

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

The
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THE
ISLAMIC REVIEW

Vol.
XXXII]

SHA'BĀN, 1363 A.H.
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[No. 8

A DECLARATION

I, MR. F.E. NEWTON, of Syderstone, King's Lynn, Norfolk, England, 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, Jêsus and others—and that I will live a Muslim life by the help of Allah.

Lá Iláha ill-Alláh Muhammad-un-Rasûl Alláh

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

(Sd.) F. NEWTON.

Dated 15th April, 1944.

To Our Subscribers

The volume of the *Islamic Review* has to be reduced in obedience to the recent Paper Control Order. It is almost a shadow of its normal self. We have applied for an exemption which, if granted, will see it resume its previous size. If, however, we fail in our efforts, we hope our readers will bear this calamity with the same spirit of resignation, as we ourselves shall do.

MANAGER.

MUHAMMAD, A GUIDE IN NEW WORLD ORDER*

BY S. M. HAFFAR

The succession of the two devastating wars in 25 years calls for a fundamental change both in the national and international spheres, and we certainly need a new world order that can guarantee for the peoples of the world freedom, peace and prosperity for a long time to come.

It goes without saying that Muhammad does not belong to the Muslims alone, but is a guide to all Mankind.

“Say: O Men! I am sent unto you *all*, as the Apostle of God, to whom belongeth the dominion of the heavens and earth. There is no God but He. It is He that giveth both life and death. So believe in God and His Apostle, the unlettered Prophet, who believeth in God and His words, *follow Him (so) that ye may be guided.*” (viii, 53.)

The impact of Western civilization on the Muslim communities is causing some confusion and anxiety and it is realised that Islamic teachings need to be presented to the younger sophisticated generations in the light and terms of modern thought. I am, however, confident that Islam, which had absorbed the shock of the Hellenic philosophy and gave birth to the present scientific age, can again absorb the shock of modern sciences and philosophy and remain a source of moral and spiritual strength to the world.

If the impact of Western civilization with its material outlook has shaken the Muslim nation, modern thought has played havoc with the traditional supernatural religious systems of the West, and in the opinion of an eminent scientist and philosopher, Julian Huxley: “Unless the trend of history is reversed, the breakdown is irremediable.” (*Uniqueness of Man*, p. 284.) In another place he goes on to say: “That the general unrest and the widespread preoccupation with emotionally based group movements, such as Fascism and Communism, is in many ways comparable with the religious unrest that swept the Mediterranean world in the centuries just before and after the beginning of the Christian Era.” (p. 287.) He could have extended the period, like other historians, to include the 7th century, when that religious unrest developed into a disintegrating force that shattered the fabric both of the Roman and Persian Empires. It was at

* Being the text of a speech delivered in London on the occasion of the Holy Prophet's Birthday.

NEW WORLD ORDER

this stage in world history that Muhammad and his followers came to the rescue of the world, and I feel it is our duty and privilege to share with the West now our high moral and spiritual heritage, and by our example arrest the spread of Godlessness and chaos.

At present the religious impulse in the West is being harnessed to foster narrow racial and nationalistic aims, but in order that toleration, charity and co-operation may become possible it is essential to observe the following principles revealed to our Prophet Muhammad among others, in the Holy Qur-án. They apply to both individuals and to nations alike.

ON EQUALITY AND CRITERION OF SUPERIORITY

1. "O Mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes that ye may know each other (not that ye may despise each other). Verily, the most honoured of you in the sight of God is (he who is) the most righteous of you, and God is well acquainted (with all things)." (49 : 13).

THE REAL TEST OF RIGHTEOUSNESS

2. "It is not righteousness that ye turn your faces towards East or West ; but it is righteousness to believe in God and the Last Day and the Angels, and the Books and the Prophets, to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, for the ransom of slaves ; to be steadfast in prayer and practise regular charity, to fulfil the contracts which ye have made and to be firm and patient in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth and God-fearing." (2 : 177.)

FAIR DEALING WITH FRIEND OR FOE

3. "O ye who believe! Stand out firmly for God, as witnesses to fair dealing, and let not the hatred of others to you or your to them make you swerve to wrong and depart from justice. Be just ; that is next to piety ; and fear God, for God is well acquainted with all that ye do." (V : 9.)

PRINCIPLES OF REAL LEAGUE OF NATIONS AND A WORLD POLICE FORCE

4. "If two parties among the believers fall into quarrel, make ye peace between them. But if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of God ; but when it

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complies then make peace between them with justice, and be fair : for God loves those who are fair (and just).” (49 : 9).

