

"Muhammad is . . . the Apostle of Allah and the Last of the Prophets . . ."—
HOLY QUR-AN 33: 40. "There will be no Prophet after me."—MUMHAMMAD.

The Islamic Review

FOUNDED BY THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

Vol. XXIX]

SAFAR, 1360 A.H.
MARCH, 1941 A.C.

[No. :

Annual Subscription 10s.

Single Copy

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Published by

THE WOKING MUSLIM MISSION AND LITERARY TRUST,
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Mr. H. V. MATTHEWS.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مُحَمَّدٌ رَسُوْلُهُ
وَصَلَّى وَسَلَّمَ عَلَى خَلْقِهِ النَّبِيِّينَ

THE ISLAMIC REVIEW

Vol. XXIX]

SAFAR, 1360 A.H.
MARCH, 1941 A.C.

[No. 3

A DECLARATION

I (Mr.) RICHARD G. KREINER of Tidworth, Hampshire, 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 ill-Alláh Muhammad-un-Rasul-Alláh.

[There is but One God (Allah) and Muhammad is God's Messenger.]

Dated the 8th May, 1940.

(Sd.) RASHID G. KREINER.

A DECLARATION

I, MR. V. MATTHEWS OF LUTON, 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 ill-Alláh Muhammad-un-Rasul-Alláh.

[There is but One God (Allah) and Muhammad is God's Messenger.]

14th August, 1940.

(Sd.) HASAN MATTHEWS.

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HOW I CAME TO CHOOSE ISLAM

BY HASSAN V. MATTHEWS

I first came into contact with Islam five years ago, when I heard a Muslim explaining his religion at an outdoor meeting. My original purpose of joining his audience was to be entertained by the hecklers present, but as I listened I became attracted by the unusual charm of the speaker, and interested in his subject. So much that I attended eagerly any further meetings.

Shortly afterwards, a few copies of the *Islamic Review* came my way, which, besides increasing my knowledge of the religion, made me wish to learn more. Consequently, I studied a Muslim translation of the Holy Qur-án, and was astounded to read such noble precepts and inspiring passages, such wise and practical advice for everyday life. It made me wonder why I had been taught that Muhammad was a false prophet, and how I had not heard the truth about this wonderful religion earlier.

Naturally, I remembered quite a few of the laws, warnings and consolations this Book contained, and whenever afterwards I encountered Muslims I watched to see if they obeyed them—and they did so to the letter. They never raised their voices or interrupted in argument, always restrained their anger under extreme pressure, were always eager to help each other, and the Muslim ladies always wore clothes conforming to Islamic requirements. On one occasion I heard several young men discussing with much concern whether attending dances would contravene a certain Quranic commandment. Such earnestness and strict adherence greatly impressed me, at the same time making me resolve to study the religion more deeply. After doing so I realized that Islam, if sincerely followed, must bring that peace to the mind and body which the word itself means, and create a perfect social order. Daily I grew fonder of the creed.

My conversion is the result, and I am extremely happy to be able to take this step. I take this opportunity of expressing my heartfelt gratitude to my brothers and sisters in Islam, whose zealous work and many sacrifices for the Sacred Cause have greatly encouraged and helped me. May Allah make me a worthy member of such a community!

AN ADDRESS TO NON-MUSLIMS

BY MAULVI ZARAFATULLAH.

The time has indeed come when individual men, nations and communities should try to know one another in every possible way ("Mankind is but one Family"—Al-Qur-án). The marvellous advancement of science has, it is hoped, purged their minds of all bias and superstitions. They are now prepared to reason out everything with a clear understanding and conscience and receive truths from whatever direction they may come.

There is man, there is religion—both co-existent—for religion is the true nature of man being a part and parcel of the creation which is in its turn the nature of God—"Fitratullah" (Al-Qur-án). It is not any set of arbitrary rules. It is nature's rules, nature's laws, for the control and guidance of man so that he may fare well throughout his existence here and hereafter. This existence is a march, a progress onward to Him across the grave. "Verily, to Him do we belong and to Him we shall return," the Qur-án teaches.

There are three things for the guidance of man :

- (1) The conscience, the immutable Divine voice in the inmost recess of his consciousness.
- (2) Divine instructions through inspired human messengers.
- (3) Experience.

Each is essential in its own place. These three are parts or different stages of the same thing—one Great Nature (The Will and Working of God)—and support and coincide with one another as we journey onward in our existence :

1. The first is the innate and constant guide ; but for this, every rule, every instruction would seem arbitrary and oppressive, and be resented and revolted against. It is always our last resort in extraordinary and strange cases.

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2. Some information as to the right way of action with resultant good effects and wrong course of action with its concomitant evils must be obtained to begin with.

If every knowledge is to be acquired by experience, life would be constantly in danger and would end long before it is equipped with necessary knowledge. Hence the necessity of an instructor and guide.

