

"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*  
**Islamic Review**  
 FOUNDED BY THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

Vol. XXVIII]

DHULQA'DA, 1359 A.H.  
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## THE ISLAMIC REVIEW (Monthly)

(Founded By The Late Al-Hajj Khwaja Kamal-ud-Din)

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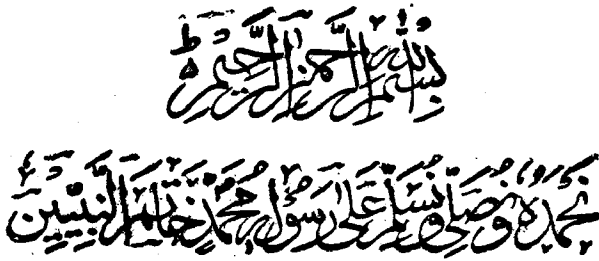
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The first leave party from the Indian Contingent with the British Expeditionary Forces, at the Shah Jehan Mosque, Woking, to say their Jum'ah prayers on Friday the 10th May, 1940.



THE  
**ISLAMIC REVIEW**

Vol. XXVIII]

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DECEMBER, 1940 A.C.

[No. 12

**A DECLARATION**

I (Mr.) JACK WILLIAM WAGON, of Orpington, Kent, do hereby faithfully and solemnly declare of my own free will that I worship One and only Allah (God) alone: that I believe Muhammad to be His Messenger and Servant: that I respect equally all Prophets—Abraham, Moses, Jesus and others: and that I will live a Muslim life by the help of Allah.

*Lá iláha ill-Alláh Muhammad-un-Rasul-Alláh.*

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

*Dated 16th February, 1940*

(SD.) J. W. WAGON

## ISLAMIC REVIEW

### A WORD TO THE READERS

With the current number, Praise be unto Allah, we are going to complete the 28th year of the journal's existence. In a world turning its back against religion and with the support of a people which for weighty reasons is scarcely disposed at the moment to take a bright view of things, this must be considered a rare case of Divine grace attending human efforts.

As we write, the destiny of human civilization appears to be hanging in the balance. Man seems to enjoy undoing all he has done so far in the way of beautifying this world of dust and water. Not only this, he seems to feel a devilish pleasure in unsettling the moral foundation of human social life. In the madness of his power-consciousness he feels his will should be the law governing the destiny of the Universe. Little does he know that in so doing he is simply hurling himself against a solid rock.

At the most he is exposing the vanity of human will and the futility of human effort in the guidance of human destiny.

Prophet Muhammad is the last of the Prophets, not in the sense that humanity has outgrown the need of any revealed guidance, but in the sense that his teachings and personality are quite capable of bridging all the subsequent gulfs to be created in human cultural life by the changing course of history. Humanity no longer stands in need of a new prophet at a new turning in its history. The unfolding truths of the Qur-án will be a beacon-light to humanity at the end of each stage in its evolutionary journey. After every confusion which overtakes humanity from time to time in its struggle for self-realisation, the hallow of Muhammad's personality will act as a lighthouse and a rallying centre for scattered human energy in the tempestuous sea of raging human passions.

## A WORD TO THE READERS

Experience has shown that Europe is not altogether averse to religion. Prejudice, born of ignorance and political causes, has kept them away from the only religion that could be of any real help to them in their ambitious cultural career. Now that their efforts at cultural self-realisation have practically brought them on the verge of ruin, they are unconsciously heading for an age of religion.

When this age of religion actually dawns on Europe, it will not take long for it to decide what particular religion will be its choice. What it will really need is a religion with a complete code of life for a civilized and international people. And where can this be found but in Islam ?

If such is going to be the consummation of the present travail, what account are we, Muslims, going to render of ourselves as the traditional custodians of that faith ? What have we done so far to deliver the constructive message of Islam to these spiritually benighted peoples ?

