

"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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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ يَا رَسُولَ اللَّهِ
وَيَا نَبِيَّ الْوَسْطَى
وَيَا خَاتَمَ النَّبِيِّينَ

THE ISLAMIC REVIEW

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FEBRUARY, 1948 C.E.

No. 2

BY THE LIGHT OF THE HOLY QUR-AN

But why were there not among generations before you those possessing understanding, who should have forbidden the making of mischief in the earth, except a few of those whom We delivered from among them? And those who are unjust went after what they were made to enjoy of plenty, and they were guilty. And it did not beseem your Lord to have destroyed the towns on account of wrong belief, while their people acted well.

—The Holy Qur-án, Ch. XI, 116, 117.

The Purport

National calamities come not as a result of wrong religious beliefs but on account of social and moral inequities. Punishment for wrong worship is to be meted out in the life hereafter. No individual or nation is apprehended in this life for any dereliction in this regard. Ordinary common-sense, however, must tell a person that social injustices and mischiefs should not be tolerated under any circumstances because social justice constitutes the very foundation of civilized existence. Unfortunately this minimum of common-sense disappears from people who are otherwise intelligent, when they find themselves in the midst of national prosperity.

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Man's own intelligence failing, God Himself has to come to the rescue of civilization by destroying the cities, the centres of such indulgent and mischievous lives. What is most tragic in this connection is that not even all those who survive such catastrophes through the grace of God take heed of the law that brings them about.

A DECLARATION

I, J. Omar Jeny Mirza, Lipko of 115, Tulse Hill, London, S.W. 2, 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 'nRasúlu 'l-láh

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

Dated 5th January, 1948.

(Sd.) J. O. JENY MIRZA

MAHATMA GANDHI

The Inner Voice of India

With the death, by assassination, of Mahatma Gandhi, passes away a figure that epitomised in itself the deep race patriotism of the Hindu community alongside the passionate desire of the same people for cultural progress and universal outlook on life which characterise the present generation of humanity all the world over. The incident of his tragic death is indeed one of the greatest and most startling events of modern history. So far as his personal character is concerned three things stand out very prominently in it. He never saw things through other's eyes. He would not subscribe to or even associate himself with an idea which he could not fully comprehend. In these days of conventionalism, fashion-worship and cheap popularity—it is a quality that may be regarded as a rare achievement. He was a man who rejoiced to differ from the popular opinion and loved to plod along his lonely

MAHATMA GANDHI

path when he was left alone. Another feature of his character was that having decided upon a course of action he would never falter whatever the amount of opposition and risk involved. Believer in non-violence he would not coerce any one to accept his own point of view, but neither would he budge an inch from his own position in deference to the opposing view. Still another feature of this great Indian leader was his sympathy for the weak and the oppressed. It is quite possible that his advocacy for the cause of Hinduism had its source in the hopeless backwardness and chaos in that great community when he took up its leadership. Whether in Africa or in India he stood throughout his life for the weak and the despised. It is also possible that his difference with the Muslim League leaders had its origin in this peculiarity of his nature. He seems to have been under the impression that Muslims being a professedly martial people, must be bullies everywhere to the supposedly meek and passive Hindu. During the riots that preceded the Indian Independence he accordingly once expressed his gratification at the fact that the Hindus were now strong enough to retaliate. The East Punjab and Delhi riots following the announcement of the Boundary Commission, however, opened his eyes to an aspect of things which he never suspected before. He found to his dismay that even the vegetarian and timid Hindu could be more aggressive, and bloodthirsty than the meat-eating and allegedly bellicose Muslims. Experience showed him that the Muslims were the oppressed and the Hindus the oppressors at least in the vast dominion of India. Gandhi's sympathy naturally turned towards the Muslims and he took up their cause in the same spirit of chivalry with which he aforetime had taken up the cause of the Indians as against the European arrogance in South Africa and India.

No man of religion can miss the religious significance of these qualities in Gandhiji's mind. It was not without reasons that the intellectual world regarded him more as a religious figure than as a political leader. His deeply meditative mind coupled with his ruthless self-examination and heart-searching was bound to give that impression to the world at large. His active and determined sympathy for the weak and the oppressed further deepened that impression. But, it is no real compliment to a great

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personality either to exaggerate or minimise its role in history. In a correct assessment of the services of a person to the cause of humanity it is necessary that his role should neither be overestimated nor underestimated. He should be assessed at his real worth. In assessing Gandhiji's role we must not forget that he never claimed to be a prophet or a religious teacher. At critical moments of his life he confessed that he was not a prophet and was therefore diffident and uncertain about the future. A teacher of religion would never have said a thing like this. To Gandhiji's credit it must be said that he felt proud to be regarded just as a humble admirer of the great religious teachers of all ages. You may call him what you like in your own enthusiasm and liken him to any figure in history, but the fact remains that, however devout he may have been, his line of work was not strictly religious. Jesus Christ, with whom some enthusiastic Christians have likened him, had clearly said that his kingdom was not of this world, meaning that politics was not in his line. Even king-Prophets like Muhammad and Moses started their work with the spiritual and moral reformation of their respective nations and statecraft came as a fulfilment to their religious struggles. Their prophetic eyes perceived clearly that the ills of a nation have primarily their source in their own spiritual and moral shortcomings and that unless these were first removed no external change could make its position really better. Gandhiji could not go as deep as that. He saw the wrong only in the oppressor and his sympathy for the oppressed so overpowered him that he could not exercise his judgment as a teacher and a disciplinarian. He started with a fight with the external enemies ignoring the enemy from within the sufferers. But his wakeful sense of religion, which characterised his whole career, made him conscious of the shortcomings in the nation itself every now and then and he felt that something should be done in that direction as well. The Untouchables Temple Entry movement as inaugurated by him, his recall of the civil disobedience movement on the outbreak of violence, his occasional rebukes to his followers on their serious moral lapses—are all indications of this sense in him, of the need for moral reformation. But he chose to keep this need in the background and preferred to work on political lines and here the politician

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in him got the better of his religious sense and he remained a political worker, of course of the higher and rarer type. He had a sense of truth and a yearning for it. He was also serious about it. But his search did not touch that high level which marks a teacher of religion. His love for his people was deeper than that of any Indian known to history but it still fell short of the spiritual level and thus contented itself generally with the removal of the shackles of their political slavery. The deeper maladies of the nation were, accordingly, left untouched. An earnest seeker of truth, it was destined that he should atone for this initial error of judgment with his own blood at a later date. Like Count Leo Tolstoy of Russia, the sage of India voiced towards the end of his life, the anguished conscience of his race tortured by its own inequities. Maybe, like his Russian counterpart he is also to prove a precursor of a great internal revolution. The angry shots fired at him were enough indications of the exasperation of reactionary Hinduism at the impact of his revolutionary role. But will this revolution be as bloody as or even more so than the Russian revolution? That depends on what active part Islam with its noble traditions is allowed to play in the direction of this self-purging movement.

