

# The Islamic Review

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

Editors: M. Abdul Majid, M.A. and M. Aftab-ud-Din Ahmad, B.A.

Vol. XXXIII ]

SAFAR, 1364 A.H.

FEBRUARY, 1945 A.C.

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Published by :

THE WOKING MUSLIM MISSION AND LITERARY TRUST,  
THE SHAH JEHAN MOSQUE,  
WOKING, SURREY, ENGLAND.

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A PAGE FROM  
THE SOURCES OF CHRISTIANITY

*Chapter I*

AN ECHO FROM MAKKA

It is disquieting to find that religion, which should be the surest means of adhesion between the various units of humanity, has proved, on the contrary, to be a great factor of discord. Man is a sociable creature ; his civilization depends on his living amicably with his fellow men ; and yet no one can doubt that the power of unification possessed by religion is far stronger than that which can be claimed by social, colour, or race relations. If religion came from God, it must have been given in the same form to every race ; and more especially in those days when there were but scanty means of communication between nation and nation. If the God of the Universe could not well have shown any partiality in His physical dispensation for human sustenance, much less could He have done so in spiritual matters. If the physical requirements of all have been satisfied by the Divine Hand, religion, coming from God, should be given in the same form to the whole world. Many religions are at variance to-day over this simple truth, but the Holy Qur-ān accepts it, and states in the clearest terms that every nationality and race received Prophets and Messengers from God, and were given one and the same religion. A Muslim, therefore, cannot but accept every other religion as coming in its original form from God. If his religion has been named Islam, which means "peace," it has been so named rightly ; and, in this way, to acknowledge the Divine origin of every other religion, in its purity, is the best means of securing unity and concord.

All men come from the same source, and must drink from the same fountain ; but the pure elixir that descended from Heaven for our spiritual need in the form of Divine Revelation became polluted by human alloy, and has grown to be the chief cause of dissension in the human race. If we came from God, we must needs all have been treated alike by Him. The Holy Qur-ān says :—

"By Allah, most certainly We sent (apostles) to nations before you, but the devil made their deeds fair-seeming to them, and he is their guardian to-day, and they shall have a painful chastisement. And We have not revealed to you the Book except that you may make clear to them that about which they differ, and (as) a guidance and a mercy for a people who believe."

*(See cover pages 3. 4.)*

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مَجْلَدٌ مِمَّا نَشَرَهُ عَلَى رَأْسِ سَنَةِ ١٣٦٤ هـ  
فِي رَجَبِ ١٩٤٥ م

## THE ISLAMIC REVIEW

Vol.  
XXXIII]

SAFAR, 1364 A.H.  
FEBRUARY, 1945 A.C.

[No. 2

### BY THE LIGHT OF THE QURAN

“Allah takes the souls at the times of their death, and those that die not, during their sleep; then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term; most surely there are signs in this for a people who reflect.

“Or, have they taken intercessors besides Allah? Say: What! even though they did not ever have control over anything, nor do they understand.

“Say: Allah’s is the intercession altogether; His is the kingdom of the heavens and the earth, then to Him you shall be brought back.

“And when Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink, and when those besides Him are mentioned, lo! they are joyful.

“Say: O Allah! Originator of the heavens and the earth, Knower of the unseen and the seen! Thou (only) judgest between Thy servants as to that wherein they differ.

“And had those who are unjust all that is in the earth and the like of it with it, they would certainly offer it as ransom (to be saved) from the evil of the chastisement on the day of resurrection; and what they never thought of shall become plain to them from Allah.

“And the evil (consequences) of what they wrought shall become plain to them, and the very thing they mocked at shall beset them.

“So when harm afflicts a man he calls upon Us; then when We give him a favour from Us, he says: I have been given it only by means of knowledge. Nay, it is a trial, but most of them do not know.

## ISLAMIC REVIEW

“ Those before them did say it indeed, but what they earned availed them not.

“ So there befell them the evil (consequences) of what they earned ; and (as for) those who are unjust from among these, there shall befall them the evil (consequences) of what they earn, and they shall not escape.

“ Do they not know that Allah makes ample the means of subsistence to whom He pleases, and He straitens ; most surely there are signs in this for a people who believe.” (Ch. 39, vv. 42—52).

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### A DECLARATION

I, LIEUT. J. W. HODGES, do hereby faithfully and solemnly declare of my own free will that I worship One and Only Allah alone ; that I believe Muhammad to be His Messenger and Servant ; that I respect equally all prophets—Abraham, Moses, Jesus and the others, and that I will live a Muslim life by the help of Allah.

“ Lá iláha ill-Alláh Muhammad-un-Rasúl-Alláh.”

“ There is but One God and Muhammad is the Prophet of God.”

Dated 1-1-45.

J. W. HODGES,  
LIEUT.,  
13th Frontier Force Rifles.

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### THE EXPERIENCE OF GOD REALISATION\*

And he said (may God be pleased with him): “ When the servant of God is in a trial he first tries to escape from it with his own efforts, and when he fails in this he seeks the help of others from among men such as the kings and men of authority, people of the world, men of wealth and in the case of illness and physical suffering, from physicians and doctors ; but if the escape is not secured by these he then turns towards his Creator and Lord the Great and Mighty and applies to Him with prayer and humility and praise. So long as he finds the resources in his ownself he does not turn towards the people and so long as he finds resources in the people he does not turn towards the Creator. Further, when he does not get any help from God he throws himself in His presence and keeps on in this condition with begging and praying and humbly entreating and praising and expressing his neediness with fear and hope. Then

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\* Translated from *Futuh-al Ghaib* (Revelation of the Unknown), an Arabic book recording the utterances of Hazrat Syed Shaikh Abdul Qadir Jilani, the renowned Muslim saint who lies buried in Baghdad.

## THE REALITY OF PRAYER

God the Great and Mighty tires him out in his prayer and does not accept it until he becomes disappointed in all the means of the world. The decree of God and His work then manifest themselves through him and the servant of God passes away from all the worldly means and activities and efforts of the world and retains just the soul. At this stage he sees nothing but the work of God the Great and Mighty and becomes, of necessity, a believer in the unity of God (Tawhid) to the degree of certainty, *i.e.* in reality there is no doer of anything excepting God and no mover and stopper excepting Him and no good and no evil and no loss and no gain and no benefit and no conferring and no withholding and no opening and no closing and no death and no life and no honour and no dishonour and no affluence and no poverty excepting in the hand of God. He then becomes in relation to the presence of God, as a sucking baby is in the hands of the nurse and a dead body is in the hands of the person who gives it the funeral bath and a ball is before the stick of the polo-player, kept revolving and turning and changing position after position and condition after condition and he feels no strength either in his own self or in others besides himself for any movement. He thus vanishes from his own self out into the work of his Master. So he sees nothing but his Master and His work and hears and understands nothing excepting Him. If he sees anything it is His work and if he hears and knows anything, he hears His word and knows through His knowledge and he becomes gifted with His gifts and becomes lucky through His nearness and through His nearness he becomes decorated and honoured and becomes pleased and comforted and satisfied with His promise and becomes drawn towards His word and he feels aversion for and is repelled from those besides Him and he desires and relies on His remembrance and he becomes established in Him the Great and Mighty and relies on Him and obtains guidance from, and clothes and dresses himself with, the light of His knowledge and is apprised of the rare points of His knowledge and of the secrets of His power and he hears and remembers only from Him the Great, the Mighty and then offers thanks and praise therefor and takes to prayer.

### THE REALITY OF PRAYER\*

God's laws of nature, which are before us, are a clear testimony to the fact that the system of effort and remedy is inextricably connected with that of prayer. In other words, when we are in the course of finding some solution or remedy by means of thinking or some other method of searching or when we do not ourselves possess the ability of adopting the best method for the search or are not perfect in it, we appoint someone else, say a doctor, to do the thinking and pondering for us. This gentleman, by his careful thinking, tries to find out an excellent way of—to carry the illustration further—giving us a cure. While he does so, he comes across some such process

\*Translated from *Ayyam-us-Sulh*, (The Age of Peace) an Urdu book by Hazrat Mirza Ghulam Ahmad.

within the range of the laws of nature, as proves beneficial to us to some extent. Now the process which suggests itself to his mind is, in reality, the result of that mental exertion, contemplation, thinking and concentration which, in another language, which is ours, is called prayer. Because, while thinking and contemplating, in the course of our search for a hidden matter we, metaphorically speaking, plunge ourselves in a deep ocean and strike, so to speak, with our hands and feet to keep our head above water, and this amounts, in fact, to asking help, by our mood and action, from that High Power from Whom nothing is hidden.

