

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

The **Islamic Review**

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

Editors: M. Abdul Majid, M.A. and M. Aftab-ud-Din Ahmad, B.A.

Vol. XXXIII

DHUL QA'DAH, 1364 A.H.

[No. 10]

OCTOBER, 1945 A.C.

Annual Subscription 12s. or Rs. 7/8/-

Single Copy

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

A PAGE FROM
THE SOURCES OF CHRISTIANITY

Chapter I

AN ECHO FROM MAKKA

It is disquieting to find that religion, which should be the surest means of adhesion between the various units of humanity, has proved, on the contrary, to be a great factor of discord. Man is a sociable creature ; his civilization depends on his living amicably with his fellow men ; and yet no one can doubt that the power of unification possessed by religion is far stronger than that which can be claimed by social, colour, or race relations. If religion came from God, it must have been given in the same form to every race ; and more especially in those days when there were but scanty means of communication between nation and nation. If the God of the Universe could not well have shown any partiality in His physical dispensation for human sustenance, much less could He have done so in spiritual matters. If the physical requirements of all have been satisfied by the Divine Hand, religion, coming from God, should be given in the same form to the whole world. Many religions are at variance to-day over this simple truth, but the Holy Qur-ān accepts it, and states in the clearest terms that every nationality and race received Prophets and Messengers from God, and were given one and the same religion. A Muslim, therefore, cannot but accept every other religion as coming in its original form from God. If 1 religion has been named Islam, which means "peace," it has been so named rightly ; and, in this way, to acknowledge the Divine origin of every other religion, in its purity, is the best means of securing unity and concord.

All men come from the same source, and must drink from the same fountain ; but the pure elixir that descended from Heaven for our spiritual need in the form of Divine Revelation became polluted by human alloy, and has grown to be the chief cause of dissension in the human race. If we came from God, we must needs all have been treated alike by Him. The Holy Qur-ān says :

"By Allah, most certainly We sent (apostles) to nations before you, but the devil made their deeds fair-seeming to them, and he is their guardian to-day, and they shall have a painful chastisement. And We have not revealed to you the Book except that you may make clear to them that about which they differ, and (as) a guidance and a mercy for a people who believe."

(See cover pages 3, 4.)

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نَحْمَدُكَ يَا رَسُولَ اللَّهِ مُحَمَّدًا خَاتَمَ النَّبِيِّينَ

THE ISLAMIC REVIEW

Vol.
XXXIII]

DHUL QA'DAH, 1364 A.H.
OCTOBER, 1945 A.C.

[No. 10

A DECLARATION

I, Harold Albert Baptist, (Hamid Ali Baptist) of D. M. E's Office, B. & A. Railway, Lumding, do hereby faithfully and solemnly declare of my own free will that I worship one and only Allah (God) alone; that I believe Hazrat Muhammad to be His Messenger and Servant; that I also equally respect all prophets—Abraham, Moses, Jesus and others, and that I will live a Muslim life by the help of Allah.

La ilaha-ill-Allah Muhammad-un-Rasul-Allah.

(There is no god but Allah and Muhammad is His Messenger.)

Lumding,

15th September 1945.

HAROLD ALBERT BAPTIST
(HAMID ALI BAPTIST)

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BY THE LIGHT OF THE QUR-AN

“And certainly We gave wisdom to Luqman, saying: Be grateful to Allah. And whoever is grateful, he is only grateful for his own soul, and whoever is ungrateful, then surely Allah is Self-sufficient, Praised.

“And when Luqman said to his son while he admonished him: O my son do not associate aught with Allah; most surely polytheism is a grievous iniquity.

“And We have enjoined man in respect of his parents; his mother bears him with faintings upon faintings and his weaning takes two years, saying: Be grateful to Me and to both your parents; to Me is the eventual coming.

“And if they contend with you that you should associate with Me what you have no knowledge of, do not obey them, and keep company with them in this world kindly, and follow the way of him who turns to Me, then to Me is your return, then will I inform you of what you did—

“O my son! surely if it is the very weight of the grain of a mustard-seed, even though it is in (the heart of) rock, or (high above) in the heaven or (deep down) in the earth, Allah will bring it (to light) surely Allah is Knower of subtilities, Aware:

“O my son! keep up prayer and enjoin the good and forbid the evil, and bear patiently that which befalls you: surely this is one of the affairs earnestly enjoined:

“And do not turn your face away from people in contempt, nor go about in the land exulting overmuch: surely Allah does not love any self-conceited boaster:

“And pursue the right course in your going about and lower your voice: surely the most hateful of voices is braying of the asses” (Ch. XXXI: 12-19.)

‘ID-UL-FITR (1364 A.H.) AT WOKING

The first peacetime ‘Id, after six intervening years of war, was celebrated at the Shah Jehan Mosque, Woking, on Sunday, 9th September 1945. Over 300 friends and guests assembled in the marquee on the lawn outside the Mosque, when the time for Prayers came. Many friends had made long journeys from different parts of England and even Scotland in order to be present. All the same the expectation that the end of the war would attract all old friends in force was partly realized, as the majority of familiar faces which never failed to show up during the strenuous years of the now-over

war were for some reason or other missing. The congregation, however, was conspicuous by the large number of new faces it attracted, notably from among the West African and Nigerian Muslim visitors and students to this country. Turkish guests were well to the fore in this respect. Dr. Abdul Kader, Ph.D., led the Prayers, and also delivered an inspiring sermon which will be published shortly in the *Review*. Religious proceedings over, the cosmopolitan audience repaired to the other part of the marquee to partake of luncheon consisting of Oriental dishes. The day being a Sunday, and the weather fair, the greater part of the assembly spent the evening in the Mosque grounds. Among those present were many British Muslims, Members of the Saudi Arabian and Iranian Legations, the Secretary of the Afghan Legation, H. R. H. Prince Sami Bey and officials of the Royal Egyptian Embassy.

VICTORY OVER JAPAN

BY MAULVI AFTAB-UD-DIN AHMAD

When we casually observed in our issue for July, 1945, that the days of Japan were numbered, neither we nor the world had any idea that our prediction would see its fulfilment so soon. God's will, however is His own and leaves man wondering only when it has expressed itself. This final episode in this rather long drawn war, brings a much prayed for relief to the people of the world, the use of the terrible Atomic Bomb notwithstanding.

May His name be glorified for ever and ever more !

As we analyse our psychology at the time we made that prophecy about Japan we find in it an element which has a deep religious significance. It was not a mere forecast based on the existing state of affairs. It was subconsciously a conviction based on faith. We took a cue for this from our Scripture the Holy Quran. The Quran is not a book of prophecies nor does it depend for its truth on the fulfilment of prophecies. It has arguments to support every statement it makes—arguments of the laws of nature, of the day to day experiences of man, and of the lessons of history. It is the only Scripture which takes its stand on rational grounds. It is in no sense dogmatic and never tries to mystify things. And yet keeping in view the requirements of human nature, it does contain certain very clear and bold prophecies, as an additional and supporting proof of its Divine origin. One of these prophecies relates to the position of Christian nations *vis-a-vis* other religious communities. It occurs in the chapter entitled "Al-i-Imran" and reads as follows :

"When God said" O Jesus ! I will cause you to die (i.e., I will give you natural death) and exalt you in My presence, and

clear you of those who disbelieve and *make those who follow you above those who disbelieve to the day of resurrection*" (v. 54).

It is to be noted that this relates to an assurance of God to Jesus while he was living and that the New Testament makes no mention of it. It is also interesting to find that although by the time of the Quranic revelation, the Christians had become stronger than the unbelieving Jews, the Christian supremacy over non-Christians in general cannot be said to have been established. And yet it is this which the Quran clearly means. One need only recall the political prestige of Persia of those days to realise the truth of our statement. Christianity had to recede before the mighty army of Persia in so many fields of battle. Let us quote from *Encyclopædia Britannica* :

"His (Chosroes II of Persia) armies plundered Syria and Asia Minor, and in 608 advanced to Chalcedon. In 613 and 614 Damascus and Jerusalem were taken by the General Shahbaz, and the Holy Cross was carried away in triumph. Soon after, even Egypt was conquered. The Romans could offer but little resistance, as they were torn by internal dissensions and pressed by the Avar and Slavs."

Since the announcement of this prophecy in the Quran, however, things began to change quickly. Indeed, so clearly were its implications imprinted on the Muslim mind that when the news of the triumph of the Persians and the persistent defeats of the Christians reached the Muslims they felt deeply distressed, and a fresh revelation had to come to assure them that simultaneously with their own triumph over the forces of idolworship, the lot of the Christians was also to take a change for the better. The words of this assurance are written in bold letters, being the opening words of a chapter bearing the name "The Romans." It reads :

"I am God, the best Knower. The Romans are vanquished, in a near land, and they after being vanquished, shall overcome, within a few years. God's is the command before and after ; and on that day the believers shall rejoice, with the help of God ; He helps whom He pleases ; and He is the Mighty, the Merciful ; (This is) God's promise : God will not fail His promise, but most people do not know. They know the outward of this world's life, but of the hereafter they are absolutely heedless." (vv. 1-6).

