

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*

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# THE ISLAMIC REVIEW

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XXXII]

DHULQA'DA, 1363 A.H.  
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[No. 11

## A DECLARATION

I, Private Anthony Bertram Pawle, do hereby faithfully and solemnly declare of my own free will that I worship One and only Allāh alone; that I believe Muhammad to be His Messenger and Servant; that I respect equally all prophets—Abraham, Moses, Jesus and the others, and that I will live a Muslim life by the help of Allāh.

La ilaha illallah Muhammad-un-Rasulallah.

There is but One God and Muhammad is the Prophet of God.

ANTHONY B. PAWLE, *Pte.*,

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## TO OUR READERS

The patience of our readers has brought its reward from God. We have received our quota of paper from the Central Government. Praise be to Him, we are enabled to publish this issue with twenty pages. The coming numbers will contain still larger number of pages. May His mercy attend all our efforts!

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## MUHAMMAD IN THE QURAN

### THE FALL OF MAKKA

By SYED MAQBOOL AHMAD, B.A.

Having secured himself against all internal and external enemies of Madina and next year the Quraish having themselves broken the truce, the Prophet marches on Makka at the head of ten thousand of his followers. ("And he came with ten thousand of saints; from his right hand went a fiery law for them." (Deut: xxxiii: 2.)

"For thus hath the Lord said unto me; within a year, according to the years of an hireling, and all the glory of Kedar (Quraish) shall fail; And the residue of the number of archers, the mighty men of the children of Kedar shall be diminished." (Isaiah: xxi: 13—17.) Makka surrenders and the Quraish submit. The Prophet, now a conqueror and "anointed one of God" in the true sense, grants general amnesty to his bitterest enemies.

"An immunity from God and His Apostle to those idolaters with whom you have made truce.

"Roam ye at large in the land for four months, but know, ye cannot make God helpless, and that God disgraces the misbelievers.

"A proclamation from God and His Apostle to the people on the day of great Pilgrimage, that God is clear of idolaters as His Apostle is. If then ye repent it is better for you; but if ye turn your backs then know that ye cannot make God helpless. And announce to those who misbelieve the news of grievous woe—except to those of the idolaters with whom ye have made a league, and who then have not failed you at all, and have not backed up any one against you. Fulfil for them your covenant until the time agreed upon with them; verily God loves those who fear.

"But when the sacred months are passed away, kill the idolaters wherever ye may find them; and take them, and besiege them, and lie in wait for them in every ambush, but if they repent, and are steadfast in prayer, and give alms, then let those go their way; verily God is Forgiving and Merciful.

"And if any one of the idolaters ask thee for aid, then aid him, in order that he may hear the Word of God, then let him reach the place of safety,—that is because they are a folk who do not know.

"How can there be for the idolaters a treaty with God and with His Apostle, save those with whom you have made a league at the Sacred Mosque. Then while they stand by you, stand ye by them; verily God loves those who fear.

"How—if they prevail against you, they will not observe either ties of relationship or ties of clientship; they please you with their mouths, but their hearts refuse; and most of them do work abomination. They barter God's signs for a little price, and they turn folk from His way; verily, evil is that which they do.

"They will not observe in a believer ties of relationship nor ties of clientship; but they it is that are the transgressors.

"But if they repent and are steadfast in prayer and give alms, then they are your brethren in religion—We detail the Signs unto a people that do know.

"But if they break faith with you after treaty, and taunt your religion, then fight the leaders of misbelief—verily, they have no faith—happily they may desist.

"Will ye not fight people who broke their oaths, and intended to expel the Apostle? They began with you at first, are ye afraid of them? God is more deserving that ye should fear Him if ye be believers. Fight with them. God will torment them by your hands, and disgrace them, and assist you against them and heal the breasts of a people who believe; and will remove rage from their hearts, for God turns unto him whomsoever He pleases, and God is Knowing, Wise.

"Did ye reckon that ye would be left, when God knows not as yet those of you who fought strenuously and who did not take other than God and His Apostle, and

## MUHAMMAD IN THE QURAN

the believers for an intimate friend? for God is well aware of what ye do. It is not for idolaters to repair to mosques of God, bearing witness against themselves to unbelief; they it is whose works are in vain and in the Fire shall they dwell for aye.

“He only shall repair to mosques of God who believes in God and the Last Day, and is steadfast in prayer, and gives alms, and fears only God—it may be that these will be of those who are guided.

“Have ye made out the giving drink to the pilgrims and the guarding of the Sacred Mosque to be like being one who believes in God and in the Last Day; and is strenuous in the way of God? They are not equal in God’s sight, and God guides not an unjust people.” (IX : 1—19.)

The pagan Arabs outside Makka make a last stand at Hunain, where Muslims by over-optimism and over-confidence were very near to the losing of the battle, but the Prophet’s presence of mind, courage and coolness saved the situation and paganism was finally crushed in Arabia.

“God has helped you in many a place, and on the day of Hunain when ye were so pleased with your numbers; but it did not serve you at all, and the earth grew too strait for you, notwithstanding its spaciousness and then ye turned your back retreating; then God sent down His Sakina (tranquillity) upon His Apostle and upon the believers; and sent down armies which ye could not see, and punished those who misbelieved; for that is the reward of the misbelievers, then God turns after that to whom He will, for God is Forgiving and Merciful.” (IX : 25—27.)

The Prophet is now brought in contact with the Christian power of the north—the Byzantines and their allied tributaries the Ghassanids of Syria. They threatened to upset the whole fruits of Arabian struggle. An expedition to Tabūk was undertaken and is referred in the following verses:

“Fight those who believe not in God and in the Last Day, and who forbid not what God and His Apostle has forbidden, and who do not practise the religion of truth from amongst those to whom the Book has been given, until they pay the tribute by their hands and be subjugated.

“The Jews say, Osair (Osiris?) is the son of God; and the Christians say that the Messiah is the son of God; that is what they say with their mouths, imitating the sayings of those who misbelieved before. God fight them! how they lie!

“They take their doctors and their monks for Lords rather than God and the Messiah the son of Mary; but they are bidden to worship One God, there is no god but He; celebrated be His praise, from what they join with Him.

“They desire to put out the light of God with their mouths, but God will not have it but that He should perfect His Light, averse though the misbelievers be.

“He it is who sent His Apostle with guidance and the religion of truth, to make it prevail over every other religion, averse though the idolaters may be.

“O ye who believe: Verily, many of the doctors and the monks devour the wealth of men falsely and turn folk from God’s way; but those who store up gold and silver and expend it not in God’s way—give them the news of grievous woe.

“O ye who believe: What was the matter with you when you were told to march forth in God’s way, and ye sank down heavily upon the earth? Were ye content with the life of this world instead of the next? But the provision of this world’s life is but a little compared to the next. Unless ye march forth He will punish you with grievous woe, and will put in your stead a people other than you; ye cannot hurt Him at all, for God has power over all things.

“If you will not help him—and God did help him, when those who misbelieved drove him forth the second of the two. When they twain were in the cave; when he said to his comrade, ‘Grieve not; verily, God is with us’, and God sent down His Sakina (tranquillity) upon him, and aided him with hosts ye could not see, and made the word of those who misbelieved inferior, and the Word of God superior; for God is Mighty and Wise.

"March ye then, light and heavy, and fight strenuously with your wealth and persons in God's way; that is better for you if ye but did know.

"Were there goods nigh at hand, and a moderate journey, they would have followed you; but the distance was too far for them; they will swear by God, 'If we could, we would have gone forth with you.' They destroy themselves, but God knows that they lie. God forgive thee; why didst thou give them leave to stay until it was made manifest to thee who speaks the truth—and thou mightest know the liars?