In short, when our soul stretches its hands of petition with utmost enthusiasm and humility towards the source of all grace, in its efforts to get a thing and when finding itself lacking in resources, it seeks light, through thinking, from other quarters than its own self, the state of mind which ensues as a result is, in fact, a state of prayer. It is through such prayers that all the sciences of the world have come into being. The sole key to all the houses of knowledge is prayer and there is no subtlety of knowledge and self-realisation which may have come into play without its instrumentality. Our thinking, our pondering, our directing our thought to finding out the hidden matter—all these are included in the act of praying—with this much of difference that the prayers of men of spiritual knowledge are accompanied with the decorum of knowledge and their souls stretch their hands of petition towards the source of all grace with its inner light springing from knowledge; whereas the prayers of those still in the veil of ignorance is a mere undefined struggle of the mind which expresses itself in anxious thinking and pondering and seeking of means. These people, who have no access to the knowledge of God nor have any sure faith in Him, at bottom desire, through that thinking and pondering, that some clue to the needed success may come to their minds from the unknown. So does a person of spiritual knowledge, while praying for anything, expect his God to cause the door of success to open for him. But the man in the veil of ignorance, who has no attachment to God, does not recognise the source of grace. Like the man of knowledge he also, in the course of his mental struggle, seeks help from a source outside and makes efforts to secure that help; with this difference that the man of knowledge sees that source, whereas this one walks in darkness and is not aware that whatever comes to the mind as a result of his thinking and pondering is from God, Who, accepting the thinking of the thinker as a kind of prayer, communicates the knowledge to his mind. And even though the seeker is not aware of it, God knows that the petition is meant for none but Himself. Thus, ultimately, he gets his objective from God. As I have already said, if this process of seeking light is coupled with the knowledge of Reality and accompanied by the recognition of the True Guide, it is a prayer as from a man of spirituality, but if it is the seeking of light, from the source unknown, just by mere thinking and pondering without any

perfected vision of the True Enlightener, it is a prayer as from a man in ignorance.

It has been proved in this discussion that the first stage in the process of the appearance of means for anything is prayer, which the laws of nature have decreed as unavoidable and essential for every human being (in his efforts to attain to his objectives). Everyone desiring for anything has to cross this bridge by the very urge of his nature. Thus it is shameful that anyone should think that there is any conflict between prayer and the adoption of means. What is (after all) the object in praying? It is only this that the Knower of the unseen, Who has the knowledge of the subtlest means (to objectives) may apprise the mind of some excellent means (to the attainment of our object), or even create the same by virtue of His position as the Creator and the Almighty. Hence there is no conflict between prayer and the adoption of worldly means.

Besides, if there is evidence of an indissoluble connection obtaining between prayer and the adoption of worldly means from the laws of human nature, the book of nature too bears testimony to the same fact. We notice, for example, that the human mind, when in trouble, if it is engaged, on the one hand, in finding out means of escape from and remedies for it, it feels the urge, on the other hand, for prayer and almsgiving and charity. If we observe the cases of all the nations of the world, we shall find that up till now no national conscience has been found to deviate from this universal principle. Thus it is a spiritual proof of the fact that the spiritual laws of man also have been giving the self-same counsel to all the nations of the world from the beginning of history, *viz.*, that prayer should not be severed from the adoption of means; rather that the means should be sought through prayers. In brief, prayer and worldly efforts are two natural urges of the human mind that have been serving human nature like twin brothers since the beginning of human history. Efforts or the adoption of worldly means is to prayer what the effect is to the cause and prayer precedes efforts inasmuch as it sets the latter in motion or, should we say, brings them forth. Man's felicity lies in the seeking of help from the source of all grace before launching any effort, so that with the help of His eternal light, he may get hold of the very best means towards the attainment of his objective.

In these days, a group of people are found who hold that prayer is of no consequence and that events preordained appear in their due course. It is a pity that these people do not know that, despite the truth of the theory of preordination, in the laws of nature created by God certain things have been appointed as means to the removal of certain troubles. For instance, water is a natural means to the quenching of thirst and bread to the appeasing of hunger. In face of such facts why should one be surprised to be told that prayer is also a means to the fulfilment of our needs under the laws of nature made by God—a means in which a power has been reposed by the Mighty Hand of Truth to draw the grace of God?

# THE QURAN—ITS COMPOSITION AND DICTION

BY MAULVI AFTAB-UD-DIN AHMAD

“ The Beneficent God.

“ Taught the Qur-ān.

“ He created man.

“ Taught him the mode of expression.” (The Qur-ān, LV :

1—4).

Three things are predicated of the Qur-ān here :

(1) It is a revelation from God, Who is Beneficent. The idea is that God wants to confer a benefit on man by this revelation.

(2) He does so to fulfil the object of the creation of man.

(3) He adopts the best mode of expression. Being the Creator of all faculties of expression. He is naturally expected to use the most perfect mode and style in sending His last guidance to man.

But even a very sympathetic Christian critic of Islam, I mean Carlyle, has the following remarks to make on the composition and style of the Qur-ān :

“ It is the confused ferment of a great, rude soul ; rude, untutored, that cannot even read ; but fervent, earnest, struggling vehemently to utter itself in words, with a kind of breathless intensity, he strives to utter himself ; the thoughts crowd on him pell-mell ; for very multitude of things, he can get nothing said. The meaning that is in him, shapes itself in no form of composition, is stated in no sequence, method or coherence ; they are not shaped at all, these thoughts of his, flung out unshaped, as they struggle and tumble there in their chaotic inarticulate state.”—*Heroes and Hero-worship*.

What Carlyle and others like him fail to see in the first place is that the Qur-ān is the only one book of its kind. It is a book every syllable and letter of which claims revelation from God. Not to speak of books of professedly human origin, even books known as “ Scriptures ” do not aspire to the status which is claimed by the Qur-ān. The mind of the recipient of the Qur-ān used to be in an absolutely passive state when it received any message Qur-anic. The words of the Qur-ān are no words of Muhammad in the same way as they are not words of Carlyle. Their transmission filled the mind of the Prophet with greater awe than would fill the mind of any other person reading or listening to them. In this sense the Qur-ān is a revelation *par excellence*. Human intellect has not tarnished it just as human hand has not. If, therefore, anyone tries to judge the Qur-ān by the standard of books produced from the human plane of consciousness or even by the standard set by the Bible—and critics like Carlyle evidently had no other standard whereby to judge

## THE QURAN—ITS COMPOSITION AND DICTION

—he is evidently on a wrong track. If one is to judge the composition and style of the Qur-ān, one has to apply the standard which is applicable to a book of this nature.

If one lacks any experience of the plane from which the Qur-ān speaks, *i.e.*, if one is not himself on the spiritual plane of existence, one can at least imagine that such a plane does exist in fact, a plane very much unlike the intellectual and the emotional planes. A person speaking from this plane always appears strange to the ordinary man of education. This is the principal reason why Jesus was not understood by his contemporaries, although he was himself a man of education in the accepted sense of the term and addressed himself to a world much advanced in what is called "education." If his actual utterances were preserved, utterances which he made in his trances, I wonder if they would still be understood by any but a Muslim of advanced spirituality. And even these humanised, rationalised and "polished" utterances of his which are ratified by the Christian Church to-day are more often misunderstood by the Christians than understood. What a difference it makes for a man to speak from the human plane as distinguished from the spiritual plane can be easily comprehended if one compares the Prophet Muhammad's own utterances with the verses of the Qur-ān. The Prophet's own sayings and exhortations, even his inspired sermons, will cause no difficulty even to an illiterate man not to speak of an intellectual like Carlyle, to understand. No doubt the Arabic way of thinking and mode of expression do present some difficulties for an Aryan reader. They cannot, however, wholly explain the illusive nature of much that the Qur-ān says. I say "much" advisedly, because quite a considerable part of the Qur-ān is intelligible even to the ordinary man and this tells him enough of what he should believe, what he should do and what he should refrain from, in order to be at peace with God and humanity. As for the things in it that are not so easily comprehensible, the difficulties complained of can be divided under three heads :

- (1) Apparent lack of sequence in thought. The ideas do not appear logically connected.
- (2) The scattered nature of the commandments.
- (3) The frequent repetition of many stories.

Let us deal with these one by one.

Logic and sequence of thought.

There is more of logic in the Qur-ān than in any other book in the world. There is not a word that can be removed from its place nor replaced by a better one without injuring the truth which it tries to express. Its choice of words and their arrangement are miraculous. If the whole literary world united, they could not improve upon a sentence. And yet to the ordinary reader the sentences have appeared disjointed. The reason is that the phenomenon of revelation concerns not the brain of man but his heart.

## ISLAMIC REVIEW

The Qur-ān has stated this fact in so many words :

“And most surely this is a revelation from the Lord of the worlds.

“The Faithful Spirit has descended with it

“Upon your heart that you may be of the warners.” (Ch. 26, vv. 192—194.)

Indeed, as people say there is such a thing as the logic of the heart. We are not quite sure what the popular idea about this logic of the heart is. What we mean by it is that the reasoning of the heart, although not different from the reasoning of the brain in nature, is yet quicker and shorter in process. As a matter of fact, all logic primarily rises in the heart. The impressions of experiences remain stored up in the heart of man and all consultations and references are made in the heart. And all this is done in a far shorter time than is needed by the brain. The reason is not far to seek. The understanding of a thing by one's own self is one thing and this is done by the heart if it is meant to be realistic. But to communicate the same to another mind is quite another and this always needs the intercession of the brain, which is a longer procedure than the one adopted by the heart.