We have to confess with regret that the only appropriate action in this respect has been the inauguration of the Working Muslim Mission with its powerful literary campaign. Of this literary activity, which is simultaneously inexpensive and effective, the issue of the *Islamic Review*, appearing regularly, forms by far the most important part. For full twenty-eight years it has gone on disseminating the pure teachings of Islam in quarters that would never be accessible to any Eastern man. It is due mainly to its persistent services that one hears to-day the whisper about this nation in Europe or that turning to Islam. This whisper, originating in the West itself, must be of great significance and it can easily be seen that the inspiration for this whisper must have come from one source, *viz.*,

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the *Islamic Review*, which is a persistent reminder to thousands of Europeans, by whom it is read, of that great religious revolution for which Europe is almost ripe.

Neither have the Editors failed to take note of the needs at home. They are alive to the great crisis confronting the national life of India. They are aware that a great deal of the trouble lies in religious misunderstanding. They have, accordingly, been publishing in these pages thought-provoking articles calculated to appeal to the intellectual mind of Hinduism.

Hindu-Muslim misunderstanding must be removed in the interest of India as a self-determining country. It is no use abusing our rulers while we are really poles apart in our view of things. Our Hindu compatriots must be convinced that Islam is an indispensable factor in the evolution of the destiny of humanity as a whole and as such is indispensable to the destiny of India.

If the *Islamic Review* can at least create an atmosphere congenial to such an understanding, evidently it shall have done yeoman service to the cause of Indian nationalism. Thus both here in India as well as in the world abroad, the *Islamic Review* has a great mission for humanity to carry out. As to how soon and how thoroughly it will have performed its great task depends on the amount of support it receives from the community.

AFTABUDDIN AHMAD

## CHRISTIAN ADMISSIONS

Under the caption, *How Muslims Win Converts in Europe*, the Christian quarterly, "The Moslem World" of Hartford (U.S.A.), publishes a very interesting correspondence from a London lady. It runs as follows :

"For a European to change his or her ancestral faith for Islam, by the grace of Allah, is no longer an extraordinary incident,' says the *Islamic Review*, January, 1939.

"The question of the appeal of Islam to Western converts and its hold on Westernised scholars may be a subject for experts, but perhaps an amateur may be permitted to express a view which is based on experience, not large in extent but among people of varied character and education.

"There are striking similarities in the arguments given by the *Islamic Review*, lectures at the Woking Mosque, students in England from Eastern lands, and ex-Christian converts to Islam. One cannot but sympathise with a courteous Eastern correspondent who expresses the hope that false impressions of Islam may be corrected in this article.

"An educated lady' is quoted by one Muslim as exclaiming 'Muslim! That's an awful religion, isn't it? They don't believe in God!' Christians have been known to include Islam in the category of 'heathen religions.' The title 'Mohammedan' seems to show a lack of understanding. Muslims do not claim divinity for Muhammad as Christians do for Christ.

"Also, 'Christians say that Islam teaches that women have no souls.' Here we reach the border of a form of argument which many Christian missionaries consider legitimate—a comparison of the condition of women in Muslim and Christian lands. The reply to such an argument may take various lines :

"A simple denial that women are ill-treated in Muslim lands. The dowry has been quoted as showing that a wife always has her own personal property. The right of divorce is allowed to any woman who cannot live happily with her husband, says the Woking Imam.

"It is stated that proved cases of ill-treatment are in spite of, not because of, Islamic Law.

"No one with a Christian bias can have the right of criticising the translations and interpretations which prove this from the Qur-án and approved traditions.

"Some of the sins against womanhood are still found in Christian lands and many more have only recently ceased to exist.

"As regards easy divorce it is said that Christian nations are beginning to realise that this leads to a surer morality. Are not divorce laws being altered everywhere in this direction ?

"The phrase 'Christian nations' leads on to another side from which appeal comes.

"Both Eastern and Western protagonists of Islam would agree with one who says 'Real happiness has very rarely followed Western conquest or infiltration.' The Crusades, the Inquisition, the Slave Trade, are all blots on the character of nations which had claimed to be Christian for centuries. An English Muslim says : 'Christianity as practised has failed as a religion.'

