

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.

XXXIV

SHAWWÁL 1365 A.H.

SEPTEMBER 1946 C.E.

No. 9

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

Single Copy 1

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Published by :

THE WOKING MUSLIM MISSION AND LITERARY TRUST,
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نَحْمَدُكَ يَا رَسُولَ اللَّهِ مُحَمَّدًا خَاتَمَ النَّبِيِّينَ

THE ISLAMIC REVIEW

Vol.
XXXIV

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BY THE LIGHT OF THE HOLY QUR-AN

And most surely this is a revelation from the Lord of the worlds.

The Faithful Spirit has descended with it upon your (Muhammad's) heart that you may be of the warners. In plain Arabic language.

—The Holy Qur'án, Ch. XXVI. vv. 192-5.

SIGNIFICANCE

A very small point at times proves decisive in settling a very big issue. There are several books each claiming to be a revealed guidance for the whole of humanity. But strangely enough there is no clear statement of such a claim in the respective texts of these books. Not that mere claim is enough, but because it must be there to authorise any consideration of the case. The only exception is the Holy Qur'án which clearly announces its source and the range of its mission both implied in the words "the Lord of the worlds (or nations)"; the channel, the Faithful Spirit, i.e.,

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the Angel Gabriel, confused with a person in the Christian Trinity under the title "Holy Ghost," ; the point of descent *viz.*, your (*i.e.*, the Prophet Muhammad's) heart"; the object of its revelation—*viz.*, that the Prophet " may be of the warners" against the punishment of sins overtaking the nations ; and the language in which it is revealed *viz.*, Arabic. And it is in a single passage that all these most necessary informations are provided for the reader.

THE TREND OF RELIGIOUS THOUGHT IN GREAT BRITAIN CHRISTIANITY AND CIVILIZATION

In *The Record*, a Church of England newspaper (the organ of the " Low Church " or Evangelical party), the Rev. D. R. Davies writes :

It is now universally admitted that England, which embraces Wales and Scotland, is no longer a Christian country in any sense of the term whatsoever. The statement can be further elaborated into the judgment that Western civilization has also ceased to be Christian. Reduce the content of the term ' Christian ' to the thinnest, barest minimum and it is still impossible to affirm that civilization is Christian. The only sense in which it can be contended that England is Christian is by sticking the label ' Christian ' on ideas, beliefs and values in which all Christian elements having long since been diluted out of existence. You surely cannot argue that a tank of water containing a thimbleful of whiskey is correctly described as whiskey. A publican who sold such a mixture as whiskey would get into trouble. In brief, civilization is no longer Christian in the traditional and only sense in which civilization could be described as Christian.

This is not the statement of any enemy of Christianity. The words are of an accredited leader of the Church. And none dare accuse the writer of an exaggeration. His position and rank bar that possibility. As a sincere lover of Christianity he writes out this painful fact, evidently as a warning to his countrymen and co-religionists. His outspokenness can have only one meaning, *viz.* ' that the situation is extremely serious. When the civilization is

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at its highest, when man finds himself in a position to exploit the undreamt of atomic energy, for Christendom, which is the producer of these latter-day marvels of science, to be told that the civilization is not Christian, shows clearly that there is no causal connection between Christianity and Science, at least at the present moment. This leads support to the Muslim theory that modern Scientific Civilization is extraneous to Christianity, *i.e.*, it did not grow out of this religion, as a child is born of a woman. It is an unnatural growth. The Christians fondly hoped that they could go together, not realising that in their spirits they had fundamentally divergent tendencies; while the one advances the other must recede. The reason is obvious. The one is dogmatic and the other rational. The one is based on make-beliefs and superstitions, the other on solid facts as they emerge in existence. There can be no alliance between the two, there has never been one. No one need be sorry that it is so. But one cannot help being sorry for the vanishing of religion as a result. And we think the Rev. Davies, in bewailing the disappearance of Christianity, is, in fact, lamenting over the disappearance of religion from civilized life. And here is a complex which earnest men and women of religion in the West should get over. They should cease to identify religion with Christianity. Christianity as it is conceived by the Church has never been and can never be the religion of the civilized man. There is another, a purer and a more advanced religion that is destined to enjoy that privilege. It is the religion of Muhammad, which opened the age of physical sciences, nurtured them in their infancy and stands in relation to them as a mother to a child. The constitution of this religion is strong enough to bear the burden of these sciences and is capable of guiding and controlling them. If the scientists of Europe were Muslims, their

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emancipated minds would have felt through the Qur'ân an attraction for religion and for religious control of human emotion and intellect. This would have resulted in a changed course of scientific investigations precluding the possibility of these fearful discoveries which are a menace today to the safety of human existence and culture.

At this moment when despair is darkening the minds of all religious-minded people of Christian lands, we, out of a sense of genuine sympathy, earnestly appeal to them to give an open-minded consideration to the religion of Islam. There is no other way by which the religious attitude towards life in general, the concern of all Christian pulp its since the advent of Christianity, can be restored in the minds of Western people.

ISLAM, SCIENCE AND CIVILIZATION

The *Freethinker* (London) in its issue for May 16, 1946, publishes a signed article by Mr. Chapman Cohen, the editor, which contains the following significant remarks :

Some four hundred years (six hundred—Ed. I. R.) after the imagined birth of Jesus, the religion of Mohammadanism came to life. It inherited something of the ancient Egyptian learning and much from the Greek and Roman cultures. More important, it gave Europe a place in civilization. The dishonesties of Christian tradition have done much to hide the debt Europe owes to the Mohammedans for our science and civilization. The Church has always buried its sins deeply and truthful tombstones have been very scarce.

The strangest part of the matter is not that the Christians should be ignorant of this part played by Islam in the evolution of the physical sciences, but that they should accuse Islam of dogmatism, unprogressive-

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ness, and fanaticism. In respect of this last charge, it is enough to say that if a religion encourages science and civilization at its very inception, and can assimilate the heritage of knowledge belonging to other religious communities, it must be the very opposite of what can be called fanatical. On the other hand, it is a well-known fact that so long as Christianity had a real hold on the minds of people, Christian minds were closed against all scientific and liberal thinking. We do not grudge the Church or any one for that matter, burying its sins. We are sorry, however, to see that it is now being buried by its own sins. It is really lamentable that such things should have been done in the sacred name of religion, because their perpetration, when exposed, makes a whole world feel suspicious of the very institution of religion.

DESPERATE CHRISTIANS

BY MUHAMMAD SADIQ DUDLEY WRIGHT, PHIL.D., F.S.P.

It is interesting sometimes for a philologist to study the use and effect of words with double meanings. Take, for example, the word *desperation*. According to the dictionary, it may mean the state of being "fearless of danger" or of being "beyond hope", which, of course, may be said to be "fearful of danger." In writing, however, that the leaders of the Christian world seem to have become desperate, I do not wish to imply that they are fearless of danger but, rather, that they seem to be beyond hope. That conclusion is the outcome of reading many articles that have recently appeared in various Christian magazines and newspapers, all of which are more or less on the lines of one which appeared in a recent issue of the *Catholic Times* from the pen of the Rev. H. E. G.