In the latter, the elaborate syllogistic steps are considerably shortened. One may find a parallel of this in what is called “shorthand writing.” The more advanced, therefore, a person is in self-study and used to the argument of the heart, the easier will be his understanding of the logic of the Qur-ān. The hints and outlines of the thoughts will be more readily grasped by him. We have another illustration of this in the typist. A typist will be able to decipher a word, however badly written if he knows the word. But even a clearly written word, if he does not know it, will confuse him. This is exactly the case with a reader of the Qur-ān. If a person has a good grounding in self-realisation and spiritual contemplation, he will find the logic of the Qur-ān as clear as the best written book in the world. But a person who is a stranger to these things and whose beliefs and actions and emotional reactions are sordid and earth-bound will, indeed, not find much logic in it. It needs an artist to appreciate a work of art. This is what the Qur-ān means when it says :

“None shall touch it save the purified ones.” (56 : 79.)

As a matter of fact, the degree of the understanding of the Qur-ān is a measure of a man's purity and God-realisation. Thus the person who understood the Qur-ān best was the Prophet Muhammad himself. That is why he was the living embodiment of the Qur-ānic philosophy and teachings, as very rightly remarked by his erudite wife, 'Ayisha. This is why the Prophet's exposition of the Qur-ān is an indispensable part of the religion of Islam. And even after him there have been, throughout the history of this religion, greater or smaller exponents of the Qur-ān, who have

deciphered this Divine Code to the extent of their respective lights. But even to a casual reader, if he is deep-hearted enough, underneath this apparent disjointedness will appear a vision of reality, submerged in a thick mist of confusion, so to speak. Carlyle recognises this fact in the following words :

“ When once you get this confused coil of a Qur-ān fairly off your hands, and have it behind you at a distance, the essential type of it begins to disclose itself, and in this there is a merit quite other than the literary one.” And he almost hits the mark when he adds : “ If a book come from the heart it will contrive to reach other hearts.”

Yes, the Qur-ān is an appeal to the heart of man. Its objective is the heart of man and its sublimation. Its logic is also of the heart. It discards those details of logic which are brought into use when the brain is acting as the agent of the mind. It needs to be clearly understood that the revelation is an experience of the heart or the spirit-consciousness in total detachment from the physical consciousness including that of the brain. The brain process comes into operation when we try to realise the meaning of this experience in the wakefulness of the physical self. The abbreviated logic of the heart experience may then be elaborated into the full-fledged logic of our own use.

To pass on to the question of the scattered nature of the Commandments, it is necessary to understand, first, that setting forth regulations for our social guidance is not the only function of a revealed religion. Of course, such regulations are essential and indispensable, but they will be devoid of any spirit if not leavened with a sense of the living presence of God and with an appeal to the consciousness of man kept awake by his struggles with his own self as well as his surrounding. Frequent pointers to the rushing phenomena of existence alone can make a man realise his higher responsibilities, on the background of which commandments of law can have any real charm for him. It is the lack of this background that has made lifeless rituals of all revealed laws. The Qur-ān knows this fact of human nature, and is, accordingly, careful to present only a few items of law at a time and this in the midst of a well-chosen setting in each case, of intellectual and psychological pointers. Were it not so and the Quranic injunctions and prohibitions were all placed together in one single Chapter which could be detached from the rest of the Book and used by the believers for their daily reference, these would have long been a dead letter, renounced and forgotten. And even if remembered and practised they would decidedly have lacked vitality and force in the life and conduct of the believers which have been such a wonderment of the world. Bereft of all spiritual fervour and intellectual excitement, the Law would be a dead-weight of rituals paralysing the social and moral life of those that observed it.

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*We hope to supply later.*

## ISLAM AND THE PROBLEM OF SEX

The stories of the final victory of truth over falsehood repeatedly brought before the mind afford a stimulant invaluable to the moral warrior in the extreme. Their repetition creates, what for want of a better expression I have chosen to call frenzy, which is a great factor in seeing the warrior through the contest. It is only to the arm-chair reader of this monument of man's eternal warfare with the Devil that feels tired with these repetitions. To a moral warrior they are what the military band and battle-song are to the soldier in the field. That is why the Qur-ān says: "It is a guide to those who guard against evil."

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### ISLAM AND THE PROBLEM OF SEX\*

BY MAULANA MUHAMMAD ALI

A right solution of the sex problem is as essential for a well-built social order as that of the economic question. The home is the unit of human society. The sum total of human happiness under ordinary circumstances is determined by the happiness which prevails in the home, and the stability of the home is an index of the stability of society and of its civilization. As the male and the female together make a home, it is on a right understanding of their position and relations that the happiness and stability of the home depends.

Humanity has taken a very long time to understand the true position of woman. For long ages she was looked upon as a slave, as the property of her husband, not as his equal. A person is one who can own property but woman could not own any property or carry on any transaction in her own name, and she was not, therefore, a person in the real sense of the word. She had very few rights as a daughter, as a wife, even as a mother. As a daughter she was the property of her father; as a wife that of her husband. Half the human race—the very half that was responsible for bringing up the human race—was relegated to the position of slavery. If woman was thus deprived even of the material benefits of life, how could she be deemed fit to receive spiritual benefits? Marriage itself was considered to be a hindrance in the spiritual progress of man even by Christianity.

With the slackening of the hold of Christianity, and the advancement of material civilization, woman started a fight for her rights, and in this she has been successful to some extent. But along with this gain in the temporal field, there has been a setback so far as the happiness and stability of home life are concerned. Materialism weakened the controlling force of religion and led to loose ideas about the relationship between the sexes. The result is that Europe is leaning more and more to "free love," and marriage is discarded, not on account of any inherent defect in it but because it entails certain responsibilities on the two partners who are required

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\*A chapter from his book *The New World Order*.

to build up the home. The material outlook on life makes a man selfish ; and while he runs after every enjoyment, he shirks the serious responsibilities of life, so that he may be able to lead a carefree life. But life has its cares and sorrows as well as its pleasures, and marriage, while strengthening the ties of the mutual love between the male and the female, thereby increasing their happiness, requires them to share each other's cares and sorrows as well. "Free love" makes each of the mates selfish in the extreme, because while the male and the female become each other's partners in pleasure, each is free to leave the other uncared for in his or her sorrow.

The social system of Islam brought about a revolution in stabilising the relations between the two sexes. It started with the strengthening of the foundations by recognising woman as a free person who had the legal right to own property and to dispose of it as she liked. In this respect, she was the equal of man in all respects. She was no more the property of the male but his partner and his equal, having the same rights to earn and own property as the male. The foundation was thus laid of removing the bondage of half the human race. From being a property woman became a person whose status was not in any way inferior to that of man. She could earn money ; she could do any work which she liked, and she was entitled to the fruit of her labour just as man was. This revolution regarding the position of woman was brought about thirteen hundred years ago in the following words :

"Men shall have the benefit of what they earn, and women shall have the benefit of what they earn." (The Qur'an 4 : 32.)

Woman could thus earn and own property just as man could. The social system of Islam recognised no difference between the two sexes in this respect. She could buy or sell as a man could ; she could even give it as a free gift to any one she liked :

"But if they (the women) of themselves be pleased to give to you a portion of it, then eat it with enjoyment and with wholesome result." (4 : 4.)

Islam, however, did not stop at this reform which was in itself a marvel. It also made woman inherit property just like the male. The Arabs had a very strong tradition that only he could inherit who was able to defend the tribe against the onslaughts of an enemy, a work for which nature itself had not designed woman. The principle, however, with which Islam started, equality of the status of woman with that of man, was worked out in all details of life. If she could earn and own property, if she could dispose of it as she liked she could not be deprived of inheriting property, and the general rule is thus laid down :

"Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the parents and the near relatives leave." (4 : 7.)

Such was the change brought about by the social system of Islam in the temporal position of woman. The same principle was applied in the spiritual domain; woman was on a par with man spiritually too :

“ I (God) will not waste the work of a worker from among you, whether male or female, the one of you being from the other.” (3 : 194.)

“ And whoever does good deeds, whether male or female and he (or she) is a believer—these shall enter the Garden.” (40 : 40.)

“ Whoever does good deeds, whether male or female, and he (or she) is a believer, We will make him (or her) live a happy life.” (16 : 97.)

The Holy Qur-ān speaks of women even receiving Divine revelation, God's greatest gift to man (3 : 41 ; 28 : 7). Hence marriage, according to Islam, is not a hindrance in the spiritual progress of man ; it is rather a help, a means leading to the development of the spiritual faculties of man. God created mates that they may find “ quiet of mind ” in each other. (30 : 21.) “ The women are an apparel for you and you are an apparel for them.” (2 : 187.)

