer knows full well that the religion of Islam spread with lightning rapidity among the Arabs and it is a historical fact that at the Prophet's death, the whole of Arabia from Syria to Aden and from Jeddah to Iraq was a Muslim country and one could travel from one end to the other without fear in perfect safety. The prejudiced writer is content to build castles in the air. Verily, falsehood has no legs to stand upon and is content to shoot the air.

ISLAMIC REVIEW

Dr. George S. Arundale has truly said :

“ Lord Muhammad lived greatly and his teachings are alive to-day and must lead his followers back to his life.”

THE RELIGION OF HUMANITY

II

THE FLOW OF ISLAM

BY RABI'AL KARIM, M.Sc.

There is an expression of unity in the different phases of life in the universe, in the infinite beauty and grace of the animal and vegetable world, in the innumerable creatures, insects, reptiles and birds, in the human world of hundreds of religions and languages. There is not only sympathy between the physical kingdom and human nature, but they are both vibrating with the same rhythm. There is close connection between the law of existence in the inanimate kingdom and man's flow of blood. One deep and great bond of union is flowing silently through the base of this vast universe and watering its roots to bloom in limitless varieties of beauty, grace and colour.

The infinite flow of time day in and day out, the regular changes of seasons year after year, the blooming of flowers and yielding of fruits, all manifest a thirst for unity in nature. The flow of the worldwide rivers to the oceans by different courses, springs merging into streams, rivulets running along their meandering courses with dancing waves to the vast expanse of water, and this vast globe revolving in its own orbit round the only sun with its vegetation, animation, deserts and mountains of every sort, hundreds of suns with their thousands of planets and millions of satellites revolving round a greater sun, numberless heavenly luminaries

THE RELIGION OF HUMANITY

swinging in the limitless sky are all adoring the Infinite Supreme Being—there being no check—no obstruction—all are attracted and regulated by the same force. In the different developments and manifestations of nature and in all their phases one thing is vivid and that is unity.

This longing for unity is also predominant in human nature. Difference is the creed of the human heart. Varieties of desires and necessities have separated one from the other. Man is not prepared to merge his own self into others'. He wants to know, to see and to show that he is singular, that he is something, he is king in his own place. Yet he is living in family, leaving aside his personal interest, he is forming society and state to realise his self beyond mere personal happiness and is establishing religion conquering the barriers of mountains and streams. Love of literature, spread of knowledge, inventions of science, and thoughts of the geniuses are lessening the distance between sections and units among mankind. People of different countries and various languages are advancing towards the same goal of humanity through continuous trials and struggles. The craving for turning all the people of the world into one race, one creed and one single whole, doing away with all differences and separations is all along living in the mind of man. A day will come when all clashes of self-interest will cease—all animosities of religion will crumble, all sins and vices will vanish and man will establish the kingdom of heaven on this frail earth and find peace in one religion. Man is looking forward to this divine unity for all times.

The revolution of the planets and the flow of water in the earth bear a great resemblance to the flow of blood in the human body. The langour of the rainy season and the vigour of the spring are manifested in

ISLAMIC REVIEW

the same manner in the animate as well as in the physical world. Not only is this true that vegetation has life but it is also true that they can feel like us and they also sleep after labour just as men do. Not only the animal kingdom wake up with new energy and strength with the rising of the sun but there is enlivened a new flow of new life in the leaves and foliages of trees and herbs and the rest which pervades everybody when the veil of darkness creeps over the earth also lulls the whole world to sleep. The gloom of nature on a cloudy day also influences the human mind and it yearns for some unknown sorrow under the water-bearing clouds and the mind becomes vacant. The same cause, *i.e.* the expression of checked energy and power which gives vent to earthquakes and volcanic eruptions in the physical world, also agitates the human society and sometimes even states.

There is a close relation of union between the human nature and physical nature—there is a constant flow at the root. The same eternal doctrine of unity is expressed in the animate and the inanimate, in the animal and the vegetable kingdom. What was a hypothesis to the thinker has been brightened by the light of science. This universe is the outcome and expression of the One Supreme and Eternal Being and this vast universe with all its different varieties is striving to attain Him through union.

