

“Muhammad is . . . the Apostle of Allah and the Last of the Prophets . . .”
 —HOLY QUR-AN, 33 : 4
 “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. XXXIV

MUHARRAM 1366 A.H.

No. 12

DECEMBER 1946 C.E.

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

Single Copy 1s.

CONTENTS

	Page
TO OUR READERS	425
IDUL FITR AT THE SHAH JEHAN MOSQUE, WOKING	427
“THE CHANGING CHURCH” By Muhammad Sadiq Dudley Wright, Phil. D., F.Z.S.	428
THE WAY OF LIFE—UPON MARRIAGE By W. Bashyr-Pickard B.A. (Cantab.)	431
CAN ISLAM STILL CIVILIZE THE WORLD? By S. Mahmudur Rahman, B.A., B.T.	439
JESUS SON OF MARY—HIS BIRTH AND DEATH By Khwaja Nazir Ahmad, Bar-at-Law	451
CORRESPONDENCE	463

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

(All Rights Reserved)

Kindly quote your Subscriber's Number when corresponding.

PAMPHLETS ON ISLAM

By Al-Hajj Khwaja Kamal-ud-Din

			Rs.	As
Islam and What It Means	...	...	0	8
The Pillars of Faith in Islam	...	...	0	10
Modernism in Religion	...	...	0	5
The Biblical and Qur-anic Adam	...	...	0	4
The Holy Qur-an and The Bible	...	...	0	4
Satan : A moral necessity	...	...	0	4
The Great Revolution	...	...	0	5

By Maulvi Abdul Majid, M.A., B.T., Imam, The Mosque, Woking

The Fundamental Causes of the War and their remedy through Religion	...	...	0	12
The Message of Islam to the Modern World	...	...	0	12

By Maulvi Aftab-ud-Din Ahmad, B.A., Editor, "The Islamic Review"

Peace Programme of Muhammad	...	...	0	12
Islam and Western Socialism	...	...	0	12

By Maulana Muhammad Ali, M.A., LL.B.,

Author of the English Translation of the Qur-an and its commentary

The Prophet's Marriages	...	...	0	10
Alleged Atrocities of the Prophet	...	...	0	8
Divorce in Islam	...	...	0	8

Islam and Socialism by Dr. Ihsanullah Khan, M.A., Ph.D.	0	10
---	---	----

By Doctor H. Marcus

The Message of the Holy Prophet Muhammad to Europe	0	14
--	---	----

Europe's Debt to Islam by Gustav Diercks, Ph.D.	...	1	10
What does Muhammad say? About Jesus by Earnest Erle Power	...	0	12

By Sheikh Mushir Hussain Kidwai

The Abolition of Personal Ownership of Property	...	0	8
The Message of the Prophet to the Warring World, by Sirdar Iqbal Ali Shah of London	...	0	8

Fundamentals of World Peace	...	0	8
-----------------------------	-----	---	---

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ يَا رَسُولَ اللَّهِ مُحَمَّدًا خَاتَمَ النَّبِيِّينَ

THE ISLAMIC REVIEW

Vol.
XXXIV

MUHARRAM 1366 A.H.
DECEMBER 1946 C.E.

No. 12

TO OUR READERS

"Consider the fleeting course of time !

"Most surely man is in loss

"Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience."

—The Holy Qur'án Ch. CIII.

Another year has rolled by—an infinitesimal speck in the vast expanse of eternity—it may be a dot of silence or nothingness, and yet it may prove of great importance according as we have behaved in reference to it. If we have faced it as believers and doers of good deeds and preachers of morals Divine, we have impregnated it, for all we know, with great creative potentialities. If not, we have only taken another step towards non-existence, towards annihilation, towards eternal silence. Belief, good deeds and preaching of truth—these then sum up the upward, the existence-ward course of life.

The staff of the *Islamic Review*, in collaboration with its patrons, had always these very things as their watch-

ISLAMIC REVIEW

word in the year which has just ended as in all previous years of its existence. We have done our utmost to generate faith, an active faith in the minds of our comrades-in-arms and to apply it to action, the best of which is the preaching of truth. How far our efforts have penetrated the regions of ignorance, superstition and untruth, it is not for any human being to say. But of one thing we are sure.

In spite of the diversity of languages in the world, our appeal in the name of truth has evoked response from all the four corners of the globe. Our correspondence columns make that quite evident. Humble as our resources and efforts are the resultant response may be regarded as almost miraculous. Our head bows before the Master of human destiny in silent gratitude. What was a dream 34 years ago is revealing itself before our eyes as a tangible fact of experience. What was then just a jump in the dark is proving itself the noblest and the most successful venture of this century. What was regarded as a fantastic idealism has begun to be believed as the most practical proposition affecting the life and happiness of the whole of existing humanity. Blessed be the memory of the man to whom was given the sublime vision for the shape of things to come. Indeed, persons with far lesser vision for the benefit of humanity have been idolised as the heroes of human race. But the days of the late Khwaja's true appreciation are yet to come. May his soul rest in peace !

With the advent of the New Year, we have to gather fresh energy for a new step in the direction we are moving. Communications are more normal but the world condition is not showing any noticeable sign of improvement. And to be sure there can be no true improvement so long as man is not reconciled with his God. ~~Man must be closer to Him in understanding and feeling.~~

TO OUR READERS

Man must be enabled to read His will in the affairs of his life. It is to the bringing about of this consummation that we have to bend all our energy. We have to make our voice heard above the uproarious clashes of arms and of secular ideologies. We have to be louder and bolder and this for the good of suffering humanity. We have to tell the people frankly though lovingly that the key to the solution of the present perplexing problems lies in the adoption of the Qur'ân as the code of life and of the Prophet Muhammad as the model for human social conduct. We must preach and pamphleteer for this purpose to the utmost of our capacity and make the world resound with our preaching. We should avail the opportunities offered by this literary age—pen, printing, and postal system—to make our voice heard the world over. We need money for this and even more than money we need supporters who will bestir themselves to make the Muslims realise the importance of this work. Muslims all over the world should be made to see that the call of religion must have the priority in our response, that the heart of humanity should be set at rest by adopting this as the first step towards any other settlement, that we must act as the Holy Prophet acted for the uplift of his nation and humanity,—that we must ask man first to believe and act righteously before anything else. Let us enter the threshold of the new year with this object clearly before our mind and with the help of Allah, victory will be found very near.

‘IDUL FITR AT THE SHAH JEHAN MOSQUE, WOKING

Idul Fitr (1365 A.H.) was celebrated at the Shah Jehan Mosque, Woking, Surrey, on 29th August, 1946. Weather conditions peculiar to this country were far from promising ; in addition, there was a strong wind blowing accompanied at times by rain. The marquee in the lawn in front of the Mosque, erected to give protection to

ISLAMIC REVIEW

visitors, swayed to and fro in the wind as the hour for the Prayers approached. Indeed, the inflow of visitors was so disappointing at first that the proceedings were delayed for a few minutes—to enable late arrivals coming in by later trains. This slight extension of time was well rewarded as those who came by train and motor cars at the last minute swelled the congregation to a record figure of over 400. In fact when the Imam, Maulvi Abdul Majid, stood at the head of the crowd to lead the Prayers, every available space inside the tent was filled to capacity—inasmuch as the space in the Mosque grounds was fully occupied by numerous motor-cars of visitors parked there. Of the visitors, Sudanese and Nigerian students were conspicuous in their colourful national costumes. Members of various delegations and students from India were present in a strong force—as also were, though to a lesser degree in comparison, representatives of other nationalities, such as Egyptians, Turks, Japanese etc. After Prayers and the Khutba the guests partook of lunch consisting of Oriental dishes.

The success of this festival evoked mention in many newspapers and we reproduce here the comment that appeared in "United India," a monthly published in London: "Although there were 3 other places in London, where also the 'Id' was being publicly celebrated, Woking Mosque attracted a very large congregation....."

"THE CHANGING CHURCH"

By MUHAMMAD SADIQ DUDLEY WRIGHT,
PHIL. D., F.Z.S.

