

"Muhammad is . . . the Apostle of Allah and the Last of the Prophets . . ."  
—HOLY QUR-AN, 33 : 4.  
"There will be no prophet after me."  
—PROPHET MUHAMMAD.

# *The* **Islamic Review**

**FOUNDED BY THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN**  
**Editors : M. Abdul Majid, M.A. and M. Aftab-ud-Din Ahmad, B.A.**

Vol. XXXVI

RAJAB 1366 A.H.  
JUNE 1947 C.E.

Nos

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

Single Copy 1s.

## CONTENTS

	Page
BY THE LIGHT OF THE HOLY QUR-AN	... 185
A DECLARATION	... 186
MY CONVERSATION WITH AN ENGLISH CHURCHMAN	... 186
By a British Muslim	
ACTIVITIES OF MUSLIMS IN MAURITIUS	... 190
By H. Nahabu	
POLITICAL SCIENCE AND GOVERNMENT IN ISLAM	196
By S. Mahmudur Rahman	
ISLAM THE ONLY SOLUTION OF INDIAN UNTOUCHABILITY	... 203
By M. Y. Khan	
JESUS SON OF MARY—THE ASCENSION	... 206
By Khwaja Nazir Ahmad	
GLIMPSES FROM THE LIFE OF HAZRAT TALHA	... 215
By S. M. Tufail	
CORRESPONDENCE	... 220
WHAT IS ISLAM ?	... 223

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

(All Rights Reserved)

*Kindly quote your Subscriber's Number when corresponding.*

# MUHAMMAD :

## “ A Mercy to all the Nations ”

BY AL-HAJJ QASSIM ALI JAIRAZBHOY

*With a Foreword by*

HIS HIGHNESS THE AGHA KHAN

**A book which should occupy a prominent position on  
every bookshelf.**

### CONTENTS

1. Arabia Before Muhammad. 2. Birth. 3. Youth, and First Forty years of Muhammad's Life. 4. The Divine Call. 5. The Essentials of the Prophethood of Muhammad. 6. The First Muslims. 7. The Atrocities of the Quraish. 8. The Exile to Abyssinia. 9. The Makkan Period Before the Hijra. 10. The Hijra (The Flight). 11. The Prophet in Madina. 12. How the sword was Thrust on Muhammad.

(a) The Battle of Badr. (b) The Battle of Uhud.

13. Trials of the Muslims After the Battle of Uhud. 14. The Battle of Khandaq or Ahzab. 15. Muslim wars with the Jews of Madina. 16. The Madinite Period Before the Battle of Khybar. 17. The Fall of Khybar. 18. The Fall of Makka. 19. The Battle of Hunayn and Ta'if. 20. The Battle of Tabuk. 21. The Death. 22. The Achievement. 23. The Changed Arab world. 24. "There Shall Be no Prophet After Me". 25. As European Critics See Muhammad. 26. The Personality and Character of Muhammad, 27. The Personal Qualities of Muhammad. 28. Muhammad, the world's Greatest Benefactor. 29. Polygamy in Islam and the Holy Prophet Muhammad. 30. The conception of the Brotherhood of Man in Islam. 31. Al-Islam, the Teachings of Muhammad, 32. The Qur-an. 33. The Holy Prophet Muhammad Foretold in Ancient Scriptures.

Demy 8vo

384 pages

Price one pound  
or Rs. 13/4

---

### ENGLISH TRANSLATION OF THE HOLY QUR-AN

**with Essays on the Life of the Holy Prophet**

An authorised and most sincere presentation of the Holy Qur-án in English. With a comprehensive and critical review of the previous English Translations of the Holy Qur-án ; two essays on the life of the Holy Prophet Muhammad ; and complete summary of contents.

BY AL-HAJJ HAFIZ GHULAM SARWAR, M.A., I.C.S.

(Size  $9\frac{1}{2}$ "  $\times$   $6\frac{1}{4}$ " ; pp. CXIX 377) (Beautifully bound, gilt-edged).

Price Rs. 13.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ يَا رَسُولَ اللَّهِ  
وَنُصَلِّىْ وَسَلِّمُ عَلَى خَلَاةِ النَّبِيِّينَ

# THE ISLAMIC REVIEW

---

Vol.  
XXXV

RAJAB 1366 A.H.  
JUNE 1947 C.E.

No. 6

---

## BY THE LIGHT OF THE HOLY QUR-AN

And We have made every man's actions to cling to his neck, and We will bring forth for him on the resurrection day a book which he will find wide open :

Read your book ; your own self is sufficient as a reckoner against you this day.

Whoever goes aright, for his own soul does he go aright ; and whoever goes astray, to its detriment only does he go astray ; nor can the bearer of a burden bear the burden of another, nor do We chastise until We raise an Apostle.

And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein, thus the word proves true against it, so We destroy it with utter destruction.

—The Holy Qur-án, Ch. 17 ; vv. 13-16.

### The Purport

Every person is responsible for his actions, the effects of which cling to his personality even when he or she passes on to the life beyond the grave.

## ISLAMIC REVIEW

Every one will readily recognise in the life hereafter the deeds done by himself in this life.

The effects of acts good or bad will be so strictly personal that there will not be the slightest room for sharing or atonement left in them. Pending the Major Judgment, the minor Judgment comes in the shape of collapse in national life. The sufferings resulting from evil deeds will have no plea for amelioration at this point of Judgment seeing that at every turning point of history when men are apt to forget the ways of life approved by God, He invariably raises warners or witnesses who refresh people's mind in regard to these ways. To the great misfortune of humanity, however, the leaders of people who enjoy good living and who sway the minds of people, feel morally lazy and would not exert themselves in reforming either themselves or their followers and continue in their wayward life in absolute indifference. Then comes the final crash.

---

### A DECLARATION

I, Mrs. R. Boer c/o Mr. N. KLUWER Tolijt Joppe (Gld), Gorssel, Holland 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.

*Lá Iláha Illa'l-láh Muhammadu'n Rasūlu'l-láh.*

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

Dated 19th March 1947

(MRS.) R. BOER.

---

### MY CONVERSATION WITH AN ENGLISH CHURCHMAN

BY A BRITISH MUSLIM

One of my frequent visitors is a High Church Parson, curate of the parish in which I live. He is supposed to be highly educated and in corroboration of the assumption will occasionally mention the fact that his name is recorded as an M.A. on the list of graduates of the University of Cambridge. I should not dream of questioning the fact but like many clerical graduates of both Oxford and Cambridge whom I have met, I have

## MY CONVERSATION WITH AN ENGLISH CHURCHMAN

found him sadly deficient in his knowledge of the contents of the *Bible*, supposed to be the foundation of the Christian religion. The clergy generally—and my acquaintance with them is by no means slight—can talk learnedly and lengthily upon Church doctrine and history, on points of ritual and ceremonial, on the differences and agreements between the Church of Rome and the Church of England but their knowledge then comes to a halt.

Our acquaintance arose through the accident of his calling on me by a mistake, which explanation I later on doubted because of a statement he made that often on passing he had been “intrigued”—that was his ungrammatical expression—by what seemed to him a well-stocked library with me in charge generally occupied in reading or writing. At first he was somewhat persistent in his invitations to me to go to church, the church where he officiates, but these ceased when those invitations were ignored or declined and our conversations turned to discussions on literary and historical subjects. On one particular evening, however, it had drifted to the foundation of the Church—not the Church of Rome or the Church of England or the church of any particular place or country, but THE CHURCH, the Christian Church, which, he said, was founded by Jesus.

“But,” I said, “Jesus could not have founded the Christian Church.”

“What!” he said excitedly and he jumped from his chair, in such a manner as to startle the cat who was in his favourite position on my shoulder. “What do you mean? Did not Jesus say: Upon this rock, I will build my Church.”

“No,” I replied, “not if he spoke in Aramaic, as all scholars say he did. for the word ‘Church’ was unknown that day to Aramaic or, indeed, any language. Also, the word ‘Christian’ was a coined word of later origin. It was first used in Antioch about forty years after the time when Jesus lived as you will see if you turn to Acts XI, 26.”

“But Jesus was the Son of God?”

“You are wandering from one question to another.

## ISLAMIC REVIEW

Jesus was certainly a prophet and a prophet of high degree, but not the Son of God, in the peculiar meaning of the term 'Son'."

"But the Church teaches that he was more than that?"

"I know that, but on what authority does it not only teach that but commands the acceptance by man of that doctrine as a condition of salvation?"

"On the authority of the divine foundation of the Church."

"But you must first prove that divine foundation. That is the old circular argument of proving the infallibility of the Church by the infallibility of the Bible and *vice versa*, thereby proving neither."

Our conversation continued for upwards of an hour and he has been to see me several times since but he has not once ventured upon theology and kept the discussions within the bounds of literature and history. This is not surprising for there is a lack of moral courage and honesty among the clergy. They are hide bound by dogmas of human manufacture and by lack of faith in God. Those dogmas are the outcome of imagination. Imagination is a great gift, for it is the creator of invention and the inventive faculty of such men as Jules Verne, H. G. Wells, George Griffith and many others has been the means of restoring the fagged brains of many readers. Imagination has been a great gift to scientists and through them to the world at large but imagination has been detrimental to theology for theologians have very frequently mistaken imagination for inspiration. Imagination has led to inventions which have proved a blessing to the world except in the realm of theology where it has frequently proved a curse. It has there propounded theories which have developed into doctrines and from doctrines into dogmas. Christianity has become encumbered with a dead weight of miracle and dogma and instead of permitting freedom of thought it has encumbered it. It has smothered the beautiful teaching of the Unity of God as taught by Jesus with the insoluble problem of an alleged trinity in unity making one equal to three and three equal to one. Christianity, or rather the Christian religion is claimed as the successor of

## MY CONVERSATION WITH AN ENGLISH CHURCHMAN

Judaism which; like Zoroastrianism, rejected the man-made doctrines of Original Sin and Vicarious Atonement.