There is a fine resemblance and tie between this union of nature and the flow of Islam. The pitch that is ringing at the root of nature's life is giving a merry rhythm in the union of the Religion of Islam. This is the basic flow of the religion—this is the life and desire of Islam and her ins and outs are all the inspiration of the same unity. The One Supreme and Infinite, who has harmonised the animate and the inanimate,

THE RELIGION OF HUMANITY

the mute and the speaking into one—is the final attainment and meditation of the religion of humanity.

But there is in man the tendency of difference of opinion as there is the tendency for union. Union is the special characteristic of nature and so also are varieties and differences. All of these are perfect in nature. But union is deeper and greater than variety or difference. Variety is expression but union is strength. It flows in many forms like the fountain and beautifies in many colours and variety is for its perfection—to make it more attractive and more charming. The branches and twigs, leaves and foliages of a tree are innumerable but the core of all these is in the root. The petals of a flower bloom separately only to give out the beauty in it. The earth rotates round its own axis only to revolve round the only sun. There are also differences of opinions in various schools of thought in Islam. There is also the clash of the Shias and the Sunnis. During *Namaz* (prayer) some fold their hands above the navel, and some place them on their breast. Someone defines Heaven as corporeal—someone thinks it to be celestial.

But all these are mere bubbles on the outer surface of Islam. The first principle of Islam is unity, the doctrine of life and heart is unity. The meditation for the one is the be-all and end-all of Islam. The words which the Holy Prophet Hazrat Muhammad preached, “There is none other to be worshipped save Allah,” signifying the unity of Godhead, inspire the whole trend of the Islamic Religion and all meditations and devotions through a united front are directed towards one thing—to gain Him. In all his rites and rituals, in all his actions and beliefs, in and out everywhere, the Muslims’ life manifests this unity. We are Muslims and we are all equal. There is no distinction of caste or creed, no difference

ISLAMIC REVIEW

or diversity—our goal is one and our life and death are also for one and we crave the same. We are one, one harmonious whole, one undivided entity, one vast limitless brotherhood and in our diurnal rotation we revolve round the one without equal and parallel.

Allah alone is to be worshipped by Muslims. They worship no deity nor nymph, no father nor son, no saint nor prophet—but in all ages, in all climes, they worship Allah alone—Allah Who is Infinite and Eternal—Allah Who has no partner nor equal—Allah Who was, is and will be for ever, Who does not beget nor is begotten, Who has no representative nor heir. He Himself is the greatest and highest. There is no second to Him. And for a Muslim there is none other to be worshipped save Him. Nothing else of any import features in a Muslim's tongue or in his thought or imagination.

The proclaimer or preacher of Islam is one. It did not require Jesus after John, or Paul after Jesus to preach this religion. Church-councils have not been needed time after time to enunciate the principles of this religion. All the Muslims have directly and un-animously accepted the message of the Holy Prophet, have accepted him as their sole leader and guide and have mustered round his banner to worship the One Supreme Lord of the whole universe.

The Holy Qur-án is the only gospel of Islam. There is no distinction of old or new in it. It has not been published anew from age to age. There are no separate religious doctrines for different schools of thought in Islam. The Qur-án is the prop of all the Muslims of the world. It was so in the past, it is still so in the present and it will remain so in the future. The civilized British or Arabian, Chinese or Borneo Muslims read the Qur-án and pray to Allah in the

THE RELIGION OF HUMANITY

same language as do the unruly Negroes of the African jungle.

There may be difference of climate in different parts of the world. But wherever you go you will find that the sun shines equally bright, the silvery beams of the moon are equally mild and the Zephyr blows equally gently. Allah, the Prophet and the Qur-án, these three are respectively the Muslim's objects of worship, regard and knowledge. Every one is a servant of Allah alone, a follower of only the Prophet and subordinate to the Qur-án only. *Kalima* or the formula of faith, *Salah*, or the prayer, *Saum*, or the fasting *Zakat*, or the alms and *Hajj*, or the pilgrimage—these five are the Muslim's first essential duties throughout the world in all ages and in all climes. Whether in the desolate deep forest, or in the burning sandy desert, whether on the highest mountain peak or in a lone deserted island, wherever a Muslim may be he is tied to the bond of the same fundamentals, he observes the same rites. All of them pray to the same Allah, practise the same religious observances and advance in life under the force and guidance of the same unity.