Mutual love between husband and wife—a love based not on momentary passion but on a lifelong connection and the consequent parental love for offspring,—leads to a very high development of the feeling of love of man for man as such, and this in its turn leads to the disinterested service of humanity. The natural inclination of the male to the female and of the female to the male finds expression through marriage, and is developed, first into a love for the children, then into a love for one's kith and kin, and ultimately into a disinterested love for the whole of humanity. The home is in fact the first training ground of love and service. Here a man finds real pleasure in suffering for the sake of others, and the sense of service is then gradually developed and broadened.

Marriage is thus regarded by Islam as a means to the moral uplift of man, a means for the development of those feelings of love and service which are the pride of humanity to-day. Hence, according to the social code of Islam, marriage is the normal condition in which every man and woman ought to live. The Holy Qur-ān enjoins upon all its followers to live in a married state : “ And marry those among you who are single.” (24 : 32.) The Holy Prophet is reported to have said to certain young men, on noticing monkish inclinations in them : “ I am married ; whoever inclines to any way other than my way, is not of me.” (Bukhari 67 : 1.) And on another occasion : “ O assembly of young people ! Whoever of you has the means to support a wife, he should get married, for this is the best means of keeping the looks cast down and guarding chastity.” (*Ibid* 67 : 2.) According to another of his sayings, “ The man who marries, perfects half his religion.”

According to the Islamic social system, marriage is a contract (The Qur'ān 4 : 21), and it is entered into by mutual consent expressed by the two parties, the man and the woman, in the presence of witnesses. This again shows that the male and the female in the Islamic home are two partners standing on the same level and having both their rights and obligations. Being, however, the basis on which human society is built, the marriage contract is not like an ordinary contract. It is necessary that publicity should be given to it. The one fact that distinguishes marriage from fornication is its publicity. (4 : 24 ; 5 : 5.) Every contract of marriage must be made publicly known, even with the beat of drums, and it must be made in a public place : " Make public this marriage and perform it in the mosques and beat drums for it. " (Mishkat 13 : 4.)

In addition to its publicity, the marriage contract is given a sacred character by the delivery of a sermon, before the announcement of marriage is made. In the sermon, certain verses of the Holy Qur-ān (3 : 111, 4 : 1, 33 : 70, 71) are recited. These verses call attention to the one great need of life, its central fact, that there is a God above, to Whom both the male and the female are responsible. The contract, therefore, must not be taken lightly. Every right which the parties have, and every obligation which they owe to each other, is a duty imposed by God, Whose Law is the greatest of all the laws. A dowry is also settled on the woman at the time of the marriage. The settling of a dowry which amounts to making her owner of some property shows that on accepting her position as wife, the woman, instead of losing any of her rights as an individual, acquires a full and independent status as a person.

The individuality of the wife is not merged into that of her husband in the social system of Islam. While she loses none of her rights which she possesses as an individual member of society, her new life brings with it new responsibilities which carry with them new rights : " They (the wives) have rights similar to their obligations in a just manner. " (The Qur'ān 2 : 228.) The broad rule is laid down in the Hadith : " Every one of you is a ruler and every one shall be questioned about those entrusted to his care ; the king is a ruler, and the man is a ruler over the people of his house, and the woman is a ruler over the house of her husband and his children " (B. 67 : 91.) The home is a unit in the greater organisation of a nation, and just as in the vaster national organisation there must be somebody to exercise the final authority, the smaller organisation of the home needs a similar arrangement. The husband is first spoken of as being " a ruler over the people of his house, " and the wife is then described as " a ruler over the house of her husband and his children. " The home is thus the State in miniature, where authority is exercised by both the husband and the wife. But unless one of them is given a higher authority, there would be chaos in this kingdom. The reason for giving the higher authority to the husband is thus stated in the Holy Qur-ān : " Men are the maintainers of women

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because Allah has made some of them to excel others and because they spend out of their property." (4 : 34.) The husband provides maintenance for the wife and has the final charge of the affairs of the home, thus exercising authority over the wife when there is need for it. It is the man who can be entrusted with the maintenance of the family, and therefore it is he who must hold the higher authority.

The functions of the husband and the wife are quite distinct, and each is entrusted with the functions which are best suited to his or her nature. The man excels the woman in physique and constitution ; he is capable of bearing greater hardships and facing greater dangers. On the other hand, the woman excels the man in the qualities of love and affection. Nature, for her own purpose of helping the growth of creation, has endowed the female among men, as well as the lower animals, with the quality of love to a much higher degree than the male. Hence there is a natural division as between man and woman of the main work which is to be carried on for the good and progress of humanity. Man is suited to face the hard struggles of life on account of his stronger physique ; woman is suited to bring up children because of the preponderance of the quality of love in her. The duty of the maintenance of the family has, therefore, been entrusted to man, and the duty of bringing up the children to woman. And each is vested with the authority suited to the function with which he or she is entrusted.

*(To be continued.)*

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## THE MISSIONS OF JESUS AND MUHAMMAD

### THEIR FAILURE AND SUCCESS

BY MUHAMMAD SADIQ DUDLEY WRIGHT

The reliable sources for the composition of a life of Muhammad are more copious than are those for a life of Jesus. This may account, in part at any rate, for the large number of alleged "lives" of Jesus, in almost every language, that have seen the light of publication. The paucity of reliable information has led to much speculation, though the various theories propounded are not without interest and one of the many may be right, though which one it is not possible to say. In the instance of Muhammad, however, all the main facts of his life are undisputed by his biographers, of whom there have been many, though the number is insignificant when compared with the biographers of Jesus. The main facts in the life of Muhammad,

including also his pedigree, can be traced and proved from reliable sources in a manner that would satisfy the requirements of any genealogical pundit.

The exact opposite has, however, to be written when the life of Jesus is considered. The fundamentalist will not take into the argument any source outside the four gospels. These, however, are far from being in agreement, indeed are in complete disagreement in many—sometimes very important—incidents, particularly as regards time and place. Many attempts had been made to produce a *Harmony of the Gospels*, but all have signally failed. Tatian, in the second century, was the first to assay the task in the *Diatessaron*, although Eusebius, the Christian historian, refers to two less pretentious attempts. As a rule, however, the so-called “harmonies” consist merely of arrangement into four parallel columns of the various incidents, discourses and miracles of Jesus as related in the four Gospels, without regard to time, mutely recognising the impossibility of harmonising events which are contradictory in important details. In addition to the four Gospels which form part of the Biblical canon, there are various apocryphal books, which are sometimes mentioned, particularly the *Apocryphal New Testament*, but the incidents related therein, which concern the infancy and boyhood of Jesus, are of so puerile and trivial a character that they fail to carry respect or conviction. They cannot be criticised, because there is naught wherewith to compare them.

Prior to the sudden appearance of Jesus upon the scene of his labour at the age of thirty there is no mention of any incident in his career save his appearance in the Temple on the completion of his twelfth year when he became *Barmitzvah* or “Son of the Covenant,” an event celebrated by every Jewish boy down to the present day, the pleasing associations connected with the anniversary often being recalled with delight by Jews in old age.

Just a word upon this scene in the Temple. It is described in Luke, Ch. 2. It was unusual because it occurs only once in the lifetime of a Jew, but it was not extraordinary in the sense of marvellous. It was obviously a *Barmitzvah* celebration. Every Jewish boy, on entering his thirteenth year, “according to the Jewish calendar,” attains his religious majority and becomes entitled to all the privileges of the Covenant and personally responsible for the fulfilment of his obligations which, until that time, had rested upon the shoulders of his male parent or guardian. In the synagogue he has the distinction of being called up to the Reading of the Law, that portion of the Law appointed to be read on the anniversary of his birth. In Jewish prayer books may be seen tables setting forth the portions of the Law to be read on each day, similar to the Tables of Lessons printed in the Book of Common Prayer. There are certain local customs connected with the celebration, generally

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a gathering of relations and friends, a dinner and a "party" and here there would seem to have been a gathering in the synagogue, a contest of brains, rabbis and teachers plying the newly-fledged son of the Covenant with questions to test his knowledge and, if possible, to satisfy their curiosity. Here it would appear that the questioned one excelled in knowledge the questioners and turned the tables upon them by giving them instruction.

Before proceeding to points of contrast in the lives of Jesus and Muhammad we may linger for a moment upon one of similarity. They had one characteristic in common, which appeals to finer instincts of men and women—their affection for children. The incidents recorded of Jesus are familiar and it is recorded of Muhammad that he would stop children in the streets and pat their cheeks in affection. He was never known to speak harshly to a child and certainly never to strike one.

How and where Jesus spent the period intervening between *Birmitzvah* and Baptism is unknown and has given rise to much speculation. Some writers have asserted that he went to India and studied there. Another theory is that he became, for a time, a member, though not, perhaps, a professed member, of the Essenes. Certainly there were striking parallels between the teachings and practices of the Essenes and those of Jesus as I demonstrated in a brochure published nearly forty years ago, entitled, *Was Jesus an Essene?* long out of print, of which I possess only a shorthand copy.