The tragedy of Gandhi's life is that he was deceived by the professions of reactionary Hinduism. So long as he exerted his influence in its favour it simulated an allegiance to him. The moment, however, he detected their immoral intentions and refused to be a party to their dangerous game they had no use for him. This incidentally shows that Gandhi was no part of revivalistic Hinduism. He was a product of the modern free humanistic tendencies, wedded to the cause of Hindu regeneration because as a conscientious man he rightly felt that he owed a duty to the race in which he was born. It is both tragic and instructive that he could walk unharmed from village to village in Noakhali where anti-Hindu feelings had seen the worst manifestation among the Muslim majority population who at that time and till recently had been rightly regarding Gandhiji as the representative of a hostile community and that he should be assassinated by an educated member of a

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community to whose uplift and progress he had dedicated his whole life and to whose general culture and tradition he remained faithfully attached till the last moment of his life. If this perplexing fact has any lesson for thinking humanity it is this that traditional Hinduism cannot bear any reform from within. Gandhi was the deep inner voice of the great Hindu race responding to the call of modern humanistic outlook. Orthodox Hinduism killed him and thus killed the possibility of such a reform and if Gandhiji's ambition to see the great Hindu race regenerated is ever to be fulfilled, it can be so fulfilled along the line he indicated by his last moment change of attitude in reference to the Hindu-Muslim question. Probing deeper he found institutional Hinduism irreconcilably hostile to all progressive and humanistic tendencies in spite of its apparent gentility and flexibility coupled with a marked material prosperity, while Islam in spite of its uninviting appearance at the moment was the only promise of a true regeneration for the Indian peoples. This is why he suddenly felt drawn towards the Muslims. His love for India and its people was a real one and he wanted to see them great. He thought Hinduism could be moulded to conform to his high objective. The general brilliance of Hindu community life made him very optimistic about it in the beginning. But the ghastly scenes of Eastern Punjab and Delhi brought him an awful disillusionment and he discovered in the Muslim faith and culture the only hope of the sinking barge of the destiny of India. His innocent blood, spilt on the sacred prayer-ground of Delhi, if it proved the ghastliness of Hindu religious frenzy, it also registered its last moment appreciation of Islam,—its past services to the cause of Indian humanity, and its huge possibilities in moulding the future of this great country.

FOURSCORE YEARS : RETROSPECT

BY MUHAMMAD SADIQ DUDLEY WRIGHT, PHIL. D., F.S.P.,
MEMBER OF THE HISTORICAL ASSOCIATION.

To one who can take a retrospective view over a longer period than that defined by the psalmist as the span of human life, there is much to cheer and comfort in that view, much also, alas ! to sadden and regret.

Seventy years ago, pessimism, not optimism, was the dominant note in sermons, hymns, prayers and conversation. There were few who believed in the optimism of Robert Browning, fewer still willing to accept his challenge to

Grow old along with me,
The best is yet to be,
The last of life for which
The first was made,
The whole is in His hand
Who said A whole I planned,
Trust God, see all nor be afraid.

There were fewer still who were willing to accept the dictum of his compeer, Tennyson, that

There lives more faith in honest doubt,
Believe me, than in half the creeds.

What was the gospel preached in the majority of churches and chapels of Britain seventy years ago? Its dominant feature was Calvinism, sometimes aggressively paraded. Self-constituted evangelists haunted the main thoroughfares of cities and towns and intercepted pedestrians, whether walking singly or with friends with impertinent personal questions, such as : "Where will you spend eternity, sister?" or "Are you saved, brother?" or "Have you found the Lord, brother?" One asked this last question of a resident seated one Sunday afternoon on the front at Littlehampton and went away screaming. "Blasphemer!" when he received the reply : "No, good heavens! have you lost him?" Since those days, however, sermons have become less aggressive, possibly by reason of the diminution of both evangelists and congregations ; but mainly, I think, because there

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has been a great revolution in thought. Indeed, the character of the services held in the buildings set apart for preaching and what is termed 'worship' has become radically changed. The cinema has taken the place of the enquiry room and the penitent form. John Calvin no longer pulls the strings.

Great, indeed, also is the alteration that has taken place in the attitude of the religious world towards Science. Darwin, Wallace, Huxley and many others whose names have become household words, are no longer branded as atheists, or even as sceptics; and their science is no longer regarded as atheistic. When it was first pointed out that Darwin's original intention was to be ordained as a clergyman, that neither Wallace nor Huxley was ever an atheist, people began to regard them as backsliders. To-day the bones or ashes of the world's greatest contributors to science lie in that vast hall of Hela, called Westminster Abbey, regardless of the religion or non-religion they professed in life, while man with high scientific attainments, sometimes with negative opinions as regards religion stand in the pulpit, certain of attracting large congregations.

The doctrine of Evolution was first hailed as the product of Atheism. To-day it is welcomed by all the sects as having been taught by Augustine. Some Christian apologists have gone even further and have twisted texts about to demonstrate that it is a scriptural doctrine. When, in 1909, the jubilee of the first publication of the *Origin of Species* was celebrated at Cambridge, there appeared on the platform a Roman Catholic Canon, who afterwards incorporated his contribution in a published volume, designed to demonstrate that it had always been the teaching of the Church of which he was a representative.

To a very great extent belief in an infallible church had been waning for many years when the nineteenth century was marking its closing years. It had been supplanted in a great measure by belief in an infallible Bible, but the wreckage of that belief had also been inaugurated by the unanswerable onslaught of biblical criticism. For a time partial inspiration took its place, but there were none to say what parts were inspired.

FOURSCORE YEARS : RETROSPECT

To-day we are told, as one minister did say :

"Of course the Bible is inspired, just as a treatise on mathematics or science is inspired."

What is the prevailing fad of the Church of England to-day? It would seem to be ritual, its ministers dressing up in gaudy, theatrical attire, genuflecting and bowing as frequently as possible, studying colour schemes and devising fresh 'aids to devotion.' The early Tractarians were not ritualists. They believed they had a message to deliver and they did deliver the message, which was the continuity of the Church, without the aid or hindrance of special garments. Ritualism was an after-thought. A one-time friend was a priest of the Roman communion, his headquarters or mission being in an unpretentious building in a London slum. He noticed as a regular attender at the services an elderly woman, whom he never saw at Communion. One evening he made the opportunity of speaking to her, and saying he did not remember her name. "Oh, no", she said, "you see, I belong to—" mentioning a well-known Ritualistic church in the vicinity. "Well," said my friend, "we are pleased to see you and hope you will always come here, but why don't you go to your own church?" "Well," was her reply, "you see they are much too 'high' for me. I like your services better and you are all so homely here."

I once heard Dr. Estlin Carpenter say from the pulpit of Manchester College Chapel at Oxford, towards the close of his long and useful life that he had found the earth a very interesting dwelling-place because of the changes he had witnessed in religious action and thought. Changes in that thought have been so radical and wide-spread that even the exertion put forth recently to brand Bishop Barnes as a heretic resembled the ignition of a dampened squib. But the bishop's attitude was by no means new or novel. Less than a hundred years ago a bishop of the Church of England published freethought tracts through a recognized freethought publisher. His name was Hind and he was for eight years Bishop of Norwich. He was also one of the original committee, along with Sir Charles Lyall and Charles Darwin, formed for the foundation of the Theistic Church in London under the direction of the

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Rev. Charles Yoysey, who was deprived of his living at Healaugh, but was not excommunicated because the Church of England has no power of excommunication. The "heresies" as they were called, propounded by another bishop—Co-lenso—are now generally accepted as truths. Since then there have been many persecutions and prosecutions of ritualistic offenders, which we octogenarians can well remember, when bricks and stones were hurled at the offenders, some of whom were sent to prison for their opinions and practices. These incidents have now passed into history. To-day there is only one church in London where the black gown is seen in the pulpit—supposed to be the hall-mark of evangelism—when the sermon is preached. To-day churches are being demolished, because, it is said, of bomb damage, but the fact is they have lost their usefulness. They have become superfluous. One of them is situate in the street in which I live. A few days ago I was discussing the subject with a ritualistic curate of the adjoining parish and in speaking of the vicar of the condemned church, he remarked: "Well, he is going to a very fine church in a nice neighbourhood and where they have a lovely ritual." Not a word as to whether he would have increased opportunities for service, which was a recommendation of Jesus. We are told only of pleasure at the increased opportunities the change would give him for 'dressing-up' and for greater theatrical display.

One great change that has taken place will commend itself to all thinkers in the attitude of men, whether they accept the qualifying adjective of 'religious' or not: that is the attitude towards opponents. The days are past and gone or, at any rate, fast receding, when religion was the butt of satire and ridicule, particularly of pictorial caricature, which, to sober minds, was unseemly. This changed attitude was ably portrayed by Edna Lyall in her novel *We Two* and anticipated before her day in many of the poems by Burns and, of course, by other poets and prose writers, though his was the greater influence. The most modern attitude finds expression in the more sober presentation in what is known as Rationalism.