The Muslims of the world as a whole do not only observe these religious functions but there is also a constant flow of union and inspiration in them.

The *Kalima* of the Muslims is the seed life of unity. He who believes in the first *Kalima* "Lá iláha ill Alláh"—"There is none to be worshipped save Allah" is so much absorbed in the oneness of God that the veil of plurality is lifted from his eyes and he sees the glow of one in all that surrounds him and merges himself in the unity of Godhead.

The Muslims fast in the Ramadhan all in a body; they begin it at the same time and break the fast at the same time. And at night they congregate together and pray to the same Lord.

ISLAMIC REVIEW

Zakat (poor rate) is the greatest bond of equality in practice. It is like heavenly showers of equal brotherhood in men. It has given the poor right over the amassed wealth of the rich and thus created an equality in society and established universality in feeling by quenching the thirst of hoarding, by driving away the pangs of poverty and has done away with the continual struggle between capital and labour. *Zakat* has most vividly manifested the inner significance of Islamic brotherhood, that all men are equal and are related in the tie of fraternity.

The Muslim prayer is a congregational one—the finest drill of unity. The Muslims pray in congregation—the young and the old, the rich and the poor stand side by side as if they were but one body and one soul in the worship of one God. Every week on Friday people from far and near pray in the Jum‘a Mosque and twice a year they meet in thousands to celebrate the ‘Id al-Fitr and ‘Id al-Adzha prayers in the open fields and meditate on the only Supreme Being.

Hajj, *i.e.* the pilgrimage to Makka is to be performed once at least in the life-time of a Muslim who can afford to pay for it and on the appointed day, each year, Muslims all the world over meet in that holy place. The Muslims of all races and nationalities assemble in one place on the same day at the bidding of one, crossing the barriers of oceans and mountains, ignoring the obstructions of deserts and plateaus. Moors, Egyptians, Turks, Tartars, Persians, Turanians, Afghans, Britishers, Americans, Indians and Europeans, Abyssinians and Africans—all come to this place and meet in the vast plain of Arafat under the limitless canopy of heaven and pray to the one Lord as a single body. They say “Labbaika ! labbaika” Oh ! The One, The One without any second, we are come to Thy presence, we have not come to Thy holy place with the impurity

THE RELIGION OF HUMANITY

of difference. We have not realised Thee in different forms. Oh One ! we are here sanctified with unity as a collective whole, as a single body, in the same dress and with the same words. Our Lord ! Thou art One and that is why we are come in one body to Thy presence. We are one—an undivided whole—one vast unit—our souls are knit together and we revolve round Thee alone in our diurnal rotation.”

Like the flow of unity in nature this union of Islam is working in the universal Muslim life, the difference of climes or climates is no bar to it. Developments in centuries and alterations of civilisations, new trends of thought or inventions of science have not been able to disturb its fundamentals in the least. These are not like walls of stones but are like natural phenomena—eternal, constant and permanent.

In fact, there is sign of unity in the cordial behaviour of the followers of Islam. In his rites and rituals, in his life social or political there is a vivid expression of the same. It is clearer than anything else and is eternal like the murmuring of the ripples of a stream. At the clarion call of ‘Allahu Akbar—God is the Greatest,’ the Muslim heart throbs in unison from the north pole to the south pole. ‘Assalamu ‘Alaikum—‘peace be on you’ acquaints one Muslim with another from one corner of the globe to the other and binds him in ties of spiritual relationship and in an instant the Zulu Muslim of the African forest acquires the right of embracing the Turkish Muslim of Asiatic origin as a sincere brother.