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“ ‘The Unity and brotherhood of all men and nations’ given by Islam is in striking contrast to the differences of Christians. A letter in *The Times* gave a cutting exposure of neglect of the Assyrians: ‘They are only our fellow Christians’—had they been fellow-countrymen we should have found some means of rescuing them from their impossible position. Nationalism comes before Christianity and many Muslims feel that they are despised because they come from the East. There are Western converts who considered Christianity a racial religion and wish by joining Islam to show their sense of brotherhood with the East. Imagination is stirred by the pilgrimage, when all must wear the same simple garment and perform the same actions.

“ At Woking, too, there is this attraction for those who feel disgust at the conscious or unconscious assumption of superiority by Westerners. There the hosts and the majority are Eastern, and the Westerner comes as a guest.

“ Religious intolerance is condemned by Qur’anic reference to previous prophets. All religions are said to contain truth, indeed one has been told by several Muslims that all are ways to God—though Islam is the final and straightest way.

“ Perhaps the most potent influence is found in the ‘modern’ demand for a religion which can be proved, or felt, to be true.

“ The writer has been told that Islam is scientific, for ‘We only believe what we can prove. Christians themselves know that the Bible has been altered, but we have proof that the Qur-án has not been altered since it was revealed.’

“ An English Muslim, formerly a Unitarian, brought forward an interesting confirmation of his statement that Christ did not die on the Cross. ‘Look at the images in Roman Catholic churches and you will see that the wound in his side was only superficial.’

“ But ‘One knows what one can or cannot believe’ is perhaps the most common basic principle leading to modern Islam. Someone finds Muslim belief ‘to coincide with my own feelings;’ many feel or think it better to follow a purely human Prophet who is nearer to us than ‘God manifest in the flesh’ could ever be; the doctrines of Atonement and of the Triune God—‘I could not grasp,’ they say.

“ Thus a reaction against unfair criticism, toleration, a natural faith, a sane outlook on life—all seem to lead to Islam. And so the only possible reasons for remaining a Christian must be supernatural—above reason.

“ First there would have to be a vision, through the Scriptures, of God the Father revealed in Christ Jesus by the Holy Spirit. With this, a discovery that we cannot prove any theory about the nature of the Godhead, but that this vision will explain unprovable but nevertheless incontrovertible aspects of love and truth, law and mercy.

“ Then to see that one’s own heart is indeed ‘deceitful above all things and desperately wicked,’ and that nothing short of suffering and sacrifice by God Himself for our redemption, and the coming of God Himself to dwell in our hearts can change it.

“ Apart from such a vision, Islam appears to have the best of the argument.”

OLIVE BOTHAM.

## CHRISTIAN ADMISSIONS

We welcome the statement: "The only possible reason for remaining a Christian must be supernatural—above reason." We wish this were realised by our Christian friends a little earlier in the day. The world would, in that case, have been saved much of the jarring controversy with which Muslims and Christians have filled it in their attempts to prove the superiority of their respective religions. As this confession has it, all the ill-mannered effort which the Christians have put forth in proving the absolute falsity of Islam, has been a waste of energy even from the Christian point of view. As it is a "supernatural" matter—a matter of private experience, not reducible to any rational definition, it should never have been discussed, far less argued about. Up to this point, we can grasp the logic of the correspondent, but what follows is again an example of the Christian mystical jargon: "This vision will explain unprovable but nevertheless incontrovertible aspects of love and truth, law and mercy." "Unprovable" we understand, but what is "incontrovertible" please? "Incontrovertible" to whom? If it is to the person who experiences the vision, we have nothing to say, seeing that every one has a right to believe what he thinks believable. But if it concerns others, we are afraid it will always be a controvertible question.