MUHAMMAD

“ What’s in a name ? ” asks Shakespeare. “ *That* which we call a rose by *any* other name would smell *as* sweet.” Our Prophet is known by four names : ‘ Muhammad,’ ‘ Ahmad,’ ‘ Mahmud ’ and ‘ Mustafa,’ and by one epithet “ Al-Amin.” The first three indicate superlative of praiseworthiness, ‘ Mustafa ’ means the chosen of God and ‘ Al-Amin,’ the trustworthy. Yet for hundreds of years Europe gave him all sorts of false names, from ignorance or in order to distract attention from him. They called him impostor, plagiarist, mad, epileptic, and what not, but a rose by any other name would smell as sweet. Muhammad’s personality and unique achievements have penetrated all screens of misrepresentations and he is now acknowledged by all fair critics to be one of the greatest benefactors of humanity : ‘ A Mercy to Mankind.’ (May God shower His blessings upon him !)

A VERY BRIEF SKETCH OF MUHAMMAD’S LIFE

Muhammad was born in Makka on the 12th day of Rabi’ul Awwal, 53 years before the Hijrah, corresponding to the 29th of August, 570. His father, a scion of the noble tribe of Quraish, died a few days before. He lost his mother, Amina, when he was only six years old and his grandfather Abdul Muttalib took charge of the doubly orphaned child. On the death of the grandfather 3 to 4 years afterwards, Muhammad was passed to the charge of his uncle and protector, Abu Talib, with whom he went on a mercantile journey to Syria at the age of about 13. At 25 he again travelled to Syria as an agent of a wealthy lady trader of Makka, called Khadija. So favourably was she impressed by his qualities and his success in that trade mission that she proposed to him on his return from the journey to Syria, and the marriage proved singularly happy though she was fifteen years senior. She died in Makka at the age of sixty-five and yet the Prophet did not contract any marriage during her life and never ceased to remember her with love and respect till the end of his life.

The Prophet’s subsequent marriages in Madina were prompted by human or political motives and not for sensual satisfaction, for except ‘ Ayisha and Mary,

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all the others were widows. One must remember that Islamic conception of social morality is realistic and far more conducive to a clean and healthy society than any other.

MISSION OF MUHAMMAD

If ever God has revealed Himself to man, Muhammad stands out as the culminating point in revelation. Islam is not a new religion. It is the natural religion of uncorrupted humanity.

“Every child,” says the Grand Prophet, “is born in the true religion, and it is only his parents that teach him to profess one religion or another, one schism or another, for all who believe in One God there can be only one religion.”

At the age of forty, unsuspected and unsuspecting himself the role that he was chosen to play, Muhammad was summoned by God's angel to call his people and all nations to the pure religion of all former Prophets, including Abraham, Moses, and Jesus. From an unlettered man in a country hardly touched, except on the outside perimeter, by world movements, Muhammad rose to be a threefold founder of a nation, of an empire and a religion. He has since been acknowledged by millions of successive generations of all colours, of all races, as the very Prophet of God.

It is estimated that one of every six of the world population to-day is a Muslim.

Like all reformers, Muhammad suffered persecution at the hands of those whom he set himself to reform. This went on for 13 years but his faith in God and in the truth of his mission never failed him. He escaped a plot on his life and fled to Madina where he was welcomed. War was forced on the Prophet and the few hundreds of his followers, but he bore himself magnificently and was an example of courage, chivalry, good faith and magnanimity. Only wars of defence are sanctioned by Islam (Chapter II; 196), as evil must be repelled. It is only when we look at the present development in warfare, that we can appreciate the value of a perfect example to follow in peace and war. Muhammad's victorious entry into Makka after 13 years of persecutions and 8 years of intermittent warfare is unparalleled in history; for, except for 4 criminals that he proscribed, he forgave all his enemies and left their wealth and property intact. Refuting the charge that Muhammad propagated his religion

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by the sword, Carlyle concludes a long paragraph by saying "Worlds can be conquered by forces but hearts can only be won by kindness and love."

To point to a recent example of the Muslim tradition of generosity to a defeated foe, I would like to cite the case of King Ibn Saud, who was provoked into a war against the Yemen in 1934. When the Yemenite Army was defeated and the Imam sued for peace the gallant King Ibn Saud did not inflict on the Yemen any harsh or humiliating peace terms. No indemnity was claimed, occupied territory was evacuated and adjustment of frontiers was made only on the basis of the wishes of the inhabitants concerned, *i.e.*, on the principle of "self-determination." The peace treaty, generally a breeder of further wars, was in this case a pact of friendship and fraternity, of co-operation and unity of purpose. It was defensive but not offensive, for "aggression is hateful to God."