An even more striking illustration of the change in thought is the fact that among Rationalist writers and

"FOURSCORE YEARS : RETROSPECT

lecturers are to be found members of the Anglican communion and Nonconformist ministers and the laity of both. Some, like the late Moncure D. Conway, have travelled to the Rationalist view from Methodism and other sects via Unitarianism.

What bearing have these facts upon Islam? First, I think, it should be encouragement. Not long since I was in correspondence with a well-known Unitarian minister, I was going to describe him as 'highly-educated' but that would be a superficiality because all Unitarians are educated and the ministers, as well as the majority of the laity, highly educated. In some publications he sent me the claims of Unitarianism were ably presented, but I wrote to him and said it was my privilege, which I accounted an honour, to belong to the oldest and largest Unitarian community the world had ever known, *i.e.*, the Faith of Islam, founded centuries before the birth of Socinus, generally accredited to have been the founder of Unitarianism. The development of religious thought and its attitude towards orthodox Christianity, which all Muslims recognize as a departure from the teaching of Jesus, is the recognition of man's duty to God and attitude of service to His creatures. It is a development of the apostolate, not confined to a dozen members or to a select hierarchy, but includes all who are proud to respond to the title of Muslim, who recognize and regard the Holy Prophet Muhammad as the Apostle of God, the messenger of Allah, who seek by their lives to spread the truth among the nations. The task is not an easy one, even in these days of liberal thought: it is as difficult now as it was in the days when the rack and gibbet and stake were at the end of the road along which the apostle had to travel, on which he had to walk with blood-stained feet. The work is hard but yet the labour is sweet, as are the rewards. It has to be pursued in recognition of the demands of Allah, the Lord of All the Worlds. It cannot be done by preaching or talking alone and these even are less effective than living the life. Think of the many irrefragable testimonies towards the power of Islam by non-Islamic writers, who have written of the life of the

"Men of Prayer, whose Mosque is in them everywhere."

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Remember, too, the words of the prophet Zacharia's towards the Jews :

Thus saith the Lord of Hosts, in those days, ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying : We will go with you; for we have heard that God is with you.

Living, not oral, preaching is the pleasurable privilege of every Muslim, one calculated; to borrow a phrase from R.W. Trine, to bring the individual "in tune with the Infinite." Simple we may be and the odds against us may be incredible, but highly educated we shall become in the ways of Allah and Victory is assured.

THE WAY OF LIFE

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

The Guidance (6)

"O children of Adam ! attend to your embellishments at every time of prayer ; and eat and drink and be not extravagant. Surely He does not love the extravagant."¹

When bringing ourselves consciously into the presence of God, we should undoubtedly attend to our various embellishments. Our persons should be cleansed by washing. We should present ourselves in a state of physical cleanliness. We should indeed come straight from washing. Pure water will separate us from the turmoil and the unavoidable dustiness of mind, body and spirit arising from our entanglement in the practical affairs of the world—however necessary, however righteously transacted. Yea verily, especially should hands, face, mouth, nose and feet be fresh and clean.

After our persons our garments should be seemly and cleanly. We should tidy ourselves diligently, for to appear before God, to come into the presence of our Lord is no idle phrase even in this earthly life.

So cleansed, so comely, so embellished, it will be easier for each and all to lay our supplications (and who of frail mortality hath not a supplication ?) before our Ever-Hearing Lord, and sweeter and easier to accept the down-flowing grace from a Merciful Lord.

¹ The Holy Qur'an, VII : 31.

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“ Say : Who hath prohibited the embellishment of God, which He hath brought forth for His servants and the good provision ?
Say : These are for the believers in the life of this world, purely (theirs) on the resurrection day : thus do We make the communications clear for a people who know.

“ Say : My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, and sin and rebellion without justice, and that you associate with God that for which He has not sent down any authority, and that you say against God what you do not know.”¹

* * * * *

To obtain nearness unto God what other way can there be but the way of prayer ? To live one breathes, and to live more abundantly one may breathe more abundantly. So, of spiritual life, to live one must pray, and to live more abundantly one must pray more abundantly.

Yet how ? for what should one pray ?

Assuredly and in all humility the chief prayer and aspiration of the heart is for grace. Out of the goodness and the abundance of the mercies of God to obtain the supreme gift of the grace of God descending upon the life as the dew upon the herb or the gentle rain upon the trees. And after grace, to be assured of the guidance of God, how sweet were that ! For the guidance of the Completely-Wise the heart longeth and the prayer riseth continually, ‘Guide us in the right way.’

When passion lies tamed at our feet, when desire is no more than the cool draught of pure water, when the tongue and the eye and the ear are but faithful servants waiting upon their Lord, when one can no longer distinguish between pleasure and patience, when the Name is the sweetest sound, then may the guidance of God become apparent, then with all power may the guidance of God be followed.

Hear the Qur’ān :

“ And (as for) those who believe and do good—We do not impose upon any soul a duty except to the extent of its ability—they are the dwellers in the garden : therein they shall abide.

“ And We will remove whatever of ill-feeling is in their breasts. Rivers shall flow beneath them and they shall say : ‘All praise is due to God who guided us to this, and we should not have found

¹ The Holy Qur’ān : VII 32, 33.

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the way had it not been that God had guided us. Certainly the apostles of our Lord brought the truth. And it shall be cried out to them, 'This is the garden whereof you are made heirs for what you did.'"¹

* * * * *

Again bear in mind :

"Surely your Lord is God, who created the heavens and the earth in six periods of time, and He is steadfast in dominion. He throws the veil of night over the day, which it pursues incessantly. And (He created) the sun and the moon and the stars made subservient by His command. Surely His is the creation and His the command. Blessed is God, the Lord of the worlds.

"Call on your Lord humbly and secretly. Surely He does not love those who exceed the limits.

"And do not make mischief in the earth after its reformation. And call upon Him, fearing and hoping. Surely the mercy of God is nigh unto those who do good."²

And again :

"(As for) those who hold fast by the Book and keep up prayer, surely We do not waste the reward of the righteous."

And :

"Take hold of what We have given you with firmness, and be mindful of what is in it, so that you may guard (against evil)."³

And this verset :

"Take to forgiveness and enjoin good and turn aside from the ignorant."⁴

And for every day :

"Remember your Lord within yourself humbling and fearing and in a voice not loud in the morning and the evening, and be not of the heedless ones."⁵

* * * * *

The mark of a believer is apparent. The condition of the heart and the outward actions being evidence unmistakable. In the Qur'ān the believers are described and their reward proclaimed.

Witness :

"Those only are believers whose hearts become full of fear when God is mentioned, and when His communications are recited to them they increase them in faith, and in their Lord do they trust.

¹ The Holy Qur'an VII : 42, 43.

³ *Ibid.*, VII 170, 171.

⁵ *Ibid.*, VII : 205.

² The Holy Qur'an VII : 54-56.

⁴ *Ibid.*, VII : 199.

THE WAY OF LIFE

"Those who keep up prayer and spend (benevolently) out of what We have given them.

"These are the believers in truth. They shall have from their Lord exalted grades and forgiveness and an honourable sustenance."¹

* * * * *

Now the bedrock of belief is God and the foundation of faith and of trust is God the Eternal. Therefore this realization must ever be placed first and kept first. Therefore the remaining sequences and loyalties and loves and duties of our lives will be ordered justly, harmoniously and with the blessings of bright virtue.

In the light of what has just been said, consider the following two Quranic verses :

"O you who believe ! do not take your fathers and your brothers for guardians, if they love unbelief more than belief. Whoever of you takes them for a guardian, these it is that are the unjust.

"Say : If your fathers and your sons and your brothers and your mates and your kinsfolk and property which you have acquired, and trade, the dullness of which you fear, and dwellings which you like are dearer to you than God and His Apostle and striving in His way, then wait till God brings about His command ; and God does not guide the transgressors."²

* * * * *

Now the Way assuredly lies ready for the feet of women as for the feet of men. Though their make-up, mentality and complement of emotions are different, yet verily their Lord is One, and together with men, women may walk in the Way, if they so choose.