Thus out of this religious unity of the Muslims their universal nationality and brotherhood have emerged. The whole Muslim population is a world in itself—they are a great nation—a big family—a vast body, the pain in one part of which is felt in other parts as well. In the lives of all the Muslims of the

ISLAMIC REVIEW

world there is a feeling for this nationality and it is expressed in his thoughts and prayers, in his hopes and desires. In the Holy Qur-án Allah has not addressed the Muslims of various countries in different names. He has not made distinction in calling either rich or the poor, the wise or the unlettered, the civilised or the uncivilised, He has said "ye the faithful, ye who do good" Not one nor two, neither the English nor the Bengalee, neither the Arabian nor the Persian, those who have believed and have become good—He has called all of them. There is no personal address in the Qur-án., whenever there is any calling. He has addressed the Muslim world as an undivided whole.

On the other hand the prayer of the Muslim is not the prayer of an individual. It is a congregational prayer—the prayer of the whole nation. Every Muslim prays as if he is one of the limbs of a great body. There is no such personal thing in Muslim prayer as "I pray to Thee." They say, "Oh Lord ! We worship Thee, from Thee we want help." Not only prayers or worships but the desires and cravings of Muslims are also national—the flames of a universal brotherhood. "Forgive us our Lord ! Favour us and bestow Thy mercy on us and make us triumphant over the disbelievers." High or low, praying or bowing the Muslims are one—closely one—they are electrically charged with one great living nationality. All the Muslims of the world are as if one soul of one nation.

Difference of countries or languages or government, is not able to separate the Muslims. Rivers, mountains or deserts cannot stand in their way to union. Like the harmonious vibration in the Etherial sphere, the Muslim mind all over the world throbs with the same inspiration and is drawn by the same attraction. They do not belong to different countries. Whether in India or Arabia, in Turkey or Persia, in England or

THE RELIGION OF HUMANITY

America, wherever they may live they are Muslims first and anything else afterwards. They are like the flow of the same blood, like the sparks of the same fire, like the organs of the same body. How nicely has Dr. Sir Muhammad Iqbal, the Philosopher-Poet of India, expressed this idea in his inimitable verses:

“Chin-o-Arab hamara, Hindustan hamara ;

Muslim hain ham, watan hai sara jahan hamara!”

China and India are mine, India is also mine, I am Muslim and the whole world is residence of mine. Everywhere ‘Allahu Akbar’ (God is the Greatest) is his message, and the Ka’ba is his centre.

This is why whenever any nation has been converted to Islam, it has become Muslim in all respects. Its old usages and customs, manners and behaviours have altogether changed. When the Mughal army under Halakoo Khan who were out to destroy Muslim nationality and civilisation uttered on the banks of the Tigris “La ilaha ill Allah Muhammad Rasul Allah,” they were completely transformed even in their personal appearance and physical colour. They merged with the Arabians so thoroughly that nothing was left of their ancient civilisation.

From this source of unity the unique brotherhood of Islam originates. The reason for which there is no difference among the Muslims is also the cause for the non-existence of diversity among them. In Islam humanity comes out of the narrower limits of nationality. In the development of unity Islam is not confined to nationality. It has become wider and has become co-extensive with humanity. Its flow of nationality has embraced the expanse of humanity and merged itself in the limitless infinity. From the zenith of unity the Muslim has not only proclaimed, “None—none there is to be worshipped save Allah,” but from the same height he has also announced, “No difference

ISLAMIC REVIEW

is there among Muslims—Verily they are all brothers.” They are not only of the same nation, but they are a single whole—they are a big fraternity. ‘Al Muslimu akhul li Musilmin.’ There is no distinction of blood, riches or rank in Islam. In Islam a slave is entitled to marry a royal princess and gain the right of succession to the throne. Not only the king’s sceptre and crown but a regal honour and respect are also paid to him as tributes. The slave Zaid became a near relative of the Holy Prophet and the slave Bilal became his affectionate companion. The unfortunate slave lying on the burning sands under a desert sun ascends the coveted throne of the king. The mighty Caliph and the humble slave are on the same plane of brotherhood. Both of them are men and have equal rights to ride on the same camel. He is not only to serve, he may also claim to be served. In Islam the day labourer shares his meal with the multimillionaires from the same plate. The street beggar in rags prays to Allah side by side with the richly dressed king in jewels and they embrace each other. As everyman has equal right in Allah’s creation—in His air and rains—in His land and water—in His sun or sky, so he has equal rights in the rites and rituals, in the doctrines and beliefs of his religion—Islam.