Alas ! the tie of spiritual relationship between the Christians and Muslims which this Divine announcement forged, has never been appreciated by the Christians. Indeed, it is definitely a proof of the Divine origin of the Quran that it should make such a glorious prophecy about a people whom it accuses of blasphemy and polytheism, and who were such formidable enemies to its own people, from the very beginning.

The prophecy saw its first fulfilment in the year 624 when Heraclius advanced into northern Media, when he destroyed the

VICTORY OVER JAPAN

great fire-temple of Goudzak. But it was only the first beginning of a long chapter in world's history, of which the end will synchronise with the end of the world. The believers in Jesus, Muslims or Christians, are never again to be at the mercy of non-believers in him. And it is a very striking phenomenon of history that although Muslims and Christians had been at daggers drawn throughout these 1300 years, the rise of Islam heralded a general improvement in the status of Christendom. As any student of history can see it for himself, Christianity before Islam did not count either as a political or as a cultural force, whereas Christianity after the appearance of Islam became a power that made itself felt. There is much food for thought in this for those, who want to understand the facts of history in their deeper bearings. It is one of the most pathetic facts of religious history that the Quran should keep on proclaiming this prophecy of Christian supremacy in the world even after the political downfall of its own people. The *bona fide* of Muslim faith can have no better evidence to support itself. It is now more than four centuries that Muslims have ceased to count in the political world and the only followers of Jesus who for all practical purposes hold the lease of this Quranic prophecy are the Christians. The fact that Islam expects great things from the Western Christians to its own advantage in future does not take away anything from the generosity, force and grandeur of this prophecy. Muslims or no Muslims, no religious community that denies the Divine Mission of Jesus can ever have an upperhand over the believers in Jesus.

The rise of Japan appeared to threaten the truth of this prophecy. Had Japan confined herself to its island home the case would have been different. But she became ambitious. World War No. II brought the matters to a crisis. Japan had started tyrannising over millions of Muslims and Christians in China and the East Indies. It came as a surprise and a shock to Muslims just as the victories of Persia over the Romans came as a shock to the Muslims of the Prophet's days. But God has, to the great relief of the Muslims, come forward once more to redeem His promise. The power of Japan has collapsed, we believe, never to rise again, unless of course, it chooses to adopt either Christianity or Islam as its state religion. Glory be to Him and His Promises!

There is food for thought in this for the people of Japan. The Mikado is to them the very incarnation of God on earth. His humiliation is equivalent to the humiliation of their God. Will they stick to such a God and remain heedless to the God of Moses, of Jesus and of Muhammad, a Universal and Invisible God? Let the Japanese think in silence!

There is also a lesson in this for our Hindu friends. They are an idol-worshipping people and have developed an aversion for the Muslim inhabitants of this land on the one hand and for the

existing Christian Government on the other. Whatever the official creed of Hindu nationalists, there seems to be a lurking desire in the Hindu mind to dominate over the Muslims in retaliation for the Muslim rule in the past. We are not politicians and we are not concerned with the political aspect of the question. We call God to witness that we are not writing these lines with any political feeling in our mind. It is just because the question has a religious bearing that we must clarify the issue for the benefit of all concerned. We cannot help asserting that like the Jews in Palestine our Hindu compatriots may, for some time, tyrannise if they like, over the Muslims with the help of Christian bayonet. But they cannot achieve anything beyond this. The words of God cannot prove false. Independently no non-Muslim and non-Christian people can have any standing domination over Christians or Muslims.

We do not mean to be impolite when we say that the Hindu position in this matter has a close resemblance to the position of idolatrous Arabs. Both are ranged religiously, culturally and politically against the same monotheistic community. In certain ways the ancient Arab would appear to be a more tolerant man, inasmuch as he had allowed Christian and Jewish colonies to thrive unmolested on the Arab soil; whereas an ardent neo-Hindu would like to see the end of all foreign cults in India. Like the Arabs of the Prophet's time who felt a kinship with pagan Persia our Hindu friends, even their most progressive section, feel spiritually allied to pagan Japan. The Japanese culture, to them, is only a part of a larger Hindu culture, and the Japanese tradition a continuation of the ancient Hindu tradition, a tradition absolutely different from the Hebrew tradition to which both Islam and Christianity belong. So at bottom it is a clash of two conflicting religious traditions. And the God of Quran seems determined to uphold the one and not the other. Let man strive as much as he can, he cannot fly in the face of the decree of God. Let the fall of Japan serve as a warning to our Hindu friends. In all sympathy we must tell them that if they really want to see India regain her lost glory they must renounce the religious tradition which has no vitality left in it and which runs counter to the dispensation of God. Do whatever they may, the Hindu tradition must find fulfilment in the tradition of Abraham, if India's political dream is ever to materialise. As Hindus, our compatriots, cannot attain any sovereign political status they are aspiring after, so long as the Muslims are in India and they can neither annihilate nor turn out the Muslims bag and baggage. No community disbelieving in the mission of Jesus can dominate over a community believing in him—that is the decree of God announced in word as well as in the facts of history.

Indeed, it is no mere accident that peace in Asia should be expressed in such words as :

"Victory over Japan."

TOLERATION

Is not man echoing unconsciously the word of God in the prophecy :

“Make those who follow you *over* those who disbelieve?”

Let both Hindus and Japanese ponder over this sign of God. Let them realise that God and His revealed words are not make-beliefs and that the Invisible God of Abraham, Moses, Jesus and Muhammad is a Living God.

TOLERATION OF MUHAMMAD

BY M. Y. KHAN

“The Dhimmis (Zimmis), or subject races, derived their name from the relation of client to patron which was of great consequence in Arabia, the client being ordinarily a man who, for some reason or other, put himself under the protection of a tribe not his own, which, doubtless for some consideration, defended him from his enemies. (1) *Thus the Muslims undertook to protect and fight for the non-Muslims who acknowledged their supremacy though rejected their Prophet.* (2) *Severe penalties were threatened against Muslims who killed members of these protected communities.* (3) *His recognition of the principle that the money payment would serve instead of a religion best shows us how little of a fanatic the Prophet was at heart.*” (Margoliouth).

Born amidst intense opposition and hostile surroundings Islam came to the world with its universal message of peace and love as the deliverer of humanity from the cruel oppression of centuries. In this struggle for existence Islam made rapid advances by its sublime doctrines of the Unity of God and universal brotherhood of man. The world around Muhammad was sunk in the abyss of darkness. We read in the *Prophet of the Desert* :

Nearer home Muhammad finds his country rent with internal wars, fratricidal and tribal jealousies. The nation he loves is sunk in ignorance, obscurity and superstition. For all their virtue, gallantry and courage, they are lawless, cruel and inhuman. He finds no central authority, no nationhood, no law, no justice The social life of the people is primitive and in many ways repulsive. Infanticide is rampant, women are no better than cattle, their main function being to slake the thirst of passion; wine and dice are rife, notions of loyalty and private right are hazy. Can Arabia and its people be united, as well as purged of barbaric practices?

It will not be out of place to mention here the interesting dialogue that took place between the Muslim representative and the Emperor Negus of Abyssinia. Ja'far, the spokesman of the Muslim refugees, says:—

“Your Majesty, we were a people immersed in the depths of ignorance, we worshipped idols, we ate dead bodies, we were devoid of morals, we broke ties of kinship, we disregarded all feeling of

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humanity, the strong amongst us preyed upon the weak, *we were bad citizens, and bad neighbours, when Allah sent us a Messenger from our own people, a man whose lineage and chastity we knew.* This man, Muhammad by name, son of Abdullah, and grandson of our famous patriarch Abdul Muttalib, called us to Allah and exhorted us to dissociate ourselves from the worship of stones and idols and to worship the one God, the Supreme God of the Universe. He ordered us to be truthful, to faithfully perform our pledges, to observe ties of kinship, to be honest and just; he has forbidden us from blood, from unchastity, from preying upon the wealth of orphans, and from accusing falsely good women. He has enjoined upon us prayer, legal alms and fasting.

"We trusted him and believed in his message, which he had brought us from Allah and put into practice the laws and the rules which he enunciated to us. *And as our worship and conduct were so different from the rest of our people, they became hostile to us and tormented us and sought to turn us from our religion and seduce us and drive us back to the worship of the idols of the Ka'ba.*"

"And when they persecuted and oppressed us beyond reason and tolerance, making it virtually impossible to practise our faith in peace, our Prophet directed us to seek your protection and the hospitality of your rule."

At this critical stage of human civilisation, "Muhammad" (may he rest in peace), says a historian, "instituted such laws as were the best that people badly needed and were capable of receiving." Major A. G. Leonard confirms it thus:—

She (Islam) lifted millions upon millions of human beings from a much lower to a far higher scale of civilisation. In Africa and in Asia she has purified the primitive cults of their sacrificial abominations, has introduced a better and humaner legislation, has encouraged commerce and industries and established a more stable form of government. Finally, she has exalted the supreme God, whose worship had practically fallen into abeyance, to a pinnacle of Solitary grandeur, and in this way uplifted the people into a far higher moral and spiritual atmosphere. To quote Stanley Lane-Poole, she has given them "*A form of pure theism, simple and more austere than the theism of most forms of Christianity, lofty in its conception of the relation of man to God, and noble in its doctrine of the duty of man to man, and of man to the lower creation.*"

The task before Muhammad was intensely severe. The entire atmosphere was fraught with extreme opposition. He was jeered, insulted, harassed, tortured, attacked and even poisoned. This has been beautifully described in the famous book, *The Prophet of the Desert* :

No pleasures divert him from the pursuit of Islam, which still occupies his mind as the primary objective of his labours; to unite the diverse interests of his disciples, to extinguish ancient jealousies, to establish fraternity and concord amongst Muslims, to eradicate social evils; and to destroy every vestige of idolatry. To this end he bends his energies, resources and influences. *He has thought deeply upon the short-comings of the social systems of his time.* He has now the means and the authority to translate his opinions into laws, and the precepts of doctrine into the practice of daily life.