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Rope, M.A. He begins his article by saying :

It is at length admitted by most that England is no longer in any true sense a Christian country.

Those two words "at length" are timely chosen, for it has taken Christian apologists nearly two thousand years to make the discovery, which was made ages since by non-Christian thinkers, who, for making public the discovery were branded as "atheists" and "infidels." In fact this is partly admitted by Mr. Rope, for he goes on to say :

More than a generation since this was clearly perceived by a thoughtful few, but these, until lately, were discounted or pooh-poohed as mere 'pessimists', as in other like cases. In this way urban civilizations perish.

Three or four years ago I was honoured with an invitation to lecture at the London Muslim Headquarters in Eccleston Square on "The Uniqueness of Islam," which lecture has since, in the main, been reproduced in print. I then pointed out the absurdity of the claim made by Christian leaders that the recent Second World War (from which the Allies are supposed to have emerged victorious) was being fought for the maintenance of *Christian* civilization and asked if that was the explanation on the field of battle of warriors professing Islam, Buddhism, Confucianism, Sikhism and other non-Christian religions.

Of course, such an absurd claim will not stand investigation from any standpoint and Mr. Rope seems to recognize the fact by wandering off on to another subject altogether, an admirable illustration in support of Mr. Spurgeon's witty remark when commenting on some sermons he had read that if the text had had the small-pox the sermons would not have caught it, for they were too far away from the infected area.

The reason for the failure of Christianity is that its exponents have not stuck to their text. They have preach

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ed *about* Jesus ! They have enlarged and commented upon the meagre details of his life as contained in the four small pamphlets called "Gospels", containing all that is known concerning him, for no particulars to his career are obtainable from other sources, but they have failed to tell the world the meaning and import of his message, of all that is involved in submission to the Will of God, which was the burden of his preaching and they have left it to Muslims to step into the breach and tell the world what he taught and all that it implies. They have preferred to dilate upon what the apostles, particularly St. Paul, said and did, rather than what he, whom they call the founder of the faith, said and did. They have preferred (and still prefer) to follow the will of man as expressed in Papal decrees, synodal discussion and mundane councils, rather than the expressed will of God. Small wonder that Christianity has proved so ghastly a failure because it is based upon human frailty and fallacy rather than upon the Divine Will. They have altered that magnificent utterance: "Not my will but Thine be done" into "Not Thy will but mine be done" and not until Christianity is brought to what should be its starting-point, which was missed at the beginning of its history—"The will of God" as taught by the prophets of old, as taught by Jesus, will there be any hope of power in Christianity. What is sorely needed in the Christian world is the undiluted teaching of Jesus. But, of course, when we get to that fact we find that we have it in Islam—Submission to the Will of Allah.

THE IDEALS OF ARAB RENAISSANCE¹

BY SALEH MAHMUD HAFFAR, B.COM

Arab Renaissance or Rebirth is now an incontestable fact. Each day that passes is adding force to its momentum. Its ideals can be detected by any one who will follow the history of events especially in the last century.

Ideals and aims in life are not static objects; they change with changing circumstances and experiences and are not always of voluntary choice. They are often determined by external forces.

My purpose here is twofold; firstly to try and interpret to you the aims and ideals of Arab Awakening as they unfold themselves in modern times and secondly, to discuss the choice that lies before Arab leaders and people faced with various conflicting theories and ways of life, as seen by an Arab living in the West for over a generation. The world seems to him to have reached a decisive stage which may alter the whole future of mankind for generations to come.

I shall begin, however, by tracing the aims and ideals of Arab Awakening since the middle of the 18th century, for there is an organic connection between the past and the future.

(1) Religious Revival and the Wahabis

The first glimmerings of Arab Awakening came from Nejd-Arabia when about the middle of the 18th century, Muhammad Ibn Abdul-Wahab, allied to a scion of the

¹ The text of the concluding lecture in the series 'The Arab World Today'. This course of lectures was organised by the United Nations University Centre, the University of London, lasting over a period of five days from 24th June to 28th June 1946. Prof. T. S. R. Boase, M.Sc., M.A., was in the chair at the lecture being reproduced here.—Ed. I. R.

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House of Sa'ud, declared a Holy War against the Turkish Caliphate and all that it stood for. Arabs and Turks were equally accused to have become corrupt and un-Islamic, not much different from pagans and infidels.

Muhammad Ibn Abdul-Wahab aimed at purifying Islam from alien elements and accretions and returning to the simple teachings of the Qur'án and Hadith or true sayings and example of the Prophet Muhammad.

Although this wild militant religious movement was crushed on the battlefield, after a long campaign led by Ibrahim Pasha, it continued to be active in Arabia and has made it possible for the present Saudi Arabian State to rise. From a local movement, Wahabism or the ideal of Muslim religious reforms has since spread all over the Arab and Muslim worlds and we may safely assume that it will continue to be one of the ideals of Arab Renaissance, among Muslims.

Jamal-ud-din Al-Afghani took up the cause of politico-religious reforms,* “and in the last quarter of the Nineteenth Century, this great leader became one of the most ardent and most eloquent preachers the Muslim World has ever heard”. George Antonius in his book ‘Arab Awakening’ writes :

His—Jamal-ud din's—ultimate aim was to raise the Moslem peoples to the status of free and progressive nations by a wide process of education and by the adaptation of the religion of Islam to the conditions of the age ; but he believed that, as a means to that end, revolutionary action was unavoidable. He wanted to see the Moslem countries freed from foreign domination as a prelude to their moral regeneration and then united under one universally acknowledged Caliph, as in the Golden Age of Islam.

In passing, I may mention that this Pan-Islamism still lingers on as it corresponds to a natural and deep con-

* *Arab Awakening*, p. 69.

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sciousness of the unity of Islam transcending all racial and geographical boundaries. As to the question of the Caliphate, which was abolished by Ataturk in 1924, the Arab World has no intention to revive it now.

Among Jamal-ud-din's disciples was the famous Shaikh Muhammad Abdu, who became, after Jamal-ud-din, the greatest leader of the Religious Modernist Movement, both in the Arab World and outside it. Shaikh Rashid Ridza, in his review "Al-Manar" kept, for over thirty years, spreading Shaikh Muhammad Abdu's ideas and took also an active part in the Arab liberation movement.

The Religious Modernist Movement remains active but it lacks support from the Westernised Muslim Arabs, who are much impressed by the success of the Western Secular outlook ; but any spiritual revival among the Christian communities is bound to reflect itself on the Arab World.

Perhaps frustration and disappointment in the West might awaken in men and women a deeper consciousness of moral and spiritual values over and above any theological system, which recognises the freedom of the individual to achieve salvation in his own free way without a label.