Joseph, his father, disappeared from the scene when Jesus embarked upon his public career. He may have been alive; he was present at the scene in the Temple (Luke, Ch. 2, v. 51), after which he returned to Nazareth, Jesus accompanying him. That is the last we hear of Joseph, though Mary, the mother, appears upon the scene several times. As a matter of interest, the fact is often overlooked, but a reference to Luke, Ch. 2, v. 4, tells us that Joseph and Mary were living in Nazareth before Jesus was born.

There is a striking contrast between the attitude of the parents and kinsmen of Jesus towards him and that of the kinsmen of Muhammad after he had declared his mission. Both had been admirably summarised by Syed Ameer Ali in his *Critical Examination of the Life and Teaching of Muhammad*. Of the former he says (pp. 39-40):

The influence of Jesus himself was lost among his nearest relations. His brothers never believed him (John, Ch. 3, v. 5) and once they even went so far as to obtain possession of his person, believing him to be out of his mind. (Mark, Ch. 3, v. 21.)

Even his most intimate disciples were not firm in their conviction and as we know they all fled at the first sign of danger. The reverse is shown in the story of Muhammad. Syed Ameer Ali says (p. 39):

It is a notable feature in the history of the Prophet of Arabia and one which strongly attests the inspired character of his teachings and the intensity of his faith and trust in God, that his nearest relations, his wife, his beloved cousin and intimate friends, were most thoroughly imbued with the truth of his mission and convinced of his inspiration. Those who knew him best, who lived with him and noted all his movements, were his most sincere and devoted followers. If these men and women, noble, intelligent and, certainly, no less educated than the fishermen of Galilee, had perceived the slightest sign of earthliness, deception or want of faith in the teacher himself, Muhammad's hope of moral regeneration and social reform would all have been dashed to pieces in a moment.

So great was the antipathy shown towards Jesus and his mission that he renounced his family ties when they expressed the opinion that he ought to be put under restraint. (Mark, Ch. 3, vv. 31—35). Saying, in effect, "I have no mother, no brother, no sister."

"Whoso shall do the will of God the same is my brother and sister and mother."

Apparently this happened very early in his public career and he seems still to have been harping upon it when, a few days afterwards (Mark, Ch. 6, verses 1—6), he entered the synagogue "in his own country" and began to teach. The villagers, however, like his family, would have naught to do with him:

Whence hath this man these things? What is the wisdom that is given unto this man? What mean such mighty works wrought by his hand? Is not this the carpenter, the son of Mary (why no mention of Joseph?) and brother of James and Joses and Judas and Simon? Are not his sisters here with us?

Evidently Jesus had wished to make an impression—quite a laudable ambition—but the attitude of his neighbours prevented its achievement, for we are told that "he could do no mighty work there save that he laid his hands upon a few sick folk and healed them." He marvelled, we are told, because of their unbelief although he summed up the position very succinctly in his statement that (J. N. Darby's translation)—

"A prophet is not despised save in his own country and among his kinsmen and in his own house."

But this dictum is not of universal nor even general application, as proved by the experience of Muhammad. Wives, it is generally accepted, are often severely critical and not easily convinced, but Khadija, the wife of Muhammad, was the first as well as the most earnest disciple to believe in his mission. All his early disciples were of his own kith and kin or household. Abu Bakr was on intimate terms with the Prophet before he received the Divine call: he was the first male disciple to proclaim his belief in the divinity of his mission.

Ali Ibn Abu Talib, Muhammad's cousin, his companion from almost infancy, was also an earnest believer; Zaid-bin-Háarith, his slave whom he freed, was another; all three had been on the closest terms with the Prophet and they expressed their confidence and their faith in the sincerity of his claim. He still maintained the character which had led to his being known as *Al-Amin*, "the man never known to tell a lie."

It is profitable to glance at the condition of life in Makka at the time of the advent of the Prophet. His father died three months before he was born and he was bereft of his mother when he was six years of age. His grandfather, Abdul Muttalib, became his guardian. As chief of the Quraish, the principal tribe of Makka, Abdul Muttalib became Muhammad's guardian. He was the custodian of the Ka'ba, a position of great importance and dignity. On the death of Muttalib, the guardianship of Muhammad devolved upon his son, Abu Talib, brother by the same mother of Abdullah, the father of Muhammad. Abu Talib has been claimed as a poet, but his right to that distinction has never been established.

Makka was one of the centres of the caravan trade and almost every inhabitant had a financial interest in some trade or the other. The caravans carried important and valuable merchandise—metals, particularly silver; precious essences; spices; leather, etc. One of the principal traders was Khadija, a wealthy widow, a kinswoman of Muhammad, but 16 years his senior. She appointed him to be overseer of the caravans she sent into Syria. This caravan trade was a serious undertaking, compared by Strabo with armies; Tabari mentions seeing one with 2,500 camels. They were attended by escorts and convoys but, even then, were liable to attacks by banditti, whose onslaughts and depredations led to the device of a system of insurance. Professor Clement Stuart in *Arabic Literature* has an interesting account of the manner in which the poetic genius of Arabia was evoked by these caravan drivers. He says (pages 4-5):

The long caravan marches across the monotonous deserts, when the camel's steady swing bends the rider's body almost double, turning the unaccustomed travellers sick and giddy, soon taught the Arabs to sing rhymes. He even noted very soon that, as he hurried the pace of his recitation, the long string of camels would raise their heads and step out with quickened pace. This creature, stupid and vindictive though it be, is sensitive to some extent to music, or at all events, to rhythm. Its four heavy steps gave the metre and the alternations of long and short syllables in the spoken language the successive pulsation of the said metre. This was the *hidā*, the song of the leading camel-driver of the caravan. And here we have the origin of the prosodic metre, unconsciously invented by the genius of the Bedouin, springing from the necessities of the life in which his monotonous existence dragged itself out, for which the theorists of later date formulated laws. We know that the idea of Khalil's prosody came to him from hearing the hammers of the workmen in the bazaars ringing on their anvils with alternate cadenced strokes. Until the wise grammarian made this fruitful discovery, the Arabs had produced poetry with no knowledge of its rules, beyond their own innate feeling for poetic rhythm.

Muhammad became noted for the care and scrupulosity with which he conducted his duties while, at the same time, preserving his kindness of heart, gentle manners and unsullied character. It was his fidelity more than his kinship that attracted him to Khadija and, despite the disparity in their ages, they were, with the approval of the tribe, married when Muhammad was of 25 years of age.

Muhammad, by his marriage, became a wealthy man, but his altered state does not seem to have affected his manner of living. When not engaged in business affairs, he spent much time in meditation and spiritual communion, particularly during the month of Ramadhan, afterwards the Muslim month of fasting. Idolatry was rampant in pre-Islamic Arabia and it is said that there were 365 idols in the Ka'ba, a different one for every day of the year. The Black Stone, built into the Temple, was an object of adoration. The legend runs that it was originally a white stone which fell from heaven and that it had turned black by kisses from sinful sons of Adam.

Orkman, leader of the Byzantine despots, sought to hand Makka, the birthplace of Muhammad, to the Greeks, but the Prophet was instrumental in preventing this. There were also many private acts of charity done by him which could be cited. His uncle, Abu Talib, fell upon evil days. Muhammad adopted one of his sons and persuaded Abbas, brother of Abu Talib, to adopt another, thus lightening a burden of anxiety. All the sons of Muhammad died in infancy and Fatima, his youngest daughter, became the wife of the son of Abu Talib.

It was a grief to Muhammad to see the inhabitants of Makka steeped in barbarism and he pondered much over this when sitting apart for meditation. While thus occupied he one day received a call which led to his decision to devote his life to the service of Allah and humanity. Sale relates that while on mount Hira, he heard himself spoken to by name. He looked around but could see nobody but, looking upwards, he saw the Angel Gabriel on a throne between heaven and earth. Then the Divine call came to him which is recorded in *Sura* (a Hebrew word signifying a row of stones in a wall, thus by analogy, "a line of writing"), LXXIV, I of the *Qur-ān* (which word means "Reading") "O! Thou covered, arise and preach and magnify thy Lord!"\* Among Orientals to be "covered," *i.e.*, to have the head covered, is a mark of high respect, hence the Synagogue practice carried into business and private life. In studying the Talmud, Jews always cover the head as Muslims do when reading the *Qur-ān*. The incident was related by Muhammad to Khadija who urged him not to neglect but to pay all attention to a Divine call.