This title is not of my own choosing. If it were to appear independently at the head of an article in a non-Christian periodical it would almost certainly be assailed by Christian apologists who would claim that the Church is founded by one who declared (Matthew xxiv, 35) that "Heaven and earth shall pass away but my words shall not pass away." It is, however, the title selected by the editor for an article in the *Church of England Newspaper* for October 11, 1946, describing

“THE CHANGING CHURCH”

“the mellowing of opinion” on the ministry of women in the churches.

The ordination of women as priests and deacons is rigidly prohibited in the Roman Catholic Church and is barred by the Church of England and it is only in recent times that women have been permitted to preach in Nonconformist places of worship. By gradual steps they were recognized as preachers and ordained as pastors in chapels. Their ministry outside the building has always been welcomed and eulogized (and deservedly so), for who is there who fails to appreciate the invaluable services of such women as Florence Nightingale, Elizabeth Fry, Mary Carpenter, Sister Dora and a host of others, the enumeration of whose names could quite easily fill a page of the *Islami Review*? For such ministry Muslims join with their Christian brethren in giving thanks to Allah. The present concern is with “the changing Church” in its attitude towards the ministry of women *within* the Church.

The first great apostle, regarded by many Christians as the founder of the Christian Church, after the alleged resurrection and ascension of the founder of the faith was Paul, who, in his letters to the Corinthians, laid down specific rules which they (in common with other local churches) had to follow and he said definitely (I Corinthians xiv, 34, 35): “Let your women keep silence in the churches” and “It is shame for women to speak in the church.”

For many years the ministry of deaconesses in the Church of England has been accepted with gratitude but that ministry has been outside and not within the buildings dedicated and consecrated to the outward forms of worship: at the present time there are four hundred deaconesses working in England. They run

ISLAMIC REVIEW

mothers' meetings, confirmation classes and do other works. Now it is proposed that with the approval of the bishops they may read Morning and Evening Prayer and the Litany and may even preach, except during the service of Holy Communion. They may be addressed as "Reverend", be regarded as members of the parish staffs, wear a special dress or emblem and be assigned special seats in the churches. Well might the article say :

To the churchmen of the older generation these recommendations and permissions are revolutionary. It is not for an old journalist to express an opinion. It is enough for him to state that the resolution has been accepted : not one word of complaint or criticism seems to have been raised. What has happened is that a number of educated women will hold a very definite position in the Church and do things which were not dreamed of fifty years ago.

Nor is it for a Muslim, even an "old journalist (like the writer of the article) to express an opinion" but surely it is permissible to ask if the "apostle to the Gentiles" could lay down such definite rules for the conduct of worship within the Church, where emanates the authority for overriding those rules and propagating amendments which admittedly are revolutionary? The writer of the article recalls that a quarter of a century ago the ministry of women was debated at the Church House between the son of Archbishop Magee and Dr. Maude Royden (afterwards associate minister at the City Temple, a Congregational place of worship) when Mr. Magee "raising his voice thundered, "We have no such custom, neither have the Churches of God."

Dear me ! What a revolution in a quarter of a century ! It is obvious to close and serious students of the modern trend of religion as manifested in the churches that a straw will show "a' the air's the wind

THE WAY OF LIFE

can blow" and it seems to be but a further proof of the failure of the Church to satisfy the aspirations and needs of humanity ; and, as a drowning man will clutch at a straw in the vain hope that it may prove his salvation, so the Church grasps at any novelty in the equally vain hope that it may attract men and women to enter the portals. Women preachers in Nonconformist pulpits were at one time a novelty but the novelty has worn off despite their unquestioned ability, eloquence and earnestness. How long will the novelty last in the Church of England, now that women are to be recognised officially as ministers—with limitations? Time alone (and the time may be short) will answer the question. When it fails, what will be the next novelty?

THE WAY OF LIFE

Upon Marriage

BY WILLIAM BASHYR-PICKARD B.A. (Cantab).

Without doubt marriage is a step upon the Way, and indeed a mighty one. Hath it not been said, well and truly : " He who marries, thereby perfects half his religion " ?

Let us at once examine this dictum in case there be any who might so wrongly think that the Way of God was something apart from marriage, something indeed higher (*a'ūdhu billāhi*) than marriage.

Here we must make a few brief and definite remarks. Civilization depends upon society : society, social stability, depends upon marriage. The flourishing and permanence of civilization, therefore, depends upon marriage. Ten thousand monasteries with twelve thousand nunneries would not establish a worthy civilization that would endure five hundred years apart from marriage.

ISLAMIC REVIEW

So much for the social, the national. It might, however, be said : Though marriage is necessary to the community at large, the highest life for the individual is celibate.

Not so.

I say not that marriage is the final goal upon the Way. I say marriage is a *step* upon the Way...an essential step.

Truly marriage enables the procreation of children in a secure, orderly and blameless manner, providing a basis for their due nurture and upbringing, whereby the continuance of humanity is assured. But, even apart from the possession or non-possession of children, marriage is a blessedness and rightly a sure way of peace.

How might this be ?

Normally speaking, man is incomplete, woman is incomplete. Man is the complement of woman ; woman is the complement of man. There is no question of a fundamental and basic superiority or inferiority. Some men are undoubtedly better than other men. Some men quite truly are better than some women. But then again : some women are clearly better than other women. Some women are quite truly better than some men.

What has the Qurán upon this subject ?

Arrange marriages for the unmarried amongst you, and your faithful and honest servants and maid-servants. If they are poor, God will give them of the treasures of His Grace, for God's power is all-reaching, He knoweth all that taketh place.

Let those who cannot find a suitable partner live in continence and chastity until it shall please God to dispense His favours to them. For those of your slaves who ask to be made free, allow this, if ye think it will be better for them. And make provision for them thereafter from the goods with which God hath favoured you. By no means urge your maid-servants to sell their bodies that they may procure for you the good things of this world.¹

¹The Holy Qur'an : XXIV, 32-33.

THE WAY OF LIFE

We have said, "Man is the complement of woman : woman is the complement of man." Between complements there is rightly no question of inequality. The difference is not one of degree, greater or less, but one of kind, each making up into one complete entity that which is lacking in the other.

So we see that the unit of civilization is not man, is not woman, but one man married to one woman, both daily becoming more harmonious as understanding deepens. Between complements there can rightly be no antagonism.

Now what position has the unmarried man (or unmarried woman)?

It seems there are three ways, each fraught with unnatural irritations.

1. To remain single and keep chaste. A way how hard and difficult of indefinite attainment ! Yet recommended for a while until the wherewithal for marriage is available.

2. To remain single and to move amid a thousand temptations. Upon all sides to endeavour to repel allurements, yet neither abandoning nor yielding . a way veritably of restless torment !

3. To remain single and to make no effort at renunciation, to take today and think not of to-morrow. This is but the way of death.

So, then, the true goal of the incomplete being, whether male or female, is marriage....the permanent association ending doubts in the together-travelling, in the together-resting of two complements into one social unit.

The true Muslim knows that marriage is an essential step upon the Way. The true Hindu, no less, realizes that the marriage state and the householder condition

ISLAMIC REVIEW

are an indispensable stage for those who seek perfection, for those who seek knowledge of God.

That the object of marriage is not physical enjoyment is stressed in the Qur'án.

Yet another marvel is it that He hath given you helpmates issued from yourselves with whom ye may live together, and that He hath drawn you and bound you to one another by ties of affection and of loving kindness. What wonder lieth in this for those who will meditate thereon!¹

And again the attainment of affection and quiet of mind is referred to thus :
and

He it is Who has created you from a single being and of the same kind did He make his mate that he might find comfort in her.²

(Your wives) are an apparel for you and you are an apparel for them.³

The object of marriage, therefore, is quiet of mind, companionship, affection and the establishment of a civilized unit producing healthy, well-loved, well-cared-for, well-brought-up offspring for the cleanliness and vigour of society respecting the laws and ways of God, the Dominant over the Universe.