(2) The Ideal of an Arab Empire

No sooner had Ibrahim Pasha defeated the Politico-Religious Movement of the Wahabis in the middle of the Eighteenth Century, than the idea of creating an Arab Empire, including all Arab countries, was adopted by Muhammad Ali of Albanian descent and founder of the present ruling dynasty in Egypt. Having occupied Northern Arabia and the Holy cities of Makka and Madina, he sent his son Ibrahim Pasha to seize Syria,

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where Egyptian rule continued for a few years. Then, as now, the fear of Russian intervention on the one hand and the creation of a strong Arab Kingdom across the lines of communications of the British Empire, led to British Military intervention and the retreat of Ibrahim Pasha from Syria.* "This was the first occasion in modern times", says George Antonius, "on which the idea of an Arab Empire had presented itself as a problem in world politics, and on that occasion, at any rate, England's hand was against it". One must mention, however, that in Ibrahim Pasha's days in Syria, "Arab National consciousness was non-existent."

The Egyptian regime in Syria lasted about eight years ending in 1840, when a British fleet was despatched to expedite the expulsion of Ibrahim's forces from Syria. But Mr. Antonius, the able narrator of the story of Arab Awakening tells us—"that the rule of tolerance established by Ibrahim had one unpremeditated result: it opened the door to Western missionary enterprise, and by so doing, it gave free play to two forces, one French and the other American, which were destined between them to become the foster-parents of the Arab resurrection" (p. 35). However, besides these foreign educational institutions, native schools began to take an active interest in secular education and have gathered strength as the years went by.

During that period and until the end of the Nineteenth Century, the Muslims took very little advantage of the French or American schools and colleges, for I remember when, in 1899, I entered the Syrian Protestant College in Beyrout—now known as the American University—there were hardly a dozen Muslims in it or some 3%, while now they form nearly 50% of the total number.

¹ *Arab Awakening*, p. 32.

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(3) Arab Nationalism and its Ideals

Nationalism in the West has developed in stages during some four centuries until it reached its democratized form during the 19th Century. Arab Nationalism, however, did not go through these successive stages. It assumed from the beginning a democratic form and a popular movement, for democracy is not foreign to the Arab spirit and way of life. It was dormant and awaited the appearance of sincere men who could call the Arabs to wake up and close their ranks.

The honour of calling to unity, based on a common language, a common pride in race and culture, in habits and customs must go to two Lebanese scholars of Arabic classics: viz. Nasif Al-Yazigi and Butrus El-Bustani who, early in the 19th Century, assumed the leadership of Arab Nationalism. The revival of classical Arab literature created the vehicle of thought carrying a new message to the Arabs. That message was:

Religion belongs to God and the home country to all.

The implication was, let us leave our religious differences for the ultimate judgment of God to whom alone we are responsible for our faith and remember that our country belongs to us all and can be made the basis of our unity and collective happiness.

This new ideal of National Unity of race, language, literature, habits and customs, slowly found favour with the divided Arab community, both Muslim and Christian. Arab secret societies were formed and after 1908, when Abdul Hamid was forced to declare the return of an earlier short-lived democratic constitution, some societies started working openly for a decentralized regime, in which the Arab provinces will have autonomous governments.

Unfortunately, Turkish Racial Nationalism could not

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arrive at a compromise with the Arab Movement, and thus it prepared the way for the Arab Revolt in 1915 under Sharif Hussain—and his son Faisal. Colonel Lawrence must not be overlooked.

The basic assumptions of Arab Nationalism, says Mr. Albert Hourani in his new book "*Syria and Lebanon*," are :^{*}—

First :

That there is, or can be, created an Arab nation, formed of all who share the Arabic language and cultural heritage ; secondly, that this Arab nation ought to form a single independent political unit, both in the interests of the nation itself and in those of the world ; and thirdly, that the creation of such a political unit presupposes the development among the members of the Arab Nation of a consciousness, not simply that they are members of it, but that their being members is the factor which should determine their political decisions and loyalties.

The ultimate aim of Arab nationalism is to preserve and enrich the Arab heritage ; to enable the Arabs to live in the modern world on an equal footing with other peoples, and to contribute to its civilization without being forced to break with their past. The political objectives of the nationalist movement are the independence of all the Arab lands ; the establishment of some degree of unity between them ; the encouragement of national consciousness ; and the reorganization of the social and economic structure of the nation by means of a process of controlled and discriminate westernization.

(4) Arab Revolt and Its Ideals

The ideals for which the Arabs revolted against the Turkish Caliph in 1915 were :—

1. To liberate the Arab provinces of Syria, including Palestine and Iraq from the Turk ; Arabia itself had never been seriously dominated by the Turk and Egypt was then a separate Arab problem.

^{*} *Syria and Lebanon*, by A. K. Hourani, p. 101.

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2. To form in these Arab provinces National Governments deriving their authority from the people in the interest of the people—

Unfortunately the wise men of the West were captives of the old ideas of Imperialism and failed to honour their engagements to the Arabs. Camouflaged Colonial Systems called Mandates, were created in Iraq and Southern Syria, under the British and six semi-autonomous states in Northern Syria and Lebanon, called "Les Etats du Levant", under the French. They were painful operations of vivisection that failed utterly to weaken or destroy Arab legitimate aspirations for liberty and unity.

Yemen in Southern Arabia was the first to enjoy her complete independence in 1918, to be followed by King Hussain in Hedjaz soon after. Iraq became independent in 1924 and joined the late League of Nations in 1932, signing a treaty with England just as Egypt did later in 1936. Syria and Lebanon were declared independent in 1944, Transjordan in 1946. But the Arab Revolt will never be considered as an end until Arab Palestine is delivered from the aggressive politico-economic Zionism. Palestine has become a rallying point for all the Arab World, supported by Islam—the magicians of the West are still hoping to reconcile the irreconcilable and I wish them good luck.

(5) The Arab League and Arab Federation

My able colleague, Mr. Atiyah, has already dealt with the formation of the Arab League and its objects. I only wish here to refer to it as an instrument of co-operation for the furthering of the ideals of Arab Renaissance and as an element of stability in one of the most sensitive of modern strategic spots in the world.

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(6) Cultural, Social and Economic Ideals

You will have heard earlier in this series of Lectures, speakers on these subjects and realised that the Arab World is conscious of the necessity of reforms in all spheres of activity. Fortunately, co-ordination of these efforts is being attempted by the Arab League. Modernisation of our educational system, publication of valuable works of Western thinkers and scientists, increasing social services, teaching our peasants better methods of agriculture and assisting them to carry them out, developing sound local industries, wise legislation and finally raising the standard of living of the poorer classes are all among the aims and ideals of the Arab Renaissance.

The Feminist movement is also active and Muslim public opinion is slowly being won over to a more reasonable attitude on the subject of both female education and female status in Arab society.

The problems facing the Arab world are difficult and perplexing. Their solution does not entirely lie in their own hand but largely depend on the new form, world affairs in general will take after this devastating second World War. We all know we are passing through a critical period of human history, which some call the Atomic Bomb or Atomic Energy Age, and that everything is in a state of flux.

(7) The Choice of Ideals before the Present Generation of Arabs

We have seen the aims and ideals of Arab awakening unfolding themselves in modern history. Let us now consider the choice which faces the present generation of Arabs.