No attempt is here made to trace the development and spread of Islam but it is necessary to record that the Prophet inaugurated

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\* The most reliable report and the one universally accepted is that it is the second in the order of revelation, the first passage being verses 1-5 of *Sura* XCVI.—Ed. *I. R.*

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a crusade against idolatry which persisted throughout his life and has been continued with vigour by all his successors and many of his followers to the present time. Submission to the will of Allah is the main pillar of Islam as betokened in the name and none will be found more zealous for the honour of Allah than the Muslims. The Qur-ān is replete with injunctions against idolatry and those who detract from the Unity of Allah by according Him a co-partner (*Sura II*, v. 48 ; *Sura IV*, v. 16) :

“Lo ! Allah forgiveth not that a partner shall be ascribed unto Him . . . whoso ascribeth partners to Allah, he hath invented a tremendous sin.”

It does not detract from the honour and reverence in which the Prophet Muhammad is held by Muslims if it is pointed out that he was not the first Makkan to preach the doctrine of the Unity of Allah and the evils of idolatry. About 577 Abul-Sali, of Taif, taught doctrines believed by Jewish Christians but still retained his pagan beliefs. He was a talented man and composed much religious poetry, but whereas Muhammad spoke with the authority of a prophet and taught by example as well as precept Abul Sali delivered his message on second-hand information and failed to frame his life in accordance with his teachings. He condemned idolatry and forbade the use of wine but does not seem to have gone beyond these external observances ; he seems never to have risen to the height of personal communion with the Eternal and entire submission to the will of Allah, which characteristics are prominent in the life of the Prophet. It was his zeal for Allah that gave him strength to destroy the idols in Ka'ba. They may have been placed there without any intention of worshipping them. The worshipper frequently seeks for something tangible and the creature always seems nearer than the Creator. In all religions honour is paid to men, sometimes distinguished as “saints,” who are exalted above their brethren because it is said that they achieve the honour of “walking with God.” The heathen may bow down to blocks of wood and stone in which he believes the divine spirit dwells but the more highly educated individual, when he salutes a statue, pays his respect not to the statue but to the saint it represents. A mother may kiss the photograph of a beloved child who has passed from this life but she does not in that act worship the photograph that is merely a piece of cardboard but it has on it the pictorial representation of one she loved dearly and still loves as dearly although no longer visible in the flesh, whose features she can still discern in the picture. It is not possible for the finite to form a conception of the Infinite and the human mind always dwells upon the concrete and tangible, something that can be seen and grasped. Muhammad saw danger in the act because this step from admiration to adoration and adoration to adoration and worship is but a short one and his iconoclastic warfare was engendered and inspired by zeal for the honour of Allah. His aim was to close

any and every opening that might lead, even in thought, to idolatry and thus detract from the worship due to Allah alone. Dignity of Allah was his battle-cry and watchword and if, in the warfare of creeds and the chaotic condition of Christendom to-day, there is any sign which cheers the hearts of the true believer, it is the occasional glimpse of a belief in this unity which now and again pierces the clouds of conflict.

Muhammad also suppressed the practice of female infanticide in the interment alive of newly-born girls, an evil practice that had given rise to the proverb, "The best mother-in-law is the grave." There are several injunctions in the Qur-ān enjoining respect to life when once created. "They are losers who besottedly have slain their children without knowledge" (VI: 141), "Slay not the life which Allah hath made sacred, save in the course of justice" (VI:152); "Slay not the life which Allah hath forbidden, save with right" (XVII: 33).

There is also to be seen common to the lives of Jesus and Muhammad—their habit of prayer. But prayers with them did not mean asking for material gifts, for temporal blessings. "Your Father knoweth what things ye have need of before you ask Him" said Jesus on one occasion (Matthew VI, 2); and on another; "Seek not what ye shall eat or what ye shall drink; neither be ye of doubtful mind ("Margin" live not in careful suspense) for all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things. But rather seek ye first the Kingdom of God and all these things shall be added unto you" (Luke XII 29—31).

It is recorded in the *Life of Cardinal Vaughan* that his mother made it a point never to ask in prayer for the supply of material want. What then is prayer? Its effect is seen in the life of the pray-er, for prayer is communion with God, with Allah, the Eternal and Unchangeable. Prayer can and does make our minds conformable with His will, not His will conformable with our wishes.

Religion, as expounded by the Prophet Muhammad, has spread—and is still spreading—over the face of the earth. Unlimited in the scope of its message and untrammelled by any geographical boundaries—as some Oriental religions are—and free from transient emotions, Islam makes a sober unexcitable appeal to the thoughtful and serious. The mission of Jesus was less extensive than that of Muhammad. It was limited to the "Lost sheep of the House of Israel" but even with this limitation it was a failure. It was identical with the mission of Moses and other Old Testament prophets—the reclamation of Israel and the blessings of the nations through the children of the covenant. If the mission to the House of Israel, as led by Jesus with his knowledge and fascinating appeal, did not succeed, it was improbable that it would be attended with any other result when undertaken by his disciples, even though they

had been privileged to learn of him, to enjoy his companionship and to receive personal intimate instruction from him.

The "mission to the Jews," to quote the modern title, has been continued to the present day, accompanied by an enormous wastage of time, labour and money and attended with the like negative result. It may be that early training and prejudices, the outcome of generations of suppression of freedom of thought and liberty of opinion, may cause some readers to regard these statements as startling and inaccurate, but a disinterested study and survey of the mission of Jesus can hardly fail to bring a conviction other than that it ended in failure, even though it had the advantages of geographical and ethnological limitation. It was circumscribed in that the message was only for the children of Israel. "I am not sent but unto the lost sheep of the House of Israel" was the explicit declaration of Jesus (Matthew XV, 24) reaffirmed by Peter in acts III, 25, 26. The Gentiles (nations) were to be blessed through the House of Israel, in accordance with the prophetic statement in Zachariah VIII, 23 and as foretold by the aged Simeon in Luke II, 25, when he held the baby Jesus in his arm. Jesus founded the Church and gave the name of "Apostle" to none while he was on earth. The term "apostle" was adopted by the translator in Matthew X, 21, but from the preceding verse it will be seen that Jesus spoke of "disciples" and when he sent them on the mission they were strictly bidden to "Go not into the way of the Gentiles and take not into any city of the Samaritans; but go rather to the lost sheep of the House of Israel." (Matthew X, 5, 6). It is only in what is alleged to be the last chapter of the Gospel of Mark (XVI, 15) that the words "Go ye into all the world and preach the Gospel to every creature" are found but it would be difficult to light upon any commentator, orthodox or heterodox, who differs from Westerth and Hort and other authorities that all the verses of this chapter from the 9th onwards are an interpolation for which no warrant can be cited. When the Canaanitish women appealed to Jesus on behalf of her daughter, he answered her not a word, but to the disciples he said, in an aside, "I am not sent but unto the lost sheep of the House of Israel." The poor woman, ignoring his inattention and discourtesy, which some might not hesitate to describe as "rudeness," persisted and came and even "worshipped" him. Then Jesus said to her (Matthew XV, 26): "It is not well to take the bread of children and cast it to the dogs." Now the dog was not a favourite animal among Orientals and, as pointed out in *Helps to the Study of the Bible*, published by the Oxford University Press: "The general term, 'dog' in the Bible is never used except in a tone of disgust." One cannot but admire the woman's retort (v. 27); "Truth, Lord, yet the dogs eat of the crumbs which fall from their masters' tables." According to the record, she got her crumb, although she was not one of the "lost sheep of the House of Israel."

Jesus himself lamented that his mission was a failure. Read his summary of his efforts in Matthew XXIII, 37, 39 :

Jerusalem, Jerusalem, that kills the prophets and stones those that are sent to her; how often would I have gathered thy children as a hen gathers her chickens under her wings and ye would not! Behold your house is left unto you desolate; for I say unto you, Ye shall in no wise see me until ye say, Blessed is he that cometh in the name of the Lord!

It was "the lost sheep of the House of Israel" who, according to the New Testament, cried out with increasing fervour "Crucify him! Crucify him!" in the final scene of his life. When he was in difficulty and danger, his disciples, all with one exception, of the "lost sheep of Israel" and one, at least, of his own kin, forsook him and fled. The apostle claimed by Roman Catholics to be the rock upon which the church is founded first "followed him afar off," then denied him and then emphasised that denial by repeating it with oaths and curses.

Contrast these incidents with the closing scene in the earthly life of the Prophet Muhammad, as depicted by Washington Irving and other historians and read of the multitude that assembled as near as possible to the place where he drew his last breath and of the difficulties with which their grief could be appeased when they were convinced that he was dead.

Did Jesus become a light to lighten the Gentiles? The seventh century, which witnessed the advent of Muhammad, was the most corrupt period in the Christian era though there was even then no lack of Christian apologists, that singular term in much use to-day. The age abounded then, as now, in religious disputation rather than in practice of religion. None, however, attempted a refutation of the truth as revealed to and taught by the Prophet.

Neither Jesus nor Muhammad was a prophet of any new religion, nor, indeed, did either preach or teach anything new *about* the old. Their message was the old Jewish formula, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and all thy mind." "Hear, O Israel! the Lord, our God is One," the battle-cry of Israel was also the watchword of Jesus and Muhammad, emphasised by the latter with the words, "He begetteth not and is not begotten and there is none like unto Him." Though they might claim to be sons of God, neither claimed the blasphemous title "God the son" glibly and unthinkingly ascribed to Jesus by well-meaning and earnest Christians, but, nevertheless, in error.