Yet even at times if offspring fail, it may be that the marriage will succeed in the love and mutual help of the two contracting parties. Where often population increases and becomes oppressive, what matter if occasional marriages remain complete in themselves and the social unit thus formed does not develop outwards by the natural addition of children? (Here we refer not to a pleasure-seeking exclusion of children by artificial means of an unnatural and degrading nature widely introduced as a substitute for self-control.)

¹ The Holy Qur'an : XXX, 21.

² *Ibid.*, VII, 189.

³ *Ibid.*, II, 167.

THE WAY OF LIFE

To-day it would appear that the sanctity of marriage is often, and without due reason or thought, slighted and its harmony of peace destroyed by the invading uproar from the outer world. This brings us to two subjects relative to marriage: 1, Divorce. 2. The enemies of marriage. We propose to treat of each of these two subjects in turn.

Now upon divorce:

As marriage is the greatest social human good, so its break-up is the greatest social human evil, fraught often with pain and bitterness down the years. Hath it not been well and authoritatively said:

Of things permitted, the most hateful unto God is divorce?

So, if a man love God, he will abhor divorce and, will strive hard with forbearance and patience and kindness, so that he set not his hand toward that which though in certain extremes permitted, is indeed hateful unto God. The greatest and most pleasant and fruitful tree of human happiness, welfare and stability is not lightly to be cut down at the root. To destroy marriage is to plant sorrow. Can a newly planted tree flourish amid the roots of that which hath been cut down? Can the children of one home flourish, if the foundations of that home are up-torn?

Now a word against an error concerning love and marriage which we have noticed prevalent in Western thought and Western writings. The zenith of human individual achievement, of human happiness, is often placed in the realization of human love between the two sexes. Of one woman, let us say, for one man ideally or of one man for one woman ideally, so that the man or woman becomes the be-all and end-all of the existence of the other and forms the whole horizon of adoration in every direction.

ISLAMIC REVIEW

To think in this wise is far from understanding the statement that marriage is a step upon the way of life. Before marriage God is the only adorable, in marriage God is the only adorable, when, by the frailty of human substance, marriage passes, God is still the only adorable.

The fact that human love should never supplant or obscure Divine love is well expressed in one of the Upanishads thus :

In truth, it is not for the love of a husband that a husband is dear ; but for the love of the Soul (God) in the husband that a husband is dear.

It is not for the love of a wife that a wife is dear ; but for the love of the Soul (God) in the wife that a wife is dear.¹

Marriage thus being admittedly a divine-human desirability, it were well to guard against some of the chief enemies of this sacred, social institution. Marriage foes are insidious, but let us endeavour to drag some of them forth from their hiding places and view them in the daylight.

Here, then, is the first enemy of the marriage state :

1. *Oppression or domination.* It should always be remembered that marriage is a combined act of mutual consent. Violence and domineering have no part in married happiness. Though married, both parties still remain human beings with a personal freedom and individuality limited only by the essential social framework within which the peaceful blessings of marriage operate.

The second enemy of marriage we may call :

2. *Selfishness.* This arises from a failure to adjust the individual life to the changed conditions inevitably accompanying the change over from the freedom of the pre-married life. Each party has to remember the other party and to give daily considera-

¹Brihadaranyaka Upanishad trans., A. J. Mascaro, M.A.

THE WAY OF LIFE

tion to the needs, circumstances and well-being of that other partner.

The third enemy is :

3. *Impatience.* We have now to remember that marriage is a serious life venture, not to be discarded or broken hastily in a fit of temper, disappointment or an irregularity of ill-health. The marriage tree is of noble stock and worth the patience of cultivation. It beareth the highest blessings to humanity.

And a fourth enemy is :

4. *Neglect.* After the bloom of courtship is over and the realities of marriage have to be faced, it may happen that the roseate dream fades away while the feet walk the stony valley of disappointment and difficulty. Then let not inexperience of the normal trials of married life lead to exasperation and harden into neglect, while you look outside the marriage home for compensating pleasures. Set not your interests in things apart from your wife (or your husband) and outside her (or his) knowledge. Be frank and companionable, forging gradually the bonds of affection before the old desires have burned quite to extinction.

5. In the fifth place, if you desire to preserve the integrity of married state, think well of self-control. Mere entry into marriage does not warrant the immediate and complete abandonment of all self-control. Indeed the occasions wherein the benefits accruing from control are manifest will present themselves before you even more frequently than formerly. *Lack of self-control* may now bring double injury—to yourself and to your partner.

6. But perhaps one of the commonest enemies of marriage is the *disregard of the bonds and obligations of the married state*. Marriage brings a train of blessings, but it also and of necessity brings added duties and

obligations. Think not to possess all the blessings while disregarding all the duties. The duties make sweet the blessings, while the blessings fade as rootless blossoms unless kept lively by fulfilled duties.

The Qur'ān well recognizes the mutual rights and obligations of husbands and wives. Thus :

Let your wives be to you for a fruitful field. Be ye joined to them in marriage with a view of offspring according to your desires, and act therein with piety and restraint. Have regard for the precepts of God and remember continually that ye shall one day appear before Him.¹

And again :

And the wives have rights similar to their obligations in a just manner.²

Keep them (your wives) in good fellowship or let them go with kindness.³

Either retain them in good fellowship or set them free with liberality and do not retain them for injury so that you exceed the limits : and whoever does this, he indeed is unjust to his own soul, and do not take God's communications for a mockery.⁴

And what more fitting conclusion to this subject could there be than to quote the Saying of the Prophet Muhammad :

Women are the twin-halves of men.

¹ The Holy Qur'ān : II, 223.

² *Ibid.*, II, 228.

³ *Ibid.*, II, 22

⁴ *Ibid.*, II, 231.

CAN ISLAM STILL CIVILIZE THE WORLD ?

BY S. MAHMUDUR RAHMAN, B.A., B.T.

(Continued from Vol. XXXIV, p. 374)

The English Orientalist, Professor Gibb says :

But Islam has yet a further service to render to the cause of humanity. No society has such a record of success in uniting in an equality of status, of opportunity and of endeavour, so many and so various races of mankind. The great Muslim community of Africa, India and Indonesia, perhaps also the small Muslim communities in China and the still smaller community in Japan show that Islam has still the power to reconcile apparently irreconcilable elements of race and traditions. If ever the opposition of the great societies of the East and West is to be replaced by co-operation, the mediation of Islam is an indispensable condition.

A civilisation ceases to be a force and this may not be at absolute logical completeness, at the point at which it has done its work in influencing the world sufficiently. It is true of all past civilisations. If the ideals of a civilisation are superseded by yet loftier ideals of a new civilisation, it is quite natural that the former will be shoved off to the background. But the ideals for which Islam has been revealed to mankind are yet to be realised. Hence, Islam is a force strong enough to keep its individuality intact against the onrush of science and materialism. I may adduce the following reasons amongst others for this irresistible conclusion.

The Holy Prophet Muhammad is an historical person and as such must be distinguished from other reformers like Jesus, Moses and Buddha whose lives and activities are more legendary than real in character. He is not only a reformer in the spiritual sphere, but also his intellectual contribution to an immensely wide variety of human

ISLAMIC REVIEW

subjects is deeply significant as a stepping-stone to many startling discoveries in modern physical and social sciences. I do not know of any superlative term by which I can properly convey the greatness of his all-embracing personality. His theories and actions touch life at all points. I do not hear or read of any man in whom idea and practice have been so characteristically materialised into a grand superb success as in the Holy Prophet Muhammad. But unfortunately his greatness and success the world has yet to appreciate.