Thus one endless current of unity is flowing through and round the whole of the Islamic religion and is fertilising it with vitality and fraternity. The dumb and mute devotion of nature, the harmonized motion and revolution of the universal machinery which are guiding all the forces are all manifestation of one perfect unity in Islam—the Religion of Humanity.

THE LORD'S PRAYER, TEN COMMANDMENTS AND SERMON ON THE MOUNT IN THE QUR-AN

BY S. MAQBOOL AHMED, B.A.

Man exists because he thinks and anthropologists have discovered no race or tribe of human being which is wholly devoid of the idea of God. This means that the trend of thinking which is natural to man leads to the everlasting question of whence, where and why about one's own existence. This is a truism and expressed in the Qur-án in the following terms :

“ And when thy Lord took from the children of Adam out of their loins their seed, and made them bear witness against themselves, “ Am I not your Lord ? They said, Yea, we do bear witness—lest ye should say on the day of resurrection, Verily, for this we did not care, or say, Verily, our fathers associated others with God before us, and we were but their seed : wilt Thou then destroy us for what vaindoers did ?—thus We detail the signs ; haply they may return.” VII—Al ‘Araf, 170.

Out of their loins their seed is the poetical expression of what we term mind or soul. You will go in vain and ask an anatomist about the seat of mind in the body. The Westerners thought it to be brain and we think it to be the heart. We might both be wrong but the fact remains that there is in human being such a thing as mind which is not a visible organ of body and yet one without which nobody can exist, and the function of the mind is to think. There are of course various stages of thinking, there is such a thing as crude thinking and there is also a thing like refined thinking that differentiates a sage from a savage. But think a man must, and thinking leads him to religion, which is so universal that it can almost be called a natural function of the mind. But the mind

ISLAMIC REVIEW

has its limitations, it has the aptitude of development and has developed as we know to the creation of this most wonderful civilisation of our age when man has nearly harnessed all the forces of nature for his own comfort and use. This is gradual but spontaneous development, but it is very surprising that the mind which is capable of making such a wonderful development in worldly matters remains almost stationary when religion comes in. It forgets all spontaneous development. Look at the Japanese of our Asiatic continent and examine their religious creed or even take the cases of the most civilised and highly developed European nations and examine their creed. Are they not on the same level in the religious ideas as a Pacific islander or a Negro of Africa? So it is clear that human mind unless aided by God-inspired men hardly makes any progress in the realm of religion. It will be foolish to suppose that God has bestowed this privilege on the Children of Abraham or the Chosen people. No, it has been provided for every nation, only the nations were too apt to forget their advisers and admonishers. Some retained a vague and confused remembrance of a true ethical religion which superimposed the natural religion of human mind, but more often than not they struggled together and overthrew the ideas brought from outside and their mind resumed its natural and fanciful thinking of its own and this happened until Islam was finally clarified by the Qur-án which remained unaltered and unalterable since it was last handed down to man through the Prophet Muhammad.

I often wonder why the *Islamic Review* devotes two back pages of its issues in defining and explaining Islam. Cannot a man himself judge Islam by simply reading the Qur-án and if he does not or cares not, is it so necessary to tell him that the religion which he

LORD'S PRAYER, ETC.

holds will lead him to perdition as the missionaries do? Has not his own independent thinking cleared the ground for Islam once he begins to doubt his creed, for let it be said that Islam is nothing* but a Judaism minus Anthropomorphism, racialism, formalism and legalism but plus resurrection and the Last day of Judgment; it is nothing but Christianity minus Tritheism, it is nothing but Deism and Brahmo-Samajism plus the belief in the revelation of God through Prophets and mark it, you do not tell a Jew, a Christian, a Brahmo or a Deist that he errs in certain aspects. He needs no telling from us, he knows it himself and then he turns to cover the ugly feature of his religion by either denying it altogether or explaining it away, in either case, once he questions his own father's creed which he acquired in his cradle or school. He is your man. Put in his hand the Qur-án and you have done your duty. So, you see his own mind or conscience or what we generally call common sense is Islam's best missionary.