3. Experience also plays an important part in life. If everything is to be known from an instructor (*e.g.*, how to cross the path at a particular point), there can be no progress and no scope for initiative and for the play of our God-given intelligence. The knowledge of experience increases and accumulates and in course of time finds expression in a Second Class instructor who may by his own genius harmonise it with the original instructions.

ILLUSTRATIONS :

Take the case of a new-born baby. The spontaneous action on its part is to suck its mother's breast. It has the inborn tendency for the same, instructions being neither necessary nor possible here. Here we have the first manifestation of conscience (at this stage it is called instinct). But conscience can go no further ; in all other matters the care and guidance of the mother (nursing) is indispensable. The child then sees things, touches them, handles them, tastes them, does other things and thereby gains empirical knowledge gradually. As it grows and develops, these three take distinct forms ;—he loves, respects and obeys his parents, receives instructions and warnings from them who assume the position of the second class instructors combining as they do the admonitions of the original

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instructor with the knowledge of experiences. And thus armed, he explores unknown regions, strictly under the control and guidance of the parents.

Thus we see the importance of original instruction or the necessity for an original instructor.

Can conscience do all? Let us see. The voice of conscience comes from our spiritual self, the soul, and is inaudible, though real, to our physical ear, without any palpable reference to the Authority and without the promises of good or bad things. No doubt in pure and uncorrupted minds, it carries enough authority (giving a clear sense of the Divine Authority) and mental joy and anguish following obedience and transgression respectively, yet generally it is to be supported and supplemented for the following reasons :

- (i) We have not only a spiritual self but have a physical self as well, existing in physical environments and must have a parallel guidance just in keeping with the creation. We must have a human instructor proclaiming the biddings of Almighty in physically audible voices, bringing information of good and evil consequences of obedience and transgression respectively.
- (ii) When the dictates of conscience are once flouted the inclination to do it strengthens, and we violate the moral laws with an increasing easiness. The voice of conscience becomes fainter and fainter as the mind becomes more and more degraded, removed from purity and hardened. Even the painful feelings, or stings of conscience as they are called, are felt less and less till they totally disappear.
- (iii) In our ordinary life, we are inclined to ignore the counsels of our conscience; we are apt to act straightaway without stopping to consult conscience.

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- (iv) Conscience only dictates moral laws and moral principles and says "Yes" or "No" at a particular moment when listened to. It does not (neither is it its business) suggest any method of work.

Now let us see what things experience can do.

We have already noticed it can never do all. It is quite insufficient for the following reasons :

- (i) It cannot guide us in the beginning. If everything is to be learnt by experience, no progress is possible. There would be constant struggle against difficulties. It is never intended that some men must live their lives miserably in their attempts to acquire knowledge, in the very beginning, for the benefit and felicity of others. Each man is complete in himself, has a right to act rightly, to live a moderately happy life, to gain some new knowledge for himself and for others by surmounting some difficulties and finally reach the goal.
- (ii) Knowledge of experience carries little force with it either as a stimulant or as a deterrent for the common run of men. How often we commit the same mistake again and again though Nature keeps a grim school for the training of her children!
- (iii) It can supply us with the knowledge of the material world only—our body and physical environments—and that also to a limited extent. But we are not only physical beings ; there are other things such as the mind and the soul, besides the material body, other existences than the ones on earth, other beings than these visible ones. If we have to deal with these—and deal with them we must—we must turn to some other sources of knowledge, some agencies bringing tidings

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about these things from the very source from which these visible worlds have emanated. It should be remembered that here we are speaking only of material experiences. There are other kinds of experiences, however, such as those of mental unfurling or explorations which can more or less acquaint us with the worlds invisible.

So we clearly see we must have original instructors or guides, *i.e.*, instructors who are possessed of true knowledge and information received from sources other than human schools and human experiences, with a great spiritual force that attracts people who flock round them to hear what falls from their lips, both in the beginning of the history of our race and at times when almost the whole of the species become immersed in deep darkness and gross ignorance.

From what has been said above it is evident that these instructors must be human beings like ourselves ; and the source from which they draw their knowledge is the Divine Source. Now let us see how this knowledge comes.

In the case of specially chosen men, the field of conscience is widened and is made clear and the knowledge or information received may take the shape of what is called Divine Revelations and which takes place in the following ways :

- (i) Words of God, passing through the finer to cruder stages, finally strike the auditory senses of the medium, a Prophet, who at the time must be overwhelmed by the spiritual shock and lie in a senseless condition or trance.
- (ii) Some angel receives the commands in the spiritual world and descending to the chosen one dictates them to him in fine voices hardly audible to any other present on the spot.

(To be continued.)

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SIX-MONTHLY REPORT OF THE WOKING MOSQUE ACTIVITIES

Considering the difficult and uncertain times through which we are passing nowadays one would expect that the activities and work of the Mission must be, if not altogether at a standstill, at least faced with a great lull. However, we are glad to say that the facts are quite to the contrary.