.....  
 "Those who believe in God and in the Last Day will not *beg off* from fighting strenuously with their wealth and their persons; but God knows those who fear.

"It is only those who believe not in God and in the Last Day who beg off from thee, and those whose hearts are in doubt, and in their doubt do hesitate.

"Had they wished to go forth, they would have prepared for it a preparation; but God was averse from their starting off, and made them halt, and they were told to sit with those who sit. Had they gone forth with you they would but have caused you more trouble, and they would have hurried about amongst you craving a sedition; amongst you are some who would have listened to them; but God knows those who are unjust. They used to crave sedition before and upset thy affairs; until the truth came, and God's bidding was made manifest, averse although they were.

"Of them are some who say, Permit me and do not try me. Have not they fallen into the trial already? But Hell shall encompass the misbelievers.

"If good befalls thee it seems ill to them; but if a calamity befalls thee they say 'We had taken care of our affair before;' and thus turn back and they are glad. Say, 'Nought shall befall us save what God has written down for us; He is our Lord, and upon God believers do rely.'" (IX: 29—50.)

The expedition of *Tabuk* was the starting point for the conquest of Syria which was accomplished in the time of Prophet's Khalifa (successor) Abu Bakr. Now we turn to the subject of (1) PROPHET'S CREDENTIALS, (2) PROPHET'S PERSONAL TRAITS.

## PROPHET'S CREDENTIALS

### (a) HE IS THE SEAL OF ALL PROPHETS.

"Muhammad is not the father of any of your men, but the Apostle of God, and the Seal of the Prophets; for God all things doth know." (XXXIII: 40.)

### (b) HE IS THE PROMISED PROPHET.

"And I will write it down for those who fear, and who give alms, and those who in Our Signs believe,—who follow the Apostle—the unlettered Prophet (or, the Apostle of the Gentiles) whom they find written down with them in the Law and the Gospel, bidding them what is reasonable and forbidding them what is wrong, and making lawful for them what is good and making unlawful evil things; and setting down for them their burdens and the yokes which were upon them; to those who believe in him and aid him and help him and follow the Law which has been sent down with him—they shall be the prosperous." (VII: 157.)

"And those who misbelieve, say, 'Thou art not sent.' Say, God is witness enough between me and you: and so is he who has the knowledge of the Book." (XIII: 43.)

### (c) HE IS THE PROPHET FOR THE WHOLE WORLD.

"Say, 'O ye folk! verily I am the Apostle of God unto you all, of Him whose is the kingdom of the heavens and the earth, there is no god but He. He quickens and He kills, believe then in God and His Apostle, the unlettered Prophet, who believes in God and in His Words—then follow him that happily ye may be guided.'" (VII: 158.)

"Blessed be He who sent down the Distinction to His Servant that he might be unto the world a warner; whose is the kingdom of the heavens and the earth, and who has no partner in His Kingdom, and created everything, and then decreed it determinately." (XXV: 1.)

## THE UNIQUENESS OF ISLAM

(d) HE IS MERCY TO MANKIND.

"And I have not sent thee but a mercy to all mankind." (XXI : 107.)

(e) HE IS AN ILLUMINATING LAMP.

"O thou Prophet ! verily We have sent thee as witness and a herald of glad tidings and a warner, and to call men unto God by His permission, and as an illuminating lamp." (XXXIII : 45—46.)

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## THE UNIQUENESS OF ISLAM

BY MUHAMMAD SADIQ DUDLEY WRIGHT

Islam is unique in the fact that its prophet—the Prophet of Allah—is a historical character, whose life, in every detail related of him, can be traced in historical records. L'abbe Loisy, who ranks as leader of Christian modern thought, who achieved the distinction of excommunication from the Roman Catholic Church as well as of the placing of his writings in the *Index Prohibitorum*, claimed that Christianity is unique in the ability to claim a historical character as its founder. Such, however, is an inaccurate statement. When the challenge has been made there has not been a single feature or recorded incident in the life of Jesus for which evidence has been or can be produced that would pass tests which would be regarded as satisfactory by the modern practising barrister. The claim for historicity, however, can be made and substantiated on behalf of Islam and of its Prophet—Muhammad.

At the present time, indeed, for many years past, the freethought camp has been split into two sections, the one claiming the reality of the founder of the Christian religion, the other maintaining that he was a mythical personage into whose alleged biography mythical stories of religious leaders of previous ages have been assimilated. That question was also discussed by Loisy himself in some of his writings. Personally, I think there is much presumptive evidence for the existence belief, although much myth would appear to have been incorporated into the account of his life and death, as related in the New Testament. That, too, is the Muslim belief.

As Allah is eternal and unchangeable so the religion revealed through His Prophet Muhammad is unique in its permanence and presentation. It is the only faith that possesses that characteristic. Modifications of the teachings of Jesus began in the Apostolic age. Dr. Priestley, renowned as a Christian scholar and expositor, as well as scientist—he was the discoverer of Oxygen—rendered great service to all unbiased students by his work, *The History of the Corruption of Christianity*. He shows that the doctrine of Trinity was unknown in the apostolic age ; it was never taught by Jesus and was only introduced many years after that period. The religion proclaimed in the Mosque at the present day is identical with the message delivered by the Prophet Muhammad, when he entered upon his mission to deliver the pre-Islamic Arabs from the thralldom of polytheism. We never hear exponents of Islam demanding a restatement of the faith on the ground that the message as originally delivered has become stale and unprofitable to the ear.

"The words of thy Lord," we read in the Qur-án (Sura VI), "are perfect in truth and justice ; there are none who can change His words."

Yet Christians are content in their clamour for a restatement of the Christian faith and there are frequent revisions of the New Testament, to bring it into line with modern thought and expression. In a booklet, *The Gospel of Tomorrow*, published recently by J. W. Hunkin, Bishop of Truro, we read :

"Many attempts are being made to restate the essentials of religion in the light of modern knowledge and the language of to-day. But most of them are not thorough enough. Research has not only discovered fresh evidence but has developed and improved technique for dealing with it. Modern thought has been moving rapidly. Religious thought has been moving too, but not fast enough to keep up."

These words support the statement sometimes made that "religion must move with the times" and explain the persistent call for a restatement. Truth does not alter, although our knowledge of it may, as the poet expressed it, "grow from more to more", with the result that "more of reverence will in us dwell."

The Muslim shares with the Jew a horror at the doctrine of a Trinity of persons in the Godhead, a doctrine which each regards as blasphemous. He believes in the unity of Allah. Says the Quran (Sura CXII)—"God is one God, the Eternal God; He begetteth not, neither is He begotten and there is not any one like unto Him."

The Muslim believes in Angels as the messengers of Allah, "Messenger" being the meaning of the Greek word *Angelos*, but the doctrine of Trinity involving, as it does the Eternal in an act of procreation, is, to him, blasphemous. The prominence given in some sections of the Christian Church to the adoration of the Virgin Mary—an adoration so extensive and intensive as to lead an uninstructed non-participant in that adoration to assume a quarternary and not a trinity of persons in the Godhead, is repulsive to the Muslims.

Now, there is only one verse in the whole of the Bible, which can (according to some versions) only be held to teach the doctrine of the Trinity. It is in the first Epistle of John, Chapter V, v. 7. It runs: For there are three that bear record in heaven, the Father, the Lord and the Holy Ghost; and these three are one.