TOLERATION

From Ja'far, the spokesman of the Muslim refugees, we learn that superstition and heresy had aggravated the evil of idolatry and the worship of the only True God was unknown. C. F. Andrews deplores this loss and finally pays his tribute to Islam in the following words :

One of the greatest of all blessings which it (Islam) has brought to East and West alike has been the emphasis which at a critical period in human history it placed upon Divine Unity. Islam has been both to Europe and to India, in their darkest of aberration from the sovereign truth of God's Unity, an invaluable deterrent. Indeed without the final emphasis on this truth which Islam gave from its central position—facing India and facing Europe—it is doubtful whether the idea of God as one, could have obtained that established place in human thought which is uncontested in the intellectual world to-day.

This Divine Truth which has thus been presented by Islam is not merely an abstract postulate or scientific thought. Rather it is the more vital of all experiences and the very pure soul of religion. More perhaps than anything in Islam, it was this aspect of the Divine Unity which profoundly satisfied Raja Ram Mohan Roy.

Leonard complains of the absence of toleration and feelings of humanity in contemporary Europe as contrasted with the regime established by the Prophet :

This speaks volume for his toleration and humanity in an age when neither one nor the other of these virtues were much in repute, when both, in fact, were at a low ebb.

Muhammad had not only to raise his people from the moral, social and spiritual degradation but he had to face dangers from within and without. He had to stake his life for God and man. He had to pave his way through intense opposition, persecution and exile which he overcame by his practical love towards his people and peace and clemency towards his enemies. The Holy Prophet said :

Molest not the harmless votaries of domestic seclusion, spare the weakness of the softer sex, the infant at the breast, and those who in the course of nature are hastening from this scene of mortality. Abstain from demolishing the dwellings of the unresisting inhabitants and destroy not their means of subsistence, respect their fruit trees, not injure the palm so useful to Syria for its shade and so delightful for its verdure.

I quote again from the *Prophet of the Desert* :

Muhammad has been generous and magnanimous on more occasions than it is easy to remember. But his too ready forgiveness of the Quraish is an event unique in history. When it is known that the amnesty includes such person as the passionate lady of Abu Sufyan's household, who chewed the liver of Hamza ; Wahshi, the Negro, who killed Hamza by a thrust in the back : Abu Sufyan who had intrigued and led armies against Islam ; Akrama, son of Abu Jahl, who was one of the generals at Uhud and who was responsible for disputing Khalid's entry into Mecca in the morning ; Abdullah the Prophet's scribe, who had defaced the several pages of the Qur-an ; Kariba the dancer, who had mocked the Prophet in ribald terms of her art, the extent of Muhammad's magnanimity seems truly astounding.

Again :

Tenderness of temperament is, of course, to be expected of the man, who is constantly reiterating that the path to God is by helping the orphan, relieving the needy and ransoming the slave. His sympathy and his love are not confined

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within narrow bounds, nor do they extend merely to his own fellow beings. His sympathy and his love embrace the whole of creation ; the bird and the beast share in his pity. "Fear God," he told his people, "with regard to animals, ride those that are fit to be ridden, and get off when they are tired. There is no beast on earth, nor bird, which flies with its wings, but the same is a people like unto you and unto Allah they shall return.

This reminds us of the beautiful lines of Coleridge :—

He prayeth well, who loveth well,
Both man and bird and beast.
He prayeth best, who loveth best
All things both great and small
For the dear God who loveth us,
He made and loveth all.

Alexander Ross who had a very poor opinion of Islam confirms the causes of its rise in the following words :—

Surely the devotion, piety and works of mercy are main causes of the growth of Mohamadanism.

How to translate his noble theories into practice, how to establish the unity of God and the brotherhood of man, how to raise the down-trodden, how to purge the entire society from its abuses were ever present in his mind and how he got over them may be traced in that marvellous book, the Holy Qur-ān which made his personality and character equally great and wonderful. Burke and Lane-Poole like many other eminent authors, are unanimous on this point.

"The Mohammadan law is binding upon all, from the crowned head to the meanest subject, it is a law interwoven with a system of the wisest, the most learned and the most enlightened jurisprudence that ever existed in the World." (Burke).

"He was the most faithful protector of those 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.' (Lane-Poole).

Such noble principles preached and practised won over followers from other religions. The heroic sufferings that the Muslims underwent and the inhuman atrocities perpetrated on them by their enemies constitute a remarkable chapter of human history. In his sincere desire for peace in his own land and to establish amicable relations with his neighbours, Muhammad had to adopt a pre-Islamic institution known to the Arabs as *Jizyah*. The Muslims were brought into contact more and more with peoples of other religions. Islam was, therefore, confronted with the problem of nationalities from the day it came into prominence. Laws based on international good-will were found necessary to be framed. These laws were no terms of secret diplomacy, no secret agreements, no secret ententes, no secret alliances which have been the cause of the two Great European Wars and will be for all wars to come, but they

were terms of extreme simplicity, couched in unambiguous language, permeated with truth and fear of God and love of man. Islam thus showed to the world that nations of diverse views can meet on a common platform without sacrificing their religion and nationality if they only adore one God and uphold righteousness. Toleration which owes its birth to Islam came to be recognised as the dominant factor of the Muslim suzerainty. The non-Muslims could be the allies or the subjects of the Muslim Governments and remain as non-Muslims. The Muslims did not interfere with those people who were not aggressors. To those whose behaviour towards the faithful was found perfidious these stipulations were offered to maintain peace internally and externally and to confirm the integrity of relations formed between the parties and thus drive away the least possibility of doubt or ill-will that existed between different types of people. These three conditions aimed, in fact, at reducing all possible chances of opposition, and to bring all human beings on an equal footing, while granting simultaneously the freedom of conscience to all, irrespective of any caste, creed or colour. As Islam met opposition from within and without, it had to guard itself against the activities of its covert or avowed enemies in Arabia and the surrounding countries. The solution of this difficulty was found in offering Islam to the non-Muslims. In case this request was not acceded to, *Jizyah* was suggested and if these two conditions were rejected, war was found the last alternative. The fact that the Muslims offered three alternatives, speaks of their catholicity towards their enemies. Had they been intolerant they would have forced Islam on the non-Muslims as did the Christians on the Jews and the Muslims. Prof. Arnold writes in the *Preaching of Islam*, page 69 :

But of any organised attempt to force the acceptance of Islam on the non-Muslim population, or of any systematic persecution intended to stamp out the Christian religion we hear nothing. Had the Caliphs chosen to adopt either course of action they might have swept away Christianity as easily as Ferdinand and Isabella drove Islam out of Spain, or Louis XIV made Protestantism penal in France, or the Jews were kept out of England for 350 years. The Eastern Churches in Asia were entirely cut off from communion with the rest of Christendom as heretical communities. Thus, the very survival of their Churches to the present day is a strong proof of the generally tolerant attitude of the Mohammadan governments towards them.

The history of Islam proves that its true followers have always by their actions justified that Islam admits "No compulsion in religion." The Holy Prophet and his Associates had always acted upon this noble principle throughout their lives by contenting themselves with peaceful propagation. If the adversaries accepted Islam all chances of internal and external opposition died out automatically. The opponents were thus converted into the supporters of the religion like Umar and Khalid. If this conciliatory policy was not welcomed the Muslims, whose anxiety for peace was ever intense, to maintain their religion and civilisation intact because of their superiority, asked their opponents as the second alternative to pay a nominal tribute

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which required the two parties to guard mutual interest and secure freedom from internal revolts and external raids. The non-Muslims were in fact asked to be peaceful citizens of the Muslim State or pay *Jizyah* in cash or offer themselves for military services or provide militia. The Muslims on the other hand guaranteed the non-Muslims protection, internally and externally and granted complete religious freedom with full rights of citizenship. Was it not the forcing of wars on the Muslims when all means to establish amicable relations were rejected with impunity by their enemies? It is an open secret that Islam sprang up with a unique civilisation and culture which the non-Muslims in their antipathy, refused to admit. Nay, in their ignorance and fanaticism, they did their best to check its growth at the outset and Islam was bound to persist in, and strengthen its activities against the impending danger to see good not being sacrificed permanently at the altar of evil. Muhammad appeared before the world as the exponent of the Eternal Truth which was announced at the creation of the world. Abraham, Moses, Buddha, and Christ were thus harbingers of the same Truth one after the other. Muhammad was only the last link of a chain. "The light that shone on Sinai, the light that brightened the lives of the peasants and fishermen of Galilee, is now aflame on the heights of Faran." He said in plain language that "If God (Allah) had not repulsed people, the one by the other, the earth would have been utterly corrupted, but Allah is gracious towards His creatures." We read similar injunctions in the chronicles of the Indian prophets. It is reported from Sri Krishna in Shrimat Bhagwat Gita :

From time to time whenever there occurs downfall of religion, descendants of Bharati, and irreligion begins to rise, then my Spirit do I create.