At one time the Church of England was supposed to represent the conservative party and the non-conformists the Liberals or Radicals. In fact the Church of England was once described by a facetious lady speaker—she is still living and doing noble work—as “the conservative party at prayer.” So great, however, has been the change within a few decades that it might not, perhaps, inappropriately be termed, “Labour party at prayer.” But the truths which Jesus taught remain the same and the same truths were taught by Muhammad (may the blessings of Allah be upon each). What is lacking today in Christianity is the *practice* of religion rather than adherence to a belief in speculative theology or philosophy.

As a religion, Christianity is in retreat. One by one, gradually but certainly, the dogmas which were as dear to our forefathers have been and are still being abandoned. This has not led to any deterioration in morals. One of the minor reformers in this field was Robert Burns—compare the Scotland and Scottish people of his day with those of to-day. The “three-bottle” persons of his time would be ostracized by the “no-bottled” preachers of today but the pulpit is freed from the rigid orthodoxy which prevailed in his time and which he had the moral courage to attack and satirize. In many Scottish pulpits to-day the divinity but not the deity of Jesus is taught. It is strange how those terms are confused. All the prophets from the earliest age down to the “seal of the prophets,” Muhammad, were divinely inspired, they were the “sent ones”, sent on a divine mission but none, not even Jesus, claimed to be god. This confusion of deity with divinity has led to warfare and bloodshed, murder and death in practically every country of the earth’s surface.

The present is critical age. Men are becoming less and less willing to accept unproven statements, particularly those affecting life and death, on the *ipse dixit* of self-appointed teachers, who claim divine authority to teach. Men to-day are seeking what once their masters denied them—a disinterested investigation of truth, for the

## ISLAMIC REVIEW

moral and spiritual absorption of truth supplies the strength to withstand the assaults of error. This is offered to the seeker by Islam, in which faith practice is conjoined with precept.

---

### ACTIVITIES OF MUSLIMS IN MAURITIUS

BY H. NAHABU

To understand the new developments occurring in the Muslim educational world of Mauritius, it is necessary to look back about a hundred years and about a quarter of a century ago, and to bear in mind two important dates. It was in 1835 that the first Indian Muslims came to Mauritius as labourers, indentured by the British for the cultivation of sugarcane. They came with their traditions and customs and on account of their comparatively substantial numbers they managed to keep up those traditions and customs in spite of the adverse influence of the Hindus and Christians.

Cut off from India, they could not keep pace, in an undeveloped and small island, with the progress that was going on in the mother country. So much so, that after about three generations, it was all of a sudden realised that the scanty religious education brought by the first immigrants had been neglected by their Westernized descendants, with the result that education's foundations had been rotten and eaten away to a very dangerous degree. True it is that the Muslim women and girls have helped considerably towards the prevention of the undermining of the whole structure: but we should not forget that while great efforts were made to give the boys a sound Western education, the girls have been sadly neglected and forsaken at home. No progress was possible in their circle; in fact the small amount of education of any one generation has been found to be considerably reduced in the next. Their likes and dislikes have naturally been accentuated to an appreciable degree. We now find that more importance is attached to details than to the spirit of religious education as a whole.



## ACTIVITIES OF MUSLIMS IN MAURITIUS

Religious teachers we have had from India every now and then. But their anti-British policy, their deep-seated superiority complex which could naturally be expected to come prominently to the surface as soon as they found themselves in a poorly educated circle, their short term of office, and the poor pay they were drawing, made almost all of them forget the principal aim of Islam. Instead of giving a good Islamic education to the people, an education based on the simple and straightforward principles laid down in the Qurán, they resorted to flimsy books written in Urdu and got busy working on the ignorance of the poor labourers.

Being Indians, they naturally laid great importance on the study of Urdu as being the only means of acquiring a sound religious instruction. But the poor people who form the vast majority, have no proficiency at all in Urdu. They make themselves understood in some sort of a broken French or broken Hindustani. They cannot read or write. Our religious schools are far from being satisfactory. Hence the philosophical and moral precepts of Islam expressed in a high-flown Urdu, were far beyond the reach of the undeveloped minds of the thousands of labourers who have never been accustomed to entertain abstract ideas. Their faith naturally developed into a poor form of superstition. They believe that only a blind faith in the magical words of the incomprehensible Qurán and in the learned precepts and exhortations coming from the lips of the Maulvis (scholars in religion) can save their soul from damnation. They take no interest in the educated class who have been influenced by a Western culture. They are convinced that the educated class is on the verge of falling into Christianity because they are clean-shaven, are dressed in the European fashion and have been unduly influenced by the West, much to the prejudice of that something sacred which adds beauty and grandeur to the conservative India. That conviction has created a very biased mind.

Towards the close of the first quarter of this century we have had the good fortune of having in our midst a profound Muslim scholar, with modern and practical ideas, who has realised the full significance of Islam and of the combination of religious, moral and temporal

## ISLAMIC REVIEW

affairs. His extensive knowledge and dynamic personality roused us from our slumber and checked us in our fast slide down the slope of ignorance into an abysmal chaos. That man who drove us from darkness into light is Maulana Abdulla Rasheed Nawab, the founder of the Muslim Educational Society and the Muslim High School. His utter disregard for selfishness and personal aggrandisement, his keen sense of perception and his wonderful powers of adaptability allowed him to put his whole self to the service of the Muslim community and to prepare young men for their responsible posts in later years, by sowing in their young virgin minds the seeds of knowledge, good citizenship and learning. He reckoned friends among the old, the middle aged, the young and the very young. But unfortunately he was too outspoken and frank. He denounced publicly all forms of malpractices that are current in our uneducated community. He did not believe in diplomacy which he called hypocrisy. He was even blunt at times. Most of the commercial classes who form the richest in the community disliked him because he wanted them to get rid of their superstitious habits, and, in spite of all the good work he was doing, they led such a propaganda against him that he was compelled to leave Mauritius in December, 1930. But behind him he left the Muslim Educational Society and the Muslim High School, founded in 1926, and a host of young men imbued with high principles and technique. They kept up the work he had started and today their company and opinions are sought for and they enjoy the respect and admiration of all. They have long ago realised the importance of the part they have to play in the life of the community just as he realised the meaning of his mission in this world.

Among his pupils, Dr. Hassanjee Joomye, who has been very successful in his profession, has started a new movement in order to realise the dream of that famous and unselfish man. The seeds sown by the Maulana in his mind, while he was still young, have germinated, grown into healthy plants, which in turn have blossomed already. Their fruits will soon appear.

The effects of the teachings of the Maulana were lying dormant in the mind of Dr. Joomye until they were roused by a careful reading and study of the Qur-án. The

## ACTIVITIES OF MUSLIMS IN MAURITIUS

first step he took was to give a substantial sum from his Zakat money (tithe or poor-rate) to the Muslim Educational Society for the teaching of Islamic principles directly from the Qur-án. At the same time, in 1943, he started giving lectures to a group of young educated Muslims in order to prepare them as lecturers for the spreading of his ideas in different parts of the island among the poorer members of the community. His aim is to present the Qur-án in a form that can be assimilated in a simple way by simple people and do away with the laborious, roundabout and dangerous method of teaching the principles of Islam through incomprehensible and incomplete Urdu books. He has adopted English, French and Hindustani as the media of bringing home to the French and Hindustani speaking people the meaning of that ever-living and wonderful book, the Qur-án. That was a bold step on his part. The people were so used to reading the magic words of the Qur-án in a parrot-like fashion and to associating everything pertaining to religion with the Urdu language which they scarcely understood that they reacted most adversely to his method at first. They could not understand how he had dared translating and commenting on the Holy Qur-án in English and French which are the languages used by other people in their religious functions. Some even thought that we were turning towards Christianity.

Gradually, however, we have made them realise that the Qur-án has been revealed for the benefit of every Muslim directly, and not as the exclusive monopoly of religious teachers who take undue advantage of their position and of the ignorance of the ordinary folk to achieve their own selfish ends. We are happy to find that even in that short space of time—3 years—the ordinary Muslim of the Island have opened their eyes to reality. This fact has been clearly established by the quick and whole-hearted support they have given Dr. Joomye this year when he launched an appeal for funds to be derived from Zakat money and donations with a view to erecting and running a Secondary Muslim School or residential college for the benefit of all Muslim children who want to take advantage of it.

That school was the dream of Maulana Abdulla Rasheed Nawab. He could not achieve it, because

## ISLAMIC REVIEW

uneducated leaders of the community reported unfavourably on his movement to His Exalted Highness the Nizam of Hyderabad to whom he had applied for financial assistance. Dr. Joomye has made up his mind to open the doors of the College as soon as possible and to bring happiness and warmth to the heart of the Maulana in his old days.

The work undertaken by Dr. Joomye was too much for the Muslim Education Society which is already too busy with the education of children under 12. He has accordingly formed the Muslim Cultural Association which now reckons more than a thousand members derived from Muslims of all classes of society from all parts of the Island.