The Woking Mission is no longer merely a foreign missionary organization its field of work now being very vast. Apart from its usual function of propagating Islam it has now to look to the needs of its ever-increasing fraternity which spreads over the entire country. The war with all its horrible experiences has also brought home the realization of the fact that the seeds of Islam have been well sown in this heart of Christendom, and new avenues have been opened to cultivation. If there ever was a time for pursuing the propagation of Islam at any cost it is now in this country because in such troubled times it is human nature to turn towards God and search for the truth which the sufferer feels he has missed.

It will not be out of place if I here deliver the message of our brother, Mr. Muhammad Abdullah Warren, who in his letter of 25th July wrote to the Imam Sahib : "I am sure that at no other period in the history of this country has the need for the teachings of Islam been so great as it is now and we who are Muslims should spare no endeavour in order to bring the peace and comfort of our Glorious Truth to the hearts of the suffering peoples of Europe. The fruit is ripe at this moment and it would be to our everlasting shame if we missed this opportunity of propagating our Faith. I humbly suggest that Muslims everywhere should unite in seizing this opportunity."

WORKING MOSQUE ACTIVITIES

It is another healthy sign to find that our new Muslim brothers have begun to take such a great interest and work with us in the cause of truth.

Only the other day two Canadian Military Officers of high rank came to see the Mosque and said that they were friends of our gallant brother in faith, Major Underwood, who asked them to visit the Mosque and seek first-hand knowledge of Islam during their stay in England.

Not forgetting the horrors of war I am glad to say that it has opened another avenue for the spread of the truth. The young members of our community who have joined the British forces meet soldiers of other religions and, true to their convictions, seize every opportunity to enlighten them as to the beauties of Islam. I may for example quote a few lines from letters received recently :

“It has been my recent good fortune to meet and converse with a very charming and able member of your faith ; as a result of much talk he has aroused in me an interest in Islam which cannot be allowed to remain static and I should therefore be very grateful for any help to learn more about Islam which you might graciously send me.

(Sd.) CORPORAL W. T. S.”

Dated 5th September, 1940.

“I have been given your address by a member of your society as one of the best places to get some information that I seek. I am a Canadian soldier and have a desire to learn the true teachings of Islam.

(Sd.) CORPORAL J. E. J.”

“Thanks for the Islamic literature which you sent me on 24th April. I should like to embrace the Muslim religion.

(Sd.) PRIVATE I. W. W.”

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Dated 17th May, 1940.

“ Can you please give me the answer to this question,
‘ What is Islam ? ’

(Sd.) 2-Lt. T. T. C.”

Every week we get dozens of such letters asking for literature on Islam and it was to meet this pressing need that the Mission had to print and add the following pamphlets and books to its already existing literature for free distribution :

BOOK

“ An Introduction to the Study of the Holy Qur-án,” by the late Khwaja Kamal-ud-Din.

PAMPHLETS

By the same author

	<i>As.</i>	<i>or</i>	<i>d.</i>
1. Riddles of Life ..	4	„	4
2. Hell and Heaven ..	6	„	6
3. Qur-án—A Miracle ..	2	„	2
4. Muslim Conception of Worship ..	2	„	2
5. Human Faculties and Their Development ..	8	„	8
6. The Resurrection ..	3	„	3
7. Brief Notes on Islam ..	4	„	4
8. Unity of the Human Race ..	3	„	3
9. Modernization in the Islamic Forms of Devotion ..	4	„	4
10. Worship and Sacrificialism ..	3	„	3
11. The Opening of the Heart ..	4	„	4
12. The Creed of Progress ..	5	„	5
13. With Difficulty is Ease ..	4	„	4
14. Islam and Other Religions ..	8	„	9
15. The Vicegerent of God on Earth ..	4	„	4
16. Ethics of War ..	4	„	4
17. The Excellent Names of Allah ..	8	„	9
18. Hints to the Study of the Holy Qur-án ..	8	„	9

WOKING MOSQUE ACTIVITIES

While the *Islamic Review*, '*Isha'at-i-Islam* and *Woking Muslim Mission Gazette*, the monthly and fortnightly organs of the Mission, have been issued in the face of great difficulty on their exact dates, the high standard of these publications has been preserved throughout.

Apart from these demands for free literature and copies of the *Islamic Review*, there is always a big demand for free copies of the Holy Qur-án, and as we shall soon be in Ramadhan, may we remind our patrons that there could be no better use of *Zakat* than to provide the Word of God to those who are seeking the Truth.

ADMISSION TO ISLAM

There have been 14 conversions to Islam during the period under review. May Allah help these new members of the fraternity to follow the true teachings and *Sunnah* of the Prophet in the true sense and prove them to be a source of great strength to our community.

LECTURES

The series of lectures arranged for the current year has not been interrupted. The Imam Sahib was even obliged to make a fresh undertaking to go out of Woking on a Sunday, a practice which we generally refrain from as there is always a standing fixture for the Imam to speak from the Mosque pulpit every Sunday. But thanks to the co-operation of our brothers Mr. John Farmer, Sirdar Iqbal Ali Shah and Dr. Wazir Ahmad Quraishi, who took the Imam's place at Woking, he was enabled to go and speak from other platforms. During the period under review the Imam Sahib spoke at the following places :

- 6-3-40. Battersea Spiritualist Church, Battersea.
- 10-3-40. Path-Finders Society, London.
- 24-3-40. Romford Christian Society, Romford.

