

"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

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نَحْمَدُكَ يَا رَسُولَ اللَّهِ مُحَمَّدًا خَاتَمَ النَّبِيِّينَ

THE ISLAMIC REVIEW

Vol.
XXXV

RAMADZĀN, 1366 A.H.
AUGUST, 1947 C.E.

No.

BY THE LIGHT OF THE HOLY QUR-AN

O you who believe ! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil).

For a certain number of days, but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days, and those who are able to do it may effect a redemption by feeding a poor man ; so whoever does good spontaneously it is better for him, and that you fast is better for you if you know.

The month of Ramadhan is that in which the Qur-ān was revealed, a guidance to men and clear proofs of the guidance and the distinction ; therefore, whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days ; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you give thanks.

—The Holy Qur-ān, Ch. II : vv. 183 to 185.

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The Purport

The institution of fasting (abstention from food, drink and gratification of the sexual passion for certain hours of the day) is as old as religion itself. The object has been to create strength in the minds of men to fight the forces of evil. The Holy Qur'ān revives this object. An exemption is allowed in the case of the sick and the travellers. Ill-health is to be taken in a broad sense. Even periodical physical disabilities of women are to be included in this. These are allowed to fast later for the number of days they have missed during the month of Ramadzān. If recovery is not expected, a redemption can be secured by feeding a poor man for each day of the fasting month. But if a person regains health after redemption so secured, he should take to fasting as well because it has its own virtue.

Any month could have been fixed for the purpose of this world-wide fasting. But the Arabic month of Ramadzān has been appointed because it commemorates the greatest spiritual event of the world, viz., the first revelation of the Holy Qur'ān. So incidentally it affords an opportunity for making a spiritual contact, in an appropriate physical and moral atmosphere, with the guidance furnished by God.

A DECLARATION

I, Miss Irene Florence Killy (Rehana Begam), of 34 Hazelmere Road, Upton Sea, Slaugh, Buckshire, do hereby faithfully and solemnly declare of my own free will that I worship One and Only Allah (God) alone ; that I believe Muhammad to be His Messenger and Servant ; that I respect equally all Prophets—Abraham, Moses, Jesus and others and that I will live a Muslim life by the help of Allah.

Lā Ilāha Illa 'l-lāh Muhammadun Rasūlu 'l-lāh.

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

Dated 30th March 1947

(Signature) I. F. KILLY.

OBITUARY

We regret to announce the death by heart failure of K. S. Rahmatullah, Retd. Asstt. Engineer, P. W. D., Sandoway, Burma, at Lahore on 19th June 1947.

Throughtout his stay in Burma he had been a great asset to the Burmese Muslim community and never grudge-

INDIAN INDEPENDENCE DAY MESSAGE

ed anything to the cause of the propagation of Islam in the world. One of the oldest subscribers of the *Islamic Review* he was one of those few Muslims who have successfully endeavoured to inspire their whole family with their religious enthusiasm. Our heartfelt sympathy goes out to the bereaved family particularly to his worthy son and successor Mr. Latif Ahmad. May Allah shower His unending mercy on the soul of the deceased !

THE INDIAN INDEPENDENCE DAY MESSAGE

To the Muslim Citizens of Pakistan

On the eve of this new phase of their political life, our best wishes and prayers. We should not forget that rulership in Islam is considered a liability and not a privilege. *Ittaqillāha* (fear God) used to be the stern rebuke of the ruled to the early rulers of Islam whenever there was any negligence in the discharge of administrative duties. Let that rebuke keep ringing in our ears, no matter if we are separated by centuries. The laws of the spirit transcends all bounds of time and space. The Zimmis (or the subject people) were the greatest charge of the Muslim rulers, so should they be today. Their lives and property and honour should be as sacred to us as our own.

We must remember that it is in the name of the culture of Islam that we have fought and have won this independence of a section of Muslim India. Let us show to the world that our culture is a thing that should be preserved even in the interest of humanity and civilisation. Let us prove, now that we are free to do so, what possibilities there are in this culture for the true prosperity and peace of humanity. Let us remember what the Qur-ān expects from us under similar circumstances ;

“Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil ; and Allah's is the end of affairs”. (22 : 41)

To the Muslims of Hindustan

Our congratulations on the achievement of the cultural liberation of Islam in India. Theirs has been sacrifice purely for the sake of Islam. They have risked their own safety for the cause of Islam. We are sure, the God of

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Islam will look after them. Let them have faith in the destiny of Islam. Devoid of political power, they have still in their hands the spiritual powers of Islam, powers far stronger than any that the world of matter can give. Let them be comforted and inspired by the verse :

"Surely Allah will help him who helps His cause ; most surely Allah is Strong, Mighty." (22 : 40).

Let them not feel sad if their political status is not the same as that of their brothers in Pakistan. Indian Islam unsupported by any political power has shown marvels in the world in recent times. Looking back to the past also we can recall with pride the days when spiritual Islam came and made room for itself in the heart of Hindu India at a time when Hindus were far backward than they are today. If Islam can capture the imagination of the mighty intellectually advanced West, there is no reason why it should not be able to attract the less advanced and less powerful Hindu community of India. Fall back on the spiritual resources of Islam and you will find what wonderful potentialities lie reposed in it !

من اسلام در باطن حقیقتها همی دارد
کجا باشد خبر زان من گرفتاران صورت را

"The Moon of Islam has concealed in its bosom realities great.

But alas! there is no awareness of this in those enmeshed in its outward appearance."

To the Hindus of Hindustan

Our felicitation on the achievement of their desired goal of Independence without resort to any violent revolution. Who knows if the inner hidden religious urge of India has anything to do with it ! Let India be worthy of its great religious past. Let the land of Bhakti and Prem show that the religious faculties of its people are not altogether dead, even now when its leaders are so badly infected with the materialistic ideologies of the West. Let the Hindus open their spiritual eyes and see what a great spiritual and cultural asset Islam has proved to India. Neither should they miss the great possibilities for international peace and inter-religious harmony that lie reposed in the faith and culture of Islam. They should remember that Islam's is the only culture that embraces all that is

THE INDIAN INDEPENDENCE DAY MESSAGE

good in other cultures and traditions. To foster, therefore, the faith and culture of Islam in the soil of India is to lay the foundations of the world culture for the birth of which the present unrest is a travail. May Hindu India be vouchsafed the vision of the ancient Rishis to enable them to read the signs of the time! We assure our Hindu friends that Muslims can never be ungrateful. They do remember with gratitude the hospitality of the Zamorin to the early Muslim preachers and settlers in India. Nor have they forgotten the regard and consideration with which Hazrat Khwaja Muinuddin Chishti was received in Rajputana and with which Hazrat Ali Hujwairi (Dâtâ Ganj Bakhsh) was welcomed in the Hindu Lahore of those days. Even today if our Hindu compatriots will give up their disrespect for the faith of Islam and hatred for its followers and display the tolerant attitude of their forefathers, they will find those old happy memories opening up rosy prospects of cordiality and comradeship between these two great religious communities to the happiness and glory of this great subcontinent. Nor yet are they prepared to yield to any one in their love for the country they adopt as their homeland anywhere in the world. They should not forget that above political Islam is the spiritual Islam. Matter divides even brothers born of the same parents. It is for the spirit to unite even the divergent and far-flung sections of the human race. Let them find out the spirit of Islam and also the soul of Hinduism *i.e.*, that eternal hankering in the Hindu soul for the eternal truth and bliss—and they will find out the path of Indian unity. Muslims believe as a matter of faith in the Divine origin of the Vedas and the Divine Mission of the Vedic Rishis. Cannot the Hindus reciprocate this Muslim feeling by making room in their spiritual consciousness for the recognition of the Divine nature of the Quranic dispensation? Indeed, the Qur'an has an inspiring message for them in this respect if they will care to listen'.

"O followers of the Book! Indeed, Our apostle has come to you making clear to you much of what you concealed of the Book and overlooking much: Indeed, there has come to you light and a clear Book from God;

"With it God guides who will follow His pleasure into the ways of peace and brings them out of utter darkness into light by His will, and guides them to the right path" (5: 15, 16).

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Islam has given much that passes for Hindu culture today. Islam has enriched its thoughts, morals, art and architecture and every other aspect of life. But Islam has yet much more to give if our compatriots will care to receive. Islamic spirituality which is destined to save the tottering world civilization of our day cannot fail to illumine the soul of Hindu India if only it would allow itself to be exposed to that light serene.

Hinduism has lived long enough in its parochial exclusivism by absorption and assimilation, but the world condition demands from it today a thorough overhauling of its spiritual assets to attain fulfilment in a universal outlook and system. The sooner it ceases to resist this consummation, the better it is for itself and the world at large.