Now here is an incident which is not generally known but which is quite authentic. John Nelson Darby, the founder of the sect known as the "Plymouth Brethren," started on his career as clergyman of the Church of England. He became famed as a scholar, particularly in his knowledge of Hebrew, Greek, Aramaic and Latin. Incidentally, he was a friend of the two Newmans—John Henry, the future Cardinal; and Francis William, afterwards equally renowned as a freethinking theist; but at that period both were rigidly orthodox. When the Board of Revisors of the New Testament was being formed, Darby was invited to become a member, but being a Trinitarian, he refused to sit alongside a Unitarian Scholar who had accepted a place on that Board. Darby had, however, compiled and published a translation of the New Testament and he sent a copy to every member of the Board of Revisors. That translation omitted the verse I have quoted, the only text that taught in plain language the false Trinitarian doctrine. He pointed out in his translation, now very rare and much sought after, that the verse was an interpolation and was not to be found in the early manuscripts. As the outcome of resultant investigation it was decided to omit this verse in the Revised Version and the search in support of the doctrine of any text in either the Old or the New Testament will now be made in vain. More recently a revision of the Roman Catholic version was undertaken. It is not yet on the market but a number had been distributed privately and I have been favoured with a copy. Its editor, Monsignor Knox, has retained the disputed passage, although he admits in a footnote that "this verse does not occur in any good Greek manuscript."

It will invariably be found that the majority of Christian Sects have a greater regard for their peculiar tenets than they have for truth and will move heaven and earth for the preservation of their shibboleths.

Concerning this particular text Andrew D. White, the erudite author of the *History of the Warfare between Science and Theology*—he is a member of the Christian Church—writes:

The fate of this spurious text throws light into the workings of human nature in its relation to sacred literature. Although Luther omitted it from his translation of the New Testament and kept it out of every copy published during his life-time; and, although, at a later period, the most eminent Christian scholars showed that it had no right to a place in the Bible, it was, after Luther's death, replaced in the German translation and has been incorporated in all important editions of it, save one, since the beginning of the 17th century. So essential was it found in maintaining the dominant theology that, despite the fact that Sir Isaac Newton, Richard Parson, the 19th century revisors and all other eminent authorities have rejected it, the Anglican Church still retains it in its lectionary and the Scotch Church continues to use it in the Westminster Confession, as a main support of the doctrine of the Trinity.



To-day, the whole of Christendom is, as it has always been, even in the days of its beginning and when its founder was alive, a battleground for internecine warfare. It is split up into hundreds of sects each opposed to the remainder. No sect or faction, moreover, is complete in itself, for each suffers from further subdivision. Consider, for instance, the "Brethren"; they are described as "Plymouth Brethren", from an early connection with the spot made famous in naval history by Sir Francis Drake. By the way, the Brethren deny that the term "Sect" should be applied to them on the claim that each of their assemblies is founded on the model of the original Christian gathering as described in the Acts of the Apostles. Although they are called "Brethren," they do not dwell together in unity, for they are divided into "Open Brethren," "Closed Brethren," "Newtonians," and others, the last named called from their leader, Benjamin Wills Newton, who seceded from the parent stock. There are other divisions in what is, perhaps, the smallest sect in Christendom. It reminds one of the story of the aged couple who could find agreement with no known sect and so they worshipped together at stated times on Sundays and other days, but the great concern of the old man was that he was very uncertain of the orthodoxy of his partner.

Within the past twenty years there has been a movement towards amalgamation among the various non-conforming bodies. The movement towards reunion with the Roman Catholic Church, on the part of a large number of clerical and lay members of the Church of England, is much older. In non-conformity a kind of concord or working agreement has, in many instances, been effected which, on paper, has brought about a slight reduction in the number of sects but as new ones are constantly coming into the list it is doubtful whether there is any real diminution in the total number. But the union, such as it is, has been effected without regard to unity. A number has combined to form an external organisation without reference to unity of belief and the doctrinal differences still remain.

Islam is unique in that it is a faith without priests. It can never become priest-ridden. Occasionally the term "Mohammadan priest" is seen in the press, but it is a contradiction in terms. Islam has no sacrifice in the sense of substitutionary atonement, atonement for sins committed by another. The old covenant, as it is called, which formed the basis of the Jewish belief ordained that every man should suffer for his own sin and that none could relieve him of the penalty of his transgression. But under the new covenant, we are told, one may suffer for the sins of many, may take upon his shoulders the whole of the consequences of the evil wrought by humanity. In other words Allah has changed His mind: The Immutable has become Mutable. Yet sacrifices are demanded by the faith of Islam; they are described in the words of a pre-Islamic prophet as the sacrifices of a broken spirit, of a broken and contrite heart. Those sacrifices are followed by another, that of complete submission to the will of Allah and yet, after all, can an act which results in a happiness which the most gifted poet would find difficulty in expressing, be deemed a sacrifice?

The priest-ridden element is just as prominent in Protestantism as in Catholicism. Islam is not a creed imposed by any society claiming authority by a divine commission. The Roman Church and Church of England have three creeds—the Apostles, wrongly so described, since its origin is much later than what is known as the Apostolic age; the Nicene and the Athanasian. The last is the subject of continual wrangling among English Churchmen, some of whom refuse to recite it even on the days when the rubric appoints it to be said. It does not appear in the American Prayer-Book and Bishop Hunkins avers that it is not a creed and that Athanasius was not its author. Edmund Bishop, an eminent Roman Catholic author, says that it exhibits the characteristic spirit of Spanish orthodoxy of the sixth and seventh centuries. Yet it is ordered to be recited in the English Church on fourteen days in the year, of which Christmas, which is supposed to be a happy festival, is one. The Presbyterians have the Westminster Confession of Faith, which has often been a bone of contention. There is a Baptist creed, which is seldom heard of, which is not surprising, when one thinks of the number of sections within that body. Like the Congregationalists, however, they get along very well, when the ministers do not run counter to the wish and will of the congregations, who, through officials known as the deacons and elders, are the real governors of the

communities. The only creed imposed upon his followers by the founder of the Christian faith consisted of two articles : "Thou shalt love the Lord thy God with all thy heart" and "Thou shalt love thy neighbour as thyself;" both of which commands are accepted by Islam. It must not, however, be forgotten that a large number of Christians regard Paul and not Jesus as the founder of their faith. All Muslims can and do subscribe to the simple faith of Jesus and Islam regards him as a prophet of Allah but the Muslim declines to enter into the metaphysical speculations of Paul. I dispute the right of any man to demand from or impose upon me any creed of human manufacture, I will not permit him to say : thou must believe this or be damned. Religion is life and action, not a forced subscription of belief ; a life of submission to Allah and of love to neighbour and the widest possible interpretation is given to the term "neighbour". It embraces the whole of humanity without any geographical limitation and that is the basis of Islamic effort. Man is prone to attempt to measure the Eternal by his own yard-stick. How can man, a finite being, define the Eternal, the All-Beneficent, the All-Merciful. We acknowledge Allah and bow in adoration before Him in submission to His Will, because we cannot fail to discern Him in all His works, particularly in His providential care.

Travellers have rendered abundant testimony to one of the unique characteristics of Islam, the change, rather transformation evidenced in the lives of those who have accepted its teachings and rule of life. They have testified to the hygienic value of the dietary laws of Islam and the beneficial effect those laws have had upon the lives of adherents, particularly in enrolling them as members of the largest total abstinence society the world has ever known, a position it attained centuries before any Blue Ribbon movement was instituted in any country. There is not to be found among Muslims any Society for the Regulation of Vice or for the Fallen Women. Yet to-day, in Islam, women are accorded much more freedom than they were. In the exercise of that freedom they are proving themselves to be not the weaker vessels our forefathers used to call them, but often the superior of men, even in athletic prowess but particularly in intellectual and scientific attainments. This development has been encouraged and stimulated by Islam in many ways, especially in the gradual removal of Purdah restrictions and customs.