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- 14-4-40. Gillingham National Church, Gillingham.
- 1-5-40. Spiritualist Community, London.
- 3-6-40. Young People's International Club,
London.
- 23-6-40. Path-Finders Society, London.
- 24-6-40. Rotary Club, Bournemouth.
- 7-7-40. Gillingham National Church, Gillingham.
- 11-7-40. Spiritualist Community, London.
- 12-7-40. Ever Open Doors, London.
- 14-7-40. Southampton Post-war Brotherhood,
Southampton.
- 21-7-40. St. Michael's Vicarage, Stoke Newington.
- 27-7-40. Tottenham and Edmonton Church,
Edmonton, N. 15.
- 11-8-40. Portsmouth Post-war Brotherhood,
Portsmouth.
- 17-8-40. Hindu Association of Great Britain.

This series of lectures have been very successful and play a great part in the propagation of Islam. When the Imam spoke at St. Michael's Vicarage the Rev. Vicar was so impressed that he wrote to the Bishop of London that the Imam should be asked to address a meeting of the London clergy at which his Lordship should himself preside.

THE SPIRITUALISTS FACE FACTS

We have often mentioned that this group of Christians in this country are nearer to Islam than others and our Imam and other representatives have been speaking from their platforms more than elsewhere and showing them the similarity between their beliefs and the teachings of Islam. But now the time has come when these friends realise the real truth and that the mere belief in a spiritual world cannot bring them salvation.

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Speaking at the Path-Finders Spiritualist Society, London, on 23rd June, 1940, the Imam gave a telling address on "The Future of Spiritualism" and pointed out that Spiritualism, although it possessed certain verities, did not possess any system that could enable it to become a living factor in the world. He also pointed out that Spiritualism, like its parent stock, Christianity, still believed in the doctrine of grace; for was it not a fact, he said, that whereas the truth of a life after death was a reality, nothing was being done by Spiritualists individually and collectively to evolve themselves spiritually? Mere getting into touch with the departed was not spiritual regeneration.

No doubt the real truth did not please some of those ears which do not wish to hear any kind of criticism, however sincere it may be, and that led to correspondence in one of the Spiritualist papers, the *Psychic News*. It is difficult to reproduce all that correspondence in this report but I may insert one of the letters which the Imam later received from a Spiritualist friend.

HAMPSTEAD, N. W. 3 :

Dated 18th July, 1940.

DEAR IMAM,

I have read with interest the report in the *Psychic News* of your recent Address to a Spiritualist gathering in London and, with even greater pleasure, your letter of reply in this week's issue of the same paper.

As a Spiritualist, I am labouring in my own humble manner for just those ideals your statement contains. Therefore, I am in total agreement with your opinions.

The Movement named Spiritualism contains the essence of all the most beautiful Truths and Teachings as demonstrated to the world by the lives and works of such Masters as Jesus the Christ, Moses, Muhammad, Krishna, Buddha and Confucius. With this wealth

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of spiritual knowledge it is indeed painful to find the average Spiritualist immune to the practicability of the teachings to which they have access. They are in far too many instances "hearers" only of the "Word" and do not seek to mould their lives in accordance with the "Word."

It is perfectly true the majority feel that membership of the movement and regular attendance at meetings ensures for themselves a free "passport" in the future life. One continually meets the person who is blithely content to seek nothing beyond demonstrations of psychometry and clairvoyance.

In these days it is sadly difficult to get people to think for themselves. Spiritualists are certainly no exception and, in company with their more orthodox friends, are quite satisfied in mind when that which should be their own personal responsibility can be shed upon the shoulders of another.

Your letter foresees the dawn of the era when Islam and Spiritualism will work together for the regeneration spiritually of mankind. I shall welcome the day when the Qur-án takes its place besides the Bible in the Spiritualist service, and my prayer is that the dawn of that day may not be far distant.

I believe strength and peace can only come to the State and Individual when the Spiritual Principles taught by the Masters are realised to be universal, practical and applicable to daily life. When this understanding is attained and practised, we shall cease to "cast pearls before swine."

Believe me, Sir, I am
Yours faithfully,
(Sd.) J. E. JONES.

(To be continued.)

A MYSTICAL READING OF ISLAM

BY K.B. B. M. K. LODI.

(Continued from page 80 of the last issue)

FEAR OF GOD IS THE RELIGION OF MAN

“In the world there is nothing so great as man ; in man there is nothing so great as mind ; and in the mind of man, there is nothing so great as the idea of *God*.”—*Sir William Hamilton*. It has been traced so far back to the infant mind of man in prehistorical times that there was a belief in a Supreme, Omnipotent and Unknown God, and that that belief gave rise to a feeling of reverence towards that unknown God which, in turn, generated a *fear* of that God. That which grew out of fear is what they call *religion* (Edward Clodds’ “The Story of Creation”). “The fear of the Lord is the beginning of Wisdom”(a). It was therefore said that the first maker of God is *fear*. So that the “triad” of *reverence*, *faith* and *fear* which began with the self-consciousness of man constitutes the original germs of religion. It is his religion that shapes his conduct and moulds his future. A man without religion is in no higher a level than that of an animal. At best he will be a flower without perfume, a Hamlet without the Prince of Denmark, a horse without a bridle.