To the People of Great Britain

Our hearty congratulations on their peaceful and dignified retirement from the governance of India. It will be uncharitable to say that they have been ruling this great conglomeration of races and cultures without any higher motive than material gain. Throughout its history, side by side with its inordinate desire for things worldly, the British mind has also been displaying certain qualities that indicated a spiritual urge in its deep recesses. Voluntary transfer of governmental powers to the Indians themselves points to this unsuspected ascetic tendency in the British mind. From the point of view of India, we believe that the advent of the British in India was an appropriate and timely work of Providence. On account of their own transgressions the Muslims had lost their original ability for administration. The whole country was in the midst of an anarchy. The Muslims themselves were the worst sufferers under these chaotic conditions. Despite, therefore, the general discontent of the Muslims, the erst-while rulers of the country, which was but natural, the best minds of Muslim India very soon came to realise that the British rule in India was a decree of Providence and thus a blessing in disguise. And once the Muslims accepted this change in their political status, they continued to be loyal to the British government in quite a sportsman like-spirit excepting some occasional open protests against certain political injustices to certain

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Muslim nations, committed mainly under pressure of Christian religious prejudice. In the main the Muslims of India co-operated whole-heartedly with their British rulers and never joined any underground movement to overthrow their rule. Muslims in India as every where in the world, have the heart of Sultan Salahuddin still throbbing in them. They are sincere in their profession of friendship and chivalrous in hostility. Meanness and duplicity have never formed any part of their national character. British appreciation of this trait in Muslim character dates back to the time of King Richard the lion-hearted. While retiring from their Indian rulership we wish the Britishers could make this trait a part of their own character in respect of their foreign policy. We hope and pray that Mountbattens become a regular feature of British diplomatic life. That will indeed be a great achievement in the interest of world peace. But this presupposes an idealism, the thought of which takes our mind to another aspect of our contact with Great Britain. We Muslims along with other Eastern peoples have received many a blessing of modern arts and sciences through British hands. While acknowledging our gratitude for these gifts to God the original source of every thing, we also appreciate the channel through which they have come to us. We acknowledge our debts to Great Britain. But Britain has also taken much from us that is of more abiding value. Much of what is good in the existing British culture will be found on enquiry to have been borrowed from Muslim sources. But apart from these indirect influences of Islam on the British mind, the greatest boon which Great Britain has received from Indian Islam is the direct and open message of Islam given to the people of Great Britain through the Mosque and Mission at Woking. It was a message given effectively and received with appreciation. It was indeed a turning point in the relationship between the Christian West and the Muslim East, pregnant with great possibilities for world peace. It is significant that this event should take place in Great Britain among all western countries. Great Britain has been compared by many eminent thinkers with the Roman empire in the past ; and the comparison will be perfect if Great Britain happens to adopt the faith of Islam the religion of a people over

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whom they have ruled for a considerable length of time. It needs hardly any telling that politically powerful and materially rich, the Christian West has been suffering from innumerable moral diseases, of which the only cure lies in the adoption by it of a healthy religious code of life that is at the same time frankly and boldly international in its outlook. Great Britain has so far served as a medium of contact between the East and the West in the political sphere. May it please God that it also serves as a spiritual link between these two parts of the world through their contact with India. While receiving our political freedom from their hands we offer the British people their spiritual freedom through Islam—the last dispensation of God to humanity.

GOVERNMENT OF THE PEOPLE BY THE PEOPLE AND FOR THE PEOPLE IN ISLAM

BY NAWAB WAHEED AHMAD KHAN

Some time ago a learned Vice-Chancellor of an Indian University wrote in the Magazine Section of the "Leader" of Allahabad.....an article the purport of which was that democratic institutions as known to modern political science were not to be found in Islamic history, and he made pointed reference to the fact that no trace of any system in which the laity, specially the Non-Muslims, were allowed to take part in the deliberations of state matters was to be found throughout the length and breadth of the Muslim Rule, not even during the time of the first Four Caliphs.

I had occasion, some months back, to bewail of the misfortune Islam has had either of being misunderstood or not understood at all. This may be due to a variety of reasons—paucity of literature (in the sense that very few books have been translated), the apathy of non-Muslims towards a religion whose followers subjugated and conquered them, the judging of the religion by the conduct of military conquerors and adventurers and last but not least the deliberate perversion of truth contained in the works of bigoted and prejudiced writers.

If one reads the Islamic history with an unbiased

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mind putting aside the glasses of bigotry and prejudice, one is sure to find that the very foundation of democracy—true and practical democracy—was laid by Islam which in its very inception stood for what is known as the “Government of the people, by the people and for the people”. And that, it may be remarked in passing, was one of the most forceful reasons of its rapid growth. People groaning under the oppressive and exacting laws of the Roman monarchs and the Persian Khusroes, and smitten by the imperialistic designs of both the Roman and the Persian Empires, found a safe asylum in the democratic rules and principles which Islam not only professed but put into actual practice in a manner unknown to the then world.

In order to appreciate that the Islamic rule in its inception was truly representative of the people, it is necessary to bear in mind the conception of “State” which was in the minds of the early four caliphs, who alone stand as the pattern of Islamic teachings. The entire fabric of “State” was formulated by the Second Caliph (who, it may be safely asserted, was the chief originator of the organised system of Government, as it was in his time that far and distant lands were conquered), was based on the principle of the public ruling through its elected representatives whose only aim and object was the welfare of the common people. Not only one or two but numerous instances can be given of the actual working of this principle. The Caliph never took any decision without the active consent of the people. The Mosque at Madina was the centre of everything. It was here that the consent of the people in every matter of the State was taken, it was here that the law was interpreted and expounded, and it was from here that the orders were issued and the laws promulgated.

Every man and woman was at perfect liberty to express his or her views and all the matters were decided according to the majority vote. The Mosque, it seems, was purposely chosen for transacting all public business because every one had a free access to it. Nor were the Non-Muslims forbidden to enter the Mosque or to take part in the deliberations. The very fact that a Jew stabbed the Second Caliph in the Mosque while the latter was leading the prayers is proof positive of the fact that the Non-Muslims were afforded full liberty to enter the Mosque. History records not a single instance where Non-Muslims

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were denied the right to express their opinions. It is an historical fact that the Caliph issued orders to the Governors to do the same in their respective Provinces.

There can, in the very nature of things, be no distinction between the Muslims and the Non-Muslims once the theory of "Zimma" with all its implications is fully understood.

Islam divided the Non-Muslims into two categories—the Harabies (those at war with the Muslims), and the Zimmis (those who submitted to the Muslims).

We are for the present concerned with the latter class only. The Zimmis had the rights identical with those enjoyed by Muslims. Their lives and property were deemed as a sacred trust never to be violated. There was yet another principle introduced by the Second Caliph to give Non-Muslims rights on a par with the Muslims.

We know that even in the life-time of the Holy Prophet the whole of Arabia had embraced Islam so that so far as the Arabs were concerned they had all become Muslims. The Second Caliph introduced the system of "clientage" or "Maulaship" for the Non-Arabs, that is to say, where any person or tribe became a Maula or client of an Arab tribe that person of that tribe was immediately "subrogated" to the same rights as enjoyed by the Arabs. "Under Umar," writes the late Syed Amir Ali,

"The adoption of Islam or the introduction by clientage of a Non-Muslim into a Saracenic tribe, raised him to the status of a born Arab; and this policy at least was continued under all the succeeding rulers. Thus many Persian families, without changing their faith, became Maulas of Arab families. Similarly were many Christian clans of Syria and Egypt and the Berbers of Africa affiliated to the Arabian tribes".¹

From what has been said above it is as clear as daylight that all people, without any distinction of caste or creed, were allowed to take part in the deliberations of State matters specially during the time of the first Four Caliphs and there can be no better illustration of the Government of the people, by the people and for the people, than in that ideal period of the Millennium.

"The tendency of the rules and principles of Islam" to quote the same learned historian again, "is towards democracy with a strong tinge of socialism. All men, rich and poor, are equal in the sight of God, and the rulers are only His lieutenants to protect them from anarchy".

* A Short History of the Saracens, page 58.

THE WAY OF LIFE

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

Of Forgiveness

To err is human, to forgive divine.

—Alexander Pope

Indeed one of the attributes of God is forgiveness. He is the Great Forgiver. Desiring nearness to God, that in this life we may shine with the reflected light from God, we must be able to forgive and must, further, put this ability into practice. How many indeed are the occasions offered each day which call for the exercise of this divine faculty!

The Qur'án enjoins forgiveness:

“Take to forgiveness and enjoin good and turn aside from the ignorant.”¹

And again,

“They should pardon and forgive (others); do you not like God to forgive you?”²

Now let us consider the essential character of forgiveness. Let us realize how great a sweetener of human life is forgiveness. Someone, let us say, has done us a definite injury. We have therefrom received hardship or loss. But, if we view the matter from the root and rightly, there is no heart-evil, no spirit-blemish upon us for other people's actions. If one sinneth against us, the sin verily abides by his own door, and in truth we, not having sinned, cannot, if we practise essential wisdom, suffer. Now if not having sinned, we take vengeance upon one who has harmed us, we inflict evil upon another human being, and the sorrow and affliction bound up with the inflicting of evil upon our brother recoils upon us as the inalienable result of our action.