In peace as much as in war, Muhammad has been and continues to be a tower of light pointing the way towards the new order: "The Kingdom of God on Earth."

MUSLIM OUTLOOK OF LIFE

In Islam life is considered *a whole, a unity*, in which the temporal merges into the spiritual. Salvation does not consist in worshipping God as a recluse, away from the world, for this is selfish, but in the scrupulous discharge of our duties in our daily contacts. The conception of stewardship is emphasised: "We are all trustees and responsible for our trusts," says our noble Prophet. Accountability to God now and in the Hereafter is the corner-stone of Islam.

It is gratifying to see modern humanism acknowledging man as a trustee of life's forces (as declared in the Qur-án also). But the banishing of the idea of God from the life of an individual or society, reduces the power of self-restraint on one hand and deprives the world of a basic standard of morality. A Godless society lacks "that sense of union with something bigger than our ordinary selves." Julian Huxley thinks this can be achieved without God (p. 294), but it is an illusion for it is idle to suppose that science can solve all mysteries and that there will be no need for the idea of God. At their best, in the words of the Holy Qur-án: "They know but the outer (things) in the life of this world; but of the end of things, they

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MUHAMMAD, AS A GUIDE TO SOCIAL REFORMERS OF ALL TIMES

The birth of Muhammad was the beginning of an era in social reforms, that has not yet been fully equalled even in modern times—and it behoves all leaders of world affairs to ponder over the social reforms that the Prophet succeeded in bringing about in the short period of only 10 years.

WHAT MUHAMMAD ACHIEVED

Besides rescuing the Arabs from fetichism and uniting the wild-warring tribes into one nation and one brotherhood, he abolished drunkenness and gambling, and introduced cleanliness and hygiene. Education for the first time in history was declared a duty on every Muslim, male and female. He rescued widows from neglect and contempt and the orphans were particularly cared for, in fact *permission* to marry up to 4 wives was expressly stated to be for the benefit of widows and orphans (4 : 3) and was so circumscribed with *the* condition of equality of treatment that monogamy was bound ultimately to ensue. Women were to possess property and equal rights. Even in the early days of the Caliphate, women in Islam possessed the vote in public affairs. The laws of inheritance saw to it that wealth was not concentrated in few hands. Income tax (Zakat) was levied for the benefit of the aged, the feeble, the poor, the stranded, even the payment of debts on behalf of bankrupt debtors, victims of misfortune, in order to maintain inviolate the sanctity of contracts and good faith.

This and much more the Apostle of God has done in the service of God and man, and the more we see of the difficulties that face every reformer, at all times, the more we marvel at the achievement of Muhammad who never claimed to be more than a mortal and an Apostle of God. But who else besides him could lay better the claim? May the peace of God be upon him!

I believe the Muslim people bear as great a responsibility as their great heritage. If they can prove themselves true to it, they will again be destined to play an important rôle in the affairs of the world, especially in religious thought and piety.

As to our non-Muslim friends, I would say to them: Be true to the best you have, and then we all can meet in common grounds, in the worship of God, our Lord and your Lord, and the service of man, your brother

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MUHAMMAD IN THE QUR-AN

BY SYED MAQBOOL AHMAD, B.A.

THE SIEGE OF MADINA

Though Muslims rallied in the end and the Quraish did not press their victory but retired to Makka, the position of Muslims remained critical nevertheless, and next year a great confederacy was formed. Pagan tribes were called to join the Quraish, the hypocrites and the Jews of Madina who had been secretly in league with them, now openly joined hands. The Prophet had to order a ditch to be dug round Madina. This is known in history as the battle of the ditch or the battle of confederacy and depicted in the Qur-án as follows :

“ O ye, who believe : remember God’s favour towards you when hosts came to you and We sent against them a wind and hosts that you could not see ; and God knew what you were doing. When they came upon you from above you and from below, and when your eyesights were distracted and your hearts came up into your throats, and ye suspected God with certain suspicions. There were the believers tried and were made to quake with a severe quaking. And when the hypocrites and those in whose hearts was disease said, God and His Apostle have only promised us deceitfully. And when a party of them said, O people of Yathrib, there is no place for you here, return then to the city. And a party of them asked leave of the Prophet saying, Verily our houses are defenceless ; but they were not defenceless, they only wished for flight. But had they been entered upon from its environs and then been asked to show reason they would have done so ; but they would only have tarried there a little while. They had covenanted with God before, that they would not turn their backs ; and God’s covenant shall be enquired of. Say, “ Flight shall avail you naught ; if ye fly from death or slaughter, even then ye shall be granted enjoyment only for a little. Say, who is it that can save you from God, if He wish you evil, or wish you mercy ? But they will not find beside God a patron or a helper. Say, God knows the hinderers amongst you, and those who say to their brethren, “ Come along unto us, and show but little valour—being niggardly with respect to you. When fear comes thou wilt see them looking, towards thee, their eyes rolling like one fainting with death ; but when the fear has