The aims of the Association are to provide for the general education of Muslim children of Mauritius, whatever their social classes may be, to encourage the study of the Qur-án on proper comprehensive lines, to train young Muslims as lecturers and missionaries, and to eliminate all superstitious beliefs that have slowly crept into our religion. No doubt, the task that lies ahead of us is not an easy one. But with Allah's help, the goodwill of the people and the spirit of self-sacrifice and service which is inspiring those in charge of the movement, we expect to achieve concrete results within a few years.

The brain-racking problem that confronts us is how to get the old school of thought to let us do our work in peace. They believe that because we are descendants of Indians we and our children must learn Urdu in order to understand the meaning of the Qur-án and to become good Muslims thereby; without Urdu no spiritual achievement is possible. They forget that our children who go to school have already too much to chew. They have to learn English, which is altogether foreign to them, pure French, which they do not speak, Urdu, which has already become foreign to them and which they seldom hear people speak, Mathematics, History and all the other subjects taught in secular schools. On top of that they have to learn how to read the Qur-án in a parrot-like fashion. The poor creatures, at the end of their primary education which comes about when they

## ACTIVITIES OF MUSLIMS IN MAURITIUS

reach the age of 12 or 13, find themselves at a loss to understand anything. The amount of English they have learned is negligible and is usually forgotten 2 or 3 years afterwards if they are not lucky enough to have a secondary education. Likewise with Urdu, pure French, Maths., History and other subjects. But if they manage to get a secondary education they usually develop great proficiency in English, French, Mathematics, and the other subjects, excluding Urdu which they have to abandon on account of the enormous amount of work they have to face in secondary schools and which they still do not have the opportunity of listening to much in public. Those who know some Urdu have had the good luck of having Urdu-speaking mothers. Such cases are rare and we apprehend a total elimination of Urdu in a quarter of a century more. The growing generation finds French or the broken French which is the language of the country as the best medium of expressing its thoughts and very satisfactory in its activities of everyday life. English and French are essential to the middle and upper middle classes for obtaining their livelihood. Therefore, our contention is : Why burden the minds of the children with a language that serves them no useful purpose whatever? If they have to learn Urdu for the sake of knowing their religion, why not teach them that religion in a language which is familiar to them and which they can understand? Surely better results can be obtained that way and all religious precepts, nowadays clad in mystery, will appeal to them and will make them think as good Muslims. The religious teachers, of course, apprehend a great catastrophe : they will lose their monopoly and their grip over the people who have to resort to them for salvation. However, the thought that there is no priesthood in Islam gives us courage to face all opposition from that quarter.

And so we have started, to translate the Qur-án into French. We have seen that the young generation wants to believe in a religion which it can understand and has been taking interest in the lectures on the Qur-án delivered in some parts of the Island in simple French by some young men. A booklet on the elementary principles and practices of Islam has been compiled

## ISLAMIC REVIEW

in French under the direction of Dr. Joomye for the benefit of children between 8 and 12. We propose to publish other works, in spite of printing difficulties and of having to write the Arabic text by hand side by side with the French translation, in order that our children may know that Islam is based on sound principles of morality, logic, hygiene and common-sense. By developing the taste of understanding the formerly mysterious Arabic words in an easily understandable language, they will develop a liking for and comprehension of their religion and, we hope, they will behave like good Muslims. They will realise that Islam is a practical religion and that the Qur-án is a guide book for everybody in his family, social, commercial, professional, moral and spiritual lives. Such also will be the principal aim of the College, which will soon open its doors. May those who have any ideas on this nature share them with us. Allah bless all Muslims and may He help us in our arduous but noble task !

---

### POLITICAL SCIENCE AND GOVERNMENT IN ISLAM

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

#### Introduction

Modern political science is not the creation of an age ; nor is it the achievement of a single brain ; nor yet does it incorporate the results of the experiments of a single nation. Various changes in the structure of social life have released forces to move forward our political thought and conception to reach the present stage. The history of this movement is varied and interesting. In modern political science we see the culmination of the endeavours of many nations working separately and under different circumstances to find solution to the problems of the state and the government. We propose to discuss here how far Islam, one of the outstanding religions of the world, has succeeded in its attempt to mould politics according to its outlook on life and society.

To the development of politics, the contribution of Islam is by no means small. The sources from which flows the political thought in Islam are the lives, teachings

## POLITICAL SCIENCE AND GOVERNMENT IN ISLAM

and doings of the Prophet and after him the four rightly guided Caliphs. Above all there is the Qur-án which broadly generalises on the nature of political institutions. Despite this, paradoxically enough, we have no political philosophy to suit modern times. There are of course some writers, who have defined and described the duties and functions of the King and his officers rather than the theoretical aspect of the state, its constitution and government. This has led the critics to speak of Islam as having nothing of real value to contribute towards the solution of political problems.

It was unfortunate that until late in the nineteenth century there were no attempts to present Muslim constitutional law in terms of modern thinking. All the modern Muslim states have borrowed constitutional laws from the West. This trend in the Muslims of to-day strongly indicates their mental lethargy in inquiring into the possibilities of Islamic political theories in the solution of constitutional questions.

This is an attempt to write in short a political science of Islam. My knowledge of the intricate subject is very limited, and consequently I have to depend to a large degree on speculations for filling the gaps which the Qurán, the traditions and the history of the early caliphate have left. Misconception and misunderstanding that may have crept into the discussion may be removed by those who are more fully conversant with the nature and forms of the concrete political institutions which came into being under the four early Caliphs.

### The State

Islam in the very essence of its conception is an internationalism and does not admit of the territorial boundaries, or national limits which, according to modern political science, constitute the fundamental attribute of the state.

"All people," says the Holy Qurán,  
"are a single nation; so Allah raised prophets as bearers of good news and as warners and He revealed with them the Book with truth that it might judge between people in that in which they differed."<sup>1</sup>

<sup>1</sup> The Holy Qur-an, 2 : 213.

## ISLAMIC REVIEW

Then in another chapter the Holy Qur-án says,

"O people, be careful of your Lord, Who created you from a single being and created its mate of the same kind and spread from these two many men and women."

"And all people are naught but a single nation."<sup>1</sup>

From these it is clear that Islam as a state in the wider sense is an association of persons embracing the entire world ; but as mankind is not united by a common sense of right and mutual participation in the advantages of the same law and sovereignty, Islam would seem to lack the essential qualities which constitute the state as a concept of political science and of public law as we understand it today. It is, therefore, necessary that we should consider whether Islam is a state in the narrower sense. The Qur-án clarifies the points in these words :

"O ye men ! We have created you of a male and female and made you tribes and families that you may know each other ; surely the most honourable of you with God is the one among you most careful of his duty."<sup>2</sup>

Mankind is divided into small units—tribes and families, and this division is obviously necessary for geographical, cultural and linguistic reasons. From this point of view Islam's claims to be both a nation and a state is justified.

A community of persons, more or less numerous, to be organised into a state, must occupy a well-defined territory ; it must be united for the purpose of attaining certain common ends through an organised government to which the great bulk of the people render obedience. The most essential characteristic of the state is that it must be free from all external control, that is to say, it is supreme in its power to repel aggression from the outside and enforce law and order within its territorial limits. If we carefully consider the above definition, it becomes clear that in addition to being a religion, Islam possesses all the necessary characteristics of a state. Islam admits of territorial determination ; it is an assemblage of persons united by strong ties of brotherhood and governed by a body of laws divine in origin and immutable in character, and owing allegiance to the sovereignty of Almighty Allah, Who is the ultimate source of all power.

<sup>1</sup> The Holy Qur-án, 10 : 19.

<sup>2</sup> The Holy Qur-án, 49 : 19.



## POLITICAL SCIENCE AND GOVERNMENT IN ISLAM

### Sovereignty and Divisibility of Sovereignty in the State.

Modern political writers maintain that mere territorial jurisdiction is not enough to give a country the status of a state. The most important thing we need to take into account in determining the quality of the state is the power of ultimate control over all persons and things in country. This power of ultimate control cannot be vested in more than one person, assembly or group. In common language we call this indivisibility of sovereignty. For a state to exist, absolute and undivided sovereignty is an essential condition.

Now if we look to Islam, we find an entirely different conception of sovereignty. It is abundantly clear from the Qur-án that sovereignty can be divided to meet the political demand of many nationals in a particular determinate area. The Qur-án lays down certain fundamental rules of relation between the Muslims and other nations living as neighbours and these rules form the basis of compromise by which they have their legitimate share of control in the affairs of the state.

“Allah does not prevent you from respecting those who have not made war against you on account of your religion and have not driven you out from your homes that you may show kindness and deal with them justly and fairly; for Allah loves the doers of justice.”<sup>1</sup>

“And if they incline to peace, do you incline to it and have trust in Allah; He is the Hearing, the Knowing. And if they intended to deceive you, then verily Allah is sufficient for you.”<sup>2</sup>

Thus the Qur-án makes out an unambiguous theory of political relationship between nations in the same territory. Every community, large or small, if it so desires, can have the right of self-determination and grow culturally and economically on its own lines. Islam thus upholds the theory of divided sovereignty, allowing states within the state or co-existence of states. This concession, of course, presupposes the need to set up by treaties and agreements a representative central Government to discharge certain affairs of common interest, such as defence against foreign aggression, maintenance of peace and order, negotiation with other countries, etc.

<sup>1</sup> The Holy Qur-án, 60 : 8.

<sup>2</sup> The Holy Qur-án, 8 : 61-62.