Let us now consider a certain verset of the Qur'án

¹ The Holy Qur'án VII : 199.

² *Ibid.*, XXIV : 22.

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which in this connection has great significance. Even this verset :

“ And good and evil are not alike. Repel evil with what is best, when lo ! he between whom and thee was enmity would be as if he were a warm friend. And none are granted it save those who are patient, and none are granted it but those who have a mighty good fortune.”¹

Now the brief explanation, which is this :

Good and evil are not alike. Fire does not put out fire, neither does evil quench evil. Therefore it is evident that to extinguish evil we must employ something of an intrinsically different nature, ; and that something is good.

How true is this and yet how little understood ! Violence does not cure violence. Hate does not cure hate. Malice does not cure malice. Ill-will does not cure ill-will.

Nay and thrice nay ! It must assuredly be the opposite that must cure. For like breeds like. Hate breeds hate. Love breeds love. Trust breeds trust. Suspicion breeds suspicion.

So, then, it will be clear that to remedy violence we must employ non-violence, gentleness. So, to deal with malice we must forgo any answering malice. We must blot out the pain with forgiveness and then heal the wound with kindly goodwill. The water of patience will quench the fire of anger. The antidote of an unbiased and enduring kindness will cure the poison of hate.

It will be noticed that, before the healing remedy can be applied, there must first be the cleansing action of forgiveness. How could one show goodwill unless in one's heart one had forgiven ? How could love show herself before the harm of hate had been forgiven ?

Let one ponder upon this and realize how mighty then is forgiveness. Gentleness conquers all : for it conquers the heart.

Remember the Qur'án, where it says :

“ And those who restrain their anger and pardon men, and God loves the doers of good.”²

Forgiveness, then, should be the general rule of the true life lived near to God : it should not be an occasional

¹ The Holy Qur'án, XLI, 34-35.

² *Ibid*, III, 133.

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action, a memorable achievement won by hard pains. Forgiveness should not be an exception, marked out amidst our general conduct, but it should be a matter of routine. We must be accustomed to forgive as an everyday habit. If we do not forgive, we do but cherish discord between our brothers and ourselves. If we do not forgive, then the harm done us by that injury remains rankling in our heart. Our heart can only be set at peace again by the exercise of merciful forgiveness. Recourse to violence and vengeance will but fan the embers of injury into the consuming flames of hate, and woe to all upon whom that conflagration should spread ! Can we not find this truth proven in the answer given by Jesus, when asked by Peter :

" Lord, how oft shall my brother sin against me, and I forgive him ? Till seven times ? Jesus saith unto him, I say not unto thee, Until seven times ; but, Until seventy times seven."¹

Consider the Quranic verset :

" There shall be no reproof against you this day ; God may forgive you and He is the Most Merciful of the merciful ones."²

Truly so ; the Great Forgiver (*Al-Ghaffār*) is none other than God. Whatever wrong-doing is committed, surely in every case such action is against God, the Stabilisher of the criterion of right and wrong, the Omnipresent.

This being so, forgiveness must in all cases be sought before the face of the Most Merciful of the merciful ones. Do we not also behold signs before us and around us of the untiring forgiveness of God and the long-suffering patience manifested by God in the entire scheme of existence ? It is said : " Time is a great healer ". But what indeed is Time but the gentle hand of God taking away the sins and follies, the brutalities and mad violence of mankind ?

A monstrous war ravages the earth, sears the smiling face of nature, lays in the dust the fair cities, wracks the bodies and minds of millions of men and women and children. The fury spends itself. Comes then a peace to war-weary humanity, and at once the forgiveness of God, the Ever-Present, makes itself manifest. The

¹ Matthew, XVIII : 21—22.

² *Ibid.*, XII : 92.

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blasted trees, the seared earth revive and are clothed anew in the garments of beauty. Fresh foliage covers old wounds with a green forgetfulness. The tireless earth again bears harvests of golden grain and, would men but accept and rejoice in this great forgiveness, then again might the Golden Age come tripping with delight, and bounty be spread forth in abundance !

An illustration of the necessary habit of forgiveness is provided by the following Quranic verset :

"And those who shun the great sins and indecencies, and *whenever* they are angry they forgive."¹

Notice the implication of the word '*whenever*' in the above passage.

Further, it seems that few, if any, persons can go through the span of their allotted lives without at some time erring against the laws and commandments of God. How pass through the early stages of ignorance and inexperience without at some time lapsing into error? How pass through the fiery heat of exuberant youth without some wild tearing asunder of the bonds of right and order? So, who of us is there that never had need to crave the forgiveness of the Great Forgiver?

Yet there is a preliminary necessary and within our power before we present ourselves suing for the pardon of the Most Merciful and that is that we show ourselves forgiving and pardoning towards our fellows.

Even in the words of Jesus :

"Forgive us our trespasses as we forgive them that trespass against us."²

So shall our hearts and minds be at rest as regards our attitude towards humanity, and we can with all sincerity seek cleansing from Him who knoweth no defect, who hath endued mercy upon Himself, and who draweth nigh to man, woman or child that draweth nigh.

Now, do we find examples in actual life from the guides of men, the prophets, the sages, manifesting in their conduct the practicability of forgiveness? Apart

¹ The Holy Qur'an, XLII : 37.

² Matthew, VI : 12.

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from the beauty of the ideal towards which we look, can we find concrete examples of forgiveness in the affairs of practical life ?

Verily it is so. Forgiveness is no unattainable ideal.

Lo ! Muhammad, after persecutions and sufferings and hardships, when his enemies sought to destroy his life and to exterminate his teaching, Muhammad, at length victorious, the acknowledged conqueror of Makka, with his defeated enemies completely at his mercy, punished not but forgave fully and frankly ! This notable example of forgiveness in a great matter, wherein the issues of life and death rose and fell in the scales, makes it quite clear that the possibility of the forgiveness of injuries is not withheld from the human breast.

And again, in the case of Jesus, do we not read how, after persecutions, after receiving dire physical anguish of torment and shame, he yet with suffering breath could say ;

“ Father, forgive them, for they know not what they do ! ”¹

Therefore in thy daily life think not forgiveness a lofty ideal, the exercise of which pertaineth alone to God, but go thou and forgive thy fellows, wherein thou dost feel aggrieved. If thine anger be as the thunder cloud, let the rain of forgiveness follow. The lightning cleaveth the clouds, but mercy cometh down in rain.

So we see that, upon every account, we must school ourselves to practise a certain magnanimity that rises above injury into the cloudless serenity that stretches in brilliance above the smoke of resentment. Above and beyond the earth, mists of vexation and enmity we must take our soaring flight to that bright region where shines the very sun of the universe.

Surely we must ever remember that a good tree brings forth good fruit ; a good lamp shines with a fair and pleasant light ; from a good heart cometh not forth evil antagonisms, evil desires of retaliation, evil projects of revenge, evil broodings of bitterness, nor in fact, any emotion or effluence that is evil. But from a good heart proceedeth only that which is good and wholesome and of blessing.

¹ Luke : XXIII, 34.

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To ensure this serenity of heart we have great need to lay hold strongly upon forgiveness. Let it be even as a flower that flourisheth in the divine-steadfast refuge of our heart.

So, afflicted, we shall not afflict. To receive an injury is far less than to inflict an injury. For it cannot be that, on all sides, throughout all our years, we shall be able to protect ourselves from all the shafts and arrows of calamity, and in all our daily human intercourse receive no pang or injury from human hand; but, with effort, this at least we may attain, not knowingly to deal out pain to others, even where we feel ourselves greatly aggrieved.

Let us also reflect that often injuries are dealt us unintentionally. Therefore so much the more it behoves us to acquire the power of immunity against feelings of resentment. If we set ourselves definitely to acquire power of forgiveness, we shall easily prevent ourselves from dealing injuries to those who, by inadvertence, and without intention, have afflicted or troubled us.

We shall indeed in time acquire the divine power of liquidating evil. We shall have broken the net and the power and the entanglements of evil, so that, come what may, no longer shall evil have power to harm us in our hearts, but upon all occasions will retire abashed from the serene sanctuary, the strong walls of which are built by forgiveness.

Can it not also be seen how great the benefit to the community wherein a widespread forbearance is practised? For, of a truth, evil is like a fire that ever groweth with added fuel. Forgiveness taketh away the fuel of evil and putteth out the fire of evil. If we are to nurse wrongs and forgo forgiveness, then easily may it be that, in the course of time, from being an aggrieved party we pass over into the state of those who are wrongfully injuring others, and we become hardened in injustice, so that our latter state is worse than the former.