Unfortunately our Christian friends labour under a strange confusion. When they fail to advance any external proofs in support of the truth of their religion, they try to maintain their faith in it by thinking that spiritual verities are unprovable in worldly facts and figures. In so doing these delightful bigots forget that the avowed object of Christianity is also the establishment of the "Kingdom of God on earth." When it suits their interest the Christian preachers are but too ready to prove that their religion has achieved

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the best results in this respect. Certainly Christianity has never been content to think that it came merely to give individuals a mystical assurance of a future salvation—an assurance which will have no manner of manifestation in this worldly life. Such an idea is, in fact, opposed to the fundamental conception of Christianity. It is a pity that people in their misguided zeal for their religion should say things that belie its avowed objects. We can, nevertheless, understand what drives people to such a reckless position. To-day Christianity as a religion stands defencelessly exposed. The day of its reckoning has actually arrived and it has not a shred of justification for its existence. As a force in life it had better been banished from civilised humanity. It will be wise for the Christian evangelists to face this position as inevitable and not try to create any fresh religious puzzle. Humanity is tired of these puzzles. It would fain have something that can help it out of the present chaos.

## THE HOLY QUR-AN AND ITS COMMENTARY

BY THE LATE AL-HAJJ KHWAJA KAMAL-UD DIN

*(Continued from page 411 of the last issue.)*

160.—But God is Forgiving, Merciful. The door of repentance is always open from His side. Repentance, however, is acceptable only when the person or persons repenting stop doing the wrong thing. In other words, they should no longer do the reprehensible thing. Since the greatest sin of the Jews lay in the fact that they concealed the testimony that was in the Torah concerning the Prophet Muhammad, their repentance should consist in their producing that evidence. In other words, they should accept his Mission. It is for this reason that the word *يدفوا* or “produce” has been used in this verse.

161.—This kind of repentance, or turning to God, will make them deserve a very great reward from God, because it is the way of God to turn mercifully in response to such repentance. On the other hand, those who persist in this disbelief till the time of their death will find themselves under the curse of God and man. They will have to suffer all kinds of chastisement which will never have any mitigation. Here the Jews are reminded of the chastisement which came upon them as a result of their misdeeds, but along with this they are given a fresh chance of reconciliation with God and are told that those who avail themselves of this opportunity will be safe. But those who pass away in a state of unbelief will have no mitigation to their suffering. Both these possibilities were placed before them by way of prophecy. All these facts, the discussion of which was taken up in the beginning of the second part of the Book and is concluded in this section, related, without exception, to the change of

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*Qibla*. Various reasons are given for this change, one of them being that such changes do not affect religion proper which consists in virtuous deeds, the best of which is to have a living faith in the absolute unity of God. Inasmuch as the principle of Divine Unity had come to occupy a very insecure position and this same Unity was to be presented before the world in a very distinctive form, and, further, as this presentation was to be connected with the religion which was to take its birth, in commemoration of the faith of Abraham, in the city of Makka—a fact which by the way was a weighty reason for this change of *Qibla*—the Book states that the question of *Qibla* is not at all an issue in itself. The real object behind all such reformations is to instruct people in the principle of Divine Unity, which consists in the idea that the object of man's worship is the God who is *Rahman* (Beneficent) and *Rahim* (Merciful). In other words, one of the signs that lead to Him is that, by virtue of His attribute of *Rahmaniyya*, He provides for the satisfaction of every need of His creatures. Then, when we make proper use of the things created by Him (this constituting what is called good deeds), He rewards us beyond limit. If one looks into the question at all deeply, it will be evident that the best argument to combat the idea of polytheism is this fact of God's possessing the attributes of *Rahmaniyya* and *Rahimiyya*. All the gods which the polytheists have brought into being to worship, have their basis on one or other of the events in history. But, strangely enough, none of them is found to possess these attributes of *Rahmaniyya* and *Rahimiyya* nor do their worshippers credit them with these. All those persons who are regarded as incarnations of God in India, all of them, undoubtedly, came to rescue people from