## ISLAMIC REVIEW

Islam does not contend against an absolutely sovereign state if it consists of only one social group held together by the same ideals of life and culture. But the case is different when there are many small social groups or nations in the state. The small nations are perpetually at a disadvantage if the absolute power of the state is wielded by the largest social group or the nation having within its fold the largest number of the population. It is true that a proselytising religion may be a danger to the minority groups if that religion is professed by the major nation. Although Islam is enlarging its brotherhood by granting membership to others, it lays down that "there is no compulsion in religion." On the side of religion and culture, Islam gives the minority-groups the right to determine their own sphere of action. This unquestionably provides an ample safeguard for the minorities in the state. For peace and amity, protection of the rights of the group or the assemblage of persons organised on religious basis is of far-reaching importance. Religion, according to Islam, does not imply a man's relationship with his Creator alone, but includes his social and moral conduct and obligation as well.

It may be argued that Islam is a state where it occupies a definite area, but that where its followers live scattered over wide areas as in India, it lacks territorial element and therefore cannot be a state. Critics lay too much stress on the necessity of a geographical unit and subordinate the living soul to the dead matter. 'State' is a quality which enables a people united by common feelings and interests to shape their destiny without any interference from outside affecting their customs, traditions and culture. So the state in Islam, by all canons of political science, is real and vital ; it co-operates with the social and moral being of the Muslims irrespective of whether they live together in a geographical unit or in scattered groups in undefined areas. Moreover, it is a juridical personality possessing a sovereign will to which all Muslims, habitually and unhesitatingly and without external compulsion, submit.

If, according to the principle of divided sovereignty, the Muslims demand the right of self-determination with reasonable limits in a particular state in which they are in a minority, they are prepared to give the same right to

## POLITICAL SCIENCE AND GOVERNMENT IN ISLAM

the minorities in a state where they form the great bulk of its population.

It is said the existence of sub-states inevitably leads to many clashes of interests and relations, seriously affects the path of unity, tolerance and compromise and hinders smooth Government. It is doubtless that there is an element of truth in the assertion, but we should bear in mind that the state is still in the process of evolution ; it is still coercive rather than co-operative and its laws are erratic rather than fixed and precise. On the other hand, in Islam we have laws which are both fixed and precise, and which are formulated not by a human agency, but by God who is not a respecter of persons and status in society. So these laws are binding upon all irrespective of caste, creed or colour, and no ruler or ruling party, however powerful, can violate them without altering the basic rights and obligations of man. Clashes and conflicts come only as a result of the alteration of the limits fixed by the immutable laws of Nature, which Islam discovered and incorporated into its social code.

In Islamic politics, therefore, divided sovereignty follows as a matter of course. The recognition of this theory is of much importance in bringing about amity and friendship among peoples and nations of different temperaments, it can root out the causes of inter-racial, inter-communal and inter-national hatred and animosities and unite the divided mankind on a footing of equality and fraternity, because it transcends the petty barriers of national exclusiveness and shares with others on the give and take principle all that is good to elevate humanity. Under Islam, each nation or politically conscious group gets the legitimate opportunity to advance socially and culturally in their own independent way.

It is most important to remember that exclusive, all-comprehensive and indivisible sovereignty is incompatible with Islam, because if Islam with its code of social and moral laws, its political and economic institutions, which no human agency can change, surrenders its sovereign will to the will of the state, it gets merged in the popular will and loses its individuality. The will of the state, which is supreme in issuing commands and exacting

## ISLAMIC REVIEW

obedience, is the will of the people expressed through the agency of the state. The quality of the state-will varies with the degree of civilisation to which the people have attained. Islam being divine in origin and having a juridical personality can, under no circumstances, acknowledge the supremacy of the popular will which contains considerable elements of mob feeling, whims and vagaries, communal jealousies and sectional interests.

If divided sovereignty is admitted, many vexed problems lend themselves to easy solution. In China, India, Russia and many states in Africa, Muslims are in minority and in these countries they are facing problems of life and death. Their problems are, however, not insoluble. Even in territories where the Muslims live in scattered areas and geographical delimitation for them is impossible they can have their separate political, cultural and religious institutions side by side with those of other nations. Difficulties there may be in the practical application of this theory, but if there is the will to do justice, solution of the difficulties may be found some way or other.

A remarkable change of attitude towards the value of certain political concepts has become obvious in the trend of political thought of to-day. Many famous political writers like Duguit, Lindsay and Laski say that the concept of sovereignty is nothing but a legal fiction having neither value nor reality of any kind.

Professor Laski says that "unlimited and irresponsible state is incompatible with the interest of humanity," and that "the sovereignty of the state will pass as the divine right of kings had its day."

Not only in theory but also in practice, we have examples of divided sovereignty. In recent years the great British Empire has been broken up into so many self-governing dominions having the status of independent states, although these autonomous states have preferred to remain within the commonwealth of nations in the empire. In the Russian constitution, the Republics form the great Union of Russia. These republics are autonomous states with the status amounting to independence in respect of all matters except some central affairs of common interest. In both the cases, the sovereignty is divided among the component states.

*(To be continued)*

## ISLAM THE-ONLY SOLUTION OF INDIAN UNTOUCHABILITY

By M. Y. KHAN

(Continued from Vol. XXV, p. 150)

In this connection an article on 'Hinduism and Caste' published in the *Times of India*, dated 14th August 1945, will afford an interesting reading. It is addressed in the form of a letter from A. R. Kulkarni, Secretary, Buddha Society, Nagpur, to the Editor, the *Times of India*. He states :—

'I have read Dr. B. S. Moonje's reply to your leading article under the caption "Untouchability and Caste" published in the *Times of India*, dated August 3. 'No well-wisher of Hindu Society can gainsay the fact that the caste system is a bane of Hinduism,' untouchability being merely a phase of it. Dr. Ambedkar is thus perfectly justified in saying that the *real genius of Hinduism is to divide*.

"It is travesty of facts for Dr. Moonje to assert that caste exists in other religions. Amongst the Hindus it exists in the name of religion and has thus the sanction of religion behind it. Neither Christ, the founder of Christianity, nor Muhammad the founder of Islam, has ever said that God created the four Varnas in society. On the contrary they laid special emphasis on the oneness of humanity and inculcated the universal brotherhood of man.

"On the contrary the Vedas—the Bible of the Brahmins—authoritatively sanction the institution of caste. The Brahmins claim that the Vedas are of divine origin and this means that the caste system is also the creation of God and not of man.

"This declaration is again repeated in the Bhagwatgita, where Shrikrishna says that he created the fourfold order of Varna. This is the crucial point that Dr. Moonje has to meet.

"Coming to the system, one would like to know whether it was conceived to be one based on merit or birth. Was not Tukaram a Brahmin? If mere intellectualism is the test of a Brahmin then is not Dr. Ambedkar foremost among the Brahmins? I should like Dr. Moonje to enlighten us on this point."

It will not be out of place to quote here a passage from Dr. Ambedkar's speech on 'Annihilation of Caste', which reads as follows :

"Some people seem to blame Rama because he wantonly and without reason killed Shambuka. But to blame Rama for killing Shambuka is to misunderstand the whole situation. *Ram Raj was a Raj based on Chaturvarnya (four castes—Ed. I. R.)*. As a King, Rama was bound to maintain Chaturvarnya. 'It was his duty, therefore, to kill Shambuka, the Shudra, who had transgressed his class and wanted to be a Brahmin. This explains why Rama (of Ramayana) killed Shambuka. But this also explains why penal

## ISLAMIC REVIEW

sanction is necessary for the maintenance of Chaturvarnya. Not only penal sanction is necessary, but penalty of death is necessary. That is why Rama did not inflict on Shambuka a lesser punishment. That is why *Manu Smriti* prescribes such heavy sentences as cutting off the tongue or pouring of molten lead in the ears of the Shudra who recites or hears the Vedas."

Coming down to the present times, we read the following note in the *National Call* of January 28, 1935 on 'Inhuman Treatment of Harijans':

"Gandhiji referred to the hardships and even cruelties to which Harijans are subjected in several parts of the country in the name of religion, custom and practices. He instanced the case of Rajputana where thousands of rupees have been spent on boring wells for public benefit but Harijans were deprived of their use."

On 10th August 1945 a letter from Veerbhal H. Mehta of Khar is addressed to the Editor, the *Times of India* and is published on page 6 of this paper on the subject of 'Untouchables and Caste'. He tells us:—

'If we in India wish to raise the structure of democracy, is it not time to realise that democracy cannot thrive in a society where people are doomed from birth to death to live in mutually exclusive groups—escape from which is possible only through conversion to Islam or Christianity?'

In his own way Mr. Gandhi, the great Hindu leader of India reflects on Hinduism, in his *Harijan Weekly* in the following lines:

*I hold the present practice to be a sin, and the greatest blot on Hinduism. I feel more than ever that if untouchability lives, Hinduism dies.*

But Dr. Ambedkar in a book entitled 'What the Congress and Mr. Gandhi have done to the Untouchables', published recently tells us in the course of an article under the caption of 'Congress Claim Refuted', on July 12, 1945:

"Gandhism is simply another form of orthodox Hinduism which has been a veritable chamber of horrors to the untouchables....."

"The Congress far from agreeing to part with power or warring with the governing classes, has become synonymous with the governing class and has sought to beguile the untouchables with false propaganda."

"The Harijan Sevak Sangh, started by Mahatma Gandhi," says Dr. Ambedkar, "is a charitable organisation only in name, and its real aim is to ensnare the untouchables, to make them camp-followers of the Hindus and the Congress and to scotch any

## ISLAM THE ONLY SOLUTION OF INDIAN UNTOUCHABILITY

movement aimed at freeing the untouchables from social, religious and economic domination by the Hindus.