The Holy Qur'án is an inexhaustible mine of truths and an Encyclopædic Book of knowledge. But what has the Holy Qur'án got to do with Muhammad who is described by some to be the passive medium of Divine revelation? As some superficial philosophers seek to settle this question cursorily by relegating him to a secondary importance as a mere recipient of Divine ideas we have to face a conflict of theories. The Qur'anic truths are at bottom of Divine origin, but for the matter of that, it must not be understood that the Holy Prophet is a mere automaton. The whole mass of historical evidence shows that God reveals Himself only to those whom He creates for this special purpose having endowed them with the best physical and mental faculties. That the Holy Prophet is the greatest of all the geniuses the world has ever produced is manifestly obvious from the mighty transformation that his teachings have brought about in the world's outlook on religious and social values of life. There is only one other man, namely Karl Marx, whose doctrines have had likewise most revolutionary effects, but compared with the versatile genius of the Holy Prophet Muhammad, his is a one-sided personality because he ignores the other manifold needs of our being. Besides, Prophet Muhammad was a man of action as well as thought whereas Karl Marx was only a thinker.

CAN ISLAM STILL CIVILIZE THE WORLD ?

The intrinsic value of our civilisation may be measured by two standards: first, how far the animal passions of human soul have been sublimated into nobler and finer feelings and, second, how far it has been possible to know the laws governing the different aspects of life and how far those laws have been carried into practice for the good and happiness of mankind. Let me take up the first point. As religion unquestionably plays by far the greatest role in the history of social evolution, it is meet and proper that it should receive a fuller discussion here.

To begin with, the Holy Prophet Muhammad's first act of enduring greatness is the restoration of religion to its pristine purity. At the time of the advent of Islam, the whole social structure of the world had degenerated into most illogical absurdity. Religion existed only in the form of ceremonial worship of innumerable gods and goddesses, varying in shape and character, in different countries. In India Hinduism, which constituted the most rigid foundation on which were reared her legal and moral institutions and social consciousness, had its universal appeal in the caste-system, the self-immolation of the *Suttee* and deification of three hundred and odd million personifications of the Great Brahma. Nearer home was the birth-place of Judaism and Christianity. Both of them stood accused of moral atrocities. Stupidity and irrationality had combined to put them into discredit. They degenerated to such an extent that any magician or sorcerer, after having performed some arts apparently miraculous, would at once claim to be deified as the apostle of God. Most of Jesus' apostles were miracle-mongers. In those days miracles were in great demand. The ordinary masses refused to be satisfied unless the claim to be adored as a spiritual reformer was substantiated by the performance of some miraculous deeds. Naturally enough, a class of people arose whose profession was to

devise and play some sort of arts and thereby win a following at their beck and call. The result was considerable dissension in the Christian Church. The conflicting versions of Jesus' life in the four different Gospels by four different authors account for their little historical value. The personality of Jesus was purposely enshrouded in a mysterious obscurity evidently with the object of giving prominence to miracles and the doctrine of Trinity which made the Christians idolatrous in habits. Against such a hopeless background Islam preaches the most uncompromising monotheism. The undiluted oneness of God preached by Abraham in Arabia is re-established. The Christian Trinity, the Polytheistic doctrines of Hinduism and the Atheistic Nirvana of Buddhism are attacked with unfailing logic and argument. In the Holy Qur'án we find religion denuded of the silly accretions of many ages and brought in line with the logical conception of unity running the whole gamut of creation.

Just as the foundation is to an edifice so also the oneness of godhead is to a real religion. It is from this oneness of God that radiate all the virtues which can civilise man. All the events of Muhammad's private and public life are an eloquent testimony to this fact. His intense yearning for the good of mankind permeates every sentence he has uttered. All the injunctions in the Holy Qur'án are directed towards the realisation of that supreme end. By transmuting the baser metals of heart into gold by following those injunctions of God alone can good and happiness be attained, and there is no other royal road to them.

As I read the Bible, I am painfully aware³ of the fact that Christianity has the disastrous effect of making the most devout mind most intensely anti-religious. The very opening chapter of the Old Testament in which biology and astronomy have been discussed is enough to

CAN ISLAM STILL CIVILIZE THE WORLD ?

throw the whole Bible into disfavour. Even to-day the strict Fundamentalist will urge the Christians to believe that God created all forms of life within six days including a full-grown woman out of a man's rib, and "on the seventh day God ended his work which He had made and He rested from all His work which He had made." Modern science only less than a century back discovered the fallacy of the Biblical cosmogony and consequently all those who subscribe to the scientific view of creation are dubbed as infidels in Christendom.

Darwin's *Origin of Species* set the Christian world ablaze. A Metaphysical Society was founded in 1869 with a view to checking the growing tide of Agnosticism. This took place in the nineteenth century, but think of thirteen centuries back when the world was steeped in ignorance and superstitious beliefs. Even at that remote period of history, the Holy Prophet with his keen intellectual vision realised that time would come when every scrap of knowledge would be submitted to the hard test of searching criticism and rationalistic enquiry. This led him to formulate his own theory of evolution which is more reasonable than the Darwinian doctrine of Natural Selection. Just as the First Chapter of the Old Testament describes creation, so also the Opening Chapter of the Holy Qur'án describes in a nutshell the creative process, but in a logical and rational way. It thus speaks of evolution :

All praise be to Allah, the Evolver of the worlds, the Most Merciful, the Most Compassionate, the Master of the Day of Requital.

Darwin starts with certain assumptions which cannot be verified by actual facts. A fortuitous combination of elements under some favourable conditions might have brought into existence the living protoplasm which is the basis of all life. Practical biology in the laboratory fails

ISLAMIC REVIEW

to prove how the blind natural forces combine to create life. Yet from the nonsensical stuff of the Bible at the one extreme the Positivist Christians fly off to get their souls' rest in Darwinism on the other.

The psychological effect of Christianity has been proved tremendously harmful to a rational and scientific religion like Islam. The scepticism that has arisen out of the Biblical story of creation, Divine justice and the latest edition of blood sacrifice is a very hard pill to swallow. Psychologically it is liable to transference in cases where there are identities of elements, and as such freethinkers who have once fallen victims to this canker can scarcely have the proper mental setting to consider the possibility of any other religion to solve the riddles of life. Materialism has carried things to the extreme, but Muhammad knows that the origination of the universe and life cannot be interpreted in the light of our knowledge of matter alone ; still less proved and verified by a physico-chemical combination of elements in the science laboratory.

Therefore, the only alternative left is to believe in the existence of ultimate reality, the Great Vital Principle of which the universe is a partial manifestation. We call that ultimate reality God, Jehovah or Allah or by any other name which suits our conception of His Omnipotence. The universe is evolved out of His Volition. From His Volition first emanates tremendous motion which is transformed into matter in nebulous form in the course of millions of years. The Holy Qur'ân says definitely :

Then He directed His will towards this and it was a gas. Then He said to it and the earth, "Come ye both—willingly or unwillingly." They replied, "We come willingly." Then He fixed it into seven heavenly bodies each with two periods and to each of the seven bodies He assigned a duty of its own ; and We

CAN ISLAM STILL CIVILIZE THE WORLD ?

embellished this space of this earth by means of lamps and as a protection. This is the determination of the All-mighty, All-knowing.¹

Modern astronomy with the help of highly advanced observatory apparatuses proves conclusively for us that there are millions of nebulae still floating in the illimitable space. The visible bright stars including the sun were nebular before they had assumed their present shape. Thus we find that long before the Nebular Hypothesis of Laplace and Sir W. Herschel, the Holy Qur'an settled the question of evolution of the solar system once for all.

The Holy Prophet Muhammad was not a man of letters, though he picked up enough education through his communion with Nature. But there was nothing like modern science with its great paraphernalia of observatory instruments and laboratory equipments accessible to him for the purpose of investigation into the wonderland of astronomical phenomena. How could he tell the exact scientific truth? This proves beyond doubt that it was revealed to him by Allah.

Then he goes on to explain how out of one vast gaseous mass came out the planets and the earth, and how after the cooling down of the earth life was produced through the agency of water.

Have not those who deny God thought that the heavenly bodies and this earth were one mass, then We divided them and We created every living thing from water? Will they not believe even now? ²

Life is not the outcome of a mere physico-chemical combination: it is more than that. Varied and complex is the evolution of life. The light which comes from the sun is at the root of all metabolic processes. Light impregnates the earth and heat transforms watery matter

¹ The Holy Qur'an, LXXXVI : 1-3. ² *Ibid.*, XLI : 11-12.