When we dealt with the rise of Nationalism in the Arab World, we remarked that the Arabs adopted the

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democratized form of the 19th century, and did not go through the earlier stages. Now, however, they find that Democracy is undergoing further changes. The "laissez faire" policy of the 19th and early 20th century, which was thought then to be the last word in Democracy, is now discredited. The function of the State, which was considered to be mainly to protect and encourage the initiative of the individual, with as little interference as possible, is now out of date, in many countries.

Capitalism and its great achievements in industry and commerce was developed, or, in fact, could only have developed under a "laissez faire" policy, but soon after the evils of Capitalism began to be felt by the masses, who thought they were not getting their fair share of the wealth they produced. It is then that idea of the democratizing the economy of the nation began to take shape in Trade Unions and Socialist Societies.

Russian Communism, Italian Fascism and German National Socialism were all attempts to solve the problem of a fairer distribution of wealth. The State was expected to direct, dictate and manage either directly by nationalisation or indirectly by direction and control, all the affairs of the community for the benefit of the whole community.

We have witnessed how the Fascist and Nazi social orders became a menace and then provoked a devastating war which they lost miserably. On the other hand, the Arabs are greatly impressed, and not alone, by the efficiency and quick progress of the Russian peoples under the new regime. Communism, as an ideal for Arab Society, may appear to some as un-Islamic or un-Christian but some believe an indigenous form of Communism may yet be evolved by Arab Socialists — just as Britain is

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now developing a British Communism of its own ; a half-way house, so to say, between the Russian and the U.S.A. systems.

The Arab World cannot develop her social order independently of other countries—whether they will be drawn into the orbit of Western Democracy, or the Russian Communist Democracy, depends on their place in the new order which is emerging after this war.

It is certain, however, that as a living organic body, the Arab World, mainly Muslim, will continue to draw on Islamic Cultural Religious ideals and may be able to enrich the world with such principles of spiritual values and would tend to democratize international society at a later stage, when humanity realizes a sense of loyalty far above race, nation, or any system of theology.

May the Arab World not lose their cosmic consciousness, their recognition of the All-Wise Creator, the Lord of the Worlds, to whom account has to be rendered for the trusts that have been given to them.

Is there not in the Courts of Justice at Nuremberg and elsewhere, a reminder that a greater trial awaits us all one day in another life if we escape this ?

SOME OUTSTANDING FEATURES OF THE HOLY QUR'AN

BY PROFESSOR SYED MUZAFFAR-UD-DIN NADVI

If it (the Holy Qur'an) is not poetry—and it is hard to say whether it be or not—it is more than poetry. It is not history nor biography. It is not anthology, like the Sermon on the Mount, not metaphysical dialectics, like the Buddhist Sutras, nor sublime homiletics like Plato's conference of the wise and foolish teachers. It is a Prophet's cry, Semitic to the core, yet of a meaning so universal and so timely that all the voices of the ages take it up, willingly or unwillingly, and it echoes our chosen hearts to world-conquest, then gathering itself into a reconstructive force that all the creative light of Greece and Asia might penetrate the heavy gloom of Christian Europe when Christianity was the Queen of Night—Johnson.

The Holy Qur'an has many outstanding features which distinguish it from other books, revealed and unrevealed. In this short article it is not possible to discuss all the special features of the Holy Qur'an. I shall therefore, describe a few of them.

I. The Holy Qur'an is the Unadulterated Word of Allah

All the books that had been revealed by God from time to time had either lost their purity or disappeared from the scene before the advent of Islam. There are very few people who sincerely believe that the scriptures of the Israelites, the Persians, the Hindus, the Chinese and the Buddhists have come down to us in their original purity and have not suffered from human interference.

By the sixth century of the Christian Era the world from one corner to the other had been immersed in all kinds of vices, and another Revelation for the guidance of mankind had become a logical necessity. Hence the

SOME OUTSTANDING FEATURES OF THE HOLY QUR'AN

Holy Qur'an was revealed, as God says :—

Mankind was a single nation, so Allah sent Prophets as bearers of good news and as warners, and He revealed to them the Book with truth that it might judge between people in matters in which they differed, and none but the very people who were given it differed about it after clear arguments had come to them, revolting among themselves ; so Allah had guided by His will the Believers to the truth about which they differed, and Allah guides them whom He pleases to the right path.¹

All writers, Muslim and non-Muslim, agree that the Holy Qur'an has successfully resisted the ravages of times. It is exactly the same to-day as it was over thirteen hundred years ago when it was revealed. God, its author, has protected it jealously against all kinds of adulteration or interpolation, as He himself says :—

Most surely it is an honoured Qur'an, in a book that is well-guarded, none shall touch it, save the purified ones.²

Nay, surely it (the Qur'an) is a Message of instruction. So let him read it who pleases. (It is) in honoured books kept pure and holy. (Written) by the hands of Scribes, noble and virtuous.³

Indeed, on Us (devolves) the collecting of it (the Qur'an) and the reciting of it. Therefore when We have recited it follow its recitation. Again, on Us (devolves) the explaining of it.⁴

Surely, We have revealed it (the Holy Qur'an) with truth, and surely We will protect it. A Prophet from Allah recites pure pages, containing reasonable instruction.

These verses clearly prove that the Holy Qur'an did not, in the Prophet's time, consist in scattered and disconnected fragments, as some of the biased Orientalists assert, but that it was a well-arranged and jealously protected piece of work.⁵

¹ The Holy Qur'an, 11, 21.

² *Ibid.* LVI. 77-79.

³ *Ibid.* LXXX. 11-16.

⁴ *Ibid.* LXXV. 17-19.

⁵ The process of collection of the Holy Qur'an was that whenever verses were revealed, the Prophet directed his scribes, the chief of whom was Zaid-bin-Thabit, to place the verses of similar nature together in one Surah

(See next page.)

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Further, to guard against human interpolation, the Prophet enjoined on his followers to recite the Qur'án every day in prayers and outside prayers. Some of them are required to get it by heart. In every Muslim country there are hundreds and thousands of Muslims (*Hafiz*) who can reproduce the entire Qur'án from their memory at a minute's notice.

II. The Holy Qur'an is the Book of Nature.

It is generally assumed, sometimes by well-read scholars also, that religion can never be in harmony with science. They are supposed to remain always at daggers drawn towards each other. But if we go deeply into the matter we shall find that this assumption is based on a wrong conception of religion. If religion teaches us what militates against the demands of Nature or the dictates of Reason, it is surely impossible to reconcile it with science. But if religion bases its teachings, as does Islam, on the Laws of Nature, it can never be in conflict with science. The Holy Qur'án defines and explains Islam as the

(Chapter) and himself gave the name to each Surah. Sometimes it so happened that verses of two Surahs were revealed simultaneously, and the Prophet got them recorded separately so as to avoid confusion. Thus towards the close of the Prophet's life all the verses had been arranged and Surahs named. What was done by Caliph Abu Bakr was to put together these Surahs in the order suggested by the Prophet, and no more. The third Caliph Uthman issued an official copy of the Qur'án which was the same as the one prepared by Abu Bakr, gave it publicity and forbade the use of other copies (which differed from the official copy only in the method of reading), so that different readings might not lead to differences of doctrine, such as actually occurred in other religions. (Vide my book, "A Geographical History of the Qur'án". One of the main causes which kept integrity of the Qur'án intact is its inimitability. When the people of Arabia disbelieved in the Qur'án being the word of God, they were challenged to bring one like it but they could not. Some of them attempted, but with all their mastery of language they miserably failed. So says the Qur'án, "Say, if the whole of mankind and Jinn were to gather together to produce the like of this Qur'án, they could not produce the like thereof, even if they backed up each other. (XVII ; 88).