"The object of the Congress and the Harijan Sevak Sangh is," says the author, 'to kill the untouchables with kindness.....'

"The Poona Pact", he says further, "was the first blow aimed at the untouchable. *The Congress sucked the juice out of the pact and threw the rind in the face of the untouchables.*"

"The Congress", the author goes on, "is only fighting for national liberty and is not interested in political democracy..... If it succeeds, it will mean liberty to the strong and the powerful to suppress the weak and downtrodden unless they are protected by constitutional safeguards."

Before concluding I quote below, besides views of certain eminent Hindus on Islam, a passage published in the *Times of India* of Bombay which suggests the Hindus to follow the democratic methods of the Muslims in prayers at least. Mr. Shiv Kumar Caul complaining of a certain snobbery in the Birla Temple, Delhi, incidentally pays a meed of praise to the atmosphere of the Mosque. He says :

"If this temple is closed to the general public to humour some rich personage, it is a blot on Hindu Dharam. If Hinduism lacks one thing which is most essential it is congregational worship and prayer. *Our Muhammadan friends excel in this. When the late Amir of Kabul visited Delhi some years back, he joined the Friday prayer in Juma Mosque and mingled in the crowd there.*

"When we boast of Gita as our gospel we should not act in such a churlish way and exclude the general public from the temples for any reason whatsoever. Our Hindu rulers should also mix with the public at prayer time. A temple should be the last place on earth where such invidious distinctions should be tolerated and wealth and power extolled as against human dignity and soul force of the common man."

"It is not true", says Munshi Prem Chand, M.A., "*that Islam was spread by sword. It spread because it taught all men are equal. A Muslim would freely shake hands and associate with any one. He would not bother about anybody's caste, birth or parentage. Muslims received the untouchables with open arms. Village after village joined the fold of Islam. It is a pity that even now the caste Hindus cannot change their mentality. Muslims whom we regard as aliens are the deliverers of mankind.*"

"We cannot deny," says Sir Radhakrishnan that, "the conception of brotherhood in Islam transcends all barriers of race and nationality, a feature which does not characterize any other religion."

## ISLAMIC REVIEW

### JESUS SON OF MARY

### HIS BIRTH AND DEATH

BY KHWAJA NAZIR AHMAD

(Continued from Vol. XXXV, p. 159)

### THE ASCENSION

The legend of the ascension is the result of a gradual glorification of the Lord. At first there was some confusion, because Jesus had himself told one of the thieves, who had been crucified with him :

Verily I say unto thee : To-day shall thou be with me in paradise.<sup>1</sup>

Relying on this prophecy, the Gospel of Peter asserted an immediate ascension.<sup>2</sup> We also read in the Epistle of Barnabas :

That is why we celebrate with joy the day on which, after showing himself, he ascended into heaven.<sup>3</sup>

But the Christians had to belie their saviour and had to take him to Hades to fulfil other prophecies. They, therefore, postponed his resurrection and ascension to a future date.

The ascension of Jesus is recorded in three different passages in the New Testament. Matthew and John are absolutely silent. If the ascension had occurred, would they have omitted to mention this most wonderful miracle of all ?

The first reference appears in a verse in Mark :

So then, after the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God.<sup>4</sup>

Luke says :

And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them and carried up into heavens.<sup>5</sup>

To complete the story, I will also mention the only other passage in the New Testament which speaks of the ascension :

And when he had spoken these things, while they beheld, he was taken up ; and a cloud removed him out of their sight.<sup>6</sup>

<sup>1</sup> Luke, XXIII : 43.

<sup>3</sup> Barnabas, XV : 9

<sup>6</sup> Luke, XXIV : 50-51.

<sup>2</sup> Gospel of Peter, Ch. V

<sup>4</sup> Mark. XVI : 19.

<sup>5</sup> Acts, I : 9.



## JESUS SON OF MARY

The passage in Mark is a forgery. All the most important manuscripts—the *Codex Vaticanus*, the Greek *Codex Sinaiticus* and the *Sinaitic Syriac* do not contain this verse. In the fourth century Eusebius said that “in the accurate manuscripts Mark ended with verse 8 of Chapter XVI.<sup>1</sup> Saint Jerome also confirmed this<sup>2</sup> and the Greek Fathers, of the same period, Athanasius, the two Cyrils, Basil and Gregory Nazianzen, do not even mention this passage. Neither did Tertullian, nor Cyprian, rely on this verse. I may mention that the Armenian text of 986 C.E. attributes this verse to Ariston, the Presbyter of the second century. This verse of Mark has not only been rejected by Westcott and Hart but by all other scholars, irrespective of their school of thought. The verse itself contains inherent evidence which clearly indicates that it is not the product of an eye-witness. Mark, as I have already mentioned, was not one of the disciples of Jesus. He wrote on hearsay. The verse really portrays an imaginary version and the belief of the author or the redactor; for no one could say of his personal knowledge or observation that Jesus “Sat on the right hand of God.”

It is a curious fact that like the passage in Mark, the verses of Luke are also forgeries. Dummelow admits that “the ancient authorities omit these words,” and adds that if the words “and carried up into heaven” are omitted, it is possible to regard this event, not as an ascension, but as a disappearance of Jesus at the end of the interview.<sup>3</sup> Peake in his *Commentary on the Bible* says:

The words “and was carried up into heaven” are omitted in some of the best MSS., and have probably crept in from Acts, I: 9.<sup>4</sup>

The interpolation in this instance is very clumsy. It is exposed by the context itself. I will reproduce the three verses of Ch. XXVI with the interpolated words in italics:

50. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51. And it came to pass, while he blessed them, he was parted from them, *and was carried up into heaven.*

52. And they worshipped him, *and returned to Jerusalem with great joy.*

<sup>1</sup> Ad, Marinum, 1.

<sup>2</sup> Ep. 120, Ad Hedibiam 3.

<sup>3</sup> Dummelow, *Commentary on the Holy Bible*, 769.

<sup>4</sup> Peake, *Commentary on the Bible*, 742.

## ISLAMIC REVIEW

The words *worshipped him* and *with great joy* are also the result of forgeries.<sup>1</sup> It is obvious that the intervening verse only serves to put the other two verses out of joint. It is amusing to note that the disciples *worshipped him* when he was supposed to have had vanished and had been *carried up into heaven*. Verses 50-52 without the interpolations, make a natural reading :

And he led them out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed, he was parted from them. And they returned to Jerusalem.

Mark and Luke, therefore, do not mention this unique event. Matthew and John are absolutely silent. The Prayer Book of the Imperial Church of England says :

Whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed.

Why in the name of the Lord then, does the Church preach Ascension of Jesus, and why do the Christians of Jerusalem strain their eyes daily to watch Jesus come down to earth from heaven ?

I have already given detailed reasons why the authority of the Acts as a whole has never been admitted and have referred to Codex Benzæ and the other "Western Manuscripts" to show that the various manuscripts differ. The compilers of the *Encyclopædia Biblica* after commenting on this aspect of the Acts say :

The result then with reference to the trustworthiness of the Acts, as far as its facts are concerned, are these :

No statement merits immediate acceptance on the ground of its presence in the book.....positive proof of the trustworthiness of the Acts must be tested with the greatest care.<sup>2</sup>

Thus, the two references in the Gospels are forgeries, are of spurious nature and, therefore, unworthy of reliance. Again, the ascension in clouds presupposes a heaven towards the sky. Is there any justification for this supposition ? If not, is Jesus to be represented as theoretically assigning an illusion for the satisfaction of his disciples ? The words : he was parted from them, in Luke, only convey that Jesus was taking leave of them, and removing himself further from them, and on the Mount of Transfiguration a cloud had interposed between

<sup>1</sup> Revised Version, p. 1167 ; See also Dummelow, *Commentary on the Holy Bible*, 769.

<sup>2</sup> *Ency. Biblica*, Col. 46.

## JESUS SON OF MARY

Jesus and them, and, together with the numerous olive trees on the Mount, he was concealed from their sight, a result which on the assurance of the two unknown men *in white* the disciples regarded as a reception of Jesus into heaven.

The reference of Mark to Jesus sitting on the right hand of God is again a repetition of the Psalms.<sup>1</sup> The imagination of the primitive Christians must, however, have felt a strong temptation to depict this exaltation as a brilliant spectacle. When once it was realized that Jesus as Messiah must have arrived at such an exalted position, it must have appeared desirable that someone should gaze after him, as it were, on his way to heaven. The future return of Daniel had to be a visible descent on the clouds.<sup>2</sup> This suggested itself that Jesus' departure to heaven should also be represented as a visible ascent on a cloud. Therefore, Luke only makes an assertion in the Acts to this effect.<sup>3</sup> He also discloses a nervous desire to provide "witnesses."

The ascension of Jesus is rendered unbelievable not only by the fact that the two evangelists, first and fourth, make no mention of it at all, but also for want of agreement between those two who do mention it. Mark is at variance with Luke and Luke is at variance with himself. From the narrative of Mark it is obvious that Jesus ascended on the same day of his resurrection, immediately from the meal at which he appeared to the disciples in a house in Jerusalem. Now since ascension through a roof might have presented certain difficulties, Mark described it as having taken place in the open air at the Mount of Olives near Bethany. Luke also conveys that the ascension took place on the day of resurrection, but in the Acts he definitely asserts that it was forty days after.<sup>4</sup> Paul, however, describes another visit of Jesus to this world after the forty days, for Jesus appeared to him long after at Damascus. The appearance of Jesus to his brother James is sandwiched in between the interval. Thus Jesus must have been making upward and downward journeys between heaven and earth.