ISLAMIC REVIEW

in the earth into vapour which forms cloud and comes down to the earth again in the shape of rain-water. Light and water thus help produce food which contains all the constituents of protoplasm. The wonderful spermatazoon is created out of this protoplasmic body. When the ovum gets united with the sperma and fertilised, the zygote comes into being, an organism which gradually grows into a full-shaped animal, clothed with bones and flesh in the embryo. The Holy Qur'án describes this wonderful process of creation in no less scientific way than modern biology—

Ponder over the heaven and the corner by night ; and what will make you know how great the corner by night is ? The star of piercing illumination.¹ We send down water from the clouds according to a measure, then We cause it to settle in the earth and most surely We are able to carry it away.²

Then We created the life-germ a clot, then We created the clot a lump of flesh, then We created in the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed is Allah, the best of creators.³

Apart from the mere scientific importance of these theories they have moral and social values which cannot be over-emphasised. The moral effect of the Darwinian theory of the Survival of the Fittest has been disastrous. It has given rise to the general belief that the weak being naturally at a disadvantage, there is no injustice if in the free competition for the loaves and fishes of the world, they are trampled underfoot by the strong and powerful. But the Holy Qur'án, on the other hand, tells us that "Only those will survive in the world who profit others." This is a clear indication of co-operation.⁴

Modern Science has worked many wonders ; but where has the inspiration come from ? It can be incon-

¹ The Holy Qur'án, XXI : 3

² *Ibid.*, XXIII : 18.

³ *Ibid.*, XII : 14.

⁴ *Ibid.*, XXV : 5.

CAN ISLAM STILL CIVILIZE THE WORLD

trovertibly said that Islam has laid the foundation of modern science. The very seeds of scientific investigation are in the Holy Qur'án which says: "The sun and the moon follow a reckoning. And the herbs and the trees do worship Him." "And the heaven He raised it high and He made the measure." In the law of Measure and Reckoning, the Qur'án first reveals the secret of creation and of all scientific enquiry. To day we find the culmination of scientific invention in the inconceivable atomic energy which has been used recently in the destruction of two Japanese cities, Hiroshima and Nagasaki. The secret lies in the fact that the tremendous motion which comes out of the Divine Volition, as a consequence of different measures and quantities, gets transformed into the realm of elements. We have up till now discovered as many as ninety-two elements, but do you know that these different elements are only the results of atomic combination in different measures? Lord Rutherford, an eminent scientist, in his laboratory research on the transmutation of quicksilver into gold, demonstrates conclusively for us the Law of Measure which the Qur'án revealed in the Age of Darkness. The vast universe is composed of a multitudinous variety of animals and things but each of them, according to the Holy Book, is made of the same material, only differing in quantity and quality under the immutable law of Nature.

Look^{at} at the wonderful Nature. Can you imagine what a tremendous potential energy lies hidden in each of the atoms of which the various manifestations of Nature are created? An atom when broken into its constituents, electron, proton and neutron by charging high electric voltage, spurts explosive rays which have indescribable destructive capacity. Such is the inscrutable Will of God working incessantly in Nature. But as our eyes have been used to the spectacles of Nature, we

ISLAMIC REVIEW

hardly marvel at its wonderful mechanism. The Qur'an within one hundred years of its revelation inspired the Muslims to a selfless investigation into the marvels of Nature. For many centuries the Muslim scientists worked hard at unravelling the mystery of the composition of elements and transmuting baser metals into gold. They failed indeed, but in their quest for gold, they invented numerous chemical compounds, laying the foundation of modern Chemistry and Physics. They have contributed so much towards the advancement of civilisation that it can be safely said that without their efforts the world could not be what it has become to-day.

Acquisition of knowledge is only a step towards civilisation. The mere pursuit of knowledge or the unfolding of Nature's mystery such as the wonderful invention of the atomic bomb or the mastery of vast political and economic dominion certainly does not raise a nation in the scale of true civilisation. You may, as you walk along the streets of New York or Chicago, gaze amazingly at the giant skyscrapers of the American business magnates. You may look in great astonishment at the immense aerial space where skylippers fly at ease ; you may look at the surface of the sea, below and above which submarines and steamships scour at pleasure. These are indeed, the marvellous achievements of human brain, but considering the heinous use to which they have been put by nations, can you say that they have advanced a whit our civilisation ? Formerly with crude instruments and weapons men used to gratify their instinct of savagery in blood feuds etc., but now the inventions of modern science has made possible collective savagery and barbarism. The last two great wars and the small-scale wars on the subject nations for suppressing their wishes and aspirations for independence are glaring examples of how scientific knowledge has been utilised for self-aggrandisement.

CAN ISLAM STILL CIVILIZE THE WORLD ?

The Holy Qur'án stands vehemently against the abuse of Science. It all through its teachings emphasises the fact that only those men or nations will survive who are of benefit to others. According to it, true civilisation consists in that lofty social consciousness which inspires selfless attitude towards life and makes people of organised society to share the gains and benefits from Nature among themselves in such a way that every one may live happily and peacefully and strive after the realisation of his self.

I am writing with the express object of examining the possibilities of Islam in solving the perplexingly intricate problems which confront our material and spiritual being to day. My firm conviction is this, that the humanising and civilising influences of Islam are unquestionable provided that the Islamic laws are put into operation by individuals as well as society.

Islam is not national ; it is an international and world force. Time has come that we should turn to the laws of Islam in the guidance of our international relations. With the rapid movement of world events to day the nation-states are trying to collaborate into a World Government. For the success of such an effort, what is needed is the establishment of precise law rather than treaties among nations. Jealousies, distrust and suspicions are still stumbling-blocks, because the laws made by them can be also broken by them when they find them going against their own interest. Under such circumstances a system of international law which can commend willing and ungrudging allegiance of nations is essential. It is Islam alone which can give such law.

It is wrong to think that matter and spirit are things apart from each other. In fact they are interdependent. It is impossible to have spiritual development unaided by material advancement. What is necessary is the right

ISLAMIC REVIEW

conception of the two vital aspects of life. All our troubles whether in individual or national life are due to the discord between material and spiritual adjustment. There are many persons who have much of ceremonial piety, but with all their apparent religiosity they have adored silver and gold in their heart of hearts and at the altar of that insatiable greed for wealth, how many weak and poor people have to be sacrificed !

Prayers and fasting are the two most potent weapons to kill the evil passions of human heart. The value of prayer as a sublimation of instincts and purification of the soul, and of the observance of fasting for one consecutive month of a year with a view to cleansing the soul of the impurities that have been heaped during the whole year as also disciplining the same to the scrupulous maintenance of mental and moral balance for the rest of the year, lies not only in spiritual upliftment but also in the inexorable fact of social utility. Under the compulsory law of religion, the black and the white, the red and the yellow, the prince and the beggar all are bound to come together on a common democratic platform and are inspired with a community of feelings which is otherwise impossible.

So Islam is not an individual affair. If it is left at the whims and caprices of an individual, it may be travestied in its every aspect. It is a collective affair, and if the spark of civilisation which was kindled nearly thirteen centuries back should develop into all-pervading splendence, Muslims should be organised into a most democratic socialistic state. That socialistic state should have the originality and individuality of its own and should not be the mere reproduction of the Western pattern.

JESUS SON OF MARY HIS BIRTH AND DEATH

BY KHWAJA NAZIR AHMAD

(Continued from Vol. XXIV, p. 421)

THE VIRGIN BIRTH

I will now deal with the versions as given in Matthew and Luke. The circumstances attending the announcement of the birth of Jesus as given in Matthew and Luke do not correspond. They differ in the following aspects :

MATTHEW.

1. The Angel who appeared is not named.
2. The Angel appears to Joseph.
3. The apparition is in a dream.
4. The announcement is after conception.
5. The apparition is meant to dispel the doubts of Joseph which he is alleged to have had against the character of Mary.