SCIENCE AND RELIGION

Scientists, too, who are dissecting Nature and who are unravelling its mysteries are gradually appreciating the fact that some unknown and undetectable Energy is behind these mysteries. For instance, “amid the mysteries which become the more mysterious the more they are thought about, will remain the one absolute certainty that man is ever in the presence of Infinite and Eternal Energy from which all things proceed” is the verdict of Herbert Spencer. Conscious, as he is, of the Omnipresence of that Infinite Energy in the

(a) Proverbs, I:7 ; Psalms, CXI : 10.

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Universe, another Scientist, Professor Tyndall, has expressed its intangibility in the following words: "When I attempt to give the Power which I see manifest in the Universe, an objective form, personal or otherwise, it slips away from me, declining all intellectual manipulations. I dare not use the pronoun He regarding It; I dare not call It a mind; I refuse to call It even a cause: Its mystery overshadows. . . ." It should, however, be remembered that the Supreme Power which Tyndall believes to exist in the Universe cannot be evidenced by senses, "Things do exist in the world of matter, of whose existence the senses give us no direct evidence." (Sir Oliver Lodge). They can never. Hidden meaning of things is opposed to the testimony of senses, and on that account we cannot discredit the thing itself. To quote Sir Oliver Lodge again: "When the mystics tell us of many things unseen we should not discredit them. We should be chary of saying things were impossible and absurd, because we do not know what is impossible." It is therefore evident that spiritual things require to be separably discerned, and this has been so discerned for us by Prophets, Saints and Sages long long before Scientists did.

There was a time when it was considered even by the civilized world that to study science is to give a death-blow to religion. In fact "learning" was considered a treason, and learned men were punished, and their libraries burnt. Science and literature were under a ban, and the pioneers of western science were persecuted. *Islam*, on the other hand, not only encouraged the study of science, but reconciled it with religion, and demonstrated in practice what Professor Huxley said later on, that *True science and true religion are twin brothers* and that their mutual separation means their death. Thus did Islam dissipate the fear

A MYSTICAL READING OF ISLAM

of the old world, and set at rest the age-long conflict between science and religion, and pointed out that both proceed from a common Divine source—Religion from a direct revelation, and Science from indirect. This is what the scientists of to-day are discovering, this is how they are realising the existence of God, or re-discovering and re-affirming God. So that *Atheism* or *Agnosticism* or whatever *ism* it be, is declining, and a silver lining beginning to appear in the midst of clouds, and a belief in God reviving. *Science* and religion are therefore no more rivals, are no more conflicting. Such erudite and laboured productions like (1) the “Existence of God”, by Joseph McCabe, (2) “The Conflict Between Religion and Science,” by Draper, (3) “The Warfare of Science and Theology,” by Whit, etc., have become things of the past. However, it is no *immediate concern of ours* to trace the history of the belief in God from its genesis and the crudest beginnings in the savage mind of man to its fullest evolution and development of the present day, nor to sit in judgment over its merits. This has already been done so ably by great and competent men.

GOD HAS NO NAME

The legitimate purpose of this article is to study the word and name of *Allah* appearing in the formula of *Bismillah* and its manifold implications and its side-lights. The meditations, varied and profound, of Prophets and Philosophers in respect of the conception of God in general and the doctrine of the Unity of God in particular, the creeds of *Sufis* and Saints and the off-shoots of *Sufism*,* the world-history of the original religious conditions, their subsequent corruption and their final restoration† and a few allied subjects, form the main theme of this article. As we have already

* The actual relationship subsisting between man and God.

† By the Prophet of Islam.

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pointed out more than once, *Allah* is merely a name of God in *Islam* (a proper name and not an attributive)—the very God whom others worship though with different names. In fact God has no name.

“I begin in the name of Him who has no name. By whatever name I call Him, He is there and responds readily. Truth has no name.” (Nizami.)

Never did God possess in the past, nor does He possess in the present, nor will He possess in the future, any name whatsoever in the sense in which the word “name” is ordinarily meant.

Herodotus tells us that the Pelasgians for a long time offered prayers and sacrifices to the gods without uttering any name for any one of them. According to Tacitus, the ancient Germans worshipped God as “that secret thing known only by reverence.” Ancient sages and seers generally expressed their consciousness of Him merely in vague terms, *e.g.*, *That One*, *That He*, *Hu*, *It is*, *Istegke-it*, etc. Nor did the moderns ever dare give Him a name and for cogent reasons. “It should not be given a name lest it calls forth the error of *dualism*” (b). What a far-reaching precaution! What a surpassing and jealous idea of the Oneness of God! It is an expression which could emanate only from the lips of divines who actually realised and reached that Unity. Even learned scientists like Tyndall and Spencer whose angle of vision is, as pointed out already, changing and whose knowledge is getting deeper and deeper—deep enough to discover the existence of an Unknown Energy and Power, have expressed their inability to give it a name.