SOME OUTSTANDING FEATURES OF THE HOLY QUR'AN

Religion of Nature, inasmuch as it says :—

Do these people seek for themselves any other religion but the religion of God ? Do not they see that the whole of nature around them—everything which is in heaven or earth—gives submission to God for its existence.¹

The religion with God is Islam.²

Science essentially starts with a firm belief in the existence of certain unchangeable Laws, to which all matter is subjected. To discover such laws is the chief object of Science. All scientific investigations are ultimately based on implicit submission to these Laws of the Universe. Now Scientists call them “Laws of Nature” and Islam refers to them as ‘Divine Laws’ or ‘God-made Laws’ ; and both of them agree that such laws are unchangeable. The Qur’án says :

(This was Our) way with the Apostles We sent before thee : thou wilt find no change in Our ways. ³

The Holy Qur’án invariably appeals to nature and says that the earth, the heaven, the sun, the moon, the stars, the trees and all other matters have to follow their usual course of action without any variation or change and that all conflicting elements of nature have to be harmonised on the basis of their submission to the Laws of the Universe. The following verses of the Holy Qur’án will speak for themselves :

And whatsoever is in the heavens and in the earth makes obeisance to Allah only, willingly or unwillingly, and so do their shadows in the morning and evening.⁴

And a sign for them is the night : We withdraw the day from it and, behold, they are plunged in darkness. And the sun hasteneth to his place of rest. This is the ordinance of the Mighty, the Knowing. And as for the moon, We have decreed stations for her till she returns like the old base of a date stalk. To the sun it is not given to overtake the Moon, nor doth the night outstrip the day. Each in its sphere doth journey on.⁵

¹ The Holy Qur’án, II : 156.

² *Ibid.*, III : 19.

³ *Ibid.*, XVII : 77.

⁴ *Ibid.*, XIII : 15.

⁵ *Ibid.*, XXXVI : 37-40.

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III. The Holy Qur'an is the Book of Reason

While other revealed Books were accepted by the people on the basis of the miracles and super-human actions displayed by the Divine Messengers, the Holy Qur'an was accepted by its followers on the strength of its appeal to human reason. Obviously, the times of other Apostles were not suitable for the promulgation of truths on rational basis, and therefore Abraham, Moses, Jesus and other Prophets had to resort to some miracles. Their peoples would not believe in them unless they could produce wonders. But the Holy Qur'an deprecates the working of wonders in order to secure belief. Further, the Prophet of Islam openly declared that he had not been endowed with superhuman powers and that he was as much human as other human beings were, with this difference that he was in communion with God. As the Qur'an says :

Say (O Prophet), 'Indeed I am a man like you (and), it is revealed to me that your Lord is one Allah'.¹

The Qur'an abounds in verses in which reason and logic has been appealed to. One of the Attributes of Allah, mentioned in the Qur'an frequently, is 'wisdom' and one of the chief objects of the Prophet's Mission was to teach the people the Book and Wisdom. As the Qur'an says :

It is He Who has sent amongst the unlettered an Apostle from among themselves to rehearse to them His signs, to sanctify them and to instruct them in Scripture and Wisdom—, although they had been in manifest error before.²

Perhaps the Qur'an is the only revealed book which has given man free choice in the exercise of his reason. It imposes on us nothing dogmatically or forcefully. It says :

Allah does not impose upon any soul but to the extent of its capacity.³

¹ The Holy Qur'an, XVIII : 110.

² *Ibid.*, LXII : 2.

³ *Ibid.*, 11 : 286.

SOME OUTSTANDING FEATURES OF THE HOLY QUR'AN

There is no compulsion in religion, truly the right path has become clearly distinct from errors.¹

From the verses quoted above it is abundantly clear that the Holy Qur'an bases its teachings on human intellect and invites man to test them on the touchstone of reason and logic, but if any one fails to be convinced of them either due to lack of understanding or due to prejudice, he is never compelled to accept them.

Every religion enjoins on its followers a certain measure of belief in the unseen, and Islam is not an exception to the rule. But the Qur'an has based such beliefs also on human reason. Take the question of the Existence of God. The Holy Book does not ask us to believe in the Divine Being dogmatically, but rationally. It invites us to look at things around us—the earth, the heaven, the sun, the moon, the stars etc., and see their harmonious relationship with one another, their implicit obedience to the Laws of the universe and their pursuit of definite course of action, and then infer whether all these things are merely strokes of accident or results of a well-planned and rational and designed programme of the One Who is Omniscient and Omnipotent. This form of reasoning has been frequently resorted to in the Qur'an. One of such verses is given below :

It is He Who made the sun a shining glory and the moon a light, and measured out stages for her so that you might know the number of years and the account (of times). Nothing did God create but in truth. (Thus) doth He explain His signs in detail for those who understand.²

IV. The Holy Qur'an is a Complete Code of Human Life

"The Qur'an is," in the words of Devenport, "the general code, social, civil, commercial, military, judicial, criminal, penal and yet religious." The Holy Qur'an

¹ The Holy Qur'an, II : 256.

Ibid., X : 5.

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discloses to us our inherent faculties and shows us the way to work them out. It enlightens us on everything that we need in different walks of life. From our domestic duties to our duties to society and state, from the ceremonies of religion to those of daily life, from the purification of soul to the emancipation of body, from our obligations to mankind to our obligations to the Creator, everything is included in the subject matter of the Qur'ân.

The Holy Qur'ân says :

And We have certainly sent unto them a Book, based on knowledge, which We have explained in detail—a guide and mercy to all who believe.¹

O mankind ! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts. And (it is) a guidance and a mercy for those who believe.²

“Islam is indeed”, writes Dr. Gibb in his book *hitherto Islam* ? “much more than a system of theology, it is a complete civilization. If we were to seek for parallel terms, we should use Christendom rather than Christianity, China rather than Confucianism. It includes a whole complex of cultures which have grown up around the religious core, or have been in most cases linked on to it with more or less modification, a complex with distinctive features in political, social and economic structure, in its conception of law, in ethical outlook, intellectual tendencies, habits of thought and action.”

V. The Holy Qur'ân is the Best Reformer of Mankind

The Holy Qur'ân was originally intended to be a guide to Arabia and through it to the whole world. The Arabs, before the advent of Islam, had been shrouded in the darkness of ignorance. Perhaps there had been no vice in which they did not indulge. Nay, they took

¹ The Holy Qur-ân, XII : 52.

² *Ibid.*, X : 57.