LUKE.

1. Luke gives the Angel's name as Gabriel.
2. The Angel appears to Mary.
3. The apparition is while Mary is awake.
4. The announcement is before conception.
5. The announcement is by way of glorification.

In view of these divergencies in the two narratives, two questions arise. First, did they record one and the same occurrence, and, secondly, if they were two separate occurrences, was the latter in amplification of the other.

The differences are so great and in so essential details, even the times are different, that they cannot relate to one and the same occurrence. Paulus has tried

ISLAMIC REVIEW

to blend the two.¹ According to him the angel first appeared to Mary and informed her of her approaching pregnancy.² She then went to Elizabeth,³ and on her return her condition was discovered by Joseph. He was then visited by the angel.⁴ But the two accounts cannot be so easily reconciled, because the narrative of Matthew excludes that of Luke. The angel in Matthew speaks as if his was the first communication. The message previously received by Mary is not repeated to Joseph and he is not reproached for disbelieving it. The giving of the name of the forthcoming child, and the reason for his being so called,⁵ smacks of an imaginative vision, for which there was no justification and which was wholly superfluous because a similar communication had already been made to Mary.⁶

The expression used in Matthew⁷ lends itself to an inference that Joseph discovered Mary's condition independent of any communication by her. Is it unreasonable or unnatural to expect that the first impulse of Mary, after the apparition, would have been to rush to her husband and to communicate to him the significance of the Divine message, and thus avoid the humiliation of being made the subject of any suspicion? Realizing this difficulty the Church apologists have put forward various theories. Firstly, that owing to her excited state of mind she forgot all about the communication, and subsequently she herself became ignorant of the true cause of her pregnancy; and she recalled it with tears in her eyes when questioned about it. This attempt to explain Mary's silence, is incomprehensible, but Olshausen replies with his favourite remark that the measures of ordinary occurrences of the world should not be applied to the supernatural. I will let Hess answer

¹ Paulus, *Comm. on Matt.* 56.

² Luke, I : 28-32

³ Luke I : 39-41

⁴ Matt, I : 20

⁵ Matt. I : 21

⁶ Luke I : 31

⁷ Matt, I : 18

JESUS THE SON OF MARY

him. He retorts that it is because of the supernatural that human mistakes should not have occurred, and he, therefore, rejects this explanation. The silence of Mary has also been attributed to her modesty for causing a situation so liable to be misunderstood. This is ridiculous, because Mary was fully convinced of the Divine agency in the matter and had actually comprehended her mission¹ and could never have been tongue-tied by petty considerations of false shame. Another explanation for Mary's silence, which has been put forward, is that Joseph was at a distance from his abode where Mary lived, and did not return till after the pregnancy. But this story is based on the assumption that Joseph lived at Bethlehem-Judah, a considerable distance from Nazareth where Mary lived. This explanation is false; because Joseph lived at the village Bethlehem in Galilee at a distance of seven miles from Nazareth. In any case, there is no justification for suggesting any such journey or that they lived apart, except to base a false argument on it. Again, it has been suggested that Mary did not open her heart to Joseph before the pregnancy because she wished first to consult her cousin Elizabeth as to the mode of making the disclosure to Joseph, and consequently she went to her and remained away for three months. But this explanation has equally no justification, because, according to Luke, when Mary did meet her cousin, she did not mention Joseph at all to her.²

In view of these considerations one is forced to the conclusion that Matthew introduced the apparition to Joseph merely to meet the objection of the Ebionites as to why did not Joseph object if he was not the natural father of Jesus, or act in a manner becoming of any other man, if virgin birth was a fact. Matthew supplied the explanation, even if the scepticism and mistrust of

¹ Luke, I : 38, 46-55.

² Luke, I : 46-56.

ISLAMIC REVIEW

Joseph of his wedded wife became incompatible with the character, given to him by Matthew, of being a *just man*.¹ But such considerations never weighed with Matthew, who was out to insert everything in his Gospel so long as it fulfilled a prophecy or had a parallel in the Old Testament. In this matter he merely borrowed the facts from the father of Moses, who was comforted under similar circumstances, when he was anxious concerning the pregnancy of his wife, though for a different reason.

The two versions, therefore, can neither be parallel, nor inter-connected. The angel could have appeared either to one or the other, and consequently only one of the two narratives can be considered. Joseph, according to the Gospels, never came in contact with any of the disciples of Jesus. He plays no part in the ministry of Jesus. How is it that his apparition is known at all and is recorded in the Gospel? On the other hand, it is natural that Mary, being the person chiefly concerned, ought to have been warned. For this reason also Luke's version must be preferred and that of Matthew rejected.

The version of Luke has peculiar features of its own; and the conception of Jesus through the Holy Ghost, grounded as it is on a mere assertion, has to be positively tested by other materials detailed in the New Testament, the Apocryphal Gospels and other contemporary literature.

The angel who appeared to Mary only informed her, in the first instance, that she shall become pregnant, without specifying after what manner, and that she shall bring forth a child and call her Jesus, who shall be great and shall be *the son of the Highest*.² The term *the son of the Highest* can only be taken in the sense of the

¹ Matt. I : 19.

² Luke, I : 32.

JESUS THE SON OF MARY

Old Testament¹ an ordinary king of Israel, a *man*. The term *Son of God*² was also used later on by the angel. This is a spurious substitute for *shall be called Holy*.³ It was not till she recalled the fact of her virginity that the angel defined the nature of the conception by the Holy Ghost. As a confirmatory sign Mary was referred to her cousin Elizabeth, whereupon Mary resigned herself to the will of God.

Mary, we are told, then immediately set out and went to her cousin, a visit which was attended by extraordinary occurrences; for when Elizabeth heard the salutation of Mary, the babe leaped in her womb for joy; and Elizabeth was filled with the Holy Ghost,⁴ and in her exultation addressed Mary as the future mother of the Messiah,⁵ to which Mary responded with a hymn of praise.⁶

It is this hymn of Mary, which really shows the falsity of the statement as it is so interlaid with the songs of praise spoken by the mother of Samuel in analogous circumstances.⁷ These passages do not portray the events as they actually happened, but as the redactor wished them to happen. Here, again, the old history was repeating itself. The mutual relations of Esau and Jacob had been prefigured by their struggles and positions in their mother's womb.⁸ And the six months are introduced with the set purpose of taking advantage of the circumstances which the redactor desired to contrive. The quickening has to take place, and the visit of the angel is withheld till after the longest possible period required for such an event.

¹ 2 Sam. VII : 14 ; Ps., II ; 7.

² Luke I : 35

³ See Revised Version, p. 1125.

⁴ Luke, I : 41;

⁵ Luke I : 43;

⁶ Luke, I : 55-56

⁷ Compare Luke, I : 47, 49, 51 and 53 with Ps., II : 1-5, 8, and Luke, I : 48 with I Sam., I : 11 : and Luke, I : 50 with Deut., VII : 9 and Luke I 52 with Eccl., X : 14 and also Luke I : 54 with Ps., XXVIII : 3.

⁸ Gen., XXV : 22.

ISLAMIC REVIEW

From the narratives of Matthew¹ and Luke² it is clear that the conception of Jesus was to be by the Holy Ghost. But it is somewhat surprising to find that the very two Gospels which relate the miracle of the virgin birth, are the ones which claim the descent of Jesus through their genealogies. These genealogies, in spite of their defects and discrepancies, would never have been prepared if the relationship between Joseph and Jesus had not existed and admitted at the time of their compilation. The authors or the copyists or the redactors must have become somewhat disturbed by the very obvious contradictions in the conclusions of these genealogies on the one hand and the theory of the virgin birth on the other, which was definitely to annul the paternity of Joseph. Notwithstanding their own convictions as portrayed in the genealogies, they, therefore, made abortive attempts to establish the Divine origin of Jesus. In Matthew the word *begat* appeared thirty-eight times and in Luke the word *son* appeared seventy-six times. It must have been realized that not one of the ancestors mentioned in the two genealogies was born of a virgin, and, therefore, the words *begat* and *son* would have to have the same significance and meaning: a natural birth, with regard to Jesus, unless, of course, some addition or alteration was made to import the virgin birth. In Matthew the phrase originally was:

And Jacob begat Joseph, and Joseph begat Jesus of Mary.