Pay heed to the Quranic versets on this subject :

"And (as for) the believing men and the believing women, they are guardians of each other ; they enjoin good and forbid evil and keep up prayer and pay the poor-rate and obey God and His Apostle ; (as for) these, God will show mercy to them : surely God is Mighty, Wise.

"God has promised to the believing men and to the believing women gardens beneath which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode : and the crown of all is God's good pleasure—yea, that is the grand achievement."³

* * * * *

¹ The Holy Qur'an VIII : 2-4.

² *Ibid.*, IX : 23, 24.

³ *Ibid.*, IX : 71, 72.

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And now a few successive pearls strung without commentary :

“ And say : Work ! God will see your work and (so will) His Apostle and the believers : and you shall be brought back to the Knower of the unseen and the seen. Then He will inform you of what you did.”¹

“ God loves those who purify themselves.”²

“ Surely unto God belongeth the kingdom of the heavens and the earth. He brings to life and causes to die ; and there is not for you besides God any Guardian or Helper.”³

“ Say : God is sufficient for me. There is no god but He. On Him do I rely and He is the Lord of mighty power.”⁴

* * * * *

How often in the pages of the Qur’ān is the great joy of existence, the great felicity of righteous living set forth in detail in seemly wise. The beauties of the heavens and the earth are recounted. These beauties invite to belief ; and the reward of the recognition of truth lies in the hand of the Merciful, the Bountiful.

Hear, then, these versets shining with blessedness :

“ Surely your Lord is God, Who created the heavens and the earth in six periods, and He is steadfast in power, regulating the affair. There is no intercessor except with His permission. This is God your Lord ; therefore serve Him. Will you not then mind ?

“ To Him is your return, all of you—the promise of God in truth. Surely He begins the creation in the first instance, then He reproduces it, that He may with justice recompense those who believe and do good.

“ He it is who made the sun a shining brightness and the moon a light and ordained for it mansions that you might know the computation of years and the reckoning. God did not create it but with truth. He makes the signs manifest for a people who know.

“ Most surely in the variation of the night and the day and what God hath created in the heavens and the earth there are signs for a people who guard (against evil).”⁵

“ Surely (as for) those who believe and do good, their Lord will guide them by their faith. There shall flow from beneath them rivers in gardens of bliss.

¹ The Holy Qur’ān IX : 105.

³ *Ibid.*, IX : 116.

² *Ibid.*, IX : 108.

⁴ *Ibid.*, IX : 129.

⁵ *Ibid.*, X : 3-7.

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" Their cry in it shall be : Glory to Thee, O God ! and their greeting in it shall be : Peace : and the last of their cry shall be : praise be to God, the Lord of the worlds." ¹

* * * *

" He gives life and causes death, and to Him you shall be brought back." ²

" And you are not (engaged) in any affair nor do you recite concerning it any portion of the Qur'ān, nor do you do any work but We are witness over you when you enter into it ; and there does not lie concealed from your Lord the weight of an atom in the earth or in the heaven, not anything less than that nor greater, but it is clearly recorded." ³

* * * *

" And if your Lord had pleased, surely all those who are in the earth would have believed, all of them. Will you then force men to become believers ?

" It is not for a soul to believe except by God's permission ; and He casts uncleanness on those who will not understand." ⁴

" And if God should afflict you with harm, then there is none to remove it but He : and if He intends good to you there is none to repel His grace. He bestows it upon whom He pleases of His servants : and He is the Forgiving, the Merciful.

" Say : O people ! indeed there has come to you the truth from your Lord ; therefore whoever goes aright, he goes aright only for the good of his own soul, and whoever goes astray, he goes astray only to the detriment of it, and I am not a custodian over you." ⁵

Clear words—a clear enunciation of truth ! Violence is out of place. Violence is an error of ignorance. In religion and the appreciation of fundamentals, let there be no compulsion nor desire to bend others to one's will, no forceful placing upon others' eyes one's own transparent or tinted sight-glasses or individual view-point.

Love thy brother freely in freedom of diversity, or love him who seeth as thou dost ; only love him and that in freedom of heart.

Note, too, the emphasis : in relation to God no human being is custodian over another human being. Individual responsibility is proclaimed. Each directly unto God is responsible.

* * * *

Alhamdu lillah ! Praise be to God !

¹ The Holy Qur'ān X : ; 9, 10.

² *Ibid.*, X : 61.

³ *Ibid.*, X : 107, 108.

⁴ The Holy Qur'ān X : 56.

⁵ *Ibid.*, X 99, 100.

JESUS, SON OF MARY HIS BIRTH AND DEATH

BY KHWAJA NAZIR AHMAD

(Continued from Vol. XXXV, p. 451)

The Kingdom of God

Jesus announced the coming of the promised Kingdom of God and the future advent of the *Comforter*. Such an announcement could necessarily be addressed only to those who had been the recipient of the Promise and who derived their inspiration from them, in other words, the Jews. To the Gentiles such an announcement would have been meaningless. Jesus, therefore, never addressed himself to them.

The coming of the Kingdom and the *Comforter* was in no way foreign to the religious life of Israel, since the pious Jews concentrated their thoughts at least three times a day on this Promise when they recited the *Shemoneh Esreh*, the eleventh petition of which contained a prayer dealing with the coming of the Kingdom.

Jesus never gave any definition of this Kingdom, and it must be taken for granted that his interpretation of the Kingdom was the same as that of his contemporaries. To the Jews it implied the setting up *on earth* of a new order of things and of a new mode of life, a transformation of the world, beneficial not only to the righteous and the godly, but to all the children of Israel without any discrimination. It was not deemed to be a purely *internal* and spiritual development, but it involved an *external* and *material* change. The Kingdom was first of all to be established *on earth* by an act of Divine Power. It was essentially to be a gift of God, a material reality granted by Divine Providence to those who may prove themselves to be worthy of it. Underlying this hope was consequently the desire of a moral and ideal Kingdom ; and also the idea of necessity, of human effort, of individual repen-

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tance by good *works*¹, and an exact observance of the Law.

The Kingdom of God, as foretold by Jesus, was likewise for persons whose relations to God depended on their individual deserts. The good only were to be placed on the right hand of God ;² and those on the left hand were to be cursed into ever-lasting fire which God had proposed for the devil and his angels.³

To Jesus the Kingdom of God was a reality of the future *on earth*. He never said. *I bring you the Kingdom*. He merely expected its setting up.

It would be worth-while to examine whether the Gospels speak of the Promise only or whether they represent Jesus as bringing it with him. There are numerous passages which speak of it as a thing to come. The disciples were to give the message : "the Kingdom of God is at hand" and not that it had come. The prayer was for the Kingdom to come.⁴ The beautitudes are all promises: "for them is the Kingdom of God", and "for they shall see God," are only two illustrations. On the way to Jerusalem the sons of Zbedee asked for seats of honour in the Kingdom, and even at the Last-Supper Jesus looked up towards the future when he said that he will not drink of the fruit of the vine until the Kingdom of God shall come⁵. This, in fact, points more definitely than anything else to the future rather than the present.

Jesus merely claimed to be the *way*⁶ to this Kingdom. He had merely to prepare the Jews for it and to acquaint them with its *mysteries* by parables.⁷ The three parables of the Kingdom ; that of the Feast⁸, that of the Talents⁹, and that of the Wise and Foolish Virgins¹⁰—all of them show the close relationship between the preparation for the future Kingdom, represented by the activities of Jesus, and the future advent of the Kingdom. Jesus never represented his activities as actually ushering in the Kingdom. It would be a singular perversion to regard the parables of the Sower¹¹, of the Measure¹² ; and of the Merchant selling a pearl¹³ as supporting the theory that

¹ Matt. V. 19, XVII : 27.

² Matt. XXV : 41.

³ Luke, XXII : 18.

⁴ John, XVII : 11.

⁵ Matt. XXV : 14-30 ; XIX : 12-27.

⁶ Matt. XIII : 3-8 ; Mark, IV : 3-8 ; Luke, VIII : 5-8.

⁷ Mark. IV : 24.

⁸ Matt. XXV : 34.