SOME OUTSTANDING FEATURES OF THE HOLY QUR'AN

pride in shameless and barbarous acts. The object of the revelation of the Holy Qur'ân was to guide them to the path of light, as it says :

(This is) a Book which We have revealed to you (Muhammad) that you may bring forth men, by their Lord's permission, from utter darkness into light—to the path of the Mighty, the Praised One.¹

If you compare the pre-Islamic condition of Arabia with that obtaining there on the eve of the Holy Prophet's death, you will simply be struck with the overhauling that was effected there with dramatic suddenness. Never before or after has a country or a people been purged of its wickedness within so short a time and to such an extent. Here I cannot do better than quote Ja'far-at-Tayyar (one of the Muslim refugees who fled to Abyssinia from the atrocities of the infidels of Makka)—who, when asked by the Abyssinian King to explain the teachings of Islam, said as follows :

O King ! we were an ignorant and misled people ; we worshiped images, ate dead bodies and ill-treated our neighbours. The strong among us robbed the weak of their property. We had long been in this condition when God sent a Prophet to us from among our own people, whose noble birth, truthfulness, honesty and righteousness were well known to us. He called us to God to worship Him, and Him only, and to give up idolatry. He made it incumbent on us to offer prayers, to give alms and to fast when not sick or travelling. He commanded us to speak the truth, to return safe what is entrusted to us by others, to be affectionate to our relations and neighbours, to shun wicked acts and quarrels. He told us not to give false evidence, not to deprive orphans of their property, and not to suspect women's character. We have taken his advice to heart, have believed in his truthfulness, have followed all the orders which God has made known to us, and have believed in the unity of God.

It should be borne in mind that these marvellous results followed within a few years of the commence-

¹ The Holy Qur'ân, XIV : 1.

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ment of the revelation of the Qur'án. Further, these reformed Arabs, within a century or less, emancipated the whole mankind, bringing them forth from darkness to light. History fails to furnish a parallel to it.

The Prophet on the eve of his death announced that he had been leaving behind two things—the Qur'án and his Traditions, adding that the Muslims would never go astray if they followed them honestly. Needless to say that the prediction proved literally true.

VI. The Holy Qur'án is the Book Most Tolerant towards Other Religions

Islam is a religion of peace. It never takes initiative in picking up quarrels with other peoples or their religions. The God of the Qur'án is not a tribal God, but the God of the whole universe, comprising all races, all communities and all nations. A believer in the Qur'án is bound to believe not only in his own Prophet but in all Prophets who were sent to different peoples from time to time, as the Qur'án says :

There has been no nation on the earth which has not received a Warner from God.¹

Every race had had its Messenger, every community its Guide.²

The Holy Qur'án enjoins on Muslims to respect all Apostles for the simple reason that all of them promulgated the orders of God in their respective spheres of activity. We worship God, and hence whoever is sent by Him for the guidance of humanity or a section of it must command our veneration. Moreover, the laws of the Universe, or Laws of Nature, being the same at all times, the fundamentals of the teachings of all Messengers must also be the same.

You (Muslims) tell (the world), We believe in Allah and in what has been revealed to Abraham, Ishmael, Isaac, Jacob and

¹ The Holy Qur'án, XXXV : 25.

² *Ibid.*, XIII : 7.

SOME OUTSTANDING FEATURES OF THE HOLY QUR'AN

the tribes : we accept whatever has been given to Moses, Jesus and other Prophets of the world. We make no distinction between Prophets and Prophets. We only submit to Allah.¹

"There is no compulsion in religion."²

"You have your religion and I have my religion."³

The result of this tolerance is that a Christian can abuse the Holy Prophet Muhammad without losing his position in Christendom, and similarly a Jew can cast a slur on him without offending his own religious susceptibilities, whereas a Muslim cannot speak ill of any Prophet without ceasing to be a Muslim. Belief in all Messengers and all revealed books is one of the Articles of the Faith of Islam.

VII. The Holy Qur'an is the Best Evolver of Human Faculties

Man has been created by God after His own fashion. He has been given, in a limited degree, almost all the qualities of the Divinity so as to be enabled to represent Him on the earth. Man is the Vicegerent of God, as the Qur'an says : "Indeed I am making a Deputy on the earth". As for Man's acceptance of this great responsibility the Holy Qur'an says :—

Verily, We did offer the Trust to the heavens and the earth, and the mountains, but they refused to undertake it, having been afraid thereof. But man undertook it. He was indeed unjust and foolish.⁴

Thus man's chief aim of life is to manifest the powers and attributes of the Maker on the earth. The question now is how he is to do it. The answer is that he must qualify himself by acquiring all, or as many as possible, of the attributes of the Divinity. The Holy Prophet says, "Imbue yourselves with the qualities of the Lord." God has made man the best creature of the world and placed nature and everything of the universe at his dis-

¹ The Holy Qur'an, II : 136.

² *Ibid.*, II : 256.

³ *Ibid.*, CIX : 6.

⁴ *Ibid.*, XXXIII : 72.

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posal. The Qur'án tells us what man's inherent faculties are and how he can bring them into function ; and that he has been endowed with two diametrically opposite powers—power of good and power of evil—and he is to exercise his discretion one way or the other. According to the teachings of the Holy Qur'án, humanity is capable of soaring higher than the realm of angels, if it so chooses ; and of sinking lower than animality, if it so desires. The Holy Qur'án says :

Verily, We created man in the best of mould, then We rendered him the lowest of the low.¹

In a word, it is up to man to develop and evolve his faculties in the right direction so as to reach the boundaries of the Divinity or to abuse them so as to merge in the stage of animality. Now, History testifies that the Holy Qur'án enabled the most ignorant people of the globe, the Arabs, to evolve their faculties within a short time to such an extent that the Arabs who could be hardly distinguished from the animal creation were transformed by magic, as it were, into the most civilised and cultured race of the world.

VIII. The Holy Qur'án is the Book of Universality

As said before, the Qur'án was originally intended to guide the Arabs and through them all human beings. The Holy Qur'án, in the words of Johnson, is "a Prophet's cry, Semitic to the core, yet of a meaning so universal and so timely that all the voices of the ages take it up willingly or unwillingly."

God revealed Books to different Prophets for the guidance of their peoples, but gradually they went against the commandments contained in them. In course of time human interpolation crept in those revealed

¹ The Holy Qur'án, XCV : 4-5.

SOME OUTSTANDING FEATURES OF THE HOLY QUR'AN

books, and consequently differences arose as to the real tenets of each religion. A Prophet was therefore needed to settle, once and for all, the differences from which various nations had been suffering. The Qur'an, describing the state of affairs of different races, says :

By Allah, most certainly We sent (Apostles) to nations before you, but the devil made their deeds fair-seeming to them, so 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.¹

Abraham, Moses, Jesus and other Prophets were sent by God to preach His religion to their own respective peoples only. They had come with missions of a limited scope and a limited object, but Muhammad came with a universal mission, as the Holy Qur'an says :—

And We have not sent thee but as a mercy for all the worlds.²

That the Holy Qur'an is universal in its scope is established by the fact that it commands its followers to believe in all the Apostles and in all revealed Books without any distinction.³

IX. The Holy Qur'an is the Final Book on Religion

Islam is not a religion in the sense in which other religions are understood to be. It is really a religious movement initiated by the first man, Adam, and brought to perfection by the greatest leader of mankind, Muhammad, the intermediate stages having been developed by various Apostles who guided humanity, or a particular section of it in the intervening periods. Islam, therefore, incorporate all the good points of different creeds and religions that were introduced in the world from time to time. It assimilates all that is best in the world's culture, embraces all that is the noblest in human civilization.