<sup>1</sup> Ps. CX : 1.

<sup>4</sup> Acts, I : 3.

<sup>2</sup> Dan. : VII : 13.

<sup>3</sup> Acts : I, 9

## ISLAMIC REVIEW

But, in spite of the discrepancies and divergences already mentioned can any one believe that a palpable body which has still flesh and bones and eats material earthly food<sup>1</sup> be qualified for a celestial abode? Jesus himself referring to married life said that the life in heaven will not be earthly.<sup>2</sup> It is a peculiar coincidence that during his life, before the resurrection, Jesus was blamed for eating and drinking, and he continued to do so even after his supposed resurrection.

How can an earthly body so far liberate itself from the laws of gravity as to be capable of an ascent through air? Nowhere are we told that the grosser elements which the body of Jesus still retained after the resurrection had been removed before his ascent. Besides, the disciples, who were present at the time of ascension did not observe any residuum of his body which he had left behind.

But what became of Jesus? Before I answer this question I must give some details of the secret Order known as the Essenes (meaning the *Pious*) which existed at the time of Jesus and to which Jesus and John the Baptist belonged.<sup>3</sup> Jesus had been "admitted into the Order at the same time with John in their years of early manhood."<sup>4</sup>

Josephus described the Essenes Order as a secret brotherhood which was opposed to Pharisees and the Sadducees. They are nowhere mentioned in the Bible, but Philo of Alexandria, who was the first to assert that Jesus had been claimed by the members of this brotherhood, gave their number as about 4,000. Irenaeus<sup>5</sup> and Epiphanius mentioned this sect as forming an integral part of the Ebionites. We are told that they disappeared in the second century: no doubt having been dissolved by Christianity. Lightfoot, however, refers to them as having been absorbed by the Sampasaens.

What struck most the outsider observer was the strictness and secrecy of their Order. They usually held their meetings in uninhabited places, where they built their monasteries of "White Houses." In villages and

<sup>1</sup> Matt. XI : 19.

<sup>2</sup> Matt. XXII : 29-30.

<sup>3</sup> Renan, *Life of Jesus* 34. See also Jülicher, *Hat Jesus Gelebt*, 48.

<sup>4</sup> *Crucifixion*, 35.

<sup>5</sup> *Adv. Hæc.*, I : 262.

## JESUS SON OF MARY

towns they settled round a central house of their Order. In these monasteries or central houses they followed their observances together. A three years' noviciate was necessary before admission to the Order, the entrant was pledged by oaths of the most solemn kind to obedience and reticence ; to hate the wicked and to side with the just. While describing the Essenes, the *Encyclopædia Britannica* says :

They wore simple *white garments* and did not own a change of clothes. Their conduct was orderly and their conversation restrained.....cases of disobedience were almost unknown, neither bribe nor torture could make them false to their sect.<sup>1</sup>

Josephus tells us that the Essenes because of their *long white garments*, resorted to countless washings, and avoidance of impurities prevented the members of the brotherhood from coming in contact even with a novice. The *Encyclopædia Biblica* says that :

They had investigated, to good purpose, in the interests of medicine, the healing virtues of roots and stones.<sup>2</sup>

In short, the Essenes were members of a strict secret Order, who would not contact non-members ; who hated the wicked ; who knew the healing virtues of herbs and minerals ; who were distinguished by their *long white garments* and who had their monastic lodges in uninhabited places and central houses in villages and towns. To this Order did Jesus belong, and was, perhaps, one of its leaders.

I must also mention a peculiar feature in the life of Jesus. It was his habit to withdraw himself, at different times, for prayers to the mountains. He did this both in Galilee and near Jerusalem.<sup>3</sup> And we find that everything which was a little out of the ordinary was done on a mountain.<sup>4</sup> We are told that Jesus used to withdraw in secret alone to these mountains,<sup>5</sup> and if necessary his disciples used to visit him " privately " at these places.<sup>6</sup> When Jesus was afraid for his life he took shelter in an unknown place.<sup>7</sup> He used to suddenly disappear and reappear.<sup>8</sup> At the most crucial moment of his

<sup>1</sup> *Ency Brit.*, 14th Edn. Art *Essenes* (The italics are mine.)

<sup>2</sup> *Ency. Biblica.*, Col. 1938.

<sup>3</sup> Matt. XIV. 23-24 ; XVI : 29 ; XVI : 1 ; XXI : 7 ; Mark XIII : 3. Luke, XXI : 37 ; John, VIII : 1

<sup>4</sup> John, VII : 20.

<sup>5</sup> John, VI : 15. <sup>6</sup> Matt, XXIV : 13.

<sup>7</sup> John, XI : 54.

<sup>8</sup> John, XV : 25,

## ISLAMIC REVIEW

life he went to the Mount of Olives,<sup>1</sup> the place is described also as Gathsemane.<sup>2</sup> And his ascension was likewise alleged to be from a mountain.<sup>3</sup> Matthew speaks of his last appearance to the disciples in the mountains of Galilee.<sup>4</sup>

It is a peculiar fact that after his alleged resurrection Jesus always greeted people by saying : "*Peace be unto you*"<sup>5</sup> a sign of recognition peculiar to the Essenes.<sup>6</sup>

Edersheim mentions a "white house" of the Essenes on the top of the Mount of Olives, the edge of which is regarded as the point of ascension.<sup>7</sup> The Christians now have a sanctuary there, and near this place the very foot-prints, sometimes of right foot and sometimes of left, of Jesus, on the rock are pointed out to the pilgrims.

Joseph of Arimathea, who was unknown to the disciples and was described by John as a *secret* disciple of Jesus, belonged to the Essenes order.<sup>8</sup> Nicodemus, another member of the Order, used to come to Jesus *secretly* by night.<sup>9</sup> We are told that Mary Magdalene on looking into the Sepulchre found two angels in *white* sitting in it<sup>10</sup> and Peter found the linen clothes neatly wrapped together in the sepulchre.<sup>11</sup> Luke also mentions two men in *shining garments* at the Sepulchre.<sup>12</sup> Mark speaks of a young man in a *long white garment*,<sup>13</sup> who was hiding inside the tomb, no doubt to avoid detection. In the Acts we are told that two men in *white apparel* appeared to the disciples just at the time Jesus was "taken up",<sup>14</sup> And, lastly Jesus himself appeared to his disciples in the mountains of Galilee in *white shining apparels* and warned Peter to keep it a secret.<sup>15</sup> One of Jesus' followers, whom the Gospels could not identify, also wore a *long white robe*.<sup>16</sup>

It need hardly be mentioned that *white* garments do shine in the dark.

<sup>1</sup> Luke, XXII : 39 ;

<sup>2</sup> Matt. XXVI : 7 ; Mark, XIV : 26.      <sup>3</sup> Acts, I : 9, 12.

<sup>4</sup> Luke XXIII : 50 ; Matt, XXVII : 16.

<sup>5</sup> Luke XXIV : 36 ; John XX : 19, 21, 28.

<sup>6</sup> *The Crucifixion*, 22.

<sup>7</sup> Edersheim. *The Life and Times of Jesus the Messiah*, I : 148.

<sup>8</sup> *Jewish Ency.* 1, Vol. VII : 250 ; See John, XIX : 38 ;

<sup>9</sup> John, III : 1.

<sup>10</sup> John, XX : 12.

<sup>11</sup> John, XX : 7.

<sup>12</sup> Luke, XXIV : 4.

<sup>13</sup> Mark : XVI, 5.

<sup>14</sup> Acts, I : 2.

<sup>15</sup> Matt, XVII : 1-2 ; Mark, IX : 2 ; Luke IX : 29.      <sup>16</sup> Mark, XIV : 51.

## JESUS SON OF MARY

It is, perhaps, now a simple matter to answer the question : Who these angels or men in *white robes* were ? I will reply in the words of Celcus :

The angels referred to by the Gospels in connection with the Resurrection (*and may I add Ascension*) were colleagues of Jesus, who were unknown to the disciples of Jesus, and must have been two members of the Essenes who according to the peculiar features of this sect wore white robes.<sup>1</sup>

Paulus refers to the two men in *white apparel* as the secret colleagues of Jesus. Edersheim in his *Life and Times of Jesus, the Messiah*, while referring to a white house "on the top of this very hill which belonged to the Essenes," says that "while engulfed in the clouds, Jesus went into this house." Balvidt also says that Jesus went to an Essenes lodge, which exists till to-day on the top of the Mount of Olives, and he rested there. Brenecke asserts further that thereafter Jesus long continued to work for the welfare of the Jews in far off lands.

In view of these facts, it would not be difficult to reconstruct the scenes of the resurrection and that of the ascension.

Joseph of Arimathea, a member of the Essenes Order, owned a private garden, in which he had an unused tomb in a rock made for himself. Under direction of this Order, he asked Pilate for the body of Jesus. He took it down, and Nicodemus, another member of the same Order, brought a hundred pound weight of *myrrh and aloes powder* ; and some other medicine. The members of this Order, Nicodemus particularly, knew the use of medicine. The *Marham-i-Isa*, the Ointment of Jesus, to which a reference has already been made, was prepared and applied to the wounds of Jesus on this occasion. The linen was wound round and round the wounds, after these medicines had been applied. They placed the body in the tomb. They were careful to leave his neck and face uncovered. They did not fill up the tomb with earth, but placed a stone on it. Let me not presume that they visited the sepulchre during the first night, but knowledge must be attributed to them that they should permit nature to come to their rescue and cure Jesus. They smoked the tomb with aloes and other strengthen-

<sup>1</sup> Orig : C. Cels., C. 53.