⁹ Matt. VI : 10 ; Luke, XI : 22.

¹⁰ John, XIV : 6.

¹¹ Matt. XXII : 2-14 ; Luke XIV : 16-24.

¹² Matt. XXV : 1-13.

¹³ Matt. XIII : 45.

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the Kingdom had come in the time of Jesus. These parables prove nothing, or rather, what they do prove, at the most, is that Jesus established a connection between his prophetic mission and the future approach of the Kingdom.

Again, Jesus did not give any definite answer when questioned as to the exact time of the setting up of the Kingdom. Mark puts into his mouth :

Verily I say unto you, that there be *some* of them that stand here, which shall not taste of death, till they have seen the Kingdom of God come with power.¹

The word *some* is very significant, as it points to a delayed future time. Again :

Verily I say unto you this generation shall not pass away, till all these things be fulfilled.²

It is idle to urge that by this verse Jesus meant to indicate the setting up of the Kingdom in his time. If this be so, Jesus stands self-contradicted by the next verse but one in which he confesses complete ignorance of the event.³ Peake's comments on this verse⁴ are very significant. He says :

A Jewish apocalypse which may be held to have included 7f, 12, 14, 17-22, 20 27, 30, has been edited, together with genuine utterances of Jesus, in order to strengthen the faith of Christians about thirty or forty years after the Crucifixion, when they were perplexed by the delay of the appearance of their Lord. The parenthesis to the reader in 15, if it is not a later gloss, suggest that a writing of some kind, not a report of a speech, forms the basis of this chapter.⁵

We have yet to consider another passage : when Jesus, sent his disciples to preach the Gospel, he commanded them :

And ye go, preach, saying, The Kingdom of heaven is at hand.⁶ Verily I say unto you, ye shall not have gone over the cities of Israel till the son of man be come.⁷

It need hardly be pointed out that the disciples did return from their wanderings without the ushering in of the Kingdom. In all these three passages, one can detect the editorial influence going to the length of invention, and the evangelists as writing for a circle dominated by

¹ Mark. IX : 1, Matt. XVI : 28 ; Luke, IX : 27.

² Mark. XIII : 30. See also Matt. XXIV : 34, Luke, XXI : 32.

³ Mark, XIII : 32.

⁴ Mark, XIII : 30.

⁵ Peake, *Commentary on the Bible*, 696.

⁶ Matt. X : 7.

⁷ Matt. X : 23.

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the expectation of the Promise. If scepticism regarding the authenticity of these three passages, or at least of their contents, be not carried to its logical conclusion, the only inference which can be drawn from them is that Jesus did not know, or foresee, or announce the precise time of the coming of the Kingdom. Indeed he said :

But of that day and that hour, knoweth no man, no, not even the angels which are in heaven, neither the son, but the Father. Take ye heed, watch and pray : for ye know not when the time is.¹

The Church has always found this verse difficult. Jesus confessed a limited knowledge and ignorance about a point of utmost importance. In any case this verse cuts the very roots of the theory that the Kingdom was ushered in the time of Jesus.

The next question concerns the place of the manifestation of the expected Kingdom. For the Jews only one answer was conceivable—Jerusalem. This belief found expression in the *Shemonah Esreh*.² It is extremely common in the Sibylline Oracles,³ and occurs also in the *Johannine Apocalypse*.⁴ The ideology of the Jews of the time of Jesus and of his disciples is aptly disclosed in their disappointment at the time the events had taken place concerning Jesus, whom they believed to be a 'prophet'.⁵ While walking back from Jerusalem, two of his disciples had said :

But we trusted that it had been he which should have redeemed Israel.⁶

But Jesus did not agree with the Jews. He cursed Jerusalem and prophesied that it shall be made *desolate*.⁷ To indicate that it would not be even in Judæa, he also cursed the other cities in Palestine.⁸

To sum up, Jesus did not believe that the Kingdom would be set up on earth as the result of his preachings, but that by announcing the Kingdom, he was proclaiming the way for it, and by immediately preceding it he himself served as an introduction to it. He believed that there was a clear connection between his own activities and the future interposition of God, and he never founded his ministry with the future Kingdom. He

¹ Mark. XIII : 32-33 ; Matt. XXIV : 36.

³ Sib. Or. III : 657, 785, V. 420.

⁵ Luke, XXIV : 19.

⁸ Matt. XI : 21, 23 ; Mark. X : 13, 15.

² *Shemoneh Esreh*, 17.

⁴ Rev. XXI : 10.

⁷ Luke, XIII : 34.

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believed that the Kingdom would be an actual realization on earth, of Divine righteousness and happiness ; a visible and sensible state of bliss for the good seed, the true sons of the Kingdom,¹ according to their deserts. There would, therefore, be no further need of an intermediary between them and their heavenly Father.

The Paraclete

I have already mentioned that Jesus was conscious of the limits and scope of his mission. He knew that his message was meant only for the house of Jacob, the Israelites. He was aware of their glorious past, as the chosen people of God ; and that Prophets had been raised amongst them for their guidance, and whom they had disbelieved, maltreated and persecuted ; and even killed some of them. To his knowledge, the house of Jacob had, time and again, proved to be utterly unworthy of the trust thus reposed in them ; and had rendered themselves unfit for future favours. He also knew that the Lord Himself had said :

Ye sons of Jacob are not consumed. Even from the days of your fathers, ye are gone away from My ordinance and have not kept them. Ye are cursed with a curse.²

The Prophet Isaiah had also, before Jesus, informed Israel of the wrath of God and that the Lord had "hid His face from the house of Jacob."³

Time had, therefore, come when the house of Jacob should be punished, and made an example to the whole world. But God in His Divine Wisdom, does not punish any one without giving him an opportunity for repentance. So Jesus was sent as a *Nazir*, a warner, to the twelve tribes of Israel living in Judæa and elsewhere. He tried to save them from the Divine Judgement. He addressed the two tribes in Judæa first ; but they mocked at him, scorned him and persecuted him. He then cursed them ; by cursing the fig-tree,⁴ he cursed the house of Jacob, Dummelow says :

The curse of perpetual barrenness pronounced by Jesus upon the fig-tree i.e., upon Israel has received a signal fulfilment. In the time of Christ it was an active missionary religion...now it enrolls no proselytes.⁵

¹ Matt. XIII : 38.

² Mal., III : 6-7, 9.

³ Isa., VIII : 7 :

⁴ Matt., XXI : 19.

⁵ Dummelow, *Commentary on the Holy Bible*, 694-695.

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Jesus not only cursed Israel, but he also cursed the important towns of Judæa, Jerusalem in particular,¹ and thus made the significance of this curse absolutely clear. In this matter he was very precise and explicit. He warned them :

The Kingdom of God *shall be taken away from you and given to a nation, bringing forth the fruit thereof.*²

Jesus was so clear in his pronouncement that, for once, those who heard him, understood him unmistakably; for, in the next but one verse, we are told that "They perceived that he spoke of them."³

Some Christian commentators of the Bible have endeavoured vainly to apply this prophecy of Jesus to the Christian converts. They interpret the words *a nation* as referring to the Gentiles. But the Gentiles have never been, in history, described as *a nation*. A reference to the Old Testament, however, will exclude all possibilities of any such interpretation; for in that Book we come across many prophecies pointing out, in unambiguous terms the nation referred to by Jesus.

The Lord had made a covenant with Abraham⁴ and had blessed him with a promise that his seed shall multiply exceedingly in numbers⁵; and the same promise had been vouchsafed to Hagar, his wife.⁶ To Abraham, the Lord had further promised :

And I will make *a nation* of thee, and I will bless them and make thy name great and thou shalt be a blessing; and I will bless them that bless thee.⁷

If we read this prophecy with the promise to Hagar, the meaning becomes absolutely clear—they mean that a nation will be raised, through Hagar, which will be blessed by the Lord. He will make the name of this nation great and He will bless them, for they will bless Abraham. According to Dummelow the promise to Hagar was "fulfilled in the Arab race"⁸ for *Paran* is still in possession of Beduin Arabs, the descendants of Ishmael.⁹ But I am able to carry the matter still further. Abraham had prayed for prosperity of Ishmael;¹⁰ and his

¹ Luke, XIII : 34 ; Matt. XI : 20-24 ; XXIII : 37

² Matt. XXI : 43 ;

³ Matt., XXI : 45.