Christianity has found it necessary to form Christian Evidence Societies to prove the truth of the tenets of the Christian faith. Islam has not found it necessary to form any auxiliary society. It has one already—the corporate body of Muslims. The evidence for Islam is to be found in the lives of Muslims, lives which have been reorganised at the root of their activities, the change being made enduring by action. The Muslim does not find it necessary to spend any time seeking for proofs of the reality of Allah, which is the work undertaken by Christian Evidence Societies.

Islam is also distinguished in the fact that it welcomes into its ranks men and women of all races and colours. "So does Christianity" may be the retort. We know it does, but not to sit together nor to worship together. It may welcome the mixed congregation on the missionary platform, with an eye to the collections, but that is strangely at variance with the Christian practice at home. In America there are churches and chapels set apart for the worship of those Christians whose skin is of a darker hue than that of the pale-faced officials. The example set by the Christian Church has been followed by many secular societies and associations. I was at one time a member of a prominent London club composed entirely of literary men. It is still in existence. One evening I had, as a guest at a club dinner, a highly intellectual Indian, a graduate of the University of London as well as of a University in his homeland. His name, if I mentioned it, would be known to many here, as the author of several volumes dealing with the religions of the Orient and as the translator of several Oriental classics, works still in demand and, not infrequently, referred to in the press of to-day, although it is now some years since he passed away. He was possessed of means and I had known him for several years as an upright man of straightforward dealing. Before we parted that evening he asked me if I would propose him as a member of the club. I had no hesitation in acceding to his request but, to my surprise, I was informed by the secretary that if I pressed the proposal it would doubtless cause dissension among the members

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of the committee, some of whom were Christian clergymen and, in all probability, my candidate would be blackballed. I asked "why" and was told that the club was for white men only. I pointed out that there was no mention in the rules as to the colour or absence of colour in the skins of the members and that I regarded whiteness of character and purity of life as being of far greater importance than the absence of colour in the features. I also stressed the fact that the candidate was a British subject. Islam knows naught of any racial or colour bar but welcomes under its banner, the banner of Allah, the Lord of all the worlds, those who aim to live in conformity with His will.

The individual who invented the statement that the present war is being waged for the furtherance of Christian civilisation, must have had his tongue in his cheek when he gave it utterance. Think you that Muslims, Hindus, Buddhists, Sikhs, Confucians and others, some of no religious faith at all, are engaged in the furtherance of what some are pleased to call 'Christian civilisation' with its glaring injustice, persecution and other evils. The history of Christianity is a history of wars and conflicts, as was foretold by its founder when he said, that he came not to send peace on earth but a sword. That sword, according to the story told in the gospels, was first drawn in the garden of Gethsemane by one of his apostles, he who has been termed 'the Prince of the apostles', and it has not yet been sheathed.

Islam is not, as once it was the fashion to call it, 'the religion of the sword': it is the religion of peace, joy and happiness. The Universal greeting of Muslims when they meet is "As-Salamu-'Alaikum," "Peace be unto you," and the response is "wa 'Alaikum as-Salam," "And to you peace." Christians are supposed to beam joy and happiness and lustily they sing: "Be glad in the Lord and rejoice," but they sing it in such mournful manner that the hymn bears all the characteristics of a funeral dirge! A few weeks since I was looking at a picture in one of the Sunday papers, the reproduction of a photograph of the delegates to a conference of the Lord's Day Observance Society. They ought to have been happy because the object of their meeting was to interfere with the freedom of their fellow men and women who did not agree with their peculiar beliefs, but they all wore long faces and there was not a smile on any one of them. I thought as I looked at the pictures: "What a capital illustration this would make for an exhibition of Frozen Faces." Where there is peace there is gladness, but the Christian when he cries, "Peace, Peace!" admits in the same breath that "There is no peace."

The deliberate falsity of the assertion that "Islam is the religion of the sword," once so widespread as to merit the appellation of "universal," is to-day demonstrated either by general silence or in an open, frank and honourable withdrawal, even by prominent teachers of Christianity who venture into the open fields of Comparative Religion. The latter has been the course adopted by Professor Browne of the University of Manchester, who is also a beneficed clergyman of the Church of England, in his book *The Prospects of Islam*, although that volume contains many statements to which exception may justly be taken. For one thing the Prophet Muhammad did not seek to found a new religion, but sought to liberate men from the slavery of polytheism and other degrading features with which men had encumbered the simple teachings of Jesus and so closely did he follow those teachings that his disciples became known as a new Christian sect. Islam is not opposed to Jesus nor to his teaching. Muslims regard Jesus as one of the great prophets sent by Allah, who gave utterance to the truth as taught by the prophets that preceded him, which truth was also enunciated by Muhammad, who became a successor in the prophetic rôle.

Islam, however, is opposed to and repudiates the false doctrines of many of the followers of Jesus, teachings which never fell from the lips of Jesus and which are often antithetical to his utterances. The creed of Islam: "There is no God but Allah and Muhammad is His Prophet," brief and simple in its expression but universal in application, remains to-day literally, word for word, identical with the words of Muhammad uttered in his lifetime. We hear much to-day of the desirability, even the necessity for a world faith, one simple in expression but understandable by all men and universal in application. Such a faith has been preached for centuries in every mosque throughout the world. It was the message of the prophets before Jesus; it was the message

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Jesus, whose desire was that all men should come to a knowledge of the truth, because truth alone could make men free, it was the message of Muhammad and it is the same message that is delivered to this day by his apostles. Truth is unchangeable, it cannot change, our apprehension of it may develop. Truth itself develops no new teachings; the only change has been in the delivery of the message, in the accretions added by the vanity and credulity of those to whose charge and care that truth has been delivered, some of whom have been honoured by the title of "saint." Mr. Spurgeon once said of some sermons which he had heard or read that if the text had been infected with the small-pox, the sermon could never have caught it. Compare ninety-nine per cent of the pulpit utterances of any denomination at the present day and see how little likeness there is in them to the words of Jesus. Then take up any number you like of the *Islamic Review* or any book on the Islamic faith written by Muslims and you will find the teaching therein identical with the Quran and as uttered by Muhammad. Would you begrudge the term "unique" to such a faith? In the history of Islam there have been many attempts to rob it of its pristine simplicity. Efforts have been made to bring it into line with other creeds by accrediting Islam and its Prophet with the performance of miracles without which, it has been alleged, no faith could ever be maintained. With the exception of Islam, world saviours and other myths have been created in religions as necessary to salvation. Edward Carpenter and others have enumerated some of those world saviours—Egypt, India, China, Persia, Greece, among many, tell us of separate and distinct saviours but all springing from a common source, *pill their blood* for the salvation of men, all born from virgin mothers, most of them crucified, buried and rising again after death in bodily form and all held to stage a second coming in that bodily form on the earth.

Many have found in the study of the religions of the world a delightful and profitable recreation. The most effective method of study is to get behind the text books into the minds of the disciples and try to understand the religion as they understand it. In some instances this is exceedingly difficult because of the conflicting tenets of the varying branches of the parent stock. In Christianity the difficulty is, perhaps, greater than in any other religion. There Calvinism meets Arminianism as its direct opponent and there are other views of the Atonement which are irreconcilable. By some annihilation is preached in opposition to Universalism; conditional immortality is opposed to absolute immortality. Some regard sacraments as essential, others, such as the Quakers and the Salvation Army, reject them entirely. In Islam no such problems are presented. Its creed is simple: "There is no god but Allah; and Muhammad is the prophet." It has but one sacred book, the Quran, not sixty-six books, 39 in the Old Testament and 27 in the New all claiming through the members of faith, divine inspiration, though replete with contradictions and atrocities. As the Quran is read and studied, there comes to the mind of the reader, an ever-growing sense of the Majesty, the Omnipotence, the Omniscience and the Glory of the Eternal, whom as Allah, we adore and to whose will we bow in submission.