Again :

For the protection of the righteous, the destruction of evil-doers (and) to firmly establish the religion, do I make my appearance.¹

Qur-ān illustrates the position still further: "And if God did not repel violence of some men by others, verily monasteries, churches, synagogues and mosques, wherein the name of God is so frequently commemorated, would be utterly demolished."

Milton has beautifully illustrated this view in his *Samson Agonistic* :

How comely it is, and how reviving—
To the spirit of just men long oppressed
When God into the hands of their deliverer
Puts invincible might
To quell the might of the earth, the oppressor
The brute and boisterous force of violent men
Hardy and industrious to support
Tyrannic power, but raging to pursue
The righteous and all such honour truth.

¹The appearance of God should be taken to mean God's breathing a new life of spirituality in humanity through a Prophet timely raised.—ED. I. R.

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The Great European War is fought with the object of protecting the right against the wrong and the weak against the strong. It is quite another thing if the cupidity of the European nations have turned it to selfish ends. Cardinal Hinsley, Archbishop of Westminster, in a broadcast speech on the night of the 10th December, 1939, said :

“The cynical and systematic disregard of truth, the reckless breaking of the plighted word, the brutality of force and ruthless persecution are the immediate causes of the present War.”

Similar were the scenes witnessed by the Holy Prophet. The Unity of God and the brotherhood of man were unknown in any form and in any country. Vedism which according to J. T. Sunderland “was very picturesque, very fine, very near to nature and very simple,” was burdened with ceremonials and priestly tyrannies came to be known as Brahmanism and finally as Hinduism of to-day. The original teaching that God is Essence, Reality and Spirit was discarded. Judaism had lost the savour that “God is Righteousness.” Zoroastrianism had forgotten that “God is Light, Illumination and Truth.” Buddhism had forsaken that “God is Peace, Rest, Eternal Peace and Rest.” Confucianism believed no more that “God is Permanence, Order and Law.” Christianity did not observe that God is Love. At this critical stage of civilisation God sent the Holy Prophet from the same line of old prophets with the same message only improved. Muhammad announced to the world that “God is One, God is Mighty, God is Omnipotent and the just Will.” To translate his theories into practice and give immediate effect to his teachings, he started his mission of peace and love to his people and neighbours who hated him and his faith with a religious hatred.

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HIS BIRTH AND DEATH

BY KHAWAJA NAZIR AHMAD

(Continued from Vol. XXXIII, p. 276)

THE ISLAMIC SOURCES

The immaculate conception of Jesus, his crucifixion, resurrection and ascension are the essential features of Christianity ; but not of Islam. They neither separately, nor collectively, form any part of the creed of a Muslim, nor do they touch any of the Five Pillars of Islam. But inasmuch as they do constitute an integral part of the Divinity of Jesus, a belief in any one or all of them would tantamount to and is likely to be construed as a negation of the very basic principle of Islam—the Unity of God.

which required the two parties to guard mutual interest and secure freedom from internal revolts and external raids. The non-Muslims were in fact asked to be peaceful citizens of the Muslim State or pay *Jizyah* in cash or offer themselves for military services or provide militia. The Muslims on the other hand guaranteed the non-Muslims protection, internally and externally and granted complete religious freedom with full rights of citizenship. Was it not the forcing of wars on the Muslims when all means to establish amicable relations were rejected with impunity by their enemies? It is an open secret that Islam sprang up with a unique civilisation and culture which the non-Muslims in their antipathy, refused to admit. Nay, in their ignorance and fanaticism, they did their best to check its growth at the outset and Islam was bound to persist in, and strengthen its activities against the impending danger to see good not being sacrificed permanently at the altar of evil. Muhammad appeared before the world as the exponent of the Eternal Truth which was announced at the creation of the world. Abraham, Moses, Buddha, and Christ were thus harbingers of the same Truth one after the other. Muhammad was only the last link of a chain. "The light that shone on Sinai, the light that brightened the lives of the peasants and fishermen of Galilee, is now aflame on the heights of Faran." He said in plain language that "If God (Allah) had not repulsed people, the one by the other, the earth would have been utterly corrupted, but Allah is gracious towards His creatures." We read similar injunctions in the chronicles of the Indian prophets. It is reported from Sri Krishna in Shrimat Bhagwat Gita :

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commentaries and biographies, and accept or reject them accordingly.

Before dealing with these two sources, I ought to mention that they are peculiar to themselves: they are of a systematic character, and have an authority far superior to that of the sources of any other religion. Their authenticity and historicity is now admitted universally. "With the appearance of Muhammad," says Professor Nicholson, "the almost impenetrable veil thrown over the preceding age is suddenly lifted and we find ourselves on the solid ground of historical tradition."¹ Bosworth-Smith says:-

In Mohammadanism everything is different; here, instead of the shadowy and the mysterious we have history. We know as much of Mohammad as we do even of Luther and Milton. The mythical, the legendary, the supernatural is almost wanting in the original Arab authorities . . . Nobody here is the dupe of himself or of others; there is the full light of day upon all that that light can ever reach at all. We know everything of the external history of Mohammad . . . while for his internal history, after his mission had been proclaimed we have a book absolutely unique in its origin, in its preservation . . . on the substantial authenticity of which no one has ever been able to cast a serious doubt.²

And yet it must be pointed out that these two sources are not works of history in the sense that they do not relate events chronologically or in their entirety. They mention only certain singular events in the life of various Prophets of God with the purpose of presenting them in their true light and in their natural order; and thus affirm or contradict, or sometime modify, the prevailing ideas about these Prophets, and thereby clear their character against the gross calumnies heaped against them. For instance, if we read the Gospels and the Talmuds together we gather that Jesus

1. was born of Immaculate conception, or of an illegal union;
2. was disrespectful to his mother;
3. died on the cross, which according to the Jews was an accursed death;
4. resurrected from the dead and ascended bodily up to heaven;
5. was the son of God, an incarnation of God.

The Islamic sources deal with all these questions and, exposing the falsity of these calumnies, clear the character of Jesus and his mother, Mary, of all these charges; but they do not deal with their lives in entirety or give all the facts in their minutest detail.

These two sources deal repeatedly with various aspects of the life and actions of the Prophets merely to enable us to understand the basic truth they preached, to appreciate the purity of their characters and to differentiate the genuine portions from the spurious of the Books revealed to them.

¹ Nicholson, *A Literary History of the Arabs*, 141.

² Bosworth-Smith, *Mohammad and Mohammadanism*, 14-15.

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Again, these two sources are not story books. They do not relate the past events merely for the pleasure of those who read or hear them. They describe the condition of the people to whom the various Prophets were sent; how these people conducted, or rather misconducted themselves; how after having received a guidance they went astray, and rejected the Prophets, maltreated and persecuted them. These narratives are meant to serve as a solemn warning to us, and for this purpose the language used adapts itself to the exigencies of everyday life, with a view to bring it, in its private and public bearings, in harmony with the fundamental principles of Islam. These narratives usually end with certain prophetic utterances, most of which were fulfilled during the life-time of the Holy Prophet.

THE HOLY QUR-AN

The Holy Qur-ān is the foundation on which the entire superstructure of Islam rests. It would not be incorrect to say that this Book is the only Islamic source as the Hadis is only an explanation of this Book.

The Holy Qur-ān claims, and the Muslims believe, that it consists exclusively of the Divine Revelation, which the Holy Prophet Muhammad (may the peace and blessings of Allah be upon him) received direct from the Almighty God in piecemeal during his prophetic career of three-and-twenty years; so that the last portion was not revealed till near the time of his death. It consists of 114 *Suras* (Chapters) out of which 86 are *Makki*, i.e. revealed at Makka, and 28 are *Madani*, i.e. revealed at Madina. It contains 6237 *Ayas* (signs : verses), to which if the 113 *Bismillas* are added the number becomes 6350. For purposes of recitation it has been divided into 7 *Manzils* (portions or stages), 30 equal *Juzs* (also called *Paras*, parts) subdivided into four equal parts; and 558 *Rukus* (Sections). These divisions, with the exception of the *Suras*, have nothing to do with the subject-matter of the Holy Qur-ān. It contains 86,430 words, 349,470 letters,¹ out of which 124,331 are letter-vowels and the rest are consonants; it also contains 52,243 *Fathas* (sound vowel *a*), 39,582 *Kasras* (sound vowel *e*) and 8,804 *zammās* (sound vowel *o* or *u*). It has 105,684 *nūqqat* (dots), 1771 *maddats* (prolonged pronunciation), 1250 *tashdeeds* (indications of double sound) and 240 *Alif mamduda* (silent *alif*).