In the words of the Qur'an :

"If you do good openly or do it in secret or pardon an evil, then surely God is Pardoning, Powerful."¹

¹ The Holy Qur'an : IV, 149.

FIVE PILLARS OF ISLAM

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

The Fifth Pillar—Pilgrimage

There was a time when pilgrimages were of frequent occurrence in all Christian denominations and sects. Even to-day Catholics, both Roman and Anglican, go on pilgrimage to Holywell, Walsingham and other places in England, while in Ireland St. Patrick's Purgatory is a favourite place for pilgrimage for Irish Catholics. Protestant dissentients from the practice brand the custom as "Popish" yet many of them will pay visits to cemeteries (*i.e.*, go on pilgrimage) to gaze once more upon the graves of their loved ones or to visit the tombs of notabilities, to whom also they will erect statues, from which act both Jews and Muslims abstain. Muhammad took all possible precaution to prevent posthumous honour being paid either to himself or to his last resting-place on earth because he realized that the practice was often the prelude towards deification.

When, as at one time happened, the custom fell into disuse or less frequently observed, the pilgrim became the butt of the wit. Such falling-off occurred, of course, in time of war, but to-day it has been revived though it is to be feared that as the result of greater travelling facilities, the pilgrimage of the present-day has become a pleasureable jaunt, without the reluctance and serious thought displayed by our forefathers.

The Islamic pilgrimage, however, has not altered in its character since its institution by the Prophet. It is a survival though in a different form, from the pilgrimage of pre-Islamic days, when it formed a prominent feature of Arabian life. To-day it comprises, as it has always done, many sacrifices—particularly of time, business, money and the comforts of home life. A more detailed account of the ritual to be observed during the pilgrimage than is here possible will be found in the illustrated brochure from the pen of Al-Hajj Khwaja Kamal-ud-Din,

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which is published at the Shah Jehan Mosque, Woking, Surrey, England.

Suffice it now to say that the pilgrim enters the sacred house at Makka in the guise of a beggar, wrapped only in two sheets of cloth, called *Ihrám*. This is described by Burckhardt in his *Travels in Arabia* in the following words :

The *Ihrám* consists of two pieces of linen, or woollen or cotton cloth, one of which is wrapped round the loins and the other thrown over the neck, so as to leave part of the right arm uncovered. Every garment must be laid aside before this is put on. Any piece of stuff will answer the purpose but the law ordains that there shall be no seam in it, nor any silk or ornament and white is considered preferable to coloured. The head remains entirely uncovered.

When on the pilgrimage it is not possible to distinguish the rank of any pilgrim, since all are attired alike, the garments being uniform and unsewn. This uniformity denotes that all are members of one common brotherhood.

From the sacred house at Makka, the pilgrim goes to Miná, seven miles distant, the scene of the sacrifice of Abraham, where the Patriarch sacrificed an animal in the place of his son. Having passed the night there he goes early on the following morning to 'Arafát, a further seven miles, where, in the afternoon, the Imam preaches the Sermon of the Pilgrimage to the congregation. In the evening, Muzdalfah, which is midway between 'Arafát and Miná, is reached.

The prefix " al-Hájj " to the name of a Muslim, signifies that the bearer of that title has performed the pilgrimage.

In pre-Islamic days Makka was the goal of a pilgrimage not only from all parts of Arabia, but also from Yemen, Hadramaut, the shores of the Persian Gulf, the desert of Syria and from the distant environs of Mesopotamia.

We read in the Qur-án (ii, 119) :

And when We appointed the Holy House [*Bait Allah*—Bethel "the House of God"] at Makka a resort of mankind and a sanctuary, saying : "Take ye the station of Abraham for a place of prayer." And We commanded Abraham and Ishmael saying : "Purify My house for those who shall go in procession, round it and those who shall abide there for devotion and those who shall bow down and prostrate themselves.

FIVE PILLARS OF ISLAM—THE FIFTH PILLAR

The pilgrimage is to be undertaken in a religious spirit and in a state of purity, as we read in sura ii, 193 :

The pilgrimage is in well-known months : whosoever makes it incumbent on himself let him have neither connection with women, nor fornication, nor a quarrel on the pilgrimage ; and whatsoever of good ye do, God knoweth it ; then provide yourself for the journey ; but the best provision is piety. Fear ye Me who possess minds.

In pre-Reformation days, Christian pilgrimages, though popular in the sense that large numbers of people participated in them, were serious undertakings.

In 1179, Louis VII, King of France, in the disguise of a common pilgrim, visited Canterbury as a suppliant at the tomb of Becket, for the restoration of sanity to the Dauphin, a prayer which, it is recorded, was answered immediately.

When Edward II was murdered at Berkeley Castle and buried at Gloucester in 1327, the number of people attracted to his shrine in the cathedral was so great that large hostelries had to be run up for their accommodation.

That was a memorable pilgrimage which Jeanne d'Arc led to Orleans in 1429 with Rene d'Anjou, after she had been clothed by Queen Yolande. On the march from Nancy to Chinon, she did much to reform military discipline. She forbade swearing, the use of strong drink, gambling of every kind and resorting to fortune-telling mummors. In short, she penalized every illicit distraction. She expelled in person *les filles de joie* and insisted on the daily celebration of Mass on the march. The pilgrimage from Chinon to Orleans was continued in like circumspcct manner. She dedicated both herself and her mission to the God of Battles and placed her absolute reliance on the help of God.

The Inquisition, says H. S. Turberville, in *Mediaeval Heresy and the Inquisition*, frequently imposed pilgrimages as a penance and penitents were sometimes even sent to Palestine as a penance to crusade against "the infidel." Even when the "lesser pilgrimages" were substituted, the penitent had to abandon the work on which he was engaged and from which he obtained his livelihood for his family and himself and set out on a journey

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which might occupy him for months, sometimes even years and at the risk of personal danger. There was no opportunity for shirking or for perfunctory performance for the pilgrims had to bring back with them on their return written attestations, signed by the chaplains at the shrines they were directed to visit as a proof that they had duly followed the prescribed programme. Often, too, the pilgrimage was accompanied by flagellation, which was inflicted publicly, sometimes in the processions and sometimes at the shrines visited. In either case it was a humiliating ordeal.

More pleasant, indeed, must be the weekly pilgrimage now being advertised in the columns of a Church of England newspaper to "Our Lady of Walsingham." Walsingham first figured as place of pilgrimage in 1061, when an obscure widow living there erected a little chapel resembling that at Nazareth, which tradition holds was the scene of Gabriel's visitation to the Virgin Mary. Erasmus described it in his time in the following words :

Not far from the sea, about four miles, there standeth a town living almost on nothing else but upon the resort of pilgrims. There is a College of Canons there, supported by their offerings. In the church is a small chapel, but all of wood, whereunto, on either side, at a narrow and little door, are such admitted to come with their devotions and offerings. Small light there is in it and none other than by wax tapers, yielding a most pleasant dainty smell ; nay, if you look into it, you would say it is the habitation of heavenly saints, so bright and shining all over with precious stones, with gold and silver.

Camden tells us that princes repaired to this chapel, walking thither barefoot.

Jerome discouraged Pilgrimages to Palestine on the ground that Heaven was just as accessible from Britain as from Palestine. Jerusalem, however, became an emporium of relics and however great the demand, the supply was inexhaustible and, indeed, has lasted to modern times. The proper costume for a pilgrim in those days comprised a grey woollen robe and felt hat, staffs scrip and water bottle. Some went barefoot as an additional penance and made a vow to cut neither hair nor beard until the pilgrimage was accomplished. The Canterbury Pilgrims, we read, enlightened their pilgrimage with song and music

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and sometimes the bagpipes, though it is not impossible that some of the pilgrims might have regarded listening to these as an additional penance.

Ricaud tells us that the Greek Christians were very fond of visiting churches and chapels, especially those on precipices and places difficult of access and that the major part of their devotion consisted in this self-imposed fatigue.

JESUS, SON OF MARY HIS BIRTH AND DEATH

BY KHWAJA NAZIR AHMAD

(Continued from Vol. XXXV, p. 261)

The Birth of Jesus in the Light of the Holy Qur'an

I have already mentioned that the Christian dogmas: the Immaculate Conception, the Crucifixion, the Resurrection and the Ascension of Jesus do not form an integral part of the faith of a Muslim.

It cannot too often be repeated that the Holy Qur'an is not a book of history. Its object is not to narrate history as such. It merely mentions those features and events of the lives of the prophets of God which can serve as a guidance and warning to us. With the same object the Book also speaks of the various tribes and nations to whom these Prophets were sent.¹ The main object of these references in the Holy Qur'an is to affirm, modify or contradict the then existing beliefs about these Prophets of God.