(*To be continued.*)

(b) Page 53, “Kabir’s Poems” by Tagore.

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We hope to supply later.

MUSLIM POLYGAMY: A VINDICATION

the most ancient times and extending to comparatively modern days. The law indeed regulated and limited this usage.”—*Jewish Encyclopedia*, X, p. 120. “In Biblical as in Talmudical times polygamy was a recognised institution.”—III, p. 210. The Mosaic law, far from interdicting polygamy, encouraged it. “Polygamy was the rule in Biblical days among the ancient Jews, and was permitted and even enjoined in certain cases by the Mosaic law It is nowhere forbidden, except to ‘bishops’ in the New Testament.”—*Encyclopedia Britannica*, XXII, p. 24. The renowned Patriarchs practised it; and so did the Judges, the Kings and the more spiritually-minded amongst the Jews. According to the *Encyclopedia Biblica*, a common Jew could take as many as four wives, and a king up to eighteen. “When the first wife proved childless, polygamy, to this extent at least, was regarded a necessity.” (c. 2946). In ancient India, in the age of great sages, a plurality of wives was not only allowed in theory but also practised.

“The practice of polygamy among the Vedic Indians is abundantly proved by direct references in the Rig Veda and other texts, though in the main monogamy is recognized as normal. In the case of the king four wives are expressly mentioned The heroes and Brahmans of the epic are frequently represented as having several wives.”—*Encyclopedia of Religion and Ethics*, VIII, p. 452.

Again, is the practice repellent even to the entire modern conscience? Is Christendom unanimous in condemning it? What, then, about the Anabaptists and the Mormons, who not only permit but advocate “polygamy with much religious fervour”?—*Encyclopedia Britannica*, XVIII, p. 187. And what about the sixteenth-century German “reformers” sanctioning

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second and third marriage in certain cases, and Schopenhauer (d. 1860) commending the Mormons for their "throwing off the unnatural bondage of monogamy" and Eduard Hartmann (d. 1906) laying down the proposition that "the natural instinct of man is in favour of polygamy, and that of woman is in favour of monogamy"—Roberts' *Social Laws of the Qur-án*, p. 9. In the admirable and succinct summing up of Professor Wastermarck :

"Polygamy has been found even in Christian Europe In the middle of the 6th century Diarmaint, king of Ireland, had two queens and two concubines. Polygamy was frequently practised by the Merovingian kings. Charlemagne had two wives and many concubines ; and one of his laws seems to imply that polygamy was not unknown even among priests. In later times Philip of Hesse and Frederick William II of Prussia contracted bigamous marriages with the sanction of the Lutheran clergy."—*Encyclopedia Britannica*, XVIII, p. 186.

Then again, does polygamy necessarily connote a low status of womanhood and invariably assign to the wives a position of inferiority and degradation ? And are co-wives always unhappy ? The hypothesis is, on the face of it, untenable. Apart from the case of thousands of Muslim families spread all over the world, where co-wives live in perfect peace and contentment, under other simple cultures also where a patriarchal system is the order of the day—

"Plural marriage is more often a matter of prestige or economics than of sex ; and while there is a distinction of function as between man and woman . . . the woman will herself often

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urge her husband to take another wife, to increase the prestige of the family and to ease her own labour in supplying him with food.”—*Encyclopedia of Modern Knowledge*, V, p. 2340.

3. Lastly, is the institution of polygamy utterly “irrational”—so clearly opposed to sound reason and commonsense that under no possible scheme of things shall it be feasible? Let the answer, once more, come not from the Muslim East but from the Christian West.

What about the problem of “surplus women”? What solution other than “part-time marriage” has the ingenuity of the European mind yet evolved? “In our own century,” says Sir George Scott, referring to England, “there have been not a few who, noting the preponderance of marriages for men, with minor wives,” (*ib.* V, p. 2572). What else could the wise men of the West suggest, when in 1650, at the termination of the Thirty Years’ War, the population was greatly reduced and there was a considerable surplus of females, but to pass a resolution that “thenceforth every man should be allowed to marry two women”?—*Encyclopedia Britannica*, XVIII, p. 187.

Apart from the conditions of war, even taking England in its normal state as a concrete case, this is what an English writer has to say. Summarising the census figures of 1921, he gives the total number of unmarried women (*i.e.*, the single, the widowed and the divorced) without visible means of existence as 3,665,668; and asks, “to what use does the nation put this unmarried and unemployed three-and-half million?”—MacFarlane’s *The Case for Polygamy*, p. 19. He proceeds:

“The fact that polygamy has been practised is in itself a proof that the sexes do not exist in uniform proportion; and I am yet to learn

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that any widespread scarcity of women has been experienced in the past as the result of such a practice. Even if there were an equal number of men and women in the world, the enforcement of monogamous marriage would involve, as its logical corollary, the compelling of every one to marry . . . On this point alone, without the aid of any other argument, monogamy, as a universal system, stands condemned." (P. 79.)