MUHAMMAD IN THE QUR-AN

covetous of the good things. These have never believed, and God will make vain their works, for that is easy with God. They reckoned that the confederates would never go away ; and if the confederates should come they would fain be in the desert with the Arabs, asking for news of you : and if they were amongst you they would fight but little. Ye had in the Apostle of God a good example for him who hopes for God and the Last Day, and who remembers God much. And when the believers saw confederates they said, This is what God and His Apostle promised us ; God and His Apostle are true and it only increased them in faith and resignation. Among the believers are men who have been true to their covenants with God, and there are some who have fulfilled their vows, and some who wait and have not changed with fickleness. That God might reward the truthful for their truth, and punish the hypocrites if He pleases, or turn again towards them ; verily God is forgiving, merciful.

And God drove back the misbelievers in their rage ; they got no advantage ; God was enough for the believers in the fight, for God is strong, mighty.”
(XXXIII : 9—25.)

The confederates are completely and finally routed with God's help. The elements fought for the weak Muslims against them. The Muslims breathe free. The Prophet now decides to settle the Jewish problem once for all. Let the pseudo-Muslims or Hypocrites stew in their own juice meanwhile ; they will be harmless once this problem is settled. To this is a reference made immediately after the above verse.

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BOOK REVIEW.

THE NEW WORLD ORDER

BY MAULANA MUHAMMAD ALI

[*The renowned translator of the Holy Qur-ān*]

*Published by The Ahmadiyya Anjuman-i-Ishā'at-i-Islām,
Lahore, 1944. Pp. 148.*

Price Rs. 1-8 or 2s. 6d., postage extra.

The author's name is a guarantee for originality, apart from the fact that Islam has something original to say to the struggling world of humanity at every turning point of its history. The book presents a most searching analysis of the present situation, spots out the real ills of humanity and supplies materials for a real reconstruction. The warring nations and creeds of the world that have been making human life so miserable on this earth will find many profound thoughts for a reorientation of their outlook and a rehabilitation of their thoughts. For the peoples of the West, it has particularly a message of hope at this hour of trial. The book is divided into four chapters :

- (1) Foundations of the New Order, (2) The Economic Problem, (3) The Home, (4) The State.

Without going into the details of the confused thinking that prevails at this moment on questions of Sex and Economics (*e.g.*, the theory of Surplus Value, the Economic Interpretation of History, Repression and the Subconscious) the author admirably supplies the basis of a new approach to these burning questions of the day, and lays the foundations of an altogether new scheme of reconstruction, which no responsible thinker on these subjects can afford to ignore now or at any time in the future. A wide circulation of the book will be the best service to humanity and to the cause of religion.

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-an. 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-an, 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 Pre-measurement 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 Premeasurement. 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 Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Makka.

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

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of All 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.

Resolution No. 331, dated 31-3-1944 passed by the Managing Committee of the Working Muslim Mission and Literary Trust, Lahore.

The Managing Committee of the Working Muslim Mission and Literary Trust heartily appreciates the timely contributions to the Deficit Fund of the Trust by the Muslims in India and abroad. It is extremely good of them to have realised the grave difficulties with which the Mission was faced. This is really an indication of a real anxiety and love in their minds for the propagation of Islam.

Evidently our brethren in faith are at one with us in believing that Islam is the one solution of all those difficulties that face the Muslim world as well as the rest of humanity to-day. Indeed it is through the proper establishment of the Islamic system of life that the sufferings of humanity can be ended and a new era of peace and security ushered in. And among the numerous movements and organisations in the Islamic World, it is this Mission alone that has been carrying on the work of the propagation of Islam in a systematic and effective way in the East as well as in the West. The results of its activities are there before the world, too patent to be pointed out. And if the past has been so encouraging, the future holds out prospects still more brilliant.

In view of the rising tide of Islam in the West which no discerning eye can miss, we venture to request our helpers to make some efforts in their circle of influence to popularise this most beneficial movement of the time, and persuade every well-wisher of Islam to participate in this sacred enterprise.

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The Managing Committee,

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