I have just said that both Judaism and Christianity are Islam minus the crude independent thinking un-

The following verses of the Qur-an will support this view :

- (1) "They say, none shall enter paradise save such as be Jews or Christians: that is their faith, say thou, bring your proofs, if ye be speaking truth. Aye, he who resigns his face to God, and who is kind, he shall have his reward from his Lord, and no fear shall be on them, and they shall not grieve."—II. 105.
- (2) "They say, Be ye Jews or Christians so shall ye be guided. Say, Not so! but the faith of Abraham the Hanif, he was not of the idolaters. Say ye, We believe in God, and what has been revealed to us, and what has been revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the Tribes, and what was given to Moses and Jesus, and what was given unto the Prophets from their Lord! we will not distinguish between any one of them, and unto Him are we resigned."—II. 130.
- (3) "Men were one nation once, and God sent Prophets with good tidings and warnings, and sent down with them the Book of truth, to judge between men in that wherein they disagreed; but none disagree therein save those who had been given it after that manifest signs had come to them, through greed among themselves; and God guided those who did believe to that truth concerning which they disagreed by His permission, for God guides whom He will unto the right path."—II. 200.
- (4) "Verily those who are Muslims, and those who are Jews and Christians, any one who believes in God and acts rightly, for them there is reward from their Lord, for them there is no fear or despair,"—II 7.

ISLAMIC REVIEW

warranted by the revelation of God. This means that the basic principle and practice of all three religions,—Faith, Charity, Prayer, Hope, Fasting—are the same and so I take special pleasure in comparing their liturgies and commandments with ours. I leave it to reader's judgment to find out which is more complete and sublime. Here they are.

THE LORD'S PRAYER.

The Qur-an

Praise belongs to God, the Lord of the worlds, the merciful, the compassionate, the ruler of the day of judgment. Thee we serve and Thee we ask for aid. Guide us in the right path, the path of those Thou art gracious to ; not of those Thou art wroth with ; nor of those who err.—Al Fatiha 1—7.

The New Testament

Our father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil : For Thine is the kingdom, and the power, and the glory, for ever.—St. Matthew VI, 9—13.

THE TEN COMMANDMENTS

The Qur-an

Thy Lord has decreed that ye shall not serve other than Him ; and kindness to one's parents, whether one or both of them reach old age with thee ; and say not to them, Fie ! and do not grumble at them, but speak to them a generous speech. And lower to them the wing of humility out of compassion, and say, O Lord ! have compassion on them as they brought me up when I was little ! Your Lord knows best what is in your souls if ye be righteous, and, verily, He is forgiving unto those who come back penitent. And

LORD'S PRAYER, ETC.

give thy kinsman his due and the poor and the son of the road ; and waste not wastefully, for the wasteful were ever the devil's brothers ; and the devil is ever ungrateful to his Lord. And if thou dost turn away from them to seek after mercy from thy Lord, which thou hopest for, then speak to them an easy speech. Make not thy hand fettered to thy neck, nor yet spread it out quite open, lest thou shouldst have to sit down blamed and straitened in means. Verily, thy Lord spreads out provision to whomsoever He will or He doles it out. Verily, He is ever well aware of and sees His servants. And slay not your children for fear of poverty ; We will provide for them ; beware ! for to slay them is ever a great sin. And draw not near to fornication : verily, it is ever an abomination, and evil is the way thereof. And slay not the soul that God has forbidden you, except for just cause ; for he who is slain unjustly We have given his next of kin authority ; yet let him not exceed in slaying ; verily, he is ever helped. And draw not near to the wealth of orphan, save to improve it, until he reaches the age of puberty, and fulfil your compacts ; verily, a compact is ever enquired of. And give full measure when you measure out, and weigh with a right balance ; that is better and a fairer determination. And do not pursue that of which thou hast no knowledge ; verily, the hearing, the sight, and the heart, all of these shall be enquired of. And walk not on the earth proudly ; verily, thou canst not cleave the earth, and thou shalt not reach the mountains in height. All this is ever evil in the sight of your Lord and abhorred.—Bani Israil, 20—40.