Jesus is mentioned in the Holy Qur'an about thirty times, and certain features of his life are given at some length in chapters III and XIX. Chapter XIX is in fact an earlier revelation. At the time of the Holy Prophet two divergent views about Jesus were prevalent:

The Christian Belief

1. Immaculate Conception.
2. Jesus was the son of God.

The Jewish View

1. Illegitimate Birth.
2. Jesus was a false prophet and the progeny of the devil.

¹ The Holy Qur'an, XVII: 41, XXI: 113.

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| <p>3. Jesus was disrespectful to his mother.</p> <p>4. Jesus died on the cross, resurrected from the dead and ascended to heaven.</p> | <p>3. Mary had disowned Jesus.</p> <p>4. Jesus was crucified and died the death of an accursed of God.</p> |
|---|--|

It need hardly be mentioned that, according to the Holy Qur'án, both these contradictory views were erroneous and without any justification or foundation. It was, therefore, essential for the Holy Qur'án to expose their falsity, to refute these baseless charges and calumnies which had been levelled against Jesus and his mother Mary, and thus clear their characters and finally to assert and re-establish the humanity of Jesus.

It would be convenient here to discuss very briefly the relations of Jesus with his mother and to describe her character from the Quranic point of view. Jesus, we are told, was dutiful to his mother and was not insolent to her.¹ Mary is described as a human being who ate and drank and was a truthful woman.² She had faith in God,³ and was a chosen one of God,⁴ she was an obedient servant of God who guarded her chastity.⁵ Thus the character of both Jesus and Mary, as given in the Holy Qur'án, is quite contrary to the one depicted either by the Christians or by the Jews. The Holy Qur'án declares in most emphatic terms that the charges made against them were false.

In dealing with the birth of Jesus we must, as I have already pointed out, turn to chapter XIX and chapter III. These two chapters in fact contain two parallel descriptions of the birth and mission of Jesus, and do not narrate two separate events.⁶

The narrative begins in chapter XIX with a reference to John, the Baptist, while in chapter III it mentions first

¹ The Holy Qur'án, XIX : 32. Matthew (XII : 48) relates an incident which shows that Jesus was rude to his mother. The Holy Qur'án refutes this allegation.

² *Ibid.* V : 75.

³ *Ibid.* III : 36.

⁴ *Ibid.* III : 41.

⁵ *Ibid.* LXVI : 12.

⁶ Sir Syed Ahmed Khan lays great stress on the point and concludes from it that Mary had but one apparition (*Khutabat-i-Ahmadiyya*, Vol. II; 34).

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the mother of Mary, Hanna.¹ Then it introduces John, the Baptist, and subsequently continues with what might be called the story of Jesus. I will, however, deal with the two incidents separately.

Zacharias, we are told, prayed to God for a son, who may receive and carry on his inheritance and the inheritance of the children of Jacob, and that the son may be one in whom the Lord may be well pleased.² The object of this prayer was that there should be someone in the family who might continue to serve God and carry on the work of reformation of the posterity of Jacob. And, indeed, this was the inheritance to which Zacharias had referred. His prayer was heard and as he stood praying in the sanctuary he had an apparition: an angel appeared to him and conveyed to him the good news that Yahya (John) would be born to him.³ But Zacharias wondered:

My Lord: whence shall there be a son born to me, and old age has already come upon me, and my wife is barren.⁴

But the angel said:

So shall it be. Your Lord says: It is easy for Me, and indeed I created you before when you were nothing.⁵

Thereafter God cured the wife of Zacharias and made her fit:⁶ and she gave birth to John.

Regarding the Birth of Mary we learn that on becoming pregnant her mother Hanna:

A woman of (the tribe of) Amran⁷ said My Lord! surely I vow to Thee what is in my womb, to be devoted (to Thy service): accept therefore from me. Surely Thou art the Hearing, the Knowing⁸

Hanna, therefore, vowed that her child—and she expected a son—shall be devoted to the service of the

¹ The Holy Qur-ān does not give the name of the mother of Mary. Her name was Hanna (see *Tafsir Ibn-Jarir*, Vol. III: 144). I will throughout this discussion refer to her by this name, though I will refrain for obvious reasons from introducing her name into the Qur-ānic text.

² The Holy Qur-ān, XIX: 6, III: 37.

³ *Ibid.*, XIX: 7, III: 38.

⁴ *Ibid.*, XIX: 9, III: 39.

⁵ *Ibid.*, XIX: 8, III: 39.

⁶ *Ibid.*, XXI: 90.

⁷ C.F. Luke, I: 5 and I: 36, Moses had anointed Aaron in accordance with the commands of the Lord (Lev, VIII: 2), and in ch. XI of the Book of Moses called Leviticus it is laid down that the sons of Aaron shall be the priests of the Lord. The reference to the tribe of Aaron in this verse merely indicates that Hanna, the mother of Mary, belonged to the priestly tribe of Aaron.

⁸ The Holy Qur-ān, III: 36. A parallel of this prayer is also to be found in the case of another Hanna in I Sam. I: 11.

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temple for life,¹ or in other words shall become a priest.

Among the Israel of old a vow, an obligation to God, a pledge to do a thing, was undertaken voluntarily to secure Divine aid. It was of a very binding character and its breach was thought to entail tragic consequences; any evasion or subterfuge was, therefore, sternly censured and suppressed. These vows are fully dealt with in the Mosaic dispensation.²

In this connection a reference may be made to the *Vestal Virgins*. In those days, under the Roman Law, only two classes of people could enter the vestibule next to the sanctuary or the sanctuary of the Roman temples: the priests or the vestal virgins. These vestal virgins were under the *patria potestas* of the King, who exercised his control over them through the priests. The vestal virgins were treated with a mark of respect usually accorded to royalty: thus in the streets they were preceded by a lictor and they were above the law. The functions of the vestal virgins consisted of simple household duties: They looked after the temple fire, received the offerings from the worshippers, mopped the floor and baked cakes of meals.³ They also fetched water.⁴ The Jews under the Roman influence, and ever before that, had female attendants in their temples. Thus in the *Book of Maccabees* we read that when Heliodorus came to take away the treasures of the temple, the virgins came out of their retirements from the sanctuary, some appeared in the streets, some at the windows and others upon the walls of the temple.⁵ But inasmuch as it was deemed to be a sin for a Jewess to remain unmarried throughout his or her life, it being their sacred duty to raise children for Israel, the priests did marry and the Jewish "vestal virgins" also married on attaining puberty. The priests, however, continued to function as such even after their marriage; of course subject, to certain laws of purification.⁶

But the case of the female attendants was different. They had, on attaining their puberty, to leave the sanc-

¹ *Tafsir Ibn-i-Jarir* Vol. III : 144.

² Lev., XXVII : 1-29, Nu., XXX : 1-15.

³ Sir James George Frazer, *Garnered Sheaves*, 60-61.

⁴ Gen. XXIV: 43 speaks of virgins drawing water.

⁵ II. Macc. III : 19.

⁶ Lev. XV : 17.

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tuary irrespective of the fact whether they got married or not. The reason is not far to seek. The Jews considered every woman to be unclean during her period of "issues" including menstruation. Likewise a woman was deemed to be unclean after childbirth.¹ Not only this :

Every bed whereon she lieth.....and whatsoever she sitteth on shall be unclean. And whatsoever toucheth those things shall be unclean.²

And further, in such circumstances "the days of the separation for her infirmity" during which she was deemed to be "unclean" were seven after "the issues"³ and in the case of child-birth it was extended to thirty-three and sixty-six days according to the sex of the child⁴ the longer period being for a female.

The idea underlying these prohibitions was that the sanctuary of the Lord should not be defiled. It is true that the word "sanctuary" has been used to describe that part of the temple which was the most sacred place, the Holy of the Holies, in which the Ark of the Covenant was kept and where none but the high priest could enter once in a year, but it is also used generally for the temple itself⁵ and also for the place appointed for the public worship of the Lord, where the worshippers brought their offerings to the Lord.⁶

In most cases the departure of the Jewish "vestal virgins" from the temple synchronized with their marriages because a husband alone could relieve the devotee of her vows :

And if she be married to a husband while the vows are upon her, if her husband disallowed her on the day he heard it, then he shall make her vow of none effect.⁷

Hanna having vowed to dedicate her child to the temple for life was disappointed when she realised that she had given birth to daughter.

So when she brought it forth, she said : My Lord : surely I have brought forth a female and Allah knows best what she had brought and the male is not like the female⁸ and I have named her Mary,

¹ Lev., XII: 4, XV: 18-28.

² *Ibid.*, XV : 26-27.

³ *Ibid.*, XV : 28.

⁵ II Ch., XX : 8.

⁷ Nu. XXX: 6-8, R. V. p. 202.