⁴ Gen., XVI : 10 ;

⁵ Gen., XV : 5 ;

⁶ Gen., XVI : 30 ;

⁷ Gen., XII : 2-3 ;

⁸ Dummelow, *Commentary on the Holy Bible*, 625.

⁹ *Ibid.*, 29. See Gen., XXI : 17-21.

¹⁰ Gen., XVII : 18 ;

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prayer had been answered :

And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful and will multiply him exceedingly; twelve tribes shall he beget, and *I will make him a great nation.*¹

This assurance was given at a time when Sarah had not conceived Isaac. There was, of course, a similar prophecy regarding Isaac, the house of Jacob, but subsequently they came under the curse and consequently ceased to be a nation, as foretold by Prophet Jeremiah :

The seed of Israel also shall cease from being a nation before Me for ever.²

In order to appreciate these prophetic utterances, I must discuss at some length four other prophecies in the Old Testament, which must be read with the promise to Abraham and Hagar. The first is addressed to Moses :

*I will raise them up a prophet from among their brethren, like unto thee, and will put My words in his mouth and he shall speak unto them all that I command him.*³

The second reads :

Behold, a woman shall conceive, and bear a son, and shall call him his name *Immanuel, butter and honey shall he eat...*⁴

*Associate yourself O ye people (against him) and ye shall be broken in pieces, and give ear, all ye of far countries, gird yourself (against him) and ye shall be broken in pieces.*⁵

*Take counsel together (against him) and it shall come to naught; speak the word and it shall not stand; for God is with us...*⁶

(He will) *Bind up the testimony, seal the law among my disciples.*⁷

The third prophecy runs thus :

Behold *my servant* whom I uphold, *mine elect* in whom my soul delighteth. I have put in my spirit upon him.⁸ He shall not fail, nor be discouraged till he have set judgement in earth...⁹ Behold, the former things have come to pass, and new things do I declare: before they spring forth I tell you of them. Sing unto the Lord a song, and His praise from the ends of the earth.¹⁰ Let the wilderness and cities thereof lift up their voice the villages that Kedar doth inhabit. ...¹¹ Hear, ye deaf, and look, ye blind, that ye may see....¹² Who gave Jacob for a spoil and Israel to the robbers? Did not the Lord? For they would not walk in this way, neither were they obedient unto His law.¹³

¹ Gen., XVII : 20.

⁴ Isa., VII : 14-15.

⁷ Isa., VIII : 16.

¹⁰ Isa., XLII : 9-10.

¹³ Isa., XLII : 24.

² Jer., XXXI : 36.

⁵ Isa., VIII : 9.

⁸ Isa., XLII : 1.

¹¹ Isa., XLII : 11.

³ Deut., XVIII : 18 ;

⁶ Isa., VIII : 10.

⁹ Isa., XLII : 4.

¹² Isa., XLII : 18.

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The fourth prophecy was :

But ye are departed out of the way ; ye have caused many to stumble at the law, ye have corrupted the covenant of Levi, saith the Lord of the hosts.....¹

Behold, I will *send my Messenger*, and he shall prepare the way for Me.....²

To appreciate the real significance of these prophetic utterances, we must read them together in the light of the promises to Abraham and Hagar. I will, however, analyse these independently and show that they foretold the advent of the Holy Prophet Muhammad and did not apply to Jesus.

I. The Promises to Abraham and Hagar

(a) *A nation will be raised from their progeny and God will bless them and make them great.*

Jesus belonged to the house of Jacob, was an Israelite and not an Ishmaelite. Therefore, this did not apply to him.

The Holy Prophet Muhammad was in direct line of decent of Ishmael. In the Holy Qur-án Abraham has been styled as his father,³ and has also been described as the progenitor of the Arabs.⁴ The Holy Qur-án records the following prayer of Abraham regarding the progeny of Ishmael : "Our Lord..... (raise) from our offspring *a nation* submitting to Thee."⁵

(b) *God will bless them, for they will bless Abraham.*

Jesus did not bless Abraham. The Christians do not remember or bless him in their prayers.

The Qur-án sends peace on Abraham,⁶ so did the Holy Prophet Muhammad. The Holy Prophet and the Muslims, following the *Sunna*, say *Darud* at least eleven times, in their five daily prayers, in which Abraham and his descendants are blessed.

¹ Mal., II : 9.

² The Holy Qur-án, XXXI : 74.

³ *Ibid.*, II : 128.

⁴ Mal., III : 1.

⁵ *Ibid.*, XC : 3.

⁶ *Ibid.*, XXXVII : 108.

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(c) *The descendants of Ishmael will be made a great nation.*

See I (a) above. It is inapplicable to Jesus or to his followers.

No one can deny that the Arabs, after embracing Islam, did become a great nation.

II. The Prophecy of Moses

(a) *A prophet will be raised from among their brethren.*

See I (a) above. The address being to an Israelite Prophet the words "their brethren" cannot apply to Israel, i.e., the house of Jacob. If, according to the Christian belief, the birth of Jesus was immaculate, he could not have been a descendant of Isaac and the question of *his brethren* can hardly arise.

Ishmael and Isaac, being sons of the same father Abraham, were brothers. The descendants of the one would be the brethren of the progeny of the other. The term : *their brethren*, has been applied to the progeny of Hagar¹ and of Ishmael.²

(b) *That Prophet will be like unto Moses*

Nowhere does Jesus claim to be like unto Moses. His apostles or disciples have never asserted that Jesus was like unto Moses. In fact, if Jesus was the son of God, he could not be like unto Moses, who was a mortal.

The Holy Qur-án says : "Surely, We have sent to you an Apostle, a witness against you as We sent an Apostle to Pharaoh."³ In another place it says : "And a witness (Moses) among the children of Israel has been witness of one like him (Muhammad)."⁴ Besides, the first six verses of Ch. 52 draw attention to a parallel set of facts in the revelations of Moses and Muhammad. Thus, the likeness of the Holy Prophet to Moses was indicated in a

¹ Gen., XVI : 10-12.
² Deut., XXXIV : 10.

³ The Holy Qur-án, LXXII ; 15.
⁴ *Ibid.*, XLVI : 10.

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very early revelation. The Holy Prophet in a letter to one of the Christian Rulers described himself as a companion of Moses and urged that the prophecy of Moses applied to him.¹

Maulvi Abdul Haq Vidyardhi, in his book: *Muhammad in the World Scriptures*, devotes a chapter: "*The Advent of a Prophet in the likeness of Moses*," to this subject and proves by quotations from the Bible and other ancient literature that *that Prophet* was the Holy Prophet Muhammad; and the reader, if interested, might read this book for a detailed study.

(c) *God will put His words into the mouth of that Prophet.*

Jesus was a prophet of God, and this part of the prophecy may be held to be applicable to him.

The Holy Qur-án says :

And most surely this is a revelation from the Lord of the worlds²

The Holy Spirit has revealed it from your Lord with *the truth*.³

Nor does he (Muhammad) speak out of desire. It is naught but revelation that is revealed. The Lord of Mighty power has taught him.⁴

The Beneficent God, taught the Qur-án.⁵

And thus have We revealed to you an Arabic Qur-án.⁶

Say (Muhammad)...it is only a delivery (of Communications) from Allah and His Message.⁷

¹ *Ibn Hisham*, Vol. I : 196.

² The Holy Qur'an, XXVI : 72.

³ *Ibid.*, XVI : 102.

⁴ *Ibid.*, LV : 1-2.

⁷ *Ibid.*, LXII : 22-23.

⁴ *Ibid.*, LIII : 3-5.

⁵ *Ibid.*, XLII : 7.