But to understand Islam thoroughly, to appreciate the Faith in its plenitude, it is not sufficient merely to study it—the Islamic life must be lived. We may be expert botanists and know a good deal about luscious fruits, such as, say, the citron, the persimmon, and others. But their lusciousness can only be appreciated when they are tasted. Then when we eat the citron we can understand the Jewish legend that it was not an apple which Eve ate in the Garden of Eden, but the citron which led to her disobedience and resulted in her fall. So with Islam. If Islam is to be appreciated, it must be assimilated: it must be lived. The practice of Islam must succeed the study of its precepts. Montaigne held that "Knowledge cannot be fastened on to the mind: it must become part and parcel of the mind itself." The tablets of Islam must be engraven upon the heart, not worn, as the Jew wears them as phylacteries upon the forehead and around the arms; nor exhibited as temporary vestments upon one day in every seven. We claim for Islam that it is a unique religion—unique in its foundation, its prophet, in its history and in its application.

Islam teaches the unity of Allah in all His works and that must include the unity of the sciences, a point emphasised particularly in recent years by scientists. It is

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demonstrated that the various sciences are interdependent: each overflows into others and the demand is made for a general introduction before the student branches off into the particular science in which he desires to specialize. The possibility of a plurality of habitable worlds presents no problem to the Muslim, because to him Allah is Lord of all the worlds, not merely the Ruler of this universe. It would be a serious problem to the orthodox Christian because such inhabitants, if sinful, were not included in his scheme of the Atonement. This was an argument used by the orthodox against the theory of the antipodes before the fact was established. For those inhabitants, they said, there had been no Garden of Eden, no beguiling serpent, no tree of knowledge of good and evil; above all, no tree of life.

The longest and most strenuous warfare in which Christian theology has been involved has been with science—a feature not only non-existent in Islam but its absence has contributed to its uniqueness. Not only is there no embargo on Islam upon the study of natural phenomena but such study is encouraged and fostered. Islam, along with Judaism, has always been distinguished by the number of its adherents who have made valuable contributions to science, literature and the arts. Suppression and oppression of thought has no place in the Islamic world. This has been fully and freely acknowledged in his writings by Joseph McCabe, who describes himself as an atheist and materialist. There was time when, in Australia, a belief in the doctrine of the immaculate conception of the Virgin Mary was held to be essential before a man, though possessed of the necessary educational qualifications, was permitted to impart instruction in arithmetic and geometry. Many other similar and equally ridiculous restrictions could be quoted. But there is no need to labour a point upon which evidence in abundance had been collected and published by Andrew D. White, a Christian, in his monumental work, *A History of the Warfare of Science with Theology*. Do not run away with the idea that such restrictions were the acts of any particular branch of Christianity. Within the memory of many—within my own, certainly—that great Puritan leader, C. H. Spurgeon, deprecated the use of a certain Primer of English Literature, because its author, Stopford A. Brooke, one of the leading literary guides of the nineteenth century, was unsound in his teaching of the doctrines of Christianity, that is to say, he differed in his exposition of them from the Baptist minister, persecution has been just as rife among Nonconformists as it was in earlier days by the Church which set up the Inquisition. It has been recorded that, upon one occasion, Mr. Spurgeon observed in a public lecture, that all religious sects had indulged in persecution, with the exception of the Baptists, a statement that was received with applause. When it had died down, he remarked: “You did not let me finish my sentence: I was going to add: “And we have not had the power.”

Not only was an embargo placed upon scientific study, but the views held by Christian teachers with regard to natural, though, perhaps, unusual occurrences, was, to say the least, peculiar. A little more than a hundred years ago—in 1818, to be precise, a comet was held to be responsible, not only for blindness in flies and their death but also for the birth of quadruplets to the wife of a London shoe-maker. Yet, in the first century of the Common era, before Christianity was established, long before there was any scientific investigation of the matter, Seneca declared: “Comets are bodies subject to the ordinary law of nature and not prodigies amenable to no law.”

While the Church, in particular, and Christianity in general, have hindered the advancement of Science, Islam has fostered it. All advancement in scientific knowledge, all literary development, have been achieved despite the embargos and handicaps with which the Church would have hampered it. I know it is claimed that before the Reformation, the education of the people was not neglected by the Church but was entrusted to the religious orders. Well, if you call the ridiculous stories related in the Lives of the Saints, education, the contention may be granted. At the present moment those Lives are undergoing revision and the new edition will witness the deletion of many, if not most, of those phantasies and cause the volumes to be less of a laughing-stock than the old edition has been. The Reformation, the new life given to religion, appalling though it was in many respects, followed in the wake of the Renaissance, the new life given to classical knowledge; while in its turn, the reformation was followed by

an increase of interest in science and its application to industry. True, under the Encyclopaedists, it became revolutionary, the workings of which are still in process of development. But I venture the opinion that the restraining influence of Islam would have been of greater and more permanent benefit to the world than the rough, dishonouring creed of Calvinism, which has alienated thousands from the true worship of Allah. The philosophy and religion of Islam is more in accord with and adaptable to the needs of humanity than are the conflicting theories current in the Christian world. Archibald Robertson, in his booklet *The Churches and the New World*, asks the question :

“Which party represents a social order, a morality and a philosophy of life adapted to the modern world, as science, industry and commerce have made it ; and which represents a social order, a morality and a philosophy of life left over from the robber barons, serfdom and superstition—perhaps even from the age of head-hunting, cannibalism and medicine men ? ”

If you substitute “religion” for “party” I answer unhesitatingly to that question :—The Faith of Islam.

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## WESTERN SOCIALISM—ITS DREAMS AND ASSUMPTIONS

BY MAULVI AFTAB-UD-DIN AHMAD

“Then set your face upright for religion in right state—the nature made by Allah in which He has made men ; there is no altering of Allah’s creation and that is the right religion, but most people do not know.” (30 : 30).

In the evolution of human civilization it is essential that new desires should arise in human mind and efforts be made to fulfil them. But it is necessary to take note of the fact that the desires for improvement in the condition of living are never fulfilled in exactly the same manner in which they first appear. There are certain inexorable laws of nature, which force modification on our desires before they happen to materialise. Man felt the desire of flying in the sky. To-day he actually flies in the air, but with all the progress of science, he does not enjoy that freedom in the air which is done by a bird. Man felt the desire of crossing the river and the sea. After thousands of years of experiments and improvements in the art of navigation, man wields great power to-day over water. But with all this control he cannot be as free in water as a fish or a duck. Having noticed that all the different metals come out of the same earth, man felt that baser metals like copper and brass could be chemically changed into noble metals like gold and silver. The science of chemistry had its rise in this desire. The efforts in this direction brought about countless valuable inventions, but even after centuries of struggle man has not acquired the power of actually converting a base metal into a noble one.

In the same way, from the beginning of history man has been feeling the desire of establishing perfect-equality in the social life of humanity, a desire which has flamed up like a wild fire in our age. But like his numerous other desires this one also has to pass through a series of modifications before it can be realised as a fact of life.