⁴ *Ibid.*, XII : 2-5.

⁶ Ps. LXXIII : 77.

⁸ This is a parenthetical (*jumlai mu'tariza*) statement.

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and I command her and *her offspring* into Thy protection from the accursed devil.¹

This incident must have taken place when Mary was a few days old, for she is mentioned by name. The fact that Hanna had given birth to a daughter did not deter her from fulfilling her vow, and she here commends Mary and *her offspring* to the protection of God. It is obvious, therefore, that Hanna knew that as a girl Mary could remain in the Temple only for a limited period, and she also knew that after that period Mary will have to marry according to the Jewish traditions, that is why she did not commend Mary alone to the Lord, but *her offspring* also.

Zacharias belonged to the priestly tribe of Abijah and, as a Prophet of God, was also the high priest. Now, according to the New Testament—Zacharias was living at Bethabara,² on the eastern bank of the Jordan. This place, as traced by modern explorers, lies to the east of Nazareth,³ the place to which the parents of Mary belonged. Zacharias, wife, Elizabeth, was a cousin of Mary.⁴

It is, therefore, but natural that Mary in her tender years, after the weaning period, should have been entrusted to the care of the spiritual head of the family, Zacharias. The Holy Qur-án says :

And mention Mary in the Book : when she drew aside from the family to an eastern place.⁵

The words an *eastern place* refer to a place in an eastern direction from her house.⁶ In fact, the reference is to the residence of Zacharias which was to the east of Nazareth. This is made clear in the following words :

So her Lord accepted her (Mary) with a good acceptance and made her grow up a good growing and gave her into the charge of Zacharias.⁷

¹ The Holy Qur-án III : 35.

² John, I : 28.

³ Luke, I : 36.

⁴ The Holy Qur-án, XIX : 16-17.

⁵ Shanab-ud-Din Abul Fazl al Sayyid Mahmud-ul-Alusi Al-Baghdadi : *Tafsir Ruh-ul-Ma'ani*, Vol. V, 164.

⁷ The Holy Qur-án, III : 36.

⁶ Peake, *Commentary on Bible*, 749.

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Without referring to any details of her life at the temple¹ the Holy Qur-ān suddenly introduces the next important event in her life in the very next verse :

So she *took* a veil (to screen herself) from them.²

The word translated as *veil* is *hijāb*. It also means "cover", "protection" or "seclusion". Among the Jews protection was granted by the parents to their daughters, by a sponsor to his ward and by a husband to his wife. Young unmarried women lived in apartments set apart for them and which were not visited by men who were strangers to the family or even by male relations beyond certain degrees and when young women were obliged to go out, they were always veiled and never appeared uncovered. By way of illustration, the case of Ammon, the son of David, may be cited. He conceived a violent passion for Tamar, but he could not even converse with her alone, because she was a virgin and lived in the innermost part of the palace. He had to deceive the King to get permission for Tamar to come out and see him. The seclusion of young women is also referred to in the Psalms.

The Quranic reference to Mary having taken a veil really indicates that she had secluded herself and left the temple building as she had attained the age of puberty.

This verse, therefore, merely points to her physical condition. We are then told that angels appeared to her and the conversation which took place between Mary and the angels is next recorded. I may mention here that verse 41 beginning with *waiz qālat al malā'ikatu* (and the

¹ Some details are given in III : 36. We are told that whenever Zacharias entered the sanctuary he found food (the offering of worshippers) with Mary. Zacharias on seeing this food used to ask : "O Mary! whence comes this to you?" And her natural reply was : "It is from Allah : Surely Allah gives to whom He pleases, without measure." This reply of Mary has been made the subject of a legend which finds support only in the Christian sources to which I have already referred (I.R. Vol. XXXIII : 208) and which is nowhere supported by the Holy Qur'an or any authentic saying of the Holy Prophet. Her reply was in fact the reply of any devout person who believes that Allah is the Sustainer of all, and that all sustenance comes from Him, see *Tafsir-Kabir* where this point is made clear under this verse (Vol. II : 444-445). Abu Ali Al-Jabai states in his *Tafsir* that Zacharias used to question Mary as he, being her guardian, wanted to be certain that the person who had supplied Mary with food had no improper motives (Vol. II, p. 444).

² The Holy Qur'an, XIX : 17.

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angels said) really describes the same event. Therefore, the second *iz qālat* is a continuation of the first *wa iz qālat* and what is contained in verse 43 is really parenthetical. Thus Zamakhshari in his Commentary while explaining the second *iz qālat* says that it is explanatory of the first *wa iz qālat* and goes on to observe that the second is a *badal* (substitution or standing in place) of the first. He puts a question to himself and answers it. "If you ask me with what is connected (the second) *iz qālat*? I say that *badal* of (the first) *wa iz qālat*.¹ This is of particular importance as we must not read verse 43 as mentioning an event which had taken place before the facts mentioned in verse 44.

I give the relevant portions of the conversation as contained in the two chapters.

(*Wa iz-Qālat-al-Malāikatu*)
And when the angels said, Surely Allah has chosen you and purified you and selected you as above the women of the world.² *Iz Qālat-al-Malāikatu* when the angels said, O Mary, surely Allah gives you good news with a word from Him (of one) whose name is Messiah, Jesus son of Mary worthy of regard in this world and the hereafter and he shall be of those who are made near (to Allah).³

Then We sent to her Our *inspiration* and it appeared there to her like a well made man.⁴ He said, I am only a messenger of thy Lord to announce to thee the gift of a holy son.⁵

This conversation, as well as that which follows between the angels and Mary really took place at a time when she had left the temple, but was still under the guardianship of Zacharias, and at a time when the question of her marriage the second *Kifālat*, was being decided. The sandwiching of this event (verse 43) in between the conversation can lead to no other conclusion. Further the conversation was in a vision only. The word *tamaththala* used in verse 17 of chapter XIX gives the clue. It signifies assuming *the likeness of another thing*.

¹ Zamakhshari, *Tafsir Kashshāf Jārullah*, Vol. I, p. 305. See also *Tafsir-i-Baizāwi*, Vol. I, page 9, of *Sura Āl-i-Imrān*.

² The Holy Qur ān III : 41.

³ *Ibid.*, III : 44.

⁴ *Ibid.*, XIX : 17.

⁵ *Ibid.*, XIX : 19.

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I am supported in this by the well known commentator Baizāwi who describes the conversation in the verses of chapter III as a revelation and says that it was not a direct talk.¹ Similarly the conversation recorded in chapter XIX was a revelation and not a direct talk.² Maulvi Abul Hassan Hassani of Kakori, while commenting on these verses, says that the angels did not have a direct talk with Mary and that the angels talked to Mary in a vision only.³ It is noteworthy that the appearance and talk was of *angels* and not of an angel. I draw attention to the fact because it has been alleged that Mary had conceived supernaturally, through the agency of the angel.

The reaction of Mary on receiving this news was somewhat similar to that of Zacharias. She also pleads her physical difficulty. She says :

Whence shall I have a boy, and no mortal has yet touched me, nor have I been unchaste? He said, so shall it be ; your Lord says that it is easy for Me.⁴

This doubt of Mary is also expressed in chapter III in the following terms :

My Lord whence shall there be a son (born) to me, and man has touched me not. He said, Even (so shall it be) Allah creates what He pleases : When He has decreed a matter, He only says to it, Be and it is.⁵

The word *kazālik* (so shall it be) is used in two places in both the chapters. In chapter XIX it is suffixed in both the verses 9 and 21 with a small *jeem*. This indicates that the reader ought to pause here while reciting these verses. It is meant to convey that the sentence has been completed. This small *jeem* is inserted to avoid confusion or intermingling of the preceding words with those that follow. A mere ending of the verse here would not have made this idea prominent. It is for this reason alone that a small *jeem*, a "stop" was inserted. The insertion of this small *jeem* really indicates that the reply *so shall it be* is complete in itself, and the sentence which follows it is only an elaboration of it.

I will presently explain its significance.

(To be continued.)

¹ *Tafsir-i-Baizawi*, Vol. I : 9 of Sura Al-i-Imran.

² *Rūh-al-Ma'āni*, Vol. V : 166.

³ Abul Hassan Hassani, *Ahwāl-ul-Ambiyā wa Tadhkiratul Azkiya*, Vol. I: 700

⁴ The Holy Qur-ān XIX 19 : Translation by Yusuf Ali.

⁵ *Ibid.*, XIX : 20-21, Translation Yusuf Ali.

POLITICAL SCIENCE AND GOVERNMENT IN ISLAM

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

(Continued from Vol. XXV, p. 240)

The Form of Government

So far we have considered the form and character of the state from the standpoint of Islam. Now we have to answer the question how the state works. There is need for some organisation to help the state to discharge its functions, and this organisation is called Government. Therefore, we may define Government as an institution through which the state exercises its will and perform its functions.