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some calamity or other, but of not one of them is it believed that he created the materials for averting such calamities before the occasion arose ; neither are they able to reward every good deed of ours. As for the things that please them, even these are very limited, whereas God as *Rahim* rewards every good work that we do. Granting, for the sake of argument, that Jesus was God himself, he was, after all, the expression of only one particular attribute of God, *viz.*, love. And even the expression of this one attribute was of a strange nature, inasmuch as it depended for its manifestation on a price. Let us elaborate a little the Christian idea on this question. The Christians hold that the sins of man demanded punishment, as the Just God could not but see to the fulfilment of justice. On the other hand, His love was anxious to save man from punishment. The ends of justice and love, at long last, could be reconciled only by His only-begotten son giving his life on the cross as a price for human sins. This alleged sacrifice of the Divine son, we are told, was an expression of God's love for man, as it saved man from eternal damnation. But we note with disappointment that this forgiveness of human sins, which was demanded by Divine Love, could not be extended without a heavy price, *viz.*, the killing of an innocent person. The idea may be a brilliant one, but the Book of Nature does not lend any support to such a theory. Let us think over all those gifts of God which surround us in the earth and the heaven. If the most insignificant of these gifts is missing somehow, life on this planet becomes impossible. But all these gifts of God, which are the outcome of pure grace and benevolence, came to exist when there was no trace of man himself on earth. In fact they existed in the earth and the heaven millions

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of years before man was created. It was the expression of that particular form of Divine Love which in Qur-anic terminology is called *Rahmaniyya*, of which the condition precedent is that it should be in return for nothing. It is, in fact, a grace of God, which does not need anything to merit it. These so-called preachers of the Gospel make so much fuss about Divine Love, but they totally forget that a kindly act done in exchange for something cannot be called love or mercy. Even we human beings in our own dealings do not consider an act of kindness which is done in lieu of something, as an act of love. To introduce such a fallacious idea into theology is simply to ridicule the idea of the Divine Being. Such an idea is beneath the standard of ordinary decent human morals. It may perhaps, to some extent, be reconciled with business mentality. Probably it is quite in line with present-day Western business transactions, which are so foreign to the generous Eastern nature. Real love, however, is that which manifests itself without exchange. Even man, insignificant as he is, can reproduce this attribute of spontaneous love in his own humble way. It is this love which is termed *Rahmaniyyat* by the Qur-án. Of course, next to this attitude of *Rahmaniyyat* there is another phase of Divine Love, the working of which is conditioned by our taking action ourselves in the matter, although, even in such cases, one step of ours is rewarded a thousandfold by God. The Holy Qur-án would call this manifestation of Divine Love, *Rahimiyyat*. As to all those gods and goddesses which the world of polytheism has created for itself, even if all those miracles and powers which are attributed to them be accepted as true, none of them can be credited with those aspects of love which are connoted by these two terms *Rahman* and *Rahim*. They are the sole

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monopoly of the God of Islam, whose glory the concluding words of this section proclaim, *viz.*, “Your God is One God ; there is no object of worship except Him ; He is *Rahman* and *Rahim*.”

164.—The real purpose of having faith in the Unity of God is to recognise in Him, and in Him alone, the source of all laws. Human life at every step entails obedience to laws. Not for a moment can we go against the immutable laws of nature. It is because of this that the systematic ordering of our life has been called “Islam.” But for this fact God’s insisting on our recognising His Unity would appear to have no sense. The fact is that, if we look to more gods than one for the laws of our life, we are sure to find, sometime or other, some conflict between these laws, the result of which will be disturbance. Different gods will have different demands. It is because of this that the lives of polytheists never agree with one another. It is this fact which is at the root of the division of the society in India into touchables and untouchables, a discussion of which will follow later. It is for this reason that the Holy Qur-án is so emphatic on its principle of the Divine Unity.