In the enthusiasm of a revolution, the Russians had seen many a golden dream. But the experiences of only a few years have proved that those dreams must have to pass through a good few modifications, if they are actually to materialise. The leaders of Russian Socialism have now realised that absolute equality is impossible in the economic-social life of man. Thus those who still adhere to this extreme idealism that swayed the imagination of early revolutionists have been dubbed “Equality Merchants” as a term of derision by the present dictator of Russia. Enthusiasm for reforms is always a good thing, but it must be controlled by practical wisdom, otherwise we should be creating more troubles than we are anxious to remove.

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Western Socialism, of which Russia happens to be the cradle at the moment, is based on certain assumptions, which are rejected by Islam and the free and balanced judgment of man, as wrong and harmful in the extreme.

The first of these assumptions is that a person who possesses a lesser amount of wealth must necessarily hate and be jealous of another who possesses a larger amount. This is wrong. If to-day we find the poor actually hating the rich this is not because the former has no access to such comfort and necessities of life as are in the control of the latter, but because in our times wealth has been unfortunately recognised as the sole standard of honour, as a result of which a man is considered low and worthless just on the basis of his poverty. A poor man may possess any number of qualities of the head and heart, but he will be condemned as of no worth if he happens to possess no material wealth. And the hatred of the poor is only in reaction to the hatred of the rich. If to-day the rich can free their minds from the hatred of the poor or cease to stick to wealth as the only measure of a man's honourableness, the hatred of the poor for the rich will disappear to a very large extent.

(2) Another assumption of the Western Socialist of the extreme Communist type is that man is by nature averse to graded social scale and to being subordinate to another in social and economic scale. This also is equally wrong. Since nature has reposed in different men different capabilities and has appointed different grades in these capabilities and has attached different values to different faculties, it has also reposed satisfaction in the mind of each man corresponding to his own capability. In other words, each man is more or less contented, unless he is incited differently, with his own share of nature's gift. To take a direct example, a man does not feel unhappy just because his wealth-producing power is less than that of others. He may rightly complain of inequality of opportunities if it exists. But given equal opportunities, no one is by nature inclined to grudge others' greater powers of production and acquisition. The hatred between the existing classes is due to the fact that superiority in these days is not based on personal qualities of body and mind but on birth and similar chance incidents. The basis of superiority is not natural and real but artificial and unnatural. If a person possesses a really good quality or gift of nature, others not so gifted are by nature inclined to pay him due allegiance and even to see him enjoy a better living on that account. As a matter of fact, this is how social classes have come to exist. It is a wrong reading of human history that the social order has come to exist on fraud and exploitation or that the generality of people throughout history have been a simpletons. No, the common man has all along been quite wise and understanding, at least more so than our modern intellectuals and theorists, and he has been generous, too. He not only acknowledges the superiority of individuals but even admits the possibility of a gift residing in a whole family at times. What he feels rightly indignant about is that worthless relations and descendants of a gifted man so often conspire to maintain the leadership and prestige in the family. This indeed is an injustice against which the mind of the common man revolts. But the matter does not stop here. This kind of conspiracy when it attempts to deliberately maintain the undeserved prestige and privilege and unscrupulously closes the door against the gifted poor rising to deserving leadership and attendant prestige, aggravates this bitterness in the minds of the poor, till at last when this galling tyranny goes beyond all powers of forbearance it results in a blood revolution. The pity of it all is that these conspiracies of the privileged class far from appreciating and acknowledging the talents in the poor, and giving them their due position in the social system, keeps them deprived of the very means of their existence. The bitterness and resultant revolution is quite natural under the circumstances.

(3) The third assumption is that if a person gets engrossed in his private and family life, he must necessarily be devoid of general sympathy for humanity at large, that unless an end is put to his interest in his family and private life, there is no chance of developing in him any true and lasting feeling of universal human sympathy. In other words, as they see it, there is an inherent incompatibility between the domestic life of man and his duties to his species as a whole. Both cannot go on together. This theory is also rejected by Islam and belied by facts of life. Islam rightly holds the view that the feeling of sympathy and love in a man is like a stream of light, springing

from his heart and becoming wider in its range as it proceeds further and further. It is not possible for it to suspend action at a closer range and resume the same at a distant point. If you stop it at a near range you stop it from proceeding further. In other words, it is unnatural that a man should cease to be interested in his own family circle and become kind and loving for the whole world of humanity. A man who is incapable of loving his own children cannot really love others' children. Of course, it is a common experience that a person obsessed with a narrower love becomes cold and callous in respect of wider sympathies. But this is not the fault of the emotion of love of the narrower circle of interest, but of the system which is supposed to guide this emotion. If the individuals of a society are found mostly to neglect the larger interest of society in their anxiety to see their respective families prosper, or are found to ride roughshod over the universal interests of humanity in their anxiety for national prosperity, the social system is to blame for such irregularities.

The ideal of international brotherhood as realised by Islam is still an object of wonder for the world. In this brotherhood there is neither any distinction of colour or of race nor of language. The social solidarity and feeling of sympathy which penetrates the Islamic fraternity is not to be found in any other community of the world, whether based on race or geographical situation or language or religion or even economic interest. To make this fact of brotherhood noticeable by the world, the Founder of Islam established in its early days, a wonderful tie of love between the immigrants and the Helpers, the like of which the world has not seen either before or after. Every Helper made an Immigrant an equal sharer in all that he possessed. This, no doubt, created an unparalleled example of religious brotherhood but it tended to violate a law of nature which is deep in its action. It was the same law as is under discussion here. In its anxiety for religious brotherhood it overlooked the tie of blood relationship which is a basic law of creation. Hence it is that while emphasising the importance of religious brotherhood, the Qur-ān insisted on man's duties to relations, near and distant. And in putting a timely check to Muslims' overflow of religious enthusiasm it ordained:

"And the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and than the immigrants, except that you do some good to your friends; this is written in the Book." (33: 6.)

In short, the social revolution brought about by Islam has shattered the theory that man's love for his family cannot go hand in hand with his love for humanity at large.

(4) The fourth assumption in this connection is that the character of the individual is entirely a product of his surrounding. That is to say, that such vices of man as jealousy, malice, avarice, cruelty and all that tend to make man anti-social in his conduct, have their origin in a defective social system. In other words, if the social system is perfect, particularly from the economic point of view, for instance if all people are provided with equal amenities of life, these vices will disappear as a matter of course. But this is also a misreading of facts. It is mere wishful thinking that if two persons are given absolutely equal material possessions of life there will be no jealousy between them. On the contrary, it has been found in actual experience that even the richest man is liable to be jealous of a poor man in respect of a particular humble possession or acquisition. Islam does admit that for complete social peace, the social system must be based on economic justice and a reasonable amount of equality as well. But Islam is opposed to the view that a mere change in the material environment will necessarily bring about a total change in the mind of man. Islam does insist on the improvement of the material environment, but it insists with an equal emphasis on a distinct and effective code of moral culture to achieve the end in view. Remembrance of God, self-analysis, cultivation of the sense of repentance and an appreciation of the higher values of life, are among the steps prescribed for this inner culture. A systematic and regular struggle on this line working hand in hand with an equitable social system will alone bring the improvement in human character aimed at by the Western socialist movements.