The Book names itself as *Qur-ān*²—that which is or should be read. It is the most widely read book in the world. It is read daily in mosques and Muslim houses throughout the world. It is repeated in daily prayers. During the month of *Ramadhan* it is recited from the beginning to the end in *Taravih* prayers and is also read and explained

1. *Alif*, 48,876; *Ba*, 11,428; *Ta*, 10,199; *Sa*, 1,276; *Jeem*, 3,273; *Ha*, 3793; *Kha*, 2,416; *Dal*, 5,602; *Zal*, 4,677; *Ra*, 11,793; *Za*, 1,590; *Seen*, 5,891; *Sheen*, 2,253; *Suad*, 2,012; *Zuad*, 1,607; *Tue*, 1,277; *Zue*, 842; *Ain*, 6,220; *Ghain*, 2,208; *Fa*, 8,490; *Qaf*, 6,813; *Kaf*, 9,500; *Lam*, 30,432; *Meem*, 26,560; *Noon*, 45,190; *Wao*, 25,536; *Ha*, 19,070; *La*, 4,720; *Ya*, 45,919.

2. The Holy Qur-ān, II : 183, X : 37,61; XVII : 106; etc.

in its entirety during these days. On the night between the 26th and 27th of this month it is recited completely by various Imams in almost every mosque and this reading is styled as *Shabina*, i.e. *in one night*. Similarly on diverse occasions various readers, not less than ten, sit and read the whole of the Book, each reading separately certain parts, in an hour or so. This is called *Khatam-i-Qur-ān*.

In the Holy Qur-ān, the Book is mentioned by various other names. They describe its character, its significance, its peculiar features and its aims and objects. I will mention but a few of them : *Al-Kitab*¹ (the Complete Book); *Al-Furqan*² (the Distinction between truth and falsehood); *At-Tanzil*³ (the Revelation); *Al-Hukm*⁴ (the Judgment); *Habl-Ullah*⁵ (The Covenant of Allah); *Ar-Rahma*⁶ (The Mercy); *Ar-Ruh*⁷ (The Spirit); *Al-Bayān*⁸ (The Explanation); *An-Nur*⁹ (The Light); *Al-Haqq*¹⁰ (The Truth); *Al-Burhan*¹¹ (The Argument); *Al-Maw'iza*¹² (The Admonition); *Al-Hikma*¹³ (The Wisdom). Besides these the Holy Qur-ān is also mentioned by several other names, and there are also various qualifying words applied to it, for instance: it is called *Majid*¹⁴ (The Glorious); *Mubeen*¹⁵ (One making things manifest); *Fast*¹⁶ (Decision); *Mutahhara*¹⁷ (Purified); *Mutashabih*¹⁸ (Conformable in all its various parts).

The Book gives the name of its Author, in the very first verse of the second *sura*, which is really the beginning of the Book—for the first *sura* (*Al-Fatiha*—the opening chapter) is really a short introduction to it—in these words : *Alif, lam, meem*,¹⁹ standing for *Ana Allah A'lam* (I am Allah : the Best knower). The first three verses of the next Chapter throw a further light on the matter. They read:

I am Allah, the Best Knower : Allah, there is no god but He, the Ever-living, the Self-subsisting, by Whom all subsist. *He has revealed to you the Book with truth*, verifying that which is before it, and He revealed the Torah and the Evangel aforetime, a guidance for the people, and He sent this distinction. Surely they who disbelieve in the Communications of Allah—they shall have a severe chastisement, and Allah is Mighty, the Lord of retribution.²⁰

The Book was revealed to Muhammad, who “believed in what has been revealed” to him.²¹ It was revealed in the Arabic so that the Holy Prophet may be the first to understand it perfectly.²² It was revealed in portions.

And it is a Qur-ān, which We have made distinct so that you may read it to the people by slow degrees : and We have revealed it, revealing in portions.²³

The Holy Qur-ān is a compendium of Divine messages brought by the Holy Spirit (Gabriel) and delivered in words to the Holy Prophet to be proclaimed to mankind. It was not the Holy Prophet

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| 1. The Holy Qur-ān, II : 2. | 9. <i>Ibid.</i> , XII : 157. | 17. <i>Ibid.</i> , LXXX : 13-14. |
| 2. <i>Ibid.</i> , XXV : 1. | 10. <i>Ibid.</i> , XVII : 81. | 18. <i>Ibid.</i> , XXXIX : 23. |
| 3. <i>Ibid.</i> , XXVI : 192. | 11. <i>Ibid.</i> , IV : 175. | 19. <i>Ibid.</i> , II : 1. |
| 4. <i>Ibid.</i> , XIII : 37. | 12. <i>Ibid.</i> , X : 57. | 20. <i>Ibid.</i> , III : 1-3. |
| 5. <i>Ibid.</i> , III : 102. | 13. <i>Ibid.</i> , XVII : 39. | 21. <i>Ibid.</i> , XLVII : 2. |
| 6. <i>Ibid.</i> , XVII : 82. | 14. <i>Ibid.</i> , LXXXV : 21. | 22. <i>Ibid.</i> , XLIII : 3. |
| 7. <i>Ibid.</i> , XLII : 52. | 15. <i>Ibid.</i> , XII : 1. | 23. <i>Ibid.</i> , XVII : 106 ; |
| 8. <i>Ibid.</i> , III : 137. | 16. <i>Ibid.</i> , LXXXVI : 13. | LXXXVI : 23, |

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who spoke under the influence of the Holy Spirit, but rather he merely repeated the words conveyed to him. Says the Holy Qur-ān:

The Spirit has brought it down from your Lord with the truth.¹

Again:

And most surely this is a revelation from the Lord of the worlds. The Faithful Spirit has come down with it upon your heart, that you may be of the warners in plain Arabic language.²

PURITY OF THE QUR-ANIC TEXT

The Holy Qur-ān was revealed to the Holy Prophet under the most trying circumstances. From a solitary recluse in the cave of Hira, after passing through a variety of circumstances, he became the sole monarch and legislator of the whole of Arabia. The life of no other individual human being affords such a varying type. Yet throughout the entire revelation the Holy Qur-ān keeps one and the same strain. The Spirit of revelation to the solitary, persecuted and tormented preacher of Makka does not differ in any particular from the spirit of the revelation to the sole temporal and spiritual overlord of Arabia. There are no discrepancies even in the details of the narrative, and this is specially true of the numerous prophecies uttered at a time when he was absolutely a helpless man. Had the Book not proceeded from the Omniscient Being, it would certainly not have been free from numerous discrepancies.

The Muslims believe the Holy Qur-ān, every dot, every vowel, every syllable, every word, every sentence, every chapter, in short the entire Book to be of Divine creation. The Holy Prophet was an *Ummi*, illiterate, and could neither read nor write; he had to be so in keeping with the Divine dispensation: for the tablet of his heart, like a camera, had to be absolutely free of all worldly light to get a perfect impression of the Divine Revelation. Says the Holy Qur-ān :

And most surely this is a revelation from the Lord of the worlds. The Faithful Spirit has descended with it upon your heart that you may be of the warners.³

The Holy Qur-ān was revealed in the Arabic language,⁴ in the dialect of the Quraish. The absolute perfection of the language of the Book is one of its outstanding features. I do not make this assertion simply because it is an impregnable belief with the Muslims. Vallers alleged that it was not of Arabic literary standard and free of the grammatical rules; but Greyer and Noldeke have refuted these baseless allegations and pointed out that even the idolater poets of Arabia, who were known for their literary skill, could not compete with it. To these idolaters, and through them to the whole world, a challenge had been thrown out :

And if you are in doubt as to that which We have revealed to Our servant, *then produce a chapter like it*, and call on your helpers besides Allah if you are truthful. But if you do (it) not; *and never shall you do (it)*—then be on your guard against the fire of which men and stones are the fuel, it is perpetual for the unbelievers.⁵

1. The Holy Qur-ān, XVI : 102.

3. *Ibid.*, XXVI : 192—194.

2. *Ibid.*, XXVI : 192-195.

4. *Ibid.*, LXIII : 3.

5. *Ibid.*, II : 23-24.

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Again :

Or do they say : He has forged it, Say : Then bring ten forged chapters like this and call upon whom you can besides Allah, if you are truthful.¹

And again :

Say : If men and jinn should combine together to bring the like of this Qur-ān, they cannot bring the like of it, though some of them be aiders of the others.²

The Holy Qur-ān, if it be the word of God, needs no champion, no advocate and certainly not an apologist. It speaks for itself. It puts forward its claims, gives reasons and arguments in support of them and throws a challenge for all times—a challenge which till today has remained unaccepted. On the contrary even European scholars have been forced to admit its claims. I will quote but a few of them and will begin with the most bigoted Christian translator of the Holy Qur-ān, George Sale, who was out to expose the Holy Qur-ān as a “manifest forgery.” In his *Preliminary Discourse* he says :

The style of the Koran is generally beautiful and fluent....and in many places, especially where the majesty and attributes of God are described, sublime and magnificent.³

Palmer, another translator of the Holy Qur-ān, says :

The best of Arab writers have never succeeded in producing anything equal in merit to the Qur-ān itself.⁴... The language of the Qur-ān is universally acknowledged to be the most perfect form of Arabic speech....The language is noble and forcible....To Muhammad's hearers it must have been startling from the manner in which it brought great truths home to them in the language of their everyday life.Muhammad speaks in a living voice, and his vivid word-painting brings at once before the mind the scene he describes.⁵

Goethe has said :

The Koran is a work with whose dullness the reader is at first disgusted, afterward attracted and astounded by its charms, and finally irresistibly ravished by its many beauties....In the end it enforces our reverence. Its style, in accordance with its contents and aims, is stern, grand and terrible—ever and anon truly sublime.....This book will go on exercising through all ages most potent influence.