## ISLAMIC REVIEW

ing herbs. The chill of the stone floor and walls of the tomb, to some extent, revived and awakened Jesus. Let me further not presume that they did anything to the body of Jesus during the following day. During the Saturday night Jesus regained consciousness and, before sunrise, they carried him away to a house in the garden and later on took him to the central house of their Order in Jerusalem.

At about this juncture Mary Magdalene with the other women came to the sepulchre, *i.e.* on Sunday morning, when it was "yet dark", and not only saw the stone rolled away, but also saw Jesus being carried away by them; and possibly some other men. Without looking into the sepulchre, she at once ran back to Peter and bewailed:

*They have taken away the Lord out of the Sepulchre, and we know not where they have laid him.*<sup>1</sup>

I have already explained fully why Jesus had of necessity to appear after intervals to his disciples, and why owing to the tenderness of wounds he did not allow Mary Magdalene to touch her, though subsequently he himself invited Thomas to do so.

The ascension is a simpler matter still. Jesus was going up the mountain, when he is said to have *parted* from his disciples. Heavy clouds, as often happens on a mountainous country, came low and their mist gradually engulfed him. The olive trees on the Mount also screened him. By the time the clouds had lifted he had reached the summit and had entered the "white house" or in other words had crossed the ridge. On the assurance of the two secret colleagues *in white*, who became visible after the lifting of the mist, the wondering disciples regarded this event as a reception of Jesus into heaven.

Lo and behold! the two miracles, the Resurrection and the Ascension, on which is founded the entire Christian faith, disappear. The stupendous Christological superstructure, so laboriously built, falls into a heap of rubbish.

*(To be continued.)*

<sup>1</sup> John, XX : 2.



## GLIMPSES FROM THE LIFE OF HAZRAT TALHA IBN UBAIDULLAH.

By S. M. TUFAIL, M.A.

An eighteen years old boy who had come to Basra, on a commercial enterprise, accidentally met a Christian monk. In the course of his conversation, the monk told Talha, for that was the name of this boy, of the advent of the Holy Prophet. Talha was hardly interested. He returned to Makka, his birth place, after some time but still remained indifferent. The company of Hazrat Abu Bakr, however, soon dispelled his doubts and he responded to the call of Islam. Thereafter he went to the Holy Prophet and acknowledged the new Faith.

To declare Islam was not an easy matter in those days. It entailed sufferings and hardships. His brother Usman bin Ubaidullah, for instance, got infuriated, tied up *Hazrat* Abu Bakr and Talha both and gave them a severe beating. This physical torture rather produced a happy result. It turned *Hazrat* Talha into a staunch supporter of the Faith !

When the Holy Prophet, along with *Hazrat* Abu Bakr, left Makka *Hazrat* Talha, who was returning from Syria, met them on their way to Madina, and told them that the Madinites were anxiously awaiting their arrival. He also presented to the Prophet a few pieces of Syrian cloth.

*Hazrat* Talha immediately wound up his business at Makka and migrated to Madina and took the remaining members of the family of *Hazrat* Abu Bakr with him.

At Makka he entered into *brotherhood* with *Hazrat* Zubair bin Awwan and at Madina with *Hazrat* Abu bin Kab Ansari.

The Makkans could not bear Islam flourishing at Madina. They consequently waged war against the Muslims who were still very weak and unprotected. In the battle of Badr, *Hazrat* Talha was sent by the Holy Prophet along with *Hazrat* Sa'id ibn Zaid on a mission to the confines of Syria. Therefore he could not join the battle.

During the battle of Uhud, *Hazrat* Talha was one of those who formed a wall of human beings around the

## ISLAMIC REVIEW

Holy Prophet. "On one of the days," records Bukhari, "when the Apostle of God was fighting, none remained with him save Talha and Sa'id." On the authority of Qais ibn Ali Hazim there is another report which mentions, "I saw the hands of Talha which had saved the Prophet, it was already withered." *Hazrat* Talha intercepted the shower of arrows and the sword blows aimed at the Holy Prophet with his hands, which consequently dried up.

During this attack, sometimes, the enemy would come very near the Holy Prophet and try to break the circle but *Hazrat* Talha would swiftly jump out and repel them, and exhibit his love for the Holy Prophet by shouting *hasan* (good) each time he received the blow in place of the Holy Prophet.

The Companions of the Holy Prophet rushed to the spot after some time and the severity of the attack lessened. *Hazrat* Talha carried the Holy Prophet, who was heavily wounded, on his back and brought him up the hill where he was safe from further attacks. *Hazrat* Abu Bakr counted more than seventy wounds on *Hazrat* Talha's body. This meritorious deed of *Hazrat* Talha won for him the title of *Khair* (good) from the Holy Prophet. *Hazrat* Umar says that the Holy Prophet remained pleased with him unto his death. Uhud was a day of great glory for him. He would often himself relate the story with great pride.

*Hazrat* Talha subsequently took part in all the campaigns led by the Holy Prophet.

In the battle of Hunain which was fought after the conquest of Makka Muslims had to face a setback in the beginning. A few persons, *Hazrat* Talha being one of them, remained steadfast and saved the Muslim forces from utter defeat.

The Holy Prophet appointed *Hazrat* Talha to fight against certain Jews who were conspiring against the Muslims in the house of Swailam. *Hazrat* Talha, with a little band of Muslims, surrounded the house. The conspirators took to flight.

*Hazrat* Talha also accompanied the Holy Prophet in his last pilgrimage. When the Holy Prophet breathed

## GLIMPSES FROM THE LIFE OF HAZRAT TALHA

his last the Muslims assembled in a place named *Saquifa Bani Sá'ida* to settle the question of Caliphate, but *Hazrat Talha* overpowered with grief confined himself to a lonely place with streams of tears running down his cheeks

In the days of *Hazrat Abu Bakr* and *Hazrat 'Umar*, *Hazrat Talha* always helped the Caliphs, with his co-operation and counsel in various matters of state.

Though *Hazrat Talha* in the beginning entertained serious misgivings on account of the temper of *Hazrat 'Umar*, yet the attitude of *Hazrat 'Umar* later on dispelled his fears. Thereafter he always respected and obeyed the commands of the Caliph.

The huge forces of the enemy in a certain battle against the Persians made *Hazrat 'Umar* a little thoughtful. He consulted the friends of the Holy Prophet. *Hazrat Talha* rose up and said: "You know better than we. Command whatever you may and we are ready to obey."

*Hazrat 'Umar* on his death bed gave a list of six men from among whom the new Caliph had to be elected. *Hazrat Talha* was one of them. But he would not shoulder the responsibility of Caliphate. He withdrew in favour of *Hazrat 'Uthman* who was finally elected to be the Caliph.

When the house of *Hazrat Uthman* was surrounded by the traitors, *Hazrat Talha*, like *Hazrat Ali* and *Hazrat Zubair*, appointed his son to guard the person of the Caliph. When he, later, heard the news of the murder of *Hazrat Uthman* he said: "God may afflict annihilation over the traitors," and read the following verse of the Holy Qur-án:

So they shall not be able to make a bequest, nor shall they return to their families.<sup>1</sup>

The situation got worse in the days of *Hazrat Ali*. On the day of the battle of the Camel (36 A.H.) just before the start of the actual fight, *Hazrat Zubair* decided to quit the battlefield. This shook the determination of *Hazrat Talha* and he also thought of abandoning the fight. But at that very moment he was shot by an arrow in his foot by *Marwan-ibn al-Hakam* who held him responsible for the murder of *'Uthman*.

<sup>1</sup> The Holy Qur-án, XXXVI: 50.

## ISLAMIC REVIEW

The wound was not deep but *Hazrat Talha* could not survive. He was about sixty four years old at the time of his death.

*Hazrat Talha* was a great lover of the Holy Prophet Muhammad. He tried to follow his sacred practice in all details. He would remember what he had observed or heard of the Holy Prophet. If by chance something slipped his memory he would become greatly agitated and would not rest till he had recalled it or inquired about it from somebody else.<sup>1</sup>

His business fetched him great wealth, which he lavishly spent in the cause of Islam. He had sworn that he would contribute whatever he could to the funds that were raised for the campaigns by the Holy Prophet. Thus we find in the Holy Qur-án :

Of the believers are men who are true to the covenant which they made with Allah : So of them is he who accomplished his vow.<sup>2</sup>

At the time of the revelation of this verse, *Hazrat Talha* happened to come to the Holy Prophet. He was told that he was one of those who had accomplished their vow.

*Qais bin Ali Hazim* said, he had not seen anybody who was as generous as *Talha*.

At the time of the battle of Tabuk Muslims were on the whole in a distressed position. *Hazrat Talha* presented a large sum to the Holy Prophet and earned the title of *Fayyádz*, the generous.

Once he sold his property to *Uthman* for seven hundred million dirhams and spent it all in the way of Allah.

His wife once found him in a melancholy mood. She enquired, " Why are you so gloomy ? Have I done something wrong to you ? "

" No, no, you are a very good wife, " was the reply of *Hazrat Talha* ; " there is nothing about you. The fact is that a large sum of money has come in my possession. I am worried just now what I should do with it " The wife promptly replied : " Well, distribute it at once. "

<sup>1</sup> Certainly you have in the Apostle of Allah an excellent exemplar. (33 : 22).

<sup>2</sup> The Holy Qur-án, XXXIII : 23.