(5) Still another assumption of this Western movement is that individual economic freedom and a satisfactory socialistic system of society are mutually exclusive things and cannot go together. To put it in clearer words, if a person is absolutely free to earn any amount of money he is capable of by using his relevant God-given faculties he is bound to exploit others by means of his money. In other words, a person's freedom to earn any amount of money, will necessarily make him a selfish man trampling upon the rights and comforts of others. This idea is also wrong. Islam has formulated such wise rules and regulations as will leave a man free to earn as much money as he is truly capable of and yet will render the money he earns beneficial to the people at large. It so manipulates the production and distribution that while it makes the earning man happy with the results of his work, it creates a soft corner in his heart for others that are either his rivals or less fortunately placed than himself. The fact is that a man develops devilish tendencies of mind only when he acts in a manner that is opposed to certain immutable laws of nature. If, however, he does not violate any of these laws in the course of exercising his God-given powers, he does not run any risk of being harmful to others, however much armed with various powers he may become. It is a misfortune for humanity that it does not try to know these laws and knowing follow them. And when as a result of man's disregard for these laws, his affairs go seriously wrong and chaos prevails in his social relationships, he does not try to find out his own fault in the matter but the particular line of action in which the failure has been met. This is certainly not a scientific attitude towards things. In the course of an experiment so many and various are the laws that have to be brought into operation, singly at times and collectively at others, and the slightest mistake at any stage of this procedure will nullify the whole effort of the experimenter. It is no wisdom to discredit the experiment itself just because the person carrying out the experiment is ignorant of any or all the laws that have to play a part in the experiment.

For man's struggle for economic existence, Nature has appointed a well-defined procedure. So many sets of laws come to operate upon this process that man cannot afford to handle the matter lightly without any serious damage to his social existence. And yet this is what Europe has been doing for a pretty long time in the past. Now that as a result of their mishandling of the situation the whole social structure of humanity has been showing signs of a collapse they propose to deny those fundamental freedoms of the individual on which society has been resting from the beginning of history. Islam, however, has a more hopeful and confidence-inspiring proposal for remedying the evils let loose by the child mind working in the so-called civilized humanity of to-day.

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## CHARITY IN ISLAM

BY SYED ABDUL MANNAN (BENGAL)

The institution of charity is one of the fundamental principles of Islam as enjoined by the Holy Qur'an and the Hadith. The Holy Qur'an, the revealed Scripture of Islam, repeatedly commands the human beings to "keep up prayer" (*Salat*) and, at the same time, lays equal stress on the importance of keeping up "Charity" (*Zakat*) and thus the two essential duties of human beings have always been placed together as if one cannot be perfectly fulfilled without attaching due importance to the other. Charity is decidedly a religious act according to every religion of the globe.

In Islam, the institution of charity has got a definite shape which is perfectly practical, methodical and regular. It is not known in other religions to be one of the basic principles as it is in Islam without which the structure of religion itself cannot stand. Islam—the chosen religion of the All-Powerful Allah—does not mean that the rich will continue to accumulate wealth for their enjoyment while the poor will have to starve. Rather, Islam has made charity obligatory and binding on every Muslim as a regular tax to be levied for the protection of the poor and helpless. Islam, being the

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perfect code of life for every human being, has made the institution of charity perfect with the perfection of all other ordinances laid down in the holy Scripture of Islam.

The human mind is often perplexed to notice that one man is rolling in wealth while another wanting money to make ends meet. This indispensable anomaly in creation is partly due to the fact that man has to be tried either by the virtue of charitable deeds or by the sin of miserliness. If all men were made equally rich there would not have been any mention of "Charity" in our dictionary and everybody being equal in wealth, there would not have been any sense of competition between man and man and the functioning of the world would have been at a stand-still. The Great Creator of the Universe created economic inequality with a view to bring the noble qualities in men to their fullest manifestation and to ensure a smooth working of His creation with regard to the worldly affairs. The Holy Qur-ân says: "If Allah were to enlarge the provision for His servants, they would certainly transgress beyond all bounds in the earth, but He sends down in due measure as He pleases. For He is well-acquainted, watchful of His servants." (42 : 27.)

Islam is the religion of brotherhood. The brotherhood of Islam is not a theory only but a practical act of devotion. It is binding on a Muslim to pay 2½ per cent. of his net yearly saving to the poor, the distressed and the needy. The richer people of the brotherhood are to render statutory help to their poorer brethren and thus to minimise the inequality of the economic condition of the people.

The charity of the most excellent type in Islam is the sons of Adam giving alms by their right hand which their left hand cannot be aware of. Thus a righteous man is to conceal his charitable deeds very carefully and this concealment enhances the excellence of this great virtue.

The Islamic institution of charity bears a very wide and extensive meaning. The far-reaching excellence of charity can be enumerated from some of the sayings of the Holy Prophet of Islam (Peace and blessings of Allah be upon him) which clearly indicate what charity means doing benefit of any description to man and animal in any way—whether economically, spiritually or morally.

It was said by the Prophet of Islam: "Every good action is a charity." Islam not only gives the rich a wide scope to be charitable but also enjoins equally upon rich and poor charity in their actions. Apart from the compulsory charity by payment of *Zakat* (charity tax), Islam recognises charity of other descriptions also which the rich and the poor can equally practise. In the holy traditions of the Prophet, there are mentions of *Infāq* (spending benevolently), *Ihsan* (doing good) and *Sadaqa* (charitable deeds). These words have given charity a much wider meaning. According to Al-Hadith, charity extends itself to all our noble actions, viz., to meet with a brother Muslim with cheerful countenance, to encourage good and to desist from evil, to remove an injurious thing from the way, to spend for wife and family, to help the poor and the needy, to provide food to the hungry and drink to the thirsty, to take care of orphans and their property, to nurse and visit the sick, and so on.

According to the Holy Qur-ân :

"The parable of those who spend their substance in the way of Allah, is that of a grain of corn : it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase for whom He pleases. For Allah cares for all and knows all things."

"Allah will deprive usury of all blessings and will give increase in charity: for He loves not the ungrateful and wicked creatures." (2 : 276.)

In charity, there is no distinction between Muslims and non-Muslims with the exception of the compulsory *Zakat* which need lawfully be given to the poor Muslim brethren. All other alms and charities may be extended to Muslims as well as non-Muslims without any discrimination. The Holy Prophet advised to offer alms to the poor and the needy.

The Qur-ân further says: "Humanity forms one single nation," and the Prophet of Islam (peace be upon him) said: "All creation is the family of Allah, and the most beloved of all creation of Allah is he who does most good to His family."

## CORRESPONDENCE

TEHRAN: IRAN  
21st August, 1944.

THE MANAGER,  
*Islamic Review*,

LAHORE.

DEAR BROTHER,

*As-Salam-alaikum!*

I am very happy to get your esteemed *Review* through Samadi Zahedan.

I am trying to translate the main parts of it into Persian.

In view of the present situation, I find it necessary to translate the article "Islam and Western Socialism."

Unfortunately I do not possess the instalments in the August, September and October 1943 issues of your journal containing the article "Islam and Modern Social Movements," which I badly require. May I request you to kindly send the numbers containing it to me by first mail.

If, however, you do not possess any spare copies on hand, please get the articles concerned typed and send them on to me.

On receipt of same I shall remit you any amount you may charge including postage.

Please try to send them by registered airmail, through Karachi.

I pray to God that He may help you in the service and for the benefit of Islam

Your brother,  
S. G. R. SAIDI.

30-7-44.

DEAR SIR,

I have seen the February Number of the *Islamic Review* and would like to become a regular subscriber. Would you please inform me if, under present paper restrictions you are able to take new subscribers and also whether, on my becoming a subscriber you can supply me with all back numbers from January, 1944.

Possibly you will query why an Englishman (using an English name) should be interested. If I may take five minutes of your time, I will explain.