John Davenport says :

From a literary point of view, the Koran is the most poetical work of the East....It is universally allowed to be written with the utmost purity and elegance of language in the dialect of the tribe of Koreish, the most noble and polite of all the Arabs....It is confessedly the standard of the Arabian language, and abounds with splendid imagery and the boldest metaphor...is generally vigorous and sublime.

It was to the Koran, so considered as a permanent miracle, that Mohammad appealed as the chief confirmation of his mission; publicly challenging the most eloquent man in Arabia, then abounding with persons whose sole study and ambition was to excel in eloquence of style and composition, to produce even a single chapter that might compete therewith.⁶

Steingass says :

We may well say the Qur-ān is one of the grandest books ever written....its sublime and chaste, where the supreme truth of God's Unity is to be proclaimed....its

1. The Holy Qur-ān, XI : 13.

2. *Ibid*, XVII : 88.

3. Sale, *Preliminary Discourse*, p. 48.

4. Plamer, *Introduction* LV.

5. *Ibid*, LXXXVI-LXXXVII.

6. Davenport, *Mohammad and the Koran*, 48-49.

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merits as a literary production should, perhaps, not be measured by some preconsidered maxims of subjective and aesthetic taste, but by the effects which it produced on Muhammad's contemporaries and fellow-countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well organised body, animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh woof into the old warp of history . . . But Muhammad made a still greater and more decisive step towards creating a literature for his people. In those *Suras* in which he regulated the private and public life of the Muslims, he originated a prose which has remained the standard of classical purity ever since.¹

Hirschfield says :

The Qur-ān is unapproachable as regards convincing power, eloquence, and even composition . . . and to it was also indirectly due the marvellous development of all branches of science in the Moslem world.²

I will quote but one other Christian scholar. Bosworth-Smith writing about the Book says :

Illiterate himself, scarcely able to read or write, he was yet the author of a book which is a poem, a code of law, a Book of Common Prayer and a Bible in one . . . It was the one miracle claimed by Mohammad—his “standing miracle” he called it; and a miracle indeed it is.³

Thus, the Holy Qur-ān is unique, marvellous and unprecedented in the whole history of the written world. It transformed a dialect spoken in a very limited area of a forgotten corner of the world—steeped in spiritual torpor, sunk in superstition, cruelty and vice, whose people lay lifeless in a debased state and dreaded of things unseen—into a language and tongue of vast countries and mighty empires. The Book thus re-established the claims of the Arabic language to be the *Mother of Languages*.⁴

The Holy Prophet claimed the Holy Qur-ān to be a sign, a miracle of God. A miracle indeed it was, is and shall ever be. It is unique in every respect. Its outstanding distinction, however, is that it has maintained its pristine purity for the last fourteen hundred years. While discussing this question, Muir says:

There is probably in the world no other work which has remained twelve centuries with so pure a text.⁵

No other religious book in the world has or can make such a claim. If all copies of the Vedas, the Zenda-Vesta, the Buddhist Pitakas, the Bible and other Scriptures were to be burnt, they can never be rewritten from cover to cover. Any such undertaking would be a hopeless task. But if the Holy Qur-ān were to suffer the same fate, not once but a million times, it would be rewritten without the least change of a single dot, vowel or sentence. For there are hundreds of thousands of Muslims who know the Holy Qur-ān by heart from one end to the other. In the Holy Qur-ān we read :

¹ Translation : Hughes, *Dictionary of Islam*, pp. 527—530.

² Hirschfield, *New Researches*, p. 5.

³ Bosworth-Smith, *Mohammad*, 290. (Italics are mine.)

⁴ Khwaja Kamal-ud-Din, *Ummul-Asina* (The Mother of Languages), 23.

⁵ Muir, *Life of Mohammad*, XXIII.

Surely We have revealed the Reminder and We will most surely be its guardian.¹

Most surely it is an honoured Qur-ān, in a Book that is protected.²

Nay it is a glorious Qur-ān, in a guarded tablet.³

And the words of your Lord have been accomplished truly and justly, there is none who can change His words, and He is Hearing, the Knowing.⁴

And recite what has been revealed to you of the Book of your Lord, there is none who can alter His words.⁵

Thus God had proclaimed in the Holy Qur-ān that it shall always remain free from corruption and that God will protect it and be its guardian. These verses, and there are many others like these in the Holy Qur-ān, contain one of the most wonderful prophecies, whose fulfilment is, and shall always continue to be, a standing testimony to the Divine origin of the Holy Qur-ān and to the truth of the mission of the Holy Prophet.

It has often been alleged by Christian apologists that the Holy Qur-ān was a product of the creative mind of the Holy Prophet. I will deal with this aspect at the close of this discussion ; as I must first describe the manner in which and when the Book was written and collected, the arrangement of its chapters and verses, the so-called theory of abrogation and the rules of the Qur-ānic interpretation.

THE QUR-AN WAS WRITTEN AND COMMITTED TO MEMORY IN PROPHET'S LIFETIME

There is both internal and external evidence that the Holy Qur-ān was meant, from the very beginning, to be reduced to writing. The very first revelation opening with the word *Read*⁶ indicated that the revelation was to be read by Muslims from written pages. Similarly its name, Qur-ān, *that which is read*, points to the same significance. The Book calls itself repeatedly *Al-Kitāb*⁷—the Book, which is complete in itself. This name was applied to the Holy Qur-ān in some of the earliest Makkan revelations. To *read* from a *book* without any writing would be an impossibility.

The Holy Qur-ān is also styled as the written *pages*,⁸ *pure pages*⁹ and *Musshaf*, i.e. a book consisting of a collection of *pure pages*. In one of the earliest Makkan revelations we read :

Most surely it is an honoured Qur-ān, in a Book that is protected. None shall touch it save the purified one.¹⁰

The italicized words prove that the Holy Qur-ān had been reduced to writing, otherwise the question of *touching* it could not have arisen. Rodwell, while commenting on this verse, says :

This passage implies the existence of copies of portions at least of the *Koran* in common use.

¹ The Holy Qur-ān, XV : 9.

² *Ibid*, LVI : 77-78.

³ *Ibid*, LXXXV : 21-22.

⁴ *Ibid*, VI : 116.

⁵ *Ibid*, XVIII : 27.

⁶ The Holy Qur-ān, XCVI : 1-2.

⁷ *Ibid*, II : 2.

⁸ *Ibid*, LXXX : 10—16, XCVIII : 2.

⁹ *Ibid*, XCIX : 2.

¹⁰ *Ibid*, LXVI : 77—79.

JESUS THE SON OF MARY

This verse of the Holy Qur-ān was quoted by the sister of *Hazrat Umar* when he saw her reading the twentieth chapter, (*Tā-Hā*) of the Holy Qur-ān and wanted to get hold of it. He was made to wash himself, before he was allowed to read it. He, after reading it, at once became a Muslim. This conversion took place in the fifth year of the mission of the Holy Prophet. It is obvious, therefore, that even at that very early period at least twenty chapters were written.

Again we read in a Makkan revelation :

Or do they say : He has forged it. Say : Then bring *ten forged chapters* like it and call upon whom you can besides Allah, if you are truthful.¹

And in a chapter revealed at Madina :

And if you are in doubt as to that which We have revealed to Our servant, then produce a *chapter like* it, and call on your helpers beside Allah, if you are truthful.²

The mention of *chapters* in these two verses presupposes the existence of the Holy Qur-ān in writing.

Hazrat Usman, the third Caliph, one of the earliest converts to Islam, explaining the practice of the Holy Prophet as to the writing of the revelations, reports :

It was customary with the Messenger of God (may peace and the blessings of God be upon him), that when portions of different chapters were revealed to him, and when any verse was revealed, he called one of those persons who used to write the Holy Qur-ān and said to him : Write these verses in the chapter where such and such verse occurs.

Bukhari records :

When the verse *la yastawi-l-qā'iduua*.... was revealed, the Messenger of God, (may peace and blessings of God be upon him), said : Bring Zaid to me, and let him bring the tablet and the inkstand. Then he said to him (Zaid) : Write *la yastawi*

The direction of the Holy Prophet to his Companions not to write anything from him except the Holy Qur-ān establishes that the Holy Qur-ān was being written and the Holy Prophet wished to avoid confusion between his Sayings and the Word of God.

Bukhari records the following report of the Companions of the Holy Prophet :

We were forbidden to travel to the enemy land with the Qur-ān.

This report shows that the written copies of the whole Qur-ān existed in such large numbers that it was found necessary to issue an injunction against their being carried to the enemy country.