## GLIMPSES FROM THE LIFE OF HAZRAT TALHA

And *Hazrat* Talha immediately did as was suggested. The possession of wealth is not forbidden in Islam but its worship is strongly condemned.

Like the Holy Prophet Muhammad, *Hazrat* Talha bore the burden of the weak and helped the poor and the needy. He was greatly distressed at the sight of a destitute person. He spread his protecting hands over the destitute families of Banu-Taim. He would arrange for the marriage of poor girls and widows. From his own pocket he would pay off the debts of others. Sabiha of Taim was ~~had~~ pressed under debt for thirty thousand dirhams. *Hazrat* Talha freed her from this burden.

The home life of *Hazrat* Talha was a life of great love and happiness. The Holy Prophet would often say to his companions :

"From among you better is he who is kind to his wife and children." And Talha lived up to it. 'Utba bin Rabia, the mother of his wife Umm-Aban would not give the hand of her daughter to anybody else except *Hazrat* Talha. When she was asked why she had preferred him she said :

Smilingly he would enter his house and smiling he would go out. He is never niggardly when he is asked to give something. If silence is observed he would not wait till he is asked for. If something is done for him he is thankful, and errors he forgives.

He loved to invite and entertain guests but the meals served were quite simple. He showed great affection for his guests. On one occasion three men of the tribe of Bani-Azra joined Islam. The Holy Prophet asked who will take them under his protection? *Hazrat* Talha volunteered himself and brought them home. All of them lived happily in his house. But they were martyred one after the other in various campaigns. Even after their death *Hazrat* Talha would remember them. Once he dreamed that all of them were standing at the threshold of paradise. But the man who was killed first in the battle was standing behind his companions and the man who died last was ahead of them. *Hazrat* Talha was greatly surprised to notice this. He talked of it to the Holy Prophet on the following morning. The Holy Prophet said :

There is nothing to be astonished about it. The person who died last was fortunate enough to have more chance, of doing good. So he was standing ahead of his companions.

## ISLAMIC REVIEW

To his friends *Hazrat* Talha's company was a great blessing. He possessed a loving and affectionate heart that shared their joys and sorrows alike. *Hazrat* Ka'b bin Malik, another companion of the Holy Prophet, did not, for certain reasons, join the battle of Tabuk. He fell into disfavour. At last a pardon was granted to him. He came to the Holy Prophet. *Hazrat* Talha at once ran forward to shake hands with him and congratulate him. He expressed his delight with such a warmth that *Hazrat* Ka'b could never forget it and would often recall it to his friends.

---

### CORRESPONDENCE

Copenhagen, Denmark  
September 26, 1946

Dear Moulana Abdul Majid Sahib,

As I have had some talks with Khuda Bakhsh about Islam and he recommends me to you, I take the liberty to ask you to do me the very great favour to send me an extract from the Qur'an (in English or German) and other Islamic Literature which you might have.

Thanking you beforehand,  
Sincerely yours  
PREBEN B. PLUM

---

B. A. O. R.  
Tuesday, 26th November 1946

Dear Sir,

My friend and I are interested in Mohammedanism, and we would appreciate it if you would be good enough to send us two copies of the Qur'an, and any other literature that would be of interest, for us to study further.

Thanking you in anticipation  
I remain,  
Your faithful servant,  
J. BRIGHTON-BARKLAM

---

Blackheath, London, S.E. 3  
26th November 1946

Dear Sir,

Will you kindly send me copies of your propaganda literature in English and a specimen of any periodical published by you.

Yours faithfully  
J. J. HILLMAN

## CORRESPONDENCE

Doncaster, dated 6th January 1947

Dear Sir,

I am writing a series of Lectures on "Comparative Religion". I should like to have some literature expressing the modern Muslim point of view.

Thanking you in anticipation,  
Yours faithfully,  
G. W. PARKINSON

Egham, Surrey  
8th January 1947

Sir,

I called at the Mosque ~~today~~ in the hope that I might see you. I am studying Ancient History and have selected the Holy Prophet Muhammad as a subject for a thesis. Having spent some time in Arabic countries I have come into close contact with the teachings of that fascinating personality and have developed a love for your great Faith.

Could you please help me with any books of which I would take great care.

The gentleman whom I saw today said that possibly Sunday would be suitable to you.

Would you kindly let me know please if this is convenient.

Thanking you,

I am sir,  
Yours faithfully  
J. S.

The Editor, *Islamic Review*

New York, (U.S.A.) 22nd January 1947

Dear Sir,

Would you please tell me whether your valuable periodical still continues and if so, (a) what the subscription terms are, and (b) whether it is possible to purchase files of back issues. I have most of the issues up to August 1914, but lost touch since then.

I am now undertaking a more methodical study of Islam than I was ever able to carry out, and any information about recent and worth-while publications would be appreciated.

Yours truly  
JOHN HERBERT

Sunderland,  
January 28, 1947

Dear Sir,

I have been in correspondence with Mr. Colin Evan on the subject of Islam, and he has informed me that I may obtain literature on the religion from you.

I should be very grateful, therefore, if you would let me have a price list, etc. of the books which you have in stock.

I am sir,  
Yours faithfully  
JOHN LANGTON-MODDISON

## ISLAMIC REVIEW

B. A. O. C., 2nd February 1947

Dear Imam, Assalam-u-Alaikum,

Many thanks for your letter of 14th January to which I delayed replying until I had seen Dr. Abdullah.

He got in touch with me and we had a most enjoyable time together. He will no doubt tell you when he sees you. I trust that he will soon be able to continue his good work here with the blessing of Allah.

Many thanks for your kind thought in sending the pamphlets etc. I have placed copies in the Army Study Centre Reading Room where thoughtful people go to read seriously. Who knows that they may have good effect and bring some to enquire further.

Yours in all sincerity  
G. H. R. PYE SMITH

Englefield Green  
Surrey, 6th February 1947

Dear Sir,

I am writing on behalf of the Religious Education Society of this college to ask if a party of students might visit the Woking Mosque during the afternoon of Wednesday, 19th March.

If this can be arranged we wondered whether you would like to use the occasion of our visit to speak to us on some aspect of Islam.

In a few months most of us will be teaching religions. While we shall be primarily concerned with the Christian faith, we recognise that other faiths should not be misrepresented. For this reason we should welcome the opportunity of hearing you speak.

Yours truly  
JOHN H. ROBERTSON

Sunderland  
February 11, 1947

Dear Sir,

Thank you very much indeed for the literature which you sent me. I have read it all very carefully, and was very much impressed by the faith which all Muslims hold in their religion—by the way in which they live in the observance of Islam.

Christianity, if practised, is a marvellous religion, but looking about me I am disgusted at the hypocrisy amongst its adherents.

Believe me, I am deeply interested in Islam, and am seriously thinking of becoming a convert to your faith.

I am much obliged to your kind letter and for the literature which you sent me, and I shall continue to be interested in Islam until such time as I may study it thoroughly.

I am, Sir,  
Yours faithfully,  
JOHN LANGTON-MODDISON



## *Books by*

# Al-Hajj Khwaja Kamal-ud-Din

(FOUNDER OF THE WOKING MUSLIM MISSION, ENGLAND)

	Rs. A.		Rs. A.
Islam and Christianity ...	1 10	Threshold of Truth	
Message of Islam ...	1 8	(Pamphlet) ...	0 6
Vicegerent of God on Earth ...	0 8	Islam my only Choice ...	0 8
Creed of Progress ...	8	Greatest of the Prophets ...	0 6
Opening of the Heart ...	8	Muslim Conception of Worship ...	0 4
Women from Judaism to Islam ...	0 5	Revelation a Necessity ...	0 4
Muhammad the Successful Prophet ...	0 8	Quran a Miracle ...	0 4
Muhammad the Historical Prophet ...	0 8	India in the Balance ...	1 8
		Threshold of Truth ...	3 0
Sources of Christianity ...	2 0	Sheikh Mushir Hussain Qidwai, Bar.-at-Law.	
Islam to East and West ...	3 0		
Islam and Zoroastrianism ...	2 8	Sister Religion ...	0 3
Towards Islam ...	3 0	Harem, Purdah or Seclusion ...	0 3
With Difficulty is Ease ...	0 6	Polygamy ...	0 3
Modernization in the Islamic Forms of Devotion ...	0 6	Divorce ...	0 3
Unity of Human Race ...	0 6	Mohd. the Sign of God ...	0 6
Worship and Sacrificialism ...	0 6	War and God ...	0 3
Human Faculties and their Development ...	0 8	Hope ...	0 6
Sufism in Islam ...	0 5	By Lord Headley	
League of Faiths ...	0 3		
Study for an Atheist ...	0 3	Affinity Between the Original Church of Jesus	
Muslim Verses ...	0 6	Christ and Islam ...	1 12
God and His Attributes ...	0 12	Strength of Islam ...	0 4
Eid Sermons ...	0 5	Why I became a Muslim ...	0 3
Four Lectures on Islam ...	0 6	Three Great Prophets of the World ...	2 0
Jesus an Ideal of Godhead and Humanity ...	0 4	Forbidden Food ...	0 3

**THE MUSLIM BOOK SOCIETY**

AZEEZ MANZIL

Brandreth Road

LAHORE

**JUST OUT!      JUST OUT!!      JUST OUT!!!**

**A Grand Opportunity for Service**  
**A Running Commentary of the Holy Qur-an**

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

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

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

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

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

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

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

Price rupees five only. Postage extra.

**KHWAJA ABDUL GHANI,**  
Secretary,  
The Woking Muslim Mission and L. Trust,  
Lahore.