¹ The Holy Qur'an, XVI : 63-64. ² *Ibid.*, XXXIV : 28. ³ *Ibid.*, II : 136.

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Says the Holy Qur'ân :

This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.¹

Further, the Qur'ân's reference to the Prophet of Islam as the "last of the Prophets" and "a Mercy for all the worlds" leaves no doubt that Islam is the Final Religion and the Qur'ân is the last say in the matter of religion.

THE ORDER OF SOCIETY IN ISLAM MORAL RECTITUDE IN BUSINESS

BY M. A. C. M. SALEH

The principle of Muslim solidarity owes its origin to Muhammad—the Holy Prophet of Islam—who honestly endeavoured to promote unity among the various tribes of Arabia and ultimately he saw with his own eyes before he departed this life the grandeur of his achievement in welding a conglomeration of races and nations into a worldwide Muslim confraternity, the like of which never existed in the history of mankind. This model of perfection was reached with a single-mindedness of purpose animated by a desire which profoundly affected the status of men hitherto unknown to the world.

The immensity of his teaching and the practice of brotherhood, which he inculcated in the minds of the Arabs accustomed to Beduin brutalities, was such that it changed the face of the earth to a wonderful panorama of life that illumined the glories of heavenly light upon the terrestrial globes. He risked his precious life to the greatness of the cause which he espoused. His submission to the Will of God and the subordination of his personal interest to that of the principle which he held sacred, elevated him to a unique position worthy of the highest

¹ The Holy Qur'ân, VI : 4.

THE ORDER OF SOCIETY IN ISLAM

reverence and respect by millions of his faithful followers throughout the world. This foundation of Muslim brotherhood which he established with the blood of the martyrs has been subjected to periodical upheaval similar to the earth tremors experienced from time to time, but evil-doers who attempt to destroy it will themselves be destroyed, for it is a divine dispensation sanctified by God.

The Holy Prophet Muhammad early in his career started as a leader of caravans and as a commercial traveller. In this way he travelled widely and acquired knowledge to befit him to something supreme and sublime. He earned the recognition of those around him as a man of faith to be trusted in all his dealings with his fellow-men. His capacity to understand human nature and problems of life confronting society, developed to a degree of perfection beyond human comprehension. His character and moral rectitude reached the high watermark of sublimity at an age when bestial methods were the order of society. He possessed a variety of knowledge derived through spiritual sources which could be acquired only by a rigorous form of religious exercises hard to be practised by ordinary mortals. With this background of force which he cultivated with determination and fortitude, he interpreted life relating to things worldly and inspired his followers with dynamic energy to deeds of merit for the greater glory of Islam.

Muslims have implicit faith in Allah, and their mission in this world is clear. The formula of life prescribed in the Holy Qur'án should be understood and observed in the right spirit of Islam. Mere amassing of wealth and hoarding cannot lead the Muslims to a correct attitude of life consistent with the Muslim conception of duty and discipline enjoined for the fulfilment of Islamic ideals. In simple practice the man who submits to truth and up-

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holds it in every sphere of activities leads a way of life which is quite in keeping with the catholicity and majestic beauty of Islam.

The somewhat downward tendency of the Muslims in trade and commerce is attributed to the want of a higher standard of business morality, despite the fact that they possess a marvellous capacity and an instinct to earn the distinction of a truly mercantile community fully equipped to excel their rivals. The Holy Prophet himself engaged in this pursuit and maintained a very high standard of morality in all his dealings with the rich merchants of Makka. The scrupulous care with which the Prophet of Islam carried out his terms of contract in a transaction with Abdullah Bin Abi-al-Hamza is a classic example recorded in history to understand the real issue of man's obligations. It is sad to reflect that Muslims have lost the real glow of virtue and are beginning to be apathetic and seem to be unmindful of their responsibility to value their words more than the sacrifice involved in their transactions.

A complete code for the guidance of those engaged in business and trade is the rich legacy which the Holy Prophet had left behind for his followers. In it there is the incentive for them to cultivate the reflective faculties capable of achieving all that is noble and sublime in the practice of the profession. The subject of business should be twofold. The dual purpose of material satisfaction and spiritual perfection should be the means of realisation for the highest attainment of the ideals which Islam seeks to accomplish for the betterment of the human race. It should be the duty of every one to fulfil his obligation in this manner, as anything contrary to this curriculum in business would be an aimless journey in an uncharted sea and the sum-total of life would be a dismal failure.

THE ORDER OF SOCIETY IN ISLAM

In the transaction of business, one's inner life of truth and purity should find a medium of manifestation in his outward dealings surcharged with the Divine attributes of kindness and gentleness, honesty and straightforwardness. In this way, the remembrance of Allah by His attributes is translated into daily practice. The correct attitude of life, based on the foundation of Divine attributes, is the ultimate goal conducive to spiritual bliss leading to the abode of peace, the Paradise of the Muslims. The term "business" has undergone vast changes and it is in the modern sense different to what it was originally conceived. Nevertheless moral rectitude is a fundamental requirement and a prime necessity for the development of any enterprise and to reap its benefits. Business is one form of service recommended by the Holy Prophet for the salvation of man by strictly adhering to the moral code which enables him to complete his mission in this world and carry with him the substance to the next, to equip him with the key that opens the gates of heaven.

A careful study of Islam dealing with this aspect will lead to the inevitable conclusion that everything belongs to God and man is only a trustee who is appointed as His viceregent to administer justice in this world for the attainment of happiness in both the abodes amidst temptations of worldly power and glory in fulfilment of the blessed sacrament of Allah for the redemption promised in the covenant of the Holy Order between God and Man.

CORRESPONDENCE

Norwich,
Norfolk,
29th Dec. 45.

Dear Imam,

I am writing to say how pleased I was to receive your letter. Also the *Islamic Review* which I enjoyed reading immensely and wish to continue to receive. Herewith you will find a postal order for the sum of Sh. 17.

The copy of "The New World Order" that you sent was excellent. It is difficult to understand how anyone after reading such book would fail to become enlightened.

At present I am without a Muslim calendar. Could you inform me as to how and where I might purchase one. Speaking of a meeting in person, I shall endeavour to bring it about as early as circumstances permit.

Yours truly
G. M.

Staffordshire,
8th January, 46.

Dear Mr. Majid,

I am sorry to trouble you in this way, but the thing I want is a copy of the Qur'án and your address is the only one I have got for the purpose of getting it. I am a young Norwegian who has been interested in the religion of Islam for a number of years.

A Qur'án of pocket size would be ideal and it could be in English or German.

Yours sincerely,
R. J.

CORRESPONDENCE

London, E. 2.