Thus the whole Book of Nature has been brought as evidence to prove that throughout this whole universe one single hand is found at work. In this cosmos various things, existing at various points in space thousands of miles away from one another, are engaged in different kinds of work. Then the laws under which they work are different from one another. When we find, however, that with all these divergences, they tend to produce one result at the end, proving that the purpose of their existence is but one, and when, further, we notice that the spot where the results manifest themselves is thousands of miles away from the places

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where those different factors are at work, we are led to the conclusion that the ordering of the whole thing is in the control of one single will. If, as is alleged, the creators of these things were different, if, in other words, the authors of these laws were different persons, they could not have produced invariably one result; nor could these different things have uniformly co-operated with one another. To illustrate the force of this argument our attention is drawn to the alternation of the night and the day. Working under a specified law, it is the revolving of the world with its axis inclined at an acute angle, that makes this alternate phenomena of night and day. If, for instance, the axis of the world had been parallel with the base, the night and day would have been six months long each. And if the axis of the earth had been perpendicular to its base, the day and the night would have been of equal duration, *i.e.*, of twelve hours each. But as it was necessary, in view of certain purposes, for the day and the night to be of unequal duration, the axis of the earth inclined at the very beginning of creation at an angle of  $23\frac{1}{2}^{\circ}$ . Similarly the earth, revolving round its axis under a specified law, produced nights and days of various lengths in different parts of the world. This variation of night and day, again, produced summer and winter in turn at different times in different places. Under another law, hot regions transformed the sea-water in their vicinity into vapour and sent it on to cold regions, which in their turn sent back cold winds to fill up the spaces thus left vacant. This caused what is called the blowing of winds. A third law coming into operation produced two different results from this movement in the air. On the one hand with its help the ships could move about in the sea, bringing the treasures of the sea to the land; on the other, the wind

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carried the hot vapours to deserving places and showered them down as rain under a fourth law. By the operation of a fifth law, this rain-water, sinking down under the earth's surface, stirred its dormant forces. A sixth law operating, the hands of man utilised those forces in getting corn and vegetables and fruits from the earth. At the seventh and the last stage, it resulted in benefiting those who know how to avail themselves of these products.

It should certainly set us thinking how all those six laws, acting differently and independently of one another, their scenes of operation separated by thousands of miles from one another, still collaborated to produce one single result, *viz.*, the benefit of man. If, as is alleged by the idolatrous beliefs of India and Greece, they were under the rule of different gods creating different things and elements in the universe, it would not be possible for the creation of one god to be in such invariable readiness to help the creation of another god. The harmonious co-operation of all these different laws clearly indicates that these are simply fulfilling the Divine words: "Your God is One God." It is, evidently, the one and the same God, Who created all these things, by virtue of His attribute of *Rahman*, for the benefit of man millions of years before the creation of man; and Who, further, when man applied some labour to the cultivation of the soil or the sailing of the ships, rewarded him in His capacity as *Rahim*, with thousands of varieties of articles and fruits from sea and land.

The word *Ya'qilun*, translated as "who understand," has a deeper significance than its surface meaning. The Holy Qur-án has used different words to indicate different kinds of thinking and understanding—such as *Tadabbur*, *Tafakkur* and *Ta'aqqul*. Each

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of these words stands for a particular stage in the process of comprehension. The last stage is that of *Ta'acquul*. As has been discussed in the Introduction, when, after a critical observation and understanding of the things created by God, we are in a position to derive proper benefits from them, the comprehension of the subject, which we thus arrive at, is called *Ta'acquul*. Thus, whether it be a case of the sailing of ships or the tilling of earth, all such processes are connected with some law. To understand and follow the demands of such laws is the act of *Ta'acquul*. For this reason the Book says that to be benefited by the creations of the Beneficent (*Rahman*) God falls to the lot of those who exercise the faculty of *Ta'acquul*. And yet it is a pity that people do not apply themselves to the laws of God. On the contrary, they follow such condemnable practices as charm and sorcery, and apply for the achievement of their objects to such faked persons or objects as are alleged to possess mysterious powers apart from the recognised laws of God. And they follow the instructions of such practices and persons with a love which should have gone to the following of the laws of God.