And then, controverting the fatuous doctrine that polyandry is on the same footing as polygamy, he observes :

"It is mischievously and foolishly thought, and implied in our social practice, that the sexual needs of men and women are identical. Nothing is farther from the truth. A woman's urgent need of man has, as its ultimate instinctive motive, the bearing of the children ; when that is achieved, the desire for a man becomes quite a secondary matter. On the other hand, a man needs woman for himself . . . Both desires are complementary and fulfil each other ; they are not identical." (P. 86.)

Universal monogamy, far from being the final and ultimate form of sex relationship, is foredoomed, according to some of the modern European thinkers, even to lose that hold which it now possesses. Dr. Gustave Le Bon of France, for instance, envisages a condition of Society in the West when European laws will have to legalise polygamy, while for the protection of the pure Aryan stock Professor V. Ehrenfels regards the adoption of polygamy as a necessity.—Wastermarck's *Short History of Marriage*, p. 249.

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Last, but not the least, comes the considered dictum of a German professor, Ernst Bergman of Leipzig, delivered in the course of an essay on "Knowledge and the Spirit of Motherhood," in the year 1939 :

"Life-long monogamy is perverse, and would prove harmful to one race. Were this institution ever really enforced—and fortunately this is almost never the case in reality—the race must decay There are plenty of willing and qualified youths ready to unite with girls and women on hand. Fortunately, one boy of good race suffices for twenty girls. And the girls for their part would gladly fulfil the demand for children were it not for the nonsensical so-called civilized idea of the monogamous permanent marriage, an idea in complete contradiction to all natural facts."—Quoted in the *Hindu*, Madras, dated the 5th of November, 1939.

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BOOK REVIEW

Mohammad in World Scriptures

BY MAULANA ABDUL HAQUE "VIDYARTHI"

PUBLISHED BY DARUL KUTUB ISLAMIA, LAHORE, 1940.

Pp. 241. Price Rs. 3-12 or 7s. 6d. Postage Annas Eight or 1 Shilling.

This is an English translation of an Urdu book, "Mithaq-un-Nabiyyeen," published four years ago.

Although this is the first appearance of the Maulana before the English-speaking public, yet his contributions to Islamic literature have proved of universal interest ever since he entered the field some two decades ago. His engagements with the Arya Samaj led him to master the Sanskrit language, and this earned for him the title "Vidyarthi." It will be no exaggeration to say that one of the causes of the Arya Samaj's retirement from the religious field was the appearance in the field of a Muslim theologian in the person of Maulana Abdul Haque, who could speak with the fullest authority on the Vedas.

His constructive work, however, began with his researches in the texts of other religious scriptures with a view to finding out prophecies relating to the advent of the last of the Prophets. This led him to learn such obsolete languages besides Sanskrit as Hebrew, Greek and Pahlavi. It took him long, long years, as can be imagined, to master the necessary literature to go through the dusty pages of the various sacred books in order to find out what materials they could provide him for his thesis and having found them, to place them in a proper setting to be recognisable at first sight by the adversary as well as the sympathiser. The adventure of the Maulana in this direction revives indeed the old tradition of Islam, now obsolete, of

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going right into the hearts of other religions to construct bases for their conquest by Islam.

That the Maulana has succeeded in achieving his object will be admitted by any one who cares to go through its instructive pages up to the end.

The book is divided into five Chapters. The first chapter consists of preliminary remarks, clearing the ground for a scientific discussion of the subject. The second concerns itself with the examination of the Parsi Scriptures in the light of the subject under discussion. The third brings into discussion the relevant texts of Hindu Scriptures. The fourth deals with the prophecies in the Old Testament from the time of Adam up to the time of Moses, exclusive. The fifth or the last Chapter takes up the subsequent period from the prophecies of Moses to those of David. To leave no room for any doubt in the mind of the followers of the several books, the texts of the Hindu, Parsi and Hebrew Scriptures have been given in the original. The relevant discussion exposes the unpardonable twisting by Gospel-writers of Old Testament prophecies to make them apply to Jesus. We wish these enthusiasts of Christianity were here to-day to see how a Muslim controversialist ruthlessly exposes the absurdity of their logic and how all those prophecies which, in their opinion, spoke about the advent of their "Son of God" were really fulfilled in the advent of a mighty world Prophet 600 years later.

The prophecies in the Christian Scriptures will, we are assured by the author, be discussed in a subsequent volume, as also the very clear prophecies in the Buddhist Scriptures.

We strongly recommend the book for the bookshelf of every English-speaking Muslim as well as for that of every student of comparative religion.

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“WE SHALL REMEMBER THEM!”