Dear Sir,

I paid a visit to the Mosque at Woking last Wednesday, when unfortunately you were not there. I have a deep and reverent interest for things Islamic, especially religion itself, and day to day observances. I understand that you are able to supply some literature on these topics, and I enclose a postal order for Sh. 3 to cover the costs and postage of the same. I require only works in English. I would be particularly grateful if you could supply me with English translated extracts of the Qur'an.

Also could you possibly send a plain parcel or envelope as until my mind is made up about certain things, I do not want too many people to know my interest in Islam.

Your truly,

B. W.

Cardiff

Dear Sir,

Assalamu-alaikum !

Just a line hoping you are keeping well, also I have enclosed £1. 2s. 6d. for the book you wrote to me about, "A Manual of Hadith". I am glad to say that my wife and family are keeping well. I am looking forward to be out of the Army about July or August. With best wishes,

Yours-in-Islam,

L. Skuse.

Norwich,

Norfolk,

24th February 46.

Dear Imam,

Assalamu-alaikum !

I am in receipt of your kind letter of the 30th February 1946. The reason for my delay in making the formal

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declaration of Islam was that I thought it necessary for me to be in possession of at least the amount of knowledge possessed by the average Muslim. However, I now consider myself to have reached this status and I, therefore, wish to make it known to you that I desire to make a formal declaration of the Faith as soon as possible.

The books, *Manual of Hadith* and *The Religion of Islam* have been under my notice for some time, and I consider Muhammad Ali to be the most competent writer on Islam in the English language. These books are not obtainable locally, so I would be pleased if you would advise me on how I may purchase them. Also, it was very thoughtful of you to send me an invitation to the lecture at Caxton Hall on the occasion of the celebration of the Birthday of the Holy Prophet Muhammad.

Yours truly,

G. W.

Bray, Eire.

23rd March 1946.

The Imam, The Mosque,

Woking, Surrey.

Dear Sir,

I am keenly interested in the teachings of your Glorious Prophet Muhammad; and together with a few friends who have similar interests as myself, I would be most grateful for any literature you could send concerning the current activities of the Islamic World.

Yours sincerely,

P. M.

Glasgow, C. 2,

(Scotland),

28th March, 1946.

Dear Mr. Majid,

Thank you very much indeed for sending me the

CORRESPONDENCE

books on Islam, as a result of our mutual friend Mr. Toto's kindly interest.

I have always been very interested in Islam and a great admirer of the Muslims irrespective of their race.

I particularly appreciate the kindly gesture in your presenting me with these three books, and should be glad if you would accept my grateful thanks to you all. I will return the translation as soon as I have read it, and you can rest assured that I will not keep it very long as it will be much in demand.

Mr. Toto and I are very great friends, and we share the same ideals, and like you feel that it is necessary for the civilized world, and for everlasting peace, that we should understand one another's ideals and points of view. It is only by making friends with one another that we can go forward to such a desirable end.

Yours sincerely,
J. E. M.

Leatherhead, Surrey,
29th March 1946.

The Imam, Woking.

Dear Sir,

I have recently returned from India after four years' service in the Army with Muslim troops during which period I became keenly interested in their religion and I shall be very much obliged if you will send me particulars of any literature on Islam which may be published or recommended by you. I already have a copy of the Holy Qur'án in English and Arabic.

Yours very truly,
E. McR.

ISLAMIC REVIEW

Belfast, N. Ireland.

Dated 3rd April 1946.

Dear Sir,

As a young Irishman who is interested in Islam, I beg to ask your assistance.

First : I ask you to give me particulars of the price of " Islamic Review " which I want to order.

Second : I would like to buy the Holy Qur'án in Arabic. I have one in English but as I am learning Arabic I want one in its original language.

Third : I want to buy some commentaries on the Faith and Holy Qur'án by Muslim writers (Abu Bakr etc.)

I have made many friends of Arabs but have no book to explain the Faith and Book.

To us both are hard to understand as we have not the rich knowledge of the East.

I close now expecting your help with impatience and interest.

Thanking you in anticipation of an early favourable reply,

I remain,

Yours sincerely,

J. V.

THE HOLY PROPHET ON SHOW AND OSTENTATION

Abū Hurairah reported that the Messenger of Allah said : There is exaggeration for everything, and for every exaggeration there is langour. If its owner sets (it) right and draws near (to piety) cherish hope (of redemption) for him ; and if he is pointed with fingers (remains an object of ridicule), don't count him (*i e.*, take any notice of him).

—*Tirmizi.*

‘Umar-bin-al-Khattāb reported that he came out one day towards the Mosque of the Messenger of Allah and

THE HOLY PROPHET ON SHOW AND OSTENTATION

found Mu'āz, bin-Jabal sitting near the mausoleum of the Holy Prophet and weeping. He asked : what makes you weep ? He replied : Something which I heard from the Messenger of Allah makes me weep. I heard the Holy Prophet say : Verily the slightest show is polytheism.

—*Ibn Mājah.*

Abū-Sa'īd reported that the Messenger of Allah came out to us while we were talking about Anti-Christ. He said : Shall I inform you what is more fearful for you to me than Anti-Christ ? ' Yes ', we replied, ' O Messenger of Allah '. He said : Secret polytheism ; (and) it is that a man stands up and prays and then prolongs his prayer that he may be noticed by men.

—*Ibn Mājah.*

Abdullah bin 'Amr reported that he heard the Messenger of Allah say : Whoever makes his action published to the people, Allah will convey it to the ears of His creation and (then) He will disgrace and humiliate him.

—*Baihaqi.*

Shaddād-bin-Aus reported : I heard the Messenger of Allah say : Whoever prays for show, commits polytheism ; and whoever fasts for show, commits polytheism ; and whoever spends in charity for show, commits polytheism.

—*Ahmad.*

Same reported that he was weeping. He was asked : " What makes you weep ? " He replied : " Something which I heard the Messenger of Allah say ; and I remembered it and it made me weep. I heard the Messenger of Allah say : I fear polytheism and secret sexual passion for my followers. I enquired : " O Messenger of Allah ! will your followers commit polytheism after you ? " " Yes, " replied he, " behold, they will worship neither the sun nor the moon, nor stone nor idol but they will be ostentatious in their deeds. And secret sexual passion is that some of them will get up at dawn fasting, and passion

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out of passions will present itself to him, and then he will give up fasting. —*Ahmad.*

Mahmūd-bin-Labīd reported that the Messenger of Allah said : “ The most powerful of what I fear for you is the minor polytheism.” They enquired : “ O Messenger of Allah ; what is the minor polytheism ? ” He said “ show.” —*Ahmad, Baihaqi.*

Abu Sa‘id al-Khudri reported that the Messenger of Allah said : “ If a man does an action within a stone having no outlet and no window, (even then) his action shall come out before men exactly as it is done.”

—*Baihaqi.*

‘Umar-bin-Khattāb reported the Holy Prophet saying “ Verily I fear for this people every hypocrite who will speak with wisdom but will act with oppression.”

—*Baihaqi.*

Muhajir-bin-Habib reported that the Messenger of Allah said that the Almighty Allah said : “ I do not accept every word of the wise man, but I accept his motive and love. If his motive and love are for My obedience, I count his silence a praise (for Me) and respect for Me even though he does not speak.” —*Dārimi.*

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