It was a sad day in the history of religion when Constantine the Great made Christianity the state religion; the act hastened the decline which had already set in. The result of this move, says W. M. Thompson, in *Democratic Readings*, was that—

"The church so arrogated to itself the right to wage bloody war against all who differed from her views. Christians, Jews, Egyptians, Romans began to quarrel violently. The Eastern Christians wasted their times in discussing dogma and the Western Christians rapidly assimilated more

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and more of the heathen ceremony and festivities. Trade, the arts and sciences all languished ; religion became a mockery. One spot—Arabia—remained almost unaffected by those sanguinary convulsions. There the Semitic spirit survived—the spirit, that is to say, of trust and faith in the One God which characterised them and the descendants of Abraham. Against the vicious mixture which then passed as the teachings of Christ a reaction was sure to come. It is hardly too bold an assertion that to Muhammad we owe the fact that Christianity has not joined the ranks of vanished creeds. Muhammadans to-day guard the supposed tomb of Christ at Jerusalem, in order to prevent pilgrim Christians coming to blows over it.”

“ Muhammad ” said Bishop Boyd-Carpenter (*The Permanent Elements of Religion*, Bampton’s Lectures, 1889, p. 80). “ is by many seen only through the fog which dread and ignorance had spread around him.”

“ To them he is an object of horror against which anything evil might be said. He was the first born of Satan, the dealer in black-art ; his very name became an epithet of reproach. But now the mist of prejudice has cleared away. We can afford to see the founder of Islam in a fairer light.”

In the pictorial representation of the Prophet he is generally represented as a stoutish man with a ruddy complexion, one whom, we should, without hesitation describe, as enjoying the good things of life, but, according to Professor Palmer, no mean authority, he was of medium height but of commanding presence, rather thin though with broad shoulders and a wide chest.

Christians have come to regard Islam as a menace to their religion, as they teach and preach it. One of their books of propaganda is entitled *The Reproach of Islam*. The author is the Reverend W. H. T. Gairdner and various editions (at least seven) are published by different missionary societies. My own copy is entitled “The Baptist Edition” and is issued by the Baptist Missionary Society “ conjointly by a number of the missionary societies in Great Britain for the use of Mission Study Circles.”

## THE BEAUTIES OF ISLAM

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

### ONE GOD

God is One, Sovereign Lord, only to be worshipped,  
Supreme over all : Possessing all power, Merciful,  
Wise, Forgiving, Loving, All-Seeing, All-Hearing,  
All-Comprehending, Originator, Reproducer, The Complete  
and Accomplishing Planner, The Glorious in Majesty,  
The Ever-Living, The Quickener, The Eternal :  
(The First, The Last), (The Manifest and The Hidden),  
The Avenger, The Rewarder, The Lord of Splendid Power,  
The Light, The Guide, The Author of Peace.

An essential condition of true Peace is the merciful control  
of a Completely Supreme Power.

# ISLAMIC REVIEW

## ONE GUIDE

The Quran is the light, the guide, the authority for action. It leadeth from the practical present to the Eternal Hereafter. It remaineth complete and incorrupt.

## REWARD SWALLOWETH UP PUNISHMENT

One good deed receiveth reward of ten like thereunto. Evil is recompensed but with the like thereof. Thus Good lives and increases while evil perishes.

## A LIVING RELIGION FOR EVERY DAY

Islam enters into every part of a man's life. The practice of Islam is not set aside for observance on one day only in each week neither is it an abstraction, abiding fruitlessly in the mind, but Islam is a practical energising force of everyday action for good.

## BELIEF

Islamic belief is the perception of Truth lived out in action.

## PRAYER

Prayer to a Muslim is a constant reminder, a constant blessedness, a time of converse with the One God, a time to receive orders from God, a time to receive Grace, Help, Strength and Guidance from God. Prayer is a constant guarding against evil; for the source of evil is often mere forgetfulness and a becoming engrossed in things other than the remembrance of God.

And the preparation for prayer, the performing of the ablution, in that there is a great and significant beauty. Cleanse thyself physically, make thyself clean as far as thou thyself canst, before thou comest before thy Lord to ask His inner cleansing. Prayer is the purification of the heart.

## FAITHFULNESS

Islam enjoins the constant remembrance of God, the constant guarding against evil, the constant fulfilment of duties. Islam stresses the keeping of promises and the careful carrying out of trusts.

## LIBERALITY

All our good is from God : our possessions are from Him. Spend therefore benevolently what you can spare. Islam sets her fair face steadfastly against all avarice, niggardliness and greed of acquiring.

## PILGRIMAGE

Islam maintains one central shrine, one sacred city, Holy Makka where all the nations of humanity may meet together on a footing of affectionate equality, really as brothers and mutual helpers. The gifts and excellencies of nations are diverse even as are their climatic and geographic conditions but Islam superinduces over all a concord and a harmony without decrying this glorious variety.

Humanity, indeed, is one vast nation, a nation possessing within herself different gifts, different degrees of excellence of man and man, but throughout created by One God, and so pleasing unto Him and part of His plan.

### FASTING

One month in the year (the month of Ramadhān) should be devoted to fasting and to the cheerful separation from the obsession of worldly affairs. Fasting is an invigorating and refreshing exercise strengthening the human power of guarding against, repelling and resisting evil.

Indeed, the function of fasting is to guard against evil and to break the domination of the love of the world and things material. The function of fasting is to give man command of himself and to remind him that the body is temporal while the spirit is eternal. Furthermore, fasting giveth a man a respite into the presence of God.

### TOLERANCE AND DEEP-MINDEDNESS

The Qur-ān saith : " There is no compulsion in religion." *La ikraha fi'ddeen.* The Truth abides shining by reason of its own Imperishable, Eternal Substance. No occasion hath it to use force ; it requireth not to beseech, to coax or with fair-seeming flattering tongue to persuade. These are the arts necessary unto falsehood. God giveth Grace unto whom He will. Whom God loveth, He openeth his breast to Islam.

### ISLAM A NATURAL RELIGION

Study the Qur-ān and the precepts of Islam and you will find that Islam is essentially a natural religion, a religion easy and suited to the requirements, needs, and aspirations of humanity. Islam, further, is well-suited to the development of the innate faculties of man, and gives him a sane steadfastness amidst the inevitable storms of life.

Marriage is recognised as the natural state and, as such, is placed in excellence far above monasticism. Marriage is the natural state and is to be adopted by all who have the means and the ability. Wife and children give greater scope for the exercise of man's natural affections, of love, generosity and kindness, and a man's life is thereby made sweeter and a greater content cometh thereby into his heart.

### ZAKAT : POOR-RATE

The duty of the rich to have some consideration for their less wealthy brothers is hereby openly recognised and placed upon a business footing. Yet generosity is thereby no whit cramped, confined or discouraged, for over and above the Zakat minimum a man may extend his private generosity to any lengths and in any directions he thinks most suitable.

### STRENGTHENING OF THE FAMILY AFFECTIONS

Islam respects and safeguards the natural bonds of affection that unite the family and stabilise social life. Often in the Qur-ān you will find goodness to parents enjoined. The mother and the father are invested with a certain sacredness in regard to their children. Often and often also Islam enjoins the making of gifts to the near of kin; thereby kindness circulates throughout a wider family circle and natural ties are not broken by neglect, absence and estrangement.

### DEFINITE FORBIDDANCE OF INTOXICANTS, GAMBLING AND USURY

How beautiful is the decisive smiting of the Sword of God against evil! How clean and flashing! No half-measures. No loophole for dispute and surmise and misunderstanding. *Not*, as much wine as you think safe and moderate; *not*, wine occasionally; *not*, wine if you think you can afford it. No and thrice no: the command comes simple and direct and clear 'No wine': 'Wine is forbidden to the believers.' Thus is a great evil cleanly uprooted and thereby is life itself made cleaner and simpler.

As for gambling and usury, who can fail to recognise in gambling a widespread disruptive force shaking the stability of social conditions and general confidence and credit: and who can fail to see in usury an octopus of evil with ever-growing, ever-tightening tentacles? These have no room in Islam.

## CORRESPONDENCE

### VALUE OF OUR LITERATURE.

[In the article published about Chinese Turkistan in the Journal of the Royal Central Asian Society of 1934 it is said that the Muslims of Kansu known, as Tungans receive the greatest part of publications on Muslim literature from Woking, Surrey, England. The following four letters are further evidences of the great need for our literature.—Ed. I. R.]

\* \* \* \* \*

(Copy of a letter sent to the Imam of the Mosque, Woking.)

"Dear Brother in Islam, Abdul Majid Sahib,

As Salam Alaikum!