The Old Testament

And God spake all these words, saying, I am the Lord thy God, which has brought thee out of the land of Egypt, out of the house of bondage. Thou

ISLAMIC REVIEW

shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in earth, beneath, or that is in the water under the earth : Thou shalt not bow down thyself to them, nor serve them : for I the Lord, the God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; And showing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain. Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work. But the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates . For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath day, and hallowed it. Honour thy father and thy mother ; that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet the neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbours.—Exodus. XX 1—17.

THE SERMON ON THE MOUNT.

The New Testament

Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek ;

DIVINE ETIQUETTE

for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness ; for they shall be filled. Blessed are the merciful ; for they shall obtain mercy, Blessed are the pure in heart for they shall see God. Blessed are the peacemakers ; for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake ; for theirs is the kingdom of heaven.—St. Matthew. V. 3—10.

The Qur-an

Blessed are the believers who in their prayers are humble, and who from vain talk turn aside, and who in almsgiving are active, And who guard their private parts—except for their wives or what their right hands possess for them, verily they are not blamed, but those who crave aught beyond that, they are the transgressors—and blessed are those who observe their trusts and covenants, and who guard well their prayers; these are the heirs who shall inherit paradise ; they shall dwell therein for aye.—Al-Muminun, 1—10.

DIVINE ETIQUETTE

MANNERS OF EATING

Amr-ibn-Abi Salamah reported-I was a boy under the care of the Messenger of Allah, and my hand was unsteady in the cups ; so he said to me : Eat with your right hand and eat from what is near you (front side).—*Agreed.*

Jaber reported that the Messenger of Allah said : “ When a man enters his house and then remembers Allah at the time of entering it and taking his food, the devil says : No shelter for you for the night and no supper. And when he enters it and does not remember Allah at the time of entering it, the devil

ISLAMIC REVIEW

says : You have taken shelter for the night. And when he does not remember Allah at the time of taking food, the devil says : You have taken shelter for the night and also supper.”—*Muslim*.

Ibn ‘Umar reported that the Messenger of Allah said : “When one of you eats, let him eat with his right hand, and when he drinks, let him drink with his right hand.”—*Muslim*.

Abu Juhaifah reported that the Prophet said : “I don’t take meal in a leaning state.”—*Bukhari*.

Salman reported : I read in the *Torah* that the blessing of food is (in) the ablution after it. I mentioned it to the Prophet. The Apostle of Allah said : “The blessing of food is (in) ablution before it and ablution after it.”—*Tirmizi, Abu Dāwud*.

Ibn Abbas reported that a cup of soup was brought to the Prophet. Then he said : “Eat from its sides and don’t eat from its middle because blessing comes down in its middle.”—*Tirmizi, Ibn Majah, and Darimi*.

In a narration of Abu Dawud, he said : “When any of you eats he shall not eat from the topmost portion of the plate, but he shall take from its lowest portion because blessing descends from its topmost portion.”

Abu Hurairah reported that the Messenger of Allah said : “Whoso passed the night while there was dirtiness in his hand which he did not wash and which afflicted him, must not blame but himself.”—*Tirmizi, Abu Dāud, Ibn Majah*.

Asmā’ bint-Abi Bakr reported that whenever any soup was brought to her, she directed to have it covered till the heat of its vapour went out. She used to say : “I heard the Messenger of Allah say : That is the greatest blessing.”—*Darimi*.

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Printed at the Press of The Civil & Military Gazette, Ltd., The Mall, Lahore, by Khwaja Abdul Ghani, Secretary, The W. M. M. and L. Trust, and published by him from Azeez Manzil, Brandreth Road, Lahore (India).
Editors—M. Abdul Majid, M.A. and M. Aftab-ud-Din Ahmad, B.A.