Political writers have tried to classify Governments which differ widely in respect of the form of organisation, of its spirit and methods as also of the way in which the executive, legislative and judicial organs are chosen and their relations are determined.

The European writers have tried to include the Islamic form of Government in a particular category. Prof. Margoliouth, criticising the political system as developed under the Prophet and the four early Caliphs, says that "the principle of autocratic government may be said to have remained unquestioned," although he claimed that what Islam contemplates is democracy. Some writers have characterised the early caliphate as monarchy.

They argue that the supreme authority was in the hands of the Caliph who was not bound by any constitutional law to act according to the will and desire of the people. It matters little whether his office is derived by election or by hereditary succession, whether he holds office for a term of period or for whole life and whether he assumes the title of Caliph or Imam or President or King. No doubt the caliphs were elected and had advisory councils, but the decisions of these councils were not binding upon them, in fact the will of the caliph prevailed in all matters of government. So, the caliphate is but a variant of monarchy.

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Theoretically, the caliphate might have the character of monarchy, but in practice, the caliphs were the constitutional heads of the state. Details of their administration bear testimony to this fact. We know that the constitution is not made but grows, it grows as it passes through experiments from age to age. Under the caliphs, that great political experiment had begun, but suddenly came to an end with the transference of power from the hands of the elective caliphate to the hereditary monarchs belonging to the Omayyad dynasty.

The Qur-án, the traditions and the history of the Caliphate all point to the fact that monarchy is not in accord with Islamic politics. We have already seen that the form of state contemplated by Islam is republican in character and as such the form of government should accord with the characteristics of the republican state. To understand the ideals of republic and the ideals of Islam, we need to know clearly what the republican government is, how it is formed and how far it conforms to the principles of Islam—liberty, equality and fraternity. The republican form of government is that government which consists of representatives elected by the people directly or indirectly from among themselves, with a view to exercising the governing powers delegated to them and remains in office during good behaviour or for a fixed term. In clarifying his position, and his constitutional relation with the electorate, Abu Bakr as the head of the early Caliphate declares :

“Help me if I am in the right. Set me right if I am in the wrong.”

It is clear that the people delegate powers to the caliph to enforce Divine laws as well as the laws passed by the legislative body from time to time to meet new situations and that he has the right to hold executive position so long as he obeys the law, but if he deviates from the path of law, he is liable to be removed by popular votes.

The republican system has been worked out in various forms. We need not discuss the characteristic features of these variations and distinguish between them, but we may at once find out which of the many systems closely corresponds to the constitution of Islam. Considering

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the fact that the supreme head of the state is given wide powers of discretion and is not bound to accept the decision of the majority where it differs from the fundamental principles of law, the presidential system seems to be more amenable to the Islamic ideal of government than the cabinet system in which the decision of the majority must prevail whether such decision is right or wrong. In the cabinet system there is no check on the majority rule. Islam, on the other hand, by clearly circumscribing the rights and privileges for each of the executive, legislative and judicial organs, exercises to a very large extent effective checks on any kind of arbitrarism. Separation of powers is rightly enforced to prevent conflicts and deadlocks.

Just as in the presidential system, so also in the Islamic republican system, the caliph, the chief of state, is completely independent of the legislature of which he is not a member. He is not responsible to it for his political acts or policies, he exercises the powers conferred upon him by the constitution and as such he is the real executive of the state. The caliph may be assisted by a council of ministers or secretaries in the discharge of his functions and responsibilities, but it is not required that he should choose his ministers from the majority party in the legislature. He may choose them as he likes and like him they are not responsible to the legislature. They are responsible to the caliph even if they are elected.

Now if the caliph thinks it necessary to have any measure enacted into law, the usual procedure is to adopt a resolution in the council of ministers recommending the measure to the legislature to pass it into law. They may take part in the discussion of the bills or proposals for amendments, but they are not entitled to vote, nor is their opinion binding upon the legislature which is entirely an independent body.

In the cabinet system the executive head, whether elected or hereditary, is merely the titular head of the state as its affairs are conducted by his ministers responsible not to him, but to the legislature of which they are members. He has no option but to select his ministers from the party which commands the confidence of majority in the legislature. Although he appoints them,

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he cannot dismiss them so long as they are in the good books of the majority. They prepare, introduce and advocate the measures they want to have passed into law, and as they have the support of the majority, the measures are enacted. Though this system is praised by many as the most representative and responsible government, yet in the name of democracy, it may set up a virtual tyranny of the majority, setting at defiance the Divine authority and trampling underfoot the claims and rights of minorities. From the administrative point of view, the government by majority may be conducive to smooth working, for so long as the members of the cabinet command the support of majority in the legislature, they have no fear of impasses or deadlocks. But Islam never supports an absolute, untrammelled majority rule. The main constitutional principle of Islam is to conciliate different interests and prevent abuse of power by separating the executive from the legislative organ.

The functions of Government

The question is generally asked how, far restraint can be put on conduct private or public. Man resents any restraint on his liberty to do what he pleases, and if every man can do what he likes, it is obvious that no civilised society can grow. So, to make progress in life, material and spiritual, it is necessary to curb egoistic tendencies and respect others' rights and privileges.

Islam means peace. The organised brotherhood of Islam, whose objective is peace through equal partnership and mutual fellow-feeling, requires numerous restraints to be imposed upon its members. So we find in Islam a comprehensive code of law touching life at all points and regulating social and moral conduct. Except in some minor details, it leaves hardly any room for individual liberty in matters of social relationships. There is the law of limitation—it is Nature's law—which applies to man from the cradle to the grave, and Islam finds it out, sifts it and codifies the most important points for the good of mankind. Liberty and restraint are relative, because there is no liberty without restraint. Where there is no restraint, the inevitable result is the clash of feelings and

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interests leading to a state of chaos and confusion— anarchy in plain language. So if the object of society is to enable its members to live peacefully and happily, each being the equal partner of the other, it is essential that the functions of the government should be so determined as to promote that end effectually.

The legal structure of society as broadly outlined in the Qur-án and the Traditions help us to make out the theory relating to the functions of government. That Islam intends to establish control over conduct, both private and public, its material and spiritual relationships, to protect and restrain as well as to foster and promote remains unquestioned, but the government through which it wants to achieve these objects must not necessarily be of coercive nature. It, therefore, goes without saying that the Islamic theory of government functions is diametrically opposed to the anarchist theory which dispenses with the necessity for any government and proposes to substitute free associations of men for it. The anarchist theory says that the functions of government are coercive, restraining man from his legitimate right to think, feel and act freely.

The individualist theory which regards the state as a necessary evil and therefore restricts the functions of government to the maintenance of peace and order through the agency of police force, leaving all other human activities to individual efforts and enterprise, is also contrary to the Islamic notion of the collective responsibility of society for its general welfare.

The advocates of individualism say that protection of life and property and enforcement of contracts are the two functions which legitimately belong to the state. If the state goes beyond this governmental minimum, it encroaches upon basic human rights. Trade and industry and all other things that a man can do for his own good should not be interfered with. The underlying objects of the theory is utopian ; its upholders believe that freedom in economic activities and social relationships will stimulate each man in society to strive his best to do good for himself and his fellow-citizens. Under the persuasion of his moral conscience, he will do justice to others, respect mutual rights and obligations and help the weak

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and the needy out of generosity. Thus an ideal society based on freedom, goodwill and fellowship that come spontaneously may come out of individualism alone.

What individualism seeks to achieve is certainly laudable. But Islam is not individualistic. It recognises the supreme necessity of government as an instrument of carrying out its will in respect of the regulation of private and public conduct in so far as it affects a man's material and spiritual being.

(To be continued)

BOOK REVIEW

Heirs of the Prophets. By Dr. Samuel M. Zwemer. F. R. G. S. Published by The Moody Bible Institute of Chicago 1946. Pages 137. Illustrated. Price 2 dollars.