“And do not speak of those who are killed in Allah’s way as dead ; nay (they are) alive, but you do not perceive.”—*The Holy Qur-an, Ch. 2, Verse 224.*

December 28 may or may not be eventful in the view of contemporary humanity, but a time is bound to come when it will be regarded as such.

It was on this date eight years ago that Khwaja Kamal-ud-Din, the Muslim missionary, breathed his last in his humble residence in Lahore. We designate him “Muslim missionary”—and he loved to be called so, his other capacities notwithstanding—because he was a missionary of Islam in the very real sense of the term. Unlike the missionaries of some other faiths, he imparted a lustre to that epithet. He gave honour to that title as the title gave honour to him. He proved to the world that it was one thing to be a missionary of any other faith and quite another to be a missionary of Islam. He seems to have been born with the mission of carrying the glorious message of Islam to the outside world. For many centuries, Islam had not seen a missionary of this gigantic calibre, dash and personality. In these depressing days his appearance was almost like the appearance of a meteor. Single-handed he was an organiser, a financier, a speaker, a writer, a controversialist, a mediator and what not. A dominating personality, he was yet a very devoted friend and a loving co-worker. An embodiment of sacrifice, he never expected much from others. An inexorable enemy of vice in all its forms, he was extremely lenient to the delinquents. As becoming a great man, he never worried about small things ; his eyes were ever fixed on issues that were great.

It was this large vision in him that enabled him to respond to a timely call for the service of religion at a time when that subject was at the lowest ebb of its

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popularity. Turning his back on a brilliant worldly career he set out on a religious mission to a people who were the most hostile to his own religion. Indeed the Khwaja's embarking on a missionary venture to Great Britain was one of the boldest undertaken in history. It needed a vision, a courage and a pluck which only such as are born leaders of men can exhibit. By his extraordinary vision he could see from a great distance of time, the approaching age of religion when the world thought it had outgrown the need for it. It is this vision which in the language of religion is called faith. So the Khwaja had faith in the future of religion—a faith that enabled him to stake his all on this issue. He was thus a born leader of men in the subtlest region of human consciousness, *viz.*, religion. To-day at the end of a quarter of a century it will not be difficult for a man of intelligence to discover that the age of religion is already in sight, that the Khwaja and his valiant band of companions had not, after all, run after a mirage,—that the aspirations of the Woking Muslim Mission were not a castle in the air. As time passes, however, this prospect will become clearer and clearer and with it the sense of shame in the general Muslim mind at the untimely death of the Khwaja. It was the general apathy of the Muslims, after all, that was responsible, to all human calculations, for his sad premature death. The struggle he had to make was too exhausting even for a strong physique like his. The anxieties he had to bear are known only to those who were intimately connected with him in this work. Future generations may build monuments for him, they may even dedicate mansions and palaces in his name, but it is hardly possible to make amends for what we are guilty of, unless it be by being what he wanted us to be, *viz.*, true sons of Islam and its enthusiastic champions in the world, regardless of all

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consequences. He was himself a model of such a reckless devotion to the cause of Islam. He had many hæmorrhages before the last one in which he expired ; but after every such drainage of his vital strength, he would be seen calm and composed, dictating articles for Islam or issuing instructions for the institution from his unfurnished room in Aziz Manzil. That would be a sight to be seen by the angels.

Martyrs there have been in the world who have impressed a great number of people by their tragic end. But most tragic of such deaths are those that occur in solitude and are brought about by the sheer exhaustion of the martyr in his passionate struggles against heavy odds ; one such death was the Khwaja's.

Martyrs again there have been who have died with sword in hand, striking and struck ; people admire them—sing their praises. But Khwaja's martyrdom was of a different type ; he was one of those who are killed by the sorrow they feel for their species. If he died with anything in his hand it was a pen, the instrument of conveying to all future generations the living, throbbing feelings that surge in the human soul.

We do not pretend to be worthy successors of that great Muslim. All we claim is that we had the privilege of seeing him from close quarters and knowing what a great Muslim he was, what a great lover of the Qur-án and the Holy Prophet he was, and how full of hopes he was about the future of Islam in the world. It will be a sheer presumption on our part to try to be like him. He was a person who could build an institution for which there was no contemporaneous demand. It would be enough for us, if we can maintain that institution now, that its need has been felt and felt very powerfully at that. If we can accomplish this much, we shall have shown some real regard for his memory—we shall be somewhat justified to say : “ We remember him ; we remember the date—28th of December.”

The Prophet's Munificence.
The Vedic Rishi's Prayer for the Prophet.
A Joint Testimony of Three Vedas.
A Description of Ka'ba.

CHAPTER IV

Prophecies in the book of Adam.
What the name Adam signifies.
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The Prophecy of Enoch.
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The Lord shined forth from Mount Paran.
He came with ten thousand Saints.
The Psalms of David and the Holy Prophet.

OPINIONS

ON

Mohammad in World Scriptures

SIR S. M. SULAIMAN, Delhi:—Your Excellent treatise "Mohammad in World Scriptures" contains considerable, interesting and instructive matter embodying your valuable researches. I read the book with great interest.

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