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(c) *That Prophet will address all nations.*

I have already explained that to his knowledge the mission of Jesus was confined to Israel; and, in particular, to the Lost Tribes (see Matt., XV : 24 etc) and in fact he addressed himself to none besides Israel

The Holy Qur-án says : "Blessed is He Who sent down the distinction upon His servant that he may be a Warner *to all nations*."¹

This is one of the very early Makkan revelations and shows that the message of the Holy Prophet was meant for *all nations* from the very beginning.

The Holy Qur-án also claims that "it is not but a reminder *to all nations*,"² and was also meant for those who had received the *Books* before.

The Holy Qur-án also says : "We have not sent you (Muhammad) but as a mercy *to all nations*."³ And the Holy Prophet is commanded to : "Say, O Prophet ! surely I am an Apostle of Allah *to you all*."⁴ Again, the message of the Holy Prophet (Muhammad) was meant *for all* because God's mercy encompasses all⁵ and because He is "the Creator of all the worlds."⁶ This was one of the very earliest Makkan revelations. Thus Muhammad was the Prophet to all nations, and had come to remove all barriers and limitations of nationality and

¹ The Holy Qur-án, XXV : 1.

² *Ibid.*, VI : 91, LXVIII : 52, LXXXI : 27, etc.

³ *Ibid.*, XXI : 107.

⁴ *Ibid.*, VII : 158.

⁵ *Ibid.*, VII : 156.

⁶ *Ibid.*, I : 1.

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colour. That the Holy Prophet succeeded in his mission is testified by Islamic history. There is a saying of the Holy Prophet which is pertinent to the discussion. He said: "I said I am the Apostle of Allah *to you all* but you said: You lie, and Abu Bakr said: You speak the truth." While dealing with the *Hadis* I have already mentioned the fact that the Holy Prophet sent letters to various Christian Rulers, beyond Arabia to embrace Islam. He sent some of his Companions to preach Islam to far off countries—even to China.¹ He would not have done so if Islam, to him, had not been the universal religion.

(e) *God will command that Prophet.*

For reasons given in II (c) above this may be conceded to be applicable to Jesus; though the Gospels disclose no such commands.

Peake, while dealing with this prophecy in Deuteronomy, says that "it contains no primary reference to the Messiah."²

The Holy Qur-án says:

O you who are clothed (Muhammad) arise and warn.³

Again:

O Apostle! declare what has been revealed to you from your Lord.⁴

And again:

Say (O Muhammad): My prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds. No associate has He; and *this am I commanded*, and I am the first of those who submit.⁵

¹ *Islamic Review*, XXIII: 230.

² Peake, *Commentary on the Bible*, 239.

³ The Holy Qur-án, LXXIV: 1-2.

⁴ *Ibid.*, VI: 67.

⁵ *Ibid.*, VI: 163-164.

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III. The Prophecy of Prophet Isaiah

(a) *The Prophet shall be conceived of woman.*

In this particular verse the word *Haalma* or '*almah*' (women) has been confused with *Bethulah* (virgin) to make the prophecy applicable to Jesus. I will quote Peake again :

The rendering "virgin" is unjustifiable.....the word employed here '*almah*' means a young woman of marriageable age, without any suggestion that she is not married.....It has, therefore, no reference to the birth of Jesus.....The name Immanuel means "*God is with us,*" not "*God with us*"; there is no reference in it to any Incarnation of God.¹

Jesus was certainly born of a woman, through natural human agency. But the significance here is that the child will only be conceived of a woman and will not have the protection of his mother or father, as in the case of Moses. Jesus, as already shown, had the protection of his parents. Matthew unjustifiably applies this prophecy to Jesus.²

(b) *He shall eat butter and honey.*

Nowhere are we told that the usual diet of Jesus was butter or honey. On the contrary, in his very first miracle he converted pure water into wine.³ He must

The Holy Prophet was a posthumous child of Abdullah. His mother Amina died when he was only six years old. Thus in his tender years he was deprived of both his parents. The significance of the prophecy is explained in the opposite column.

The usual and staple food of the Holy Prophet consisted of dates, barley bread and milk. Abu Daud records that the Holy Prophet used to take delight

¹ Peake, *Commentary on the Bible*, 442.

² Matt., I : 23-24.

³ John, II : 8-9.

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have been eating food and drinking wine heavily, for people to have called him a "gluttonous man"¹ and "a wine-bibber."² in eating *butter* and Bukhari records a similar *Hadis* regarding *honey*.

(c) *People will associate, counsel and gird themselves against him, but they shall be broken in pieces.*

It is true that the Pharisees and Sadducees did associate and hold counsels against Jesus, but they were not broken in pieces, certainly not during his lifetime. In any case they did not gird themselves against him. To "gird yourself" means "warfare."³

It would merely be repeating history to say that the idolaters of Makka conspired together to persecute and kill Muhammad. By degrees, no doubt, the persecution grew hot. But the conversion of *Hazrat* Hamza and *Hazrat* Omar infuriated them. The Holy Prophet suffered indignities at their hands. His followers had twice to emigrate to Abyssinia. In the end Muhammad himself had to leave Makka and take refuge in Madina. The Makkans did not only conspire against the Holy Prophet but actually "gird themselves" to warfare. They with 1000 strong attacked at Badr the Muslims who were only 313 in number. The Makkans were mounted, and two years after they attacked again with 3000 strong and a battle had to be fought at Uhud. The Muslims numbered 1000. In this battle the Muslims suffered a set-back. *Hazrat* Hamza, the uncle of the

¹ Matt., XI : 19.

² Luke., VII : 34.

³ Dummelow, *Commentary on the Holy Bible*, 419.

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Holy Prophet was killed and the Holy Prophet himself received injuries. But neither the Holy Prophet nor his followers were discouraged by this defeat. The Makkans again in the following year attacked with an army of 10,000 men and in the battle of Ahzab besieged Madina itself; but this time they were defeated. I am not concerned here with any justification of these wars. I am only pointing out that the Makkans did "associate, counsel and gird themselves" against the Holy Prophet Muhammad. That they were broken up in pieces is, again, a matter of history. When the Holy Prophet Muhammad entered Makka as the Supreme Ruler of Arabia, he forgave them all—even Hinda who had devoured the raw liver of *Hazrat* Hamza, after removing it from the dead body on the battlefield of Uhud.

(d) *That Prophet will be Immanuel, i.e., to him "God is with us" will apply.*

Immanuel is a prophetic, and not a real, name, and has a significance of its own. The clue is to be found in its meaning: *God is with us*. Instead of God being with Jesus, he actually complained of his having been

The idolaters of Makka had conspired to kill Muhammad. Most of the followers, with the exception of *Hazrat* Abu Bakr and *Hazrat* Ali, had already, at the suggestion of the Prophet, emigrated to Madina.

JESUS SON OF MARY

forsaken by God.¹ By this utterance Jesus in fact confessed that at the most crucial moment of his life God was not with him. Matthew wrongly applied this name to Jesus² and based on it his theory of *virgin birth*, which in itself is the result of a Christian forgery.

The Holy Prophet left Makka with *Hazrat* Abu Bakr. The city was in a ferment when this fact became known. The Quraish sent scouts in all directions to trace the whereabouts of the Holy Prophet. To avoid detection he and his Companion took refuge in one of the caves of Mount Thaur for three days. The persecutors of Makka still continuing the pursuit arrived before the cavern. The expert trackers positively declared from the footprints, that the wanted men were inside the cave. The two inside heard their conversation. There was no other outlet. *Hazrat* Abu Bakr felt it to be time of jeopardy, and he whispered his fears that they were but two against many. "Fear not, Abu Bakr," said the Holy Prophet, "*we are not two, surely God is with us.*"

The spider's web against the cavern, however, convinced the Makkans that the Holy Prophet Muhammad could not be inside ; and they left. This testimony proves that *God is with us* was a prophetic reference to the Holy Prophet Muhammad. He repeated exactly the words of Prophet Isaiah.

¹ Matt., XXVII : 42.

² Matt., I : 23.