It has wrongly been assumed that the Holy Qur-ān was written on palm leaves, skins, shoulder blades of mutton, at the instance of the Holy Prophet. The copies dictated by the Holy Prophet to his amanuenses were on writing material. Some of the Companions

1. The Holy Qur-ān, XI : 13.

2. The Holy Qur-ān, II : 23.

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used to take down their copies on palm leaves, etc. Speaking of these copies Muir says :

There is good reason for believing that many fragmentary copies embracing amongst them the whole Koran, or nearly the whole, were during his lifetime made by the Prophet's followers.¹

There are two incidents connected with the death of the Holy Prophet which conclusively prove that the Holy Qur-ān was a compact whole at that time. The first is the following Saying of the Holy Prophet reported by Malik bin Anas :

Verily I leave with you two things, if you hold fast by them, ye will never be misguided—The *Book* of Allah and my *sunna*.

To the same effect was the address he made during his last visit to the mosque. I will quote only the relevant portion. He said :

I have not made lawful aught except that which God hath made lawful ; nor have I prohibited aught but that which God in *His Book* hath prohibited.

The second incident also refers to the death of the Holy Prophet. When the news of his death spread over Madina, *Hazrat Umar* would not believe the mournful truth. "The Messenger of God is not dead," he declared in a loud and passionate voice. Just then *Hazrat Abu Bakr* appeared and after reciting the relevant verses of the Holy Qur-ān said :

Let him then know whosoever worships Muhammad, that Muhammad is dead : but whosoever worships Allah, let him know that the Lord lives and dies not.

I have mentioned this incident so as to make *Hazrat Umar's* address to the people of Madina on the following day intelligible. He said :

O ye people that which I spoke to you yesterday was not correct. Verily I find that it is not *borne out by the Book* which the Lord hath revealed... *And truly the word*, the same word which directed your Prophet, is *with us still*. Take it, therefore, for your guide and ye shall never go astray.

It is thus abundantly clear that the whole of the Holy Qur-ān had been reduced to writing during the lifetime of the Holy Prophet Muhammad.

But apart from reducing the revelation to writing, the Holy Prophet knew himself the whole of the Book by heart. It was revealed in portions,² so that it may be easy to remember³ and to make its learning perfect it had to be listened to in silence.⁴ It was made to "enter upon the hearts"⁵ of those who heard it and was revealed to the heart of the Holy Prophet.⁶ The recital of a portion of it formed an essential part of the daily prayer, public and private. It was also recited in the midnight prayers.⁷ The Holy Qur-ān was accordingly committed to memory more or less by every Companion of the Holy Prophet, and the extent to which it could be recited was one of the chief distinctions among the early Muslims.

1. Muir, *Life of Mohammad*, XIX.

2. The Holy Qur-ān, LXXXVI : 23.

3. *Ibid.*, LIV : 32.

4. *Ibid.*, VII : 204.

5. *Ibid.*, XXVI : 20.

6. *Ibid.*, II : 97 ; XXVI : 193-194.

7. *Ibid.*, LXXIII : 20.

JESUS THE SON OF MARY

The Holy Prophet is reported to have said that "the best man among you is he who has learned the Qur-ān and teaches it." Accordingly any one who could recite the Holy Qur-ān better than others had the right of becoming the *Imam*, leader of prayer. Thus we hear of Amr ibn Salma, a boy of thirteen, leading congregational prayers for his tribe. The Arabs had long been used to committing tribal events and long poems or bards to memory. This faculty was applied, with all the ardour of an awakened spirit, to the Holy Qur-ān. Even Muir has to admit that "several of his followers could, during the Prophet's lifetime, repeat with scrupulous accuracy the whole" of the Qur-ān.

THE COLLECTION OF THE HOLY QUR-ĀN

It is true that at the death of the Holy Prophet the Holy Qur-ān was not made into one compact volume. The possibility of a fresh revelation of a new chapter or a new verse to be inserted in a particular chapter could not be excluded, and, therefore, the making of a complete volume was an impossibility. But this could be done immediately after his death. As a result of the expedition against the impostor Musailama a battle was fought at Yamamah in which many of the best reciters of the Holy Qur-ān were killed. *Hazrat Umar* approached the Caliph *Hazrat Abu Bakr* and expressing his apprehensions asked him to give immediate orders for the collection of the Holy Qur-ān. "How can I do a thing" replied *Hazrat Abu Bakr*, "which the Messenger of God (may peace and the blessings of God be upon him) has not done?"

After some discussion *Hazrat Abu Bakr* was convinced and he sent for Zaid, the scribe of the Holy Prophet, and commissioned him to act accordingly. Zaid compiled into one volume all the manuscripts written under the directions of the Holy Prophet himself and the arrangement followed was the same as that of the oral recitation as followed in the time of the Holy Prophet. This standard written copy was entrusted to the care of *Hazrat Hafsa*, wife of the Holy Prophet and daughter of *Hazrat Umar*. By the time *Hazrat Usman* became Caliph, Islam had spread far beyond the limits of Arabia and the non-Arabs began to recite the Holy Qur-ān differently. Bukhari records :

Anas son of Malik relates that Huzaifa came to Usman. He had been fighting with the people of Syria in the conquest of Armenia and with the people of Iraq in Azarbaijan, and was alarmed at their variation in the modes of reading (the Holy Qur-an). He said to Usman : "O Commander of the Faithful ! stop the people before they differ in the Holy Book as the Jews and the Christians differ in their scriptures." So Usman sent word to Hafsa, asking her to send him the (copy of the) Qur-ān in her possession, so that he might make other copies of it and then send the original back to her. Thereupon Hafsa sent the copy to Usman and he ordered Zaid ibn Sabit and Abdullah ibn Zubair and Said ibn al-'As and Abdul Rahman ibn Haris ibn Hisham, and they made copies from the original copy. Usman also said to the three men who belonged to the Quraish : "When you differ with Zaid in anything concerning the Qur-ān, then write it in the language of the Quraish, for it is in their language

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that it was revealed." They obeyed their instructions and when they had made the required number of copies from the original copy, Usman returned the original to Hafsa, and sent to every quarter one of the copies thus made and ordered all other copies or leaves on which the Qur-án was written to be burned.

The real question is: Did the copy of *Hazrat* Usman differ in any way from that of Zaid prepared during the Caliphate of *Hazrat* Abu Bakr, and in its turn did it differ from the Book as left by the Holy Prophet? I will quote a Muslim authority as well as two Christian writers. Maulvi Muhammad Ali answers this question in the negative and says:

Usman, then, made no alteration in the Qur-án as it was collected by Abu Bakr immediately after the death of the Holy Prophet. He employed the same scribe who was employed before him by Abu Bakr and in his life-time by the Holy Prophet himself. . . . The bitterest foes of Usman, those who cut off his head while he was reading the Qur-án and who had the whole power in their hand, never charged him with having tampered with the Qur-án.¹

The collection of Abu Bakr was a faithful reproduction of the revelation as reduced to writing in the presence of the Holy Prophet; and agreed every whit, in text as well as in arrangement, with the Holy Qur-án as preserved in the memory of the companions.²

Sir William Muir answers the same question in the following lines:

It is sufficient for us to know that in Othman's revision recourse was had to the *original* exemplar of the first compilation, and that there is otherwise every security, internal and external, that we possess the text which Muhammad himself gave forth and used.³

The conclusion which we may now with confidence draw is that the editions of Zaid and Othman were not only faithful, but both of them, so far as material went, complete.⁴

At the end of his discussion Muir quoted and agreed with the verdict of Von Hammer:

That we hold the Koran to be surely the word of Mohamet, as the Mohametans hold it to be the word of God.

Bosworth-Smith expresses the same view in the following words:

In the Koran we have, beyond all reasonable doubt, the exact words of Mohammad without subtraction and without addition.⁵

(To be continued.)

¹ M. Muhammad Ali, *Preface to the Translation of the Holy Qur-án*, LXIV.

² *Ibid.* LXV.

³ Muir, *Life of Mohammad*, XXVII.

⁴ *Ibid.*, XXVIII.

⁵ Bosworth-Smith, *Mohammad and Mohammadanism*, 18.

To

THE EDITOR,
The Islamic Review.

Sir,

Allow me to offer my cordial brotherly feeling as well as heart-felt congratulations to your reincarnating self through the Divine term "Aum" supremely glorified by every member of the true Aryan race in the name of the One Almighty in the midst of the ensuing argument.

I, a boy in my teens, belong to Hinduism and am an earnest seeker after truth from the very beginning of my life. The sole aim of my this incarnate self is to find out the truth about the world I see around myself, i.e., the "Holy Grail" of the Infinite Universe, according to Christian faith. Hence, I have been a regular reader of the *Islamic Review*. I have also read the Religion of Humanity, Islamization of Europe and America, the Future Religion of the World according to the Sacred Scriptures of Islam and Other Religions etc. But on studying the corresponding part of the *Islamic Review* of the month of June as regards the reincarnation of souls, I am extremely pained at heart and, at the same time, am much surprised. In answer to the letter given in *Islamic Review*, you have tried hard from the Islamic point of view only to rationalize "the non-existence of the transmigration of souls" by saying "The belief in transmigration of souls was also due to the undeveloped mind of man mistaking spiritual realities for physical facts. The mystery of life after death has, however, nowhere been solved so clearly as in Islam." Supposing your philosophic deliberation on this question is true, then the Samkhya philosophy—the first and foremost philosophy of the whole universe, Buddhistic philosophy, Jain philosophy, Vedanta philosophy, or Samkar philosophy and all Aryan philosophies, all of which seriously hold to the doctrine of the transmigration of souls and at the same time, unanimously and rationally and emphatically declare the same as true and ever true—must be wrong and incorrect in logic according to your Islamic faith and its philosophic speculations.