If we read this verse in the light of verses 1—6, where children of four unchaste women, *viz*, Thamar, Rachab, Ruth, and the wife of Urias, are mentioned, we find that in each case the description is identical. Thus we are told:

Judas begat Phares and Zara of Thamar,³.....Salmon begat Booz of Rachab, and Booz begat Obed of Ruth⁴;...and David the King

¹ Matt. I: 18.

² Luke, I: 34.

³ Matt., I: 3

⁴ Matt., I: 5

JESUS THE SON OF MARY

begat Solomon of her that had been the wife of Urias,¹.....and Jacob begat Joseph and Joseph begat Jesus of Mary.²

Thus the same phraseology is used and the same meaning must be given. In none of these cases the author, in the first instance, intended to convey an immaculate conception.

Our certainty on this is confirmed by a text of Epiphanius, which informs us that the early Christians, such as Cerinthus and Corpocrates, used a Gospel of Matthew, in which the geneology was made the basis of the claim that Jesus was in reality the son of Joseph and Mary.³ Eusebius attributes the same opinion, and the same defence of it, to the Ebionite Symanachus.⁴ Justin Martyr and Irenaeus, two of the most ancient ecclesiastical writers, agree that the Ebionites, the early Jewish Christians, held this belief at the earliest period known to Christian history.⁵ Clement condemned them for recognising Jesus only as the son of Joseph, through whom he is traced genealogically to David, and not as the son of God.⁶

But the simple phrase : *and Jacob begat Joseph, and Joseph begat Jesus of Mary* was soon changed into :

And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

Discussing this change in this verse Rev. C. J. Scofield in his *Reference to the New Testament* had to admit :

The changed expression was introduced to convey that Jesus was not begotten of natural conception.

One of the copyists made another alteration. He changed the phrase to :

And Jacob begat Joseph, and Joseph, to whom was married

¹ Matt., I : 6

² Matt., I : 16

³ *Haer.* XXX : 14.

⁴ Eusebius, *HE.* VI. 17.

⁵ Justin, *Dial cum Trypho.* 48.

⁶ Clement, *Homil.* XVIII : 13.

ISLAMIC REVIEW

the *virgin Mary*, begat Jesus.¹

This introduction of the word *virgin* clearly, but rather awkwardly, exhibited the object for which the alteration was made ; and the Church was compelled to disown it.

In the case of Luke we are less fortunate, as the manuscripts do not permit us to trace the matter which has been altered. But that it has been changed is self-evident and sufficiently proved by the reading of the relevant verse :

And Jesus himself began to be about thirty years of age, being (*as was supposed*) the son of Joseph.....²

The words *as was supposed* are in brackets, and betray an addition, as Loisy justly observes : " to abrogate the idea of natural sonship which the text of this passage originally suggested."

Both Matthew³ and Luke⁴ speak of Mary as the *espoused wife* of Joseph. I do not wish to enter into a controversy but will only mention that modern critics have proved that this translation for the Greek text is incorrect and that it should be *wedded wife*.⁵ The *Syrice Sinaiticus* uses the word *his wife*.⁶ The word *espousage* according to the *Oxford English Dictionary* means the condition of " being married, wedlock ; " and *espousal* means " the celebration of marriage nuptials or wedding." The compilers of this Dictionary make a significant observation and say :

It seems probable that the sense " marriage " was the original one in English, and the sense *betrothal* arose at a later stage through the influence of the Canonical law.

¹ Conybear, *Dialogue of Timothy and Aquela*, 16. see also Peake's *Commentary on the Bible*, 701.

² Luke III : 23.

³ Matt. I : 18.

⁴ Luke, II : 5

⁵ Rev. Dr. Leighton, *A Faith to Affirm*, 312.

⁶ Peake, *Commentary on the Bible*, 726.

JESUS THE SON OF MARY

The translators of the Authorised Version must have used the word *espoused wife* to indicate *wedded wife*, as opposed to a concubine, for there is no such thing as "bethrothed wife." Webster in his Dictionary makes the interpretation still clear. He explains *betroth* : as promise to take (as a future *espouse*) in marriage ; and *espouse* as uniting in marriage, to wed. The same meanings are given in Skeat's Etymological Dictionary of the English Language. In this connection I would like to quote a passage from Hastings' *Dictionary of the Church and the Gospels*.

That the virgin is still spoken of as "espoused" in Luke II, 5 is not to be taken as necessarily an indication that the marriage had not taken place. Had she not been Joseph's wife, the Jewish custom would have forbidden her making the journey along with him.¹

And to this, may I add, as mentioned by Matthew, living in the house of Joseph?² This certainly would have been an impossibility if Mary had only been betrothed to Joseph.

In Matthew the theory of virgin birth is based on the following passage, wherein we are told that after rising from his sleep Joseph took unto him his wife.

And knew her not till she had brought forth her first born son : and he called his name Jesus.³

The *Syriac Sinaiticus* makes the position perfectly clear for in place of this lengthy statement it has a simple one :

And she bore to him a son and he called his name Jesus.⁴

Thus the birth of the son connects itself directly with the words of the preceding verse. To make the sense absolutely clear, I will quote the two verses together :

Then Joseph arose from his sleep.....and took unto him his

¹ Hastings, *Dict. of Church and the Gospels*, 141.

² Matt. I : 24.

³ Matt. I : 25.

⁴ See *Ency. Biblica*, Col. 2961.

ISLAMIC REVIEW

wife, and she bore to him a son and he called his name Jesus.¹

No comments are necessary. The text speaks for itself and exposes the clever forgery of the early Christians.

In the case of Luke, I am able to advance the matter still further. The first two chapters of Luke bear definite testimony against the virgin birth theory. Were virgin birth to be presupposed, it would indeed be a very singular thing. I have already mentioned how the parents of Jesus " marvelled at those things which were spoken of " Jesus by Simon² and by the Shepherds³ and also to have been unable to understand his words as a boy of twelve.⁴

We are also told that ; Jesus was born after Mary's " days were accomplished " ⁵ just like John the Baptist was born after " full time " of Elizabeth.⁶ How is it that in case of a supernatural birth all the laws relating to a natural birth had to be complied with ?

But this is not all. We are further told :

And when the days of *their* purification according to the Law of Moses were accomplished, *they* brought him to Jerusalem to present him to the Temple.⁷

The redactors have substituted the word *her* in place of *their* and it so appears in the Authorised Version,⁸ no doubt, to remove the original error, because it was only the mother who was supposed to be unclean.⁹ But the error, if an error it be, serves to show that at least the evangelist regarded Joseph as the natural father of Jesus, otherwise they could not have thought of him as unclean, if Jesus was born of a virgin. To meet this ob-

¹ Matt. I : 24—25.

³ Luke, II : 18.

⁵ Luke II : 6.

⁷ Luke II : 22.

⁹ Lev., XII : 4.

² Luke, II : 33.

⁴ Luke, II : 50.

⁶ Luke I : 57.

⁸ Revised Version, p. 1127.

JESUS THE SON OF MARY

jection, it has been suggested that the word *their* covered Mary and Jesus. But Jesus was "the Holy of the Holies," and in any case under the law as laid down in the Third Book of Moses, Leviticus, a newly born child never became unclean. Further, if the birth had been brought about by supernatural means, no occasion to stress upon any uncleanness on Mary's part could have arisen. This incident shows that the progress of the child in her mother's womb must have been in accordance with the laws of nature; because the very idea of purification suggests it.