The name of the History book in use at the Grammar School, Kibworth Beauchamp, and of which I was speaking to you is 'From Flints to Printing', a Reference Book. It is by L. C. Latham and is published by Ginn & Co., Ltd., Queen Square, London, W.C. 1. The reference is in Chapter VII entitled "The City and the Desert."

# CORRESPONDENCE

## VALUE OF OUR LITERATURE

After speaking of the difficulty of finding a life of the Prophet (on whom be the blessings) suitable for schools the exact reference is as follows :

“Through the kindness of the Imam of the Mosque, Woking, it is possible to procure inexpensive literature on Moslem ritual and belief to-day.

By the grace of Allah, I have been able to set right many misconceptions, both among staff and pupils about Islam and I find a very keen interest once the preliminary prejudices are dealt with. In this connection I have found ‘What is Islam?’ most helpful.”

Yours fraternally,  
SALIHA LEWES PARKER.

WOKING, SURREY,  
*July 14th, 1944.*

DEAR SIR,

Thank you very much for the ‘Islamic Review.’ You omitted to mention the price, so will you please inform me of this.

I feel that, having read the ‘Review’ I know more of the Muslim faith than before. I can understand why there have been so many converts to Islam. It is indeed very democratic, and seems ‘fair and square’ all through. I did not realise that there were so many English Muslims. I admire the fine spirit of equality that is shown in the book ; it must be representative of all Islam.

I learnt with surprise that Islam recognises all those who have preached the Word of God. It appears to be the only faith content to let other faiths exist and be acknowledged. A true Christian is supposed to be tolerant also, but it seems to me that this was violated very much when Christianity was young (I am referring to the Crusades of the Twelfth Century).

May I thank you once again for your kindness in replying to my questions so clearly ;

Yours faithfully,  
(Miss) M.C.E.

*2nd Dec., 1944.*

DEAR SIR,

I have read with deep interest the booklet sent me that bears the title : “What is Islam ?” It has left me with a longing desire to read more. When I can afford it I shall most certainly purchase

## ISLAMIC REVIEW

“The Holy Quran” as translated, and the life of “Muhammad the Prophet.” I shall look forward to this uplifting experience and joy.

With kind regards, I remain,  
Yours sincerely,  
R. G.

[The above letter of appreciation was sent to an English Muslim friend who writes: “Mr. R. G., began to tell me about his life, and mentioned that although he was nearly 70, he felt very unhappy about the Christian religion and felt there was something sadly wrong about Christianity. I at once began to comfort him by telling him about the only true Faith (Islam), he became deeply interested, I sent him a book called “What is Islam?” and as you will see from the enclosed letter, he has now become deeply interested.”—Ed. *I.R.*]

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BANKES ROAD,  
BIRMINGHAM 10.  
October 24, 1944.

DEAR SIR,

Will you please send me a list of literature available appertaining to your religion, also the price of the revised material if any including the Holy Qur-ān.

Sincerely,  
MRS. M. DAVIES.

To

THE EDITOR,  
*The Islamic Review*,  
Aziz Manzil, Brandreth Road,  
Lahore (Punjab).

*As-Salam-u-Alaikum!*

In your *Review*, December, 1943, Maulana Muhammad Ali Sahib had an illuminating article under the caption of “Divorce in Islam.” By way of citing an instance of “Wife’s Rights of Divorce,” he quoted “Bukhari” (68 : 3) which narrates that the Holy Prophet married a woman called Umaina or Ibnatul Jaun whom he had to divorce on her wanting it by means of a hint, such as “seeking refuge in God from him.”

Although I have not come across any such thing as this (Prophet’s marriage with Umaina and divorcing her) in his renowned work, “Muhammad the Prophet,” still I can safely depend upon an authority no less than his as well as the authenticity of the report in this connection.

## CORRESPONDENCE

But what I have to be enlightened on is the thing that actuated Ummul Mu'minin Umaima to want the divorce and deprive herself of the honour of being the wife of the Holy Prophet.

Was it a case of "Shiqaq" (disagreement) or anything else?

I humbly pray that you or the Maulana Sahib would be good enough to enlighten me further on the incident specially dealing with the cause thereof in the next issue of your *Review*.

Yours faithfully,  
SHAMSUDDIN AHMAD.

[The Maulana has dealt with this question in his Urdu Translation and Commentary of Bukhari, *Fazlul Bari*. The discussion occurs in Kitab-al-Talaq of the work and may be summarised as follows:

The incident is reported by three narrators here—Awza'i, Abu-Usaid and Sahlibn Sa'd. So conflicting are the reports on this incident that it is difficult to come to any definite conclusion about it. All that can be gleaned from this wide variety of narrations is that the relations of the lady had agreed to give her in marriage to the Holy Prophet about the year 9 Hijra. When, however, she was presented before the Prophet, she refused to be his wife. At this the Holy Prophet presented her with a suit of nice clothes and sent her away.

As for the reasons for her rejecting the Prophet's hand, the words of the narration by Abu Usaid would give one the impression that she was too proud of her own lineage.—ED. I. R.]

A. R. W. C.  
S. E. A. COMMAND.  
15-11-44.

MY DEAR AFTAB-UD-DIN AHMAD SAHIB,

*As-Salamu-'Alaikum!*

I wonder if you could do me a great service. I have a friend, whose address is given below, who is in dire straits with regard to his Christian beliefs. He feels that Christianity has definitely fallen short of requirements during this war, and unless he can find another religion that fulfilled his requirements, he says he will automatically become an atheist. I myself have talked with him, and our conversation has aroused in him an interest in Islam. Could you please be so good as to send him any pamphlets that you feel would be of use to a soul drifting in darkness—preparing to give up the ghost and go under.

was losing what little truth was left in the philosophy of the term "word"—are undigested thoughts of per-Christian philosophers, Jewish and Greek—Striking similarities between the phraseology of Philo the Jewish philosopher and that used by St. Paul in his Epistles—Shorn of myths and legends teachings of Jesus would appear to be same as that of Muhammad—Reformation of corrupted religion should be done by God without waiting for man to do it.

**CHAPTER V. RELIGION OF LOVE—COSMIC CONSCIOUSNESS.**—Which one is the religion of love, Islam or Christianity? Religious feelings supplanted by political ones in the constitution of the Church—"Love thine enemy" is demonstrated by Prophet Muhammad—racialism and nationalism are antithesis of religious love of man—so the idea of "Survival of the fittest"—From self-consciousness to world consciousness and then to cosmic consciousness otherwise known as God—consciousness—Anger, another expression of love, supplements it in sublimer form—a systematic practical code is needed for this evolution—Quran supplies this need.

#### APPENDIX.

*Extracts from the preface to the Second Edition, showing the great revolution which the book has wrought in the religious outlook of Christendom :*

"The book has received more appreciation than stricture, and even the Church Press in this country has been very mild in its criticism. Some writers have candidly admitted many of the things disclosed in the book ; among them, the dates of the three chief events in the life of Jesus—his birth, crucifixion and resurrection. It is admitted that these dates belonged to the pagan world ; they were the popular dates of similar events which the heathen world believed to have occurred in the lives of their deities. Here is some food for thought for our Church friends. If the dates have been borrowed from the pagan cult, and were connected with events strikingly similar to the said three events in the life of Jesus—nay, the same in their nature and details—does not this similarity involve an assumption that the events mentioned in connection with the life of Jesus were borrowed from the same sources ?

"It has been remarked by one of the Church Papers that I mistake in identifying Christianity with "Catholicity". Perhaps the Unitarian Christians could say so with some justification, but not a Protestant of any denomination, and the Unitarians "heartily commend this book to the attention of their readers". . . .

"The appearance of the book synchronized with similar utterances from high authorities in the Anglican Church. The Bishop of Birmingham calls the Sacrament an infiltration of the Mystery Cult, in some of its features. A healthy discussion is, as well, going on in the press, to the effect that it is the Sermon and not the Sacrament that discloses the mind of the Master. The Sacrament may be observed as a memorial of the Last Supper, but it should be divested of the magical charm which it is believed by the Church to possess. The day, however, is not far off when the Sacramental ceremony will receive its proper due and will become deleted from the Church service as a remnant of the Pagan Cult ; and with it will go all that differentiates current Christianity from Islam. Another happy development of the Modernist thought since the publication of my book appears in the pronouncement of disbelief in the theory of sin innate in human nature which was made at a recent Conference in August last. In this the Modernists again confirm Islam. The Western world may be indebted to biological research in coming to the conclusion, which Islam taught centuries ago, that every man at his birth is given a nature perfect and fit for further development and that sin is an after-growth—our own fault."

PRICE Rs. 3/- with postage.

Apply to—

THE MUSLIM BOOK SOCIETY,

Azeez Manzil,

Brandreth Road, LAHORE.

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Printed at the Press of The Civil & Military Gazette, Ltd., The Mall, Lahore, by Khwaja Abdul Ghani, Secretary, The W. M. M. and L. Trust, and published by him from Azeez Manzil, Brandreth Road, Lahore (India).