Let me remind you further that "not only Oriental philosophers or spiritualists but also the majority of the Occidental spiritualists, high class philosophers and sages, viz., Plato, Pithagorus, St. Augustine, St. Platinus, Socrates, Aristotle, Max-Muller, Schopenhauer, Democrates, Onaxagorus, Khils, Hume, Empedelis, Parphiree, Romain Rolland etc. are all of them great supporters of rebirth or transmigration of souls. Besides, most of the ancient Greek philosophers and Neo-Platonists and particularly those among ultra-modern Scientists, Astrologers, Spiritualists, divine mystics, devotees and all seekers after truth both Eastern and Western, thoughtfully certify

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the Shamkha, Buddhistic and Vedanta philosophies as the most cogent and reasonable and unanimously support the veracity of the reincarnation of souls or repeated births.

One is therefore forced to the conclusion that almost the whole field of world-philosophy as well as world scriptures and the cult of modern science as also the cult of spiritualism, modern and ancient, is in total disagreement with the *Islamic Review* and its philosophy and metaphysics on this point—the cult of rebirth, i.e., the transmigration of souls in different cage-like (material—ED. *I.R.*) bodies according to the merits and performances here below, immediately in the life after death. Such being the case, I earnestly and urgently request your gracious self to prove these philosophies and philosophers as wrong and fallacious by your logical or philosophical arguments and at the same time to rationalize the theory of the non-existence of rebirth or transmigration of souls according to the eternal tenets or directions of the “Eternal Qur-án” and the philosophic and instructive statements of *Hazrat* Muhammad (peace be upon him).

In concluding this first correspondence of mine, I, a Hindu boy in my teens, strongly affirm before one and all, particularly before your benign and learned self, that if you or any one else can rationally prove my argument to be false and dogmatic and at the same time establish the truth and eternity of the Islamic philosophy and its cult of spiritualism regarding the problem of life after death then shall I readily and heartily accept or embrace “Islam”—the religion of humanity and unto my physical death shall I be sure to glorify, all the while, the eternal truth of Islam, as the only way to peace for humanity all the world over. This letter and the answer to this may kindly be soon published in the *Islamic Review*, a constant companion of my daily life.

Keenly awaiting to have the prompt, rational and exhaustive answers to the questions raised as early as possible, and offering hearty thanks :

I am,

Yours in “Om”

Kumud Bondhu Sarker.

[With due deference to the various philosophers and systems of philosophy, we are afraid, we cannot depend on them for the ascertainment of any spiritual truth. The realities of spiritual existence can be correctly ascertained only by those who have been granted the appropriate vision for this purpose. For such truths as the career of the soul we must go to the Prophets and not to philosophers, whatever the latter's greatness in other ways. Among the truths revealed to the Prophets, those recorded in the Qur-án hold a unique position, inasmuch as these allow of no doubt as regards their genuineness. Next to these come those that are recorded in

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the Old Testament and still next are those to be found in the New Testament. And it is strange that all these books agree in rejecting the theory of the transmigration of soul. Whatever some modern philosophers born of Christian parents may say, none of them can assert that either the New Testament or the Christian Church ever lent any support to this theory. Let us repeat here that ours is not a theory, resulting from philosophic speculation, but a fact realised by experience in the lives of Prophets and thousands of saints. But like all truths realised by this means, this truth also has its philosophical defence, far stronger than any that can be evolved in support of a mere philosophical hypothesis. We should not forget that the doctrine of the transmigration regards sin as the basis of creation, because according to it birth in this world is mostly the result of sinfulness. According to this theory we would be left without any one to do the harder works of the world, if there were not a huge number of people committing sins. We could not get any cow, any horse, any fowl, any fish, any servant, any labourer, nay, not even a clerk and a soldier, but for man's sins, because every kind of subordination and exposure to the hardships of life is to be regarded as a punishment for sin. Indeed if we press this theory to its logical conclusion we cannot help thinking that the innocent calf, the offspring of the cow, so sacred to our Hindu friends, must have committed some unforgivable sin to be so deprived of its mother's milk from day to day to provide milk to the Brahmin, whose birth is to be regarded as a reward for virtuous deeds in previous life. Unfortunately even the Brahmins, in these days of British rule, cannot be regarded as free from the suspicion of sin considering the social status to which they have been reduced by the very condition of things. In the Vedic days it might have been a privilege and an honour to be born a Brahmin, but those days are no more. If we are to go by this theory, the Christian nations of the West, particularly its ruling classes, should be regarded as the only people that have an appreciable amount of virtuous deeds to their credit in their previous life. What do you think of this position? Are you still inclined to think that we were wrong when we said, "The belief in the transmigration of souls was due to the undeveloped mind of man mistaking spiritual realities for physical facts?" Indeed, with all our respect for those philosophers who have upheld this doctrine, we regard this as the most childish way of explaining away the differences in economic resources and social status as existing between man and man. Neither can its explanation of suffering bear any scrutiny of logical analysis. If suffering and hardship is really the unmixed evil, that it is regarded by the transmigrationists, it will be difficult to explain the sufferings of such incarnations of virtue as Ramchandrajī and the Pandavas, of Abraham and Jacob and Joseph, of Jesus and Muhammad. Are we to understand that even these persons had committed sins in their previous birth?

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The fact is that character-building and soul-polishing qualities of hardships and suffering have not been properly appraised by those responsible for the theory of transmigration. These people were no doubt philosophers but had not the insight into the deeper truths of life. They failed to see that all true life and inspiration have always come to man through the doorway of suffering and martyrdom. But we do not blame them for their inability to see all this. If philosophers could understand everything, where was the necessity for prophets ?

Leaving logic aside, the theory of transmigration stands belied by the laws of physical science. If a child is born weak or diseased, no doctor has ever advised its going back to the womb of its mother. All treatment is directed towards restoring it to health in the existing stage. Nature may disallow its further progress for some time but in no circumstances will it allow any going back to its pre-natal state, to make up its deficiencies. It is in keeping with this law of physical science that a soul, in the finding of Islam, when it is born in the world of spirits, if it has any defects in it, will be held back from further development and be given some kind of spiritual treatment to restore it to health and will not be sent back to the lower stage of existence such as our life in this world is.

Lastly, we should like to point out that the latest Western movement that has undertaken to ascertain the facts of life after death, has been obliged to support the Islamic view of the case. The Spiritualists as they call themselves are reported to have come in regular contacts with spirits lying on the other side of the grave. This very idea that there is a world of disembodied spirits dismisses the theory that for settling the accounts of its moral deeds a soul has but one and only plane of existence, *viz.*, this world of matter.

Let us assure you it is no intention of ours to injure the susceptibilities of those who differ from us in religious views. We are nevertheless anxious to place our own feelings and ideas before them in the interest of truth and for their welfare and that of humanity at large—ED. *I.R.*]

WHAT IS ISLAM?

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England, or to the Editor, *The Islamic Review*, Lahore, India.]

ISLAM: THE RELIGION OF PEACE.—The word “Islam” literally means: (1) Peace; (2) the way to achieve peace; (3) submission, as submission to the Master’s will is the only way to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code, whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world’s Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-ĀN.—The Gospel of the Muslim is the Qur-ān. Muslims believe in the Divine origin of every other sacred book. Inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-ān, the last Book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: Belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of Good and Evil; (7) Resurrection after Death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is a counter-part of the spiritual state in this life.

The sixth article of Faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Makka.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of all the worlds, the Friend, the Guide, the Helper. There is none like Him.

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He has no partner. He is neither begotten nor has He begotten any son or daughter. He is indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the saying of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

CHAPTER IV. PHILOSOPHY AND PHRASEOLOGY OF THE CHURCH. The Church adaptations were not attaining to the "all truth" promised by the master—It was losing what little truth was left in the philosophy of the term "word"—are undigested thoughts of pre-Christian philosophers, Jewish and Greek—Striking similarities between the phraseology of Philo the Jewish philosopher and that used by St. Paul in his Epistles—Shorn of myths and legends teachings of Jesus would appear to be same as that of Muhammad—Reformation of corrupted religion should be done by God without waiting for man to do it.

CHAPTER V. RELIGION OF LOVE—COSMIC CONSCIOUSNESS. Which one is the religion of love, Islam or Christianity? Religious feelings supplanted by political ones in the constitution of the Church—"Love thine enemy" is demonstrated by Prophet Muhammad—racialism and nationalism are antithesis of religious love of man—so the idea of "Survival of the fittest"—From self-consciousness to world consciousness and then to cosmic consciousness otherwise known as God-consciousness—Anger, another expression of love, supplements it in sublimer form—a systematic practical code is needed for this evolution—Quran supplies this need.

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FOR INQUIRERS

Should any reader of these pages like to make any inquiries about Islam, Muhammad or the Muslims, he or she will find

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—Manager.
The Islamic Review.