That the book has its source in malice and jealousy, as is common with most writings proceeding from Christian Missionary pens, is shown by the fact that a ridiculous attempt has been made in ch. 3 of the book to connect the role of the Prophet Muhammad with that of the Kahins of pre-Islamic Arabia and by a mischievous quotation on p. 27, from Margoliouth's *Life of Muhammad* which shamelessly speaks of the saintly band of the Prophet's followers in Madina as a "robber community" and insinuates that the assumption of political power by the Prophet made him and his followers unscrupulous and callous to the extreme and even obscene in their language. For a cultured reader these are enough indications for the real motive behind the work. The cause of this fresh outburst of Christian Missionary spite against Islam is the growing recognition even by Christian writers of world-wide fame, that "Unlike Christianity Islam did not found a church with an independent constitution and recognised relationship to the state.....and it devised no interpretative authority.....A class of religious officials arose, indeed as a result of a felt need—preaching shaikhs, Qur án-reciters, Imams or leaders in prayers, Muezzins, but these officials do not form a closed profession, their functions can be performed by any other Muslim as well and they themselves are free to adopt any other business or profession. For there is no bond of consecration, no ordination that joins them with the founder of their faith

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in a spiritual union." (Dr. William Thompson quoted in the Introduction of the book under review). It was to disprove this assertion that the author has written a whole book on this subject. He has seized upon stray facts from backward sections of the Muslim world, unconsciously influenced by Pagan-Christian notions and practices, to prove that the "clergy in Islam and its priesthood" though not "Roman Catholic in their authority and functions and are rather Protestant in character, they yet are the guides and the keepers of the public conscience and teach the young everywhere from the village mosque to the great theological universities in all parts of the Muslim world." He proceeds to marshal what he thinks facts and figures in support of this statement for over a hundred pages, after which, he makes the following melancholy admission on page 121 of his book: "Although Islam never developed any institution *entirely similar* to the clergy of Christianity, it had from early days and has now three religious classes quite comparable to priests and clergy. The one class as we saw are appointed for public worship and preaching. The second are theologians and masters of canon law. The third class are hereditary saints and holy men." And the author exults over the fact that "no priest or clergyman in Christendom is more duly authorised to be a minister of the sacred things or perform on behalf of the community certain public religious acts or has more power over the laity." The author forgets that the challenge of Dr. William Thompson that there is no institution of human creation for the consecration and ordination and that the function of priesthood is not a closed profession, still stands unreplicated, as also the assertion made by the Muslims themselves that enlightened religious circles in Islam have at no period in history recognised any powers of absolution vested in the Muslim teachers and preachers, who give the priestly functions in Islam, and it is this power that forms the chief characteristic of the priest according to the New International Dictionary quoted by the author himself on page 120 of his book. We anticipated this confusion of ideas about the Imams, Ulama and Saints in Islam in an article published in these pages in our issue for February 1947, under the title "Priestly Functions and Priestcraft."

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A perusal of that article will convince anyone who is anxious to know the truth of the matter, that there is a world of difference between the Muslim attitude towards priestly functions and the one entertained by Christians towards the same. Strangely enough the book ends with a chapter entitled "Converts from the Clergy" in which the author enumerates with gratification some of the Muslim preachers that have gone over to Christianity. Dr. Zveimer should have told his readers that such conversions to Christianity have since ceased altogether, one may say all conversion from educated Muslim quarters, and this for obvious reasons. The times of which the book speaks were those when taking advantage of Muslim indifference towards authoritative interpretation and propagation of their faith, the Christian preachers backed by the invincible political power and dazzling material civilisation of the Western Christian powers had stolen a march on unenlightened Islam.

But the situation has since changed—the dark and depressing age of Islam is gone and even a common Muslim man or woman is able now to explain the tenets and doctrines of his or her faith in a manner that will silence opposition from veteran Christian missionaries like the author. The author knows as much as we that the successors of these early converts from Islam to Christianity are not very well at ease with their social surroundings and religious associations and that had Islam been a little more prosperous and Christianity a little less, their choice of religion would have been very much disappointing to the Christian Missionaries from the West.

Dayananda and the Indian Problem. By C. Parame-swaram. Lahore. Pp. 405. Price Rs. 3.

World events would appear to move along a course, of paradoxes, or as Karl Marx would put it, in a dialectic process. In the midst of the political fury of the Hindus against the Muslims, a fury that has undoubtedly its source in the neo-Hindu spirit of intolerance as revived by the Arya Samaj, we notice a profound change in the religious outlook of the Samaj itself. The religious temper of this movement has ceased to be what it was, say, quarter of a century ago. Its leading thinkers are

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becoming respectful towards Islam and its founder. We had the occasion some time ago to refer to a book by Prof. Diwan Chand Sharma of the D.A.V. College, Lahore. Indeed, it is significant that there are accredited Pandits in the Samaj now who regard the fourteenth chapter of Satyarth Parkash, the Arya Samaj Bible, a chapter full of offensive remarks on Islam and its founder, as based on ignorance of this great faith. The present book is also by a gentleman who though not officially an Arya-samajist, is yet a great admirer of the Aryasamaj and its founder and wields a great influence on the Samaj. As a matter of fact, the publication is approved and helped by the accredited leaders of the Samaj. As such the book may be regarded as reflecting the changed and accommodating spirit of the present Samaj.

It is an earnest attempt to heal the wounds of Muslim religious sentiments as also those of other religious communities and offers a picture of Swami Dayananda which may be appreciated by the people of other religious persuasions. Its references to the religion of Islam and its holy founder is respectful. It endeavours to explain the ideas and activities of the founder of the Samaj in a manner that would not provoke any hostility from others. If the book reflects the mind of the Samaj, which we hope it does, it augurs well for the happy end of a movement which portended an endless course of a violent religious conflict in the unhappy land of India.

CORRESPONDENCE

Old Harbour

Jamaica

B. W. I.

March 20 : 1947

To

The Secretary,

The Muslim Society in Great Britain

18, Eccleston Square, London.

Dear Brother-in-Islam,

Assalamu alaikum !

Let me thank you for your letter dated February 12, 1947, which I received a few days ago as also for four copies of the *Islamic Review* which you so kindly and considerately sent me. I cannot

CORRESPONDENCE

tell you how much I appreciate your letter and these books. I have found every article in each *Review* very inspiring, and to one who has never had the good fortune of companionship with other fellow Muslims, the lack of which is keenly felt, nor have had contact through the medium of current Islamic literature of many years past, these books have been of considerable help. Their contents have been also absorbed like water in our soil that has suffered from a long period of drought. As I have said, all the articles have been inspiring and helpful but let me at this time make special mention of the series by Nazir Ahmad "Jesus the Son of Mary." I move among and am literally hemmed in by Christians of the type designated "Fundamentalists" who believe in the absolute truth and the divine inspiration of each and every word of the Bible. They believe absolutely in the *Virgin birth*, the *Death on the Cross* and the *Bodily resurrection* and *Bodily ascension* into heaven and that Jesus will come to earth again in the *same Body* in which according to them he ascended into heaven. They believe that Jesus is not only *Son of God* but *is* God existing from time eternal with the Father and the Holy Ghost (the other two partners of the Trinity) and taking part in the creation along with them. Further they claim that no prayer to God is heard unless that prayer is through the Son Jesus, and that however moral a life one may live unless the above-stated beliefs are accepted one is eternally damned. They try to show that the entire Old Testament hints at the Trinity pointing out such passages as "Let us make man in our own images," as proof of this. They even say that the great Jewish prayer "Hear O Israel the Lord our God is One," also points to the trinity as according to them the Hebrew word used for *one* is *ehad* which means *consisting of many parts* (i.e.) Father, Son and Holy Ghost, and not *yehad* which means *one only* or *one alone*. I am no Hebrew scholar so I am unable to say if this is propaganda but given that the Hebrew word *ehad* means one consisting of many parts I would take it that the meaning is not many *persons* (Father, Son, Holy Ghost) but many *attributes* (Love, Mercy, Beneficence; or as we Muslims have Rahman, Rahim, Rabb, Málík and the other names given to our one Allah making a total of ninety-nine). This letter of course is a personal letter to you but after thinking the matter over I *would be very grateful if you had it published in the Islamic Review so that some one having a knowledge of Hebrew could write an article in the Review and clear up this matter in a satisfactory manner* as I feel my knowledge of Hebrew, which I must admit is little better than nil, does not permit me to answer the charge. However, from the little I have written in the letter you can see the difficulty in speaking to people having such belief and will understand how helpful such articles as Nazir Ahmad's "Jesus the Son of Mary" can be.

I hope I will hear from you again as I appreciate your friendship very much. I expect you must be a very busy man but a few lines now and again from you will mean quite a lot to a lonely Muslim like me.

ISLAMIC REVIEW

May I send you every now and then newspapers from this island which will give you some idea of Jamaica and the things that happen here that get into the news?

Wishing you Allah's blessings.

Yours sincerely

B. A. Ashman.

[*Ehad* in Hebrew as referred to by you would appear to be the equivalent of *Ahad* in Arabic. In both languages the word does not signify numerical oneness, which would admit of division and dissection, but connotes uniqueness of attributes. No Jewish scholar of Hebrew has ever admitted any idea of plurality implied in the word or words indicating the oneness of God.—Ed. I. R.

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AN APOLOGY

We need hardly tell our readers the reasons for our irregular appearance these days. The happenings in the Punjab during the last six months are more or less known to the reading and listening public of the world. It is after full six months now that one can move about in the main streets of Lahore with safety. If, Allah forbid, nothing untoward happens in the meantime we hope to be able to appear regularly before our readers henceforward.

Manager.

Just Out !

Just Out !!

Just Out !!!

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