I have been actively interested in Islam for approximately one-and-a-half year now. My friends have gone so far as to admit me as a Muslim and even given me a Muslim name (Jan Mohd. Khan): but I have not yet publicly announced my change in faith for two very good reasons. The first, I appreciate how very high a standard is set for good Muslims, and if I am going to be a Muslim I wish to be a good Muslim. If I am going to be a bad Muslim, I may as well remain a bad Christian. Secondly, until I have fully mastered certain points (prayers, etc.) I do not feel entitled to belittle the name of Islam, and then doing no more about it. I am at present engaged, with the aid of a *Munshi*, who is very well-educated and a friend of mine, in learning *Namaz* (prayer) and the *Quran Sharif* (I have Yusuf Ali's version of the translation), but until I feel within my own soul that I can do justice to so fine a religion, and not make mockery of so many fine friends of mine (all Punjabis and Pathans, needless to say) I prefer to remain quiet to the world in general. I will admit that my friends do not see my point of view and do not allow me to remain unnoticed; but were I to publicly announce my faith, and then not live up to it—what shame and disgrace would throw on the Muslim community in this world, and what wrath I would stir from the Almighty Allah for my own soul in the world to come. Suffice it to say that the Almighty Allah alone knows what is in my heart and soul.

## ISLAMIC REVIEW

If you know of any text-books printed in the Roman characters with English meaning of *Namaz* (Muslim Prayer) or any other books that would be of use to me I would be greatly obliged to you for any assistance rendered. I have a copy read and re-read, of "The Spirit of Islam," and what a magnificent volume! My *Munshi* is reading it now.

On receipt of an affirmative answer from you, I will forward the yearly subscription of Rs. 7-8-0.

Thanking you in anticipation.

Yours faithfully,  
J. W. H.

11-9-44.

TO THE SECRETARY, THE WORKING MUSLIM MISSION AND LITERARY TRUST.  
DEAR SIR,

May the peace of Allāh be on you!

I have pleasure in enclosing a declaration for your information. I changed from Roman Catholic to a member of the only True Faith in Peshawar City on August 4, 1942.

Recently Akhtar Nawaz Khan Sahib of Peshawar, Parachinar and Calcutta, gave me several copies of the *Islamic Review*, which I read with the greatest interest and appreciation. I am sending you my subscription of Rs. 7-8-0 by telegraph this week, and I shall look forward to receiving it regularly.

I have a copy of the Holy Qu'ran by Maulana Muhammad Ali, which contains both the Arabic and English text, which I was fortunate enough to obtain from a bookshop recently in Chittagong.

I have served in the Indian Cavalry and the British Army in India since 1940; and after the war I intend taking up residence in a Muslim country.

May Allah keep you in peace!

Yours faithfully,  
ANTHONY B. PAWLE PTE.

Petermaritzburg, Natal, South Africa,  
15th May 1944.

THE SECRETARY,

*The Working Muslim Mission.*

DEAR BROTHER-IN-ISLAM, *As-Salam-u-laikum.*

Our letter of 7th December, 1943, read as follows:

"Will you kindly inform me at your earliest as to the following:

- (1) Muslim Law of Succession or Muslim Law of Inheritance.
- (2) How the shares of a deceased should be divided among the family of a deceased Muslim according to the religion of Islam."

As we are desirous of settling a few queries, kindly let us have the answers to questions. If possible, let us also have quotations with it.

Thanking you in anticipation.

Yours faithfully,  
Secretary,

*Maritzburg and District Muslim Service League.*

## REPLY

DEAR BROTHER-IN-ISLAM,

*Wa-Alaikum-as-Salam*

Yours of 15th May, received on 21st July, 1944.

We cannot trace your previous letter. Possibly it never reached us. Anywa the information required by you is as follows :

The Law of Inheritance as given in the Qur-ân is stated in the following word

"Allah enjoins you concerning your children: the male shall have the equal the portion of two females but if there are more than two females, they shall ha two-thirds of what he has left, and if there is one, she shall have the half; and for his parents, each of them shall have the sixth of what he has left, if he has a chil but if he has no child and only his two parents inherit him, then his mother shall ha the third; but if he has brothers, then his mother shall have the sixth, after the pa ment of any bequest he may have bequeathed, or a debt . . . . And you sh have half of what your wives leave if they have no child, but if they have a child, the you shall have a fourth of what they leave after payment of any bequest they m have bequeathed or a debt; and they shall have the fourth of what you leave if yo have no child, but if you have a child, then they shall have the eighth of what you lea after payment of any bequest you may have bequeathed or a debt; and if a man or woman, having no children, leaves inheritance and he (or she) has a brother or a siste then each of these two shall have the sixth, but if they are more than that, they sh be sharers in the third after payment of any bequest that may have been bequeath or a debt that does not harm others." (4 : 11, 12).

"Allah gives you decision concerning the person who has neither parents nor o spring; if a man dies and he has no son and he has a sister, she shall have half what he leaves, and he shall be her heir if she has no son; but if there be two sister they shall have two-thirds of what he leaves; and if there are brethren, men an women, then the male shall have the like of the portion of two females." (4 : 177.)

The persons spoken of in these verses, as inheriting the property of the decease may be divided into two groups, the first group consisting of children, parents, husba or wife, and the second consisting of brothers and sisters. All the persons mention in the first group are immediate sharers, and if all three of them are living, they ha all of them a right in the property, while the members of the second group only inher if all or some of the members of the first group are wanting. Both groups are capab of further extension; as, for instance, grand-children, or still lower descendants, taki the place of children; grandparents, or still higher ascendants, taking the place parents; and uncles, aunts and other distant relatives taking the place of brothers an sisters.

Among the members of the first group, children are mentioned first, then paren and then husband or wife, and that is the natural order. In the case of children, on a broad principle is laid down—the male shall have double the share of the femal Thus, all sons and all daughters would be equal sharers, the son however having doub the share of the daughter. Another example of apparent inequality of treatment the two sexes, is that in which a man leaves only female issue. If there are two more daughters, they take two-thirds of the whole, the residue going to the neare male members, according to a *hadith*. The reason for this is not far to seek. Ma is generally recognised as the bread-winner of the family, and that is the positio assigned to him in the Holy Qur-ân. Keeping in view his greater responsibilities it easy to see that he is entitled to a greater share, and therefore the Holy Qur-ân ha assigned to him double the share of the female. In fact, if the responsibilities of t two sexes are kept in view, there is real justice and real equality beneath this appare inequality.

## ISLAMIC REVIEW

If there are no other members of the first group besides the children, the whole property will be divided among the latter, but if there are other members then evidently the children take the residue, because the shares of the other members are fixed, one-sixth in the case of each parent and one-fourth or one-eighth in the case of husband or wife.

Briefly, the inheritance law as laid down in the Holy Qur-*ān* is this. After the payment of debts and execution of the will, if any, the shares of the parents and husband or wife shall be first taken out; after which the rest of the property shall go to the children, the son having double the portion of the daughter; if there are no children and there are brothers and sisters, one-sixth if there is only one brother or sister, and one-third if there are more than one, shall go to them; if the deceased leaves neither children nor parents, the whole of the property, after the husband's or the wife's share has been taken out, shall go to brothers and sisters; if there is a single female, daughter or sister, she shall take one-half of the property, a single brother following the same rule, and if there are two or more daughters or sisters they shall take two-thirds, the residue going to the nearest male relative according to *Hadīh*; if a person entitled to inheritance is dead but leaves behind offspring, that offspring shall take his place; if the father or the mother is dead, the grandfather or the grandmother shall take his or her place; all brothers and sisters whether uterine or consanguine or full, shall be treated equally; if there are no brothers or sisters, the nearest relatives after them, such as father's brothers or father's sisters, shall take their place.

If you find any particular difficulty in applying the rules given here in any particular case please write to us again.

Yours sincerely and brotherly in Islam,

AFTAB-UD-DIN AHMAD,

EDITOR,

*Islamic Review.*

31st August, 1943.

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