The whole of Luke, therefore, not only knows nothing of the virgin birth but rests upon the opposite. Like Matthew, the entire theory is based on two verses in Luke, which as I will now show, are also forgeries. They read:

Then said Mary unto the Angel, How shall this be, seeing I know not a man? And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore, also that holy thing which shall be born of thee shall be called the Son of God.¹

In verse 34, *know* is in the present tense and Mary does not speak of the future, while the angel is using the future tense all the while. It may also be stated, and Dummelow agrees,² that Mary takes the words of the angel as fulfilment in the ordinary way of the nature. The reply of the Angel (verse 35) is only to express with great clearness what he has already said in verses 30—33, which admit without any difficulty of being understood, as Mary in fact did, as referring to the birth of the Messiah from a human marriage. Peake, while commenting on these verses, says:

Many scholars regard these verses as an interpolation.....The idea of verse 35 and its terminology are not Hebraic; "Spirit"

¹Luke I: 34—35.

²Dummelow, *Commentary on Holy Bible*, 739.

ISLAMIC REVIEW

in Hebrew is feminine. But it is possible to take "overshadow" in its primary Greek sense of hide and conceal. Pregnant women were regarded as peculiarly liable to the assault of evil spirits (cf. Rev., XII : 1—6). We may thus have here the idea of Satan lying in wait for the future Messiah (cf. Rev., XII : 1—5) ; to avoid any molestation the Power of the Highest will conceal the mother till the danger is past. Or it may be that *the child while, conceived in the usual way, was to receive a special pre-natal sanctity.....like John.*¹

Again, if we proceed further, the narrative makes the Holy Ghost descend only twice. For the first, the object was :

And it came to pass that when Elizabeth heard salutation of Mary, the babe leaped in her womb, and Elizabeth was filled with the Holy Ghost.²

For the second visit of the Holy Ghost, we have to skip over to the third chapter :

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved son, in thee I am well pleased.³

The birth of Jesus took place betwixt these two visits. On these facts alone Luke can be said to give a direct lie to the virgin birth theory.

But, as already stated, the virgin birth theory is based on verses 34-35. And Weiss says they are forgeries,⁴ a conclusion with which many authorities agree. The Revised Version shows the alteration in it⁵ and Hastings says :

Removal of verses 34—35, which contain the only reference to virgin birth, as interpolations, is justified.⁶

¹ Peake, *Comm. on the Bible*, 726 (The italics are mine).

² Luke, I : 41.

³ Luke, III : 21—22.

⁴ Weiss, *Die Predigt Jesu Vom Reiche Gottes*, 342.

⁵ Revised Version, p. 1125.

⁶ Hastings, *Dictionary of Church and Gospels*, 806.

CORRESPONDENCE

Realizing the position that the relevant verses regarding the virgin birth, both in Matthew and Luke are forgeries, the compilers of the Encyclopædia Biblica were compelled to come to the only possible conclusion that:

The virgin birth disappears from the source altogether.¹

I need not carry the matter any further.

(To be continued)

CORRESPONDENCE

Commonwealth House,
1 New Oxford Street, London, W.C. 1.
1st October 1946.

Dear Sir,

I duly received your letter this morning. I shall go through this carefully, and probably write to you again in due course.

Of this, however, I can assure you, that "Britannia and Eve" had no intention of giving offence to Muslims when it published the article and illustrations concerning the Prophet Muhammad.

Yours sincerely,
J. Heitner, H. J. M.
Editor.

Copenhagen, Denmark.
September 11, 1946.

The Imam,
The Mosque,
Woking, Surrey.

Dear Brother in Islam,

If you have another copy of the "New World Order" by Muhammad Ali to spare, I should be much obliged if you would kindly send one direct to one of my best friends. He is very interested in it but unfortunately he cannot obtain a copy in the whole of Copenhagen. His name and address is as follows:

I thank you very much,
yours truly,
A. Danish Muslim.

¹ *Ency. Biblica*, Col. 2957.

ISLAMIC REVIEW

Friends' International Centre,
(Quakers)

32, Tavistock Square,
London, W.C. 1.

9th August 1946.

The Imam of the Woking Mosque.

Dear Sir,

You may possibly know of the existence of this Centre which was started by the Society of Friends during the war. We have been running a number of courses on international subjects, and are now planning for the coming autumn a series of lectures on "India's Contribution to the World". I attach a proposed syllabus for this course, from which you will see that we are trying to get beyond the idea of India as a problem and present in twelve lectures the best which India has to offer the world. We feel that this is an appropriate time for such a course and are most anxious to make it successful.

Those who have been responsible for planning this course feel strongly that you are the right person to give the lecture on Islam. The proposed date for this is Monday, October ... at 7 p.m., but it might be possible to suggest an alternative if necessary. I cannot say how grateful we should be to you if you were able to undertake this for us. If so, I should of course be glad to let you have any further information you might need.

Yours sincerely,
Michael Aitken

Just Out !

Just Out !!

Just Out !!!

STUDIES IN ISLAM AND CHRISTIANITY

By Dudley Wright (Muhammad Sadiq)

A critical study of the religious beliefs of the British people.

A programme for rehabilitating the religious thoughts.

A masterly and sympathetic treatment of the subject.

It comes from the pen of one who has himself passed through a long process of religious thinking and has come to definite conclusions.

The book contains six chapters :

- I. The Uniqueness of Islam.
- II. Islam *v.* Christianity.
- III. Jesus and Muhammad : their Mission—Failure and Success.
- IV. Did Judas *betray* Jesus ? The answer is in the negative.
- V. Gethsemane, Calvary and Bethany.
- VI. The Qur-an and the Bible.

An entirely suitable book to be presented to a thinking Britisher. Price Rs. 4/-

An English Translation of **FATUHUL GHAIB**

The world-famous collection of the utterances of
SHAIKH MUHYUDDIN ABDUL QADIR JILANI

The great saint and savant of Islam who lies buried in Baghdad.

The first part which is already in print takes the reader to the thirty-sixth utterance. The remaining forty-four utterances will be found in the next part which is yet to be published. Price Re. 1.

A Grand Opportunity for Service

AN IMPORTANT BOOK IN THE PRESS

A Running Commentary on the Holy Quran

Dear Sir and Brother-in-Islam.

Assalam-u-Alaikum!

Perhaps you are aware that towards the end of his life the late Khwaja Kamal-ud-Din, the Founder of the Woking Muslim Mission, intended to publish a running Commentary on the Holy Qur-an that would make an easy reading by a beginner and an initiate.

The months that he spent in bed, fighting the fell disease which led to his death, were mostly spent in writing this Commentary. The Introduction to this Commentary has already been published in the form of a book and we are going to publish the first part of the Commentary itself very soon.

It is needless to state that the publication of this book will fulfil a great missionary object. The Holy Qur-an does need a running Commentary for a world reared in misrepresentations about the Book and its Prophet, all the more so, when the world is in the midst of ideas so very unlike those that prevailed in the times when previous commentaries were written. Moreover the style and expressions of the Qur-an are, in many places, very different from those modern world is familiar with.

It hardly allows any discussion that the Khwaja had the best understanding of the modern mind particularly of the Western mind, in relation to religion. He was the most outstanding Missionary genius the Islamic world has seen for many centuries. The Commentary under discussion will, therefore, be a contribution of a very great value to the Islamic Missionary work.

In spite of general dearth and scarcity of paper, with an extraordinary reliance on the succour of God, we have undertaken to publish this book. On Him alone do we rely for the expenses of its publication and its wide circulation. Yet we want our Muslim brethren to have the blessing of helping His cause at this moment, a turning point in the religious history of mankind. They will, in buying its copies, not only help the Mission in meeting the expenses of its publication but will help its circulation in so far as they will buy them for sympathetically disposed non-Muslims and libraries.

Needless to say the Khwaja's name alone is a guarantee of its success as a religious publication.

Let the Muslims participate in this new front of Islam's intellectual Jihad. Herein indeed is a great opportunity for all those that believe in Islam as the destiny for humanity.

Price rupees five only. Postage extra.

KHWAJA ABDUL GHANI,

Secretary,

The Woking Muslim Mission and L. Trust.