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This incident is referred to in a much later revelation (at Madina) in the Holy Qur-án :

Allah certainly aided him when those who disbelieved expelled him, he being the second of two, when they were both in the cave, when he said to his Companion : Grieve not, surely *Allah is with us*,¹

Moses used the same phrase² when he was being followed by the Egyptian host.

I have already given brief details of the three battles which the Holy Prophet was compelled to fight. His belief in the ultimate triumph of his cause, his faith that *God was with him* brought victory after victory to him ; although on each occasion the odds were against him ; yet his enemies were broken into pieces.

I will refer to two other incidents of his life. In the Battle of Hunain, the Hawazin, famous throughout Arabia for their prowess in archery, had gathered in great numbers and drawn up in masked recesses of the valley commanding the steep and narrow defile which formed the only entrance of the valley. As the Muslims approached the valley, the Hawazin sprang from their ambus-

¹ The Holy Qur-án, IX : 40.

² *Ibid.*, XXVI : 61-62.

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cade and charged impetuously down upon them. Staggered by the sudden onslaught the Muslims fell back; and the galling archery of the enemy compelled a retreat. Instead of going to his fast retreating followers the Holy Prophet advanced alone towards the enemy, shouting: "*I am the Prophet and I am not a liar. I am the son of Abdul Muttalib.*" A handful of Companions ran towards him and followed him. They were met with showers of arrows, "so thick and well sustained that they darkened the sky like a flight of locusts". The Holy Prophet picked up, as he had done at Badr, a handful of gravel, and cast it at the enemy. Saying "God hath cast fear into their hearts." The noble example of the Holy Prophet and the clarion call of *Hazrat* Abbas brought the rest of the followers to the side of the Holy Prophet shouting: *Labbaik, Labbaik ya Rasulallah*: "Here we are, here we are, O Messenger of God!" The fight that ensued was fierce and cruel but in the end the faith of the Holy Prophet in God 'being with him' won the day for the Muslims.

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The second incident is even more singular. The Holy Prophet was sleeping under a tree alone at a distance from his camp. Ghauris bin Haris, his deadliest enemy, saw him, and drawing his sword, stealthily approached him. The Holy Prophet awoke and saw him. Ghauris taunted: "O Muhammad! who is here to protect and save thee"? Calmly came the reply from the Holy Prophet: "Allah." Struck with awe, the sword fell from his hand. The Holy Prophet picked it up and in his turn questioned him: "O Ghauris, who is there now to save thee?" "No one," pleaded Ghauris. "Then", said the Holy Prophet, "learn from me to forgive and to be merciful to your enemies." With these words the Holy Prophet returned him his sword. This incident of all proves that the Holy Prophet had not only a unique faith in God, but that he also believed that *God was with him.*

(To be continued)

CORRESPONDENCE

2, Stone Place,
Hoole,
Chester.
10th January, 1948.

The Imām,
Dr. S. M. Abdullah,
Assalaam-o-Aleikum.

Sir,

I am grateful for your sending me *The Islamic Review*, for June, July, August, September and like the lesson by Khwaja Nāzīr Ahmad on page 253 about Jesus's prayer for bread. As a dispossessed farmer and one with a little knowledge of tillage I wish to point out a few forgotten things in the husbandry of these Isles. Bread is slurred English for break-ed or cooked meal made from corn. In England the early settlers found the best grass was Rye-grass (*Loleum penene*) and on this basis breed Rye-corn for their harvests. This is in keeping with the Hadith, "rat rough rye bread and put on rough cloth (Mohair). God has given grasses different faculties for ripening in various climates, and Rye is the best for England for our word "husbandry" means one who is *bound* to the house to grow Rye. The Jews, however, brought wheat with them which is a strange corn to Britain and naturally belongs to the Mediterranean as its parent grass Goat's beard (*Triticum pratense*) cannot survive here and soon dies out. It is a wasteful crop in Britain as the delay in waiting for it to ripen causes a lot to be lost in bad weather which mostly starts in the middle of September whereas Rye by nature ripens 3 weeks sooner in the middle of August and is all stocked before the wheat. Up to 1900 the merchants bought ripe Ganhee wheat in Liverpool but turned over to soft unripe Canadian wheat much to the huge profits of the Port Flour mill combines and gradual undermining of the workers. This is why American workers' output is far above anyone else. The Scotch always bought French wheat in the Middle Ages because it was as ripe as American. Nature has gifted wheat to stand hot sunshine, do without water a long time and roots to grow in a sandy soil whereas Rye must have a tight clay, a few showers in summer and not too much sunshine. It is much stronger in the root than wheat. Barley cannot stand hot sunshine and does best in cool weather; so is ideal for Scotland but if grown in England wilts and bolts or ripens too soon causing a low yield. Although oats are grown extensively in England it is really the wrong corn for houses or cattle as it never ripens. Its parent grass *Avena flavescens* is natural for N. Scotland and Norway being gifted with awns to withstand wet foggy weather and practically do without sunshine in a cloudy locality. The Qur'an truly solves the puzzle of colour in nature when it says red cattle to red ground, black cattle to black ground and white cattle to white ground.

Although cocksfoot is the strongest grass in the north-west and fattest, no one has tried to grow Millet which is its progeny corn. (*Dactylis glomerata*) Brown corn or marsh corn was grown a lot centuries ago as it was found most suitable for cattle in low-lying districts but has died out with the shippers bringing in foreign cereals.

The lesson by S. Mahmudur Rahman on Islamic Political Science

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is most instructive and simplified on page 234 into monarchy and republic although history proves a monarchy is based on agriculture being dominant and a republic on the traders being in power. A lot has been criticized about the Hindu caste to distract people from thinking about our shortcomings in England but when there was an absolute Ruler as King in England there were four main divisions of the English: The Royal Forces, The Craftsmen Guilds, The Merchant Dealers and Handymen. King Alfred the Great only had three classes—warriors, workers and prayermen but then the land was never at peace more than three years. With little overseas trade there was a natural balance or reciprocity of social distinction between the classes until other countries were conquered at the behest of merchants—mostly Jews—and laid under tribute. Then the social balance of power began to alter. The merchant dealers and craftsmen soon multiplied and outstripped the indigenous landed class and labour and got control of the Parliament and Forces, and as conquered nations always revert to spiritual activities foreign beliefs soon undermined the moral of the Nation and broke down our social complex. Today the clergy of the English Church are looked upon as mules and laughed at by their congregations as a result of alien propaganda and also by Parliament robbed of their rights of looking after the welfare and health of their followers. Now that the Mercenary class are the most numerous and usury uppermost in most folk's minds agriculture has been completely inverted, and circumcised men outnumber natural men (Muslims). This state of the land caused the Civil War by Cromwell. Roundheads against squarehead cavaliers. As a result of having to rule the Dominion and Colonies and other countries there are about $\frac{1}{2}$ million young men away overseas from home leaving roughly the same number of girls to be exploited as cheap white slaves by mostly Jewish Factory owners. This is causing serious social unrest in the British Isles. Fifty years ago farmers made all the butter and cheese wanted here, and the test of good farming on the titled estates was corn growing.

With the amassing of gold in the treasury the whole way of living is inverted and farmers are just moneylenders' serfs producing and selling mostly milk so that the merchants can take advantage of dealing with butter, cheese and corn from overseas. Plato said when the dealer rules war ensues which is the state of this land at the present while history teaches us time and again that when the moneylenders are the strongest political force then starvation and barrenness creep over the land because people are worried over usury. The Jews have fattened on the enervation of the working class through so-called amusements such as film-theatres, gambling, etc. until there is nothing funny in any plays whether sedentary or athletic. The Arabic Kingdoms have learnt this lesson many a time in their history so the laws laid down by the Qur'an and Hadith are well-founded after 6000 years of experience of Usury and the Jews and the evil trend of letting the circumcised to get control of any state. Wishing you all the best for the year.

Yours truly,
J. G. SHERLOCK.

WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its technique. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

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

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

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

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

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

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

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

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

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All

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the Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has he begotten any son or daughter. He is indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

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

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

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

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

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

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

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

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

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

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