## IMAGE WORSHIP—BHAKTI RUN RIOT

BY MAULVI AFTAB-UD-DIN AHMAD

*(Continued from the last issue)*

A very clear example of how religions monotheistic in origin lapse into polytheism is afforded by the history of Judaism. How often has it not adopted pagan modes of worship in the course of its history! The Ishmaelite Arabs, a branch of the great Hebrew race, had lapsed into the grossest kind of idol-worship when Prophet Muhammad came to reform them. From these evidences of history it can be boldly inferred that all religions, in so far as they are religions, *i.e.*, systems controlling social life, must have been monotheistic in their origin and that all polytheistic observances are but engraftments on the original system. One very interesting thing the reader of the Qur-án will find in its discourses on monotheism is that it never says that the polytheists worship false gods, to the total exclusion of the Great God Himself. On the contrary the contentions of the Qur-án tend to indicate that at least a window of the soul is always left open towards the Supreme God and that at critical moments of life when the soul is left entirely to its own resources, man turns exclusively in his spiritual attitude towards the One Supreme Invisible God of the Universe. All that the Qur-án complains of in the polytheistic modes of worship is that in them the worship due to God is shared by others from the creation.

In jealously guarding humanity against polytheistic worship the God of the Qur-án and of other religions insisting on the Unity of Godhead, does not mean that the question affects Him at all. The Qur-án repeatedly states that if the whole creation went wrong, it would not harm God in the least. It is in the interest of man himself that he should know the right mode of

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worship. Right prayer, like right food, is an essential factor in the fulfilment of man's destiny.

God created man in His own image, stated a previous scripture. The Qur-án enlarged on the idea and freed it from all ambiguity by declaring that man is destined to be the vicegerent of God on earth, receiving the homage and service of everything else in the Universe. He is responsible for his actions only to God. He owes duties to the creation only in so far as he is commanded by God to that effect. He should admire the external creation but only to be thankful to its Author. He may marvel at a great personality but only to recognise in it the wonderful powers of the Creator and his own possibilities. He may obey and follow the lead of one of his fellow-creatures, but this only to pursue the policy of his Creator with regard to his own destiny. His feelings may be roused by anything and any person, but his head and heart should bow only before God, in Whose hand lies the destiny of all. That is the secret of monotheism, that the real objective of the urge of worship in man.

That the true growth of human faculties lies in the way of monotheistic worship can be proved by many an argument. But the most telling of all arguments is the argument of facts. Of all the racial traditions that of the Hebrews is the most persistent, and this tradition is reared on monotheistic worship. It is undeniable that prophethood is the greatest prize man can have as a reward for his spiritual struggles, and the Hebrew history presents the longest line of prophets ever recorded. As for intellectualism, their contribution to the world culture has been persistently glorious. If a tree is to be known by its fruits, it can be safely said that the fruits of Hebrew monotheism are too evident to be mistaken. Islamic history presents another example of the fruits of monotheism. For one

## IMAGE WORSHIP—BHAKTI RUN RIOT

thousand years, Muslims led the whole world in civilisation both material and spiritual. The scientific literature on Spiritualism, which Islam has been responsible for producing, has, indeed, no parallel in world's history. I say scientific because it is not speculative. The writers do not write of possibilities but of experiences supporting their statements by parallel phenomena from the material existence. And this achievement, it must be remembered, is the result of monotheistic worship. Indeed, some of the best saints of Islam have been persons without any education at all. This smashes the theory that some kind of intellectual prop is essential for a grasp of the reality of God. If the most unimaginative can rise to the highest pitch of God-realisation by the simple surging of their spiritual instinct, how much more easy will it be for intellectually trained persons to achieve the object by the highly developed power of abstraction which they possess.

Turning from the spiritual to the material, there is scarcely a human being to-day who is not impressed by the progress of physical sciences as developed by Christian Europe. But very few ever care to analyse the factors that brought about this marvel.

It can be safely asserted that if European peoples had not adopted Christianity and had persisted in their worship of the elements of nature among other things, they could never have dreamt of harnessing the forces of nature to the service of man. Though far from grasping the correct spirit of monotheism which the tradition and religion of Jesus breathed, it was yet a great advance in that direction when pagan Europe accepted Jesus as their religious guide. At any rate, their conversion to Christianity weaned them from the habit of worshipping the elements of nature. Of course, there was still something to be done to give

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them the spiritual boldness to look upon everything in this world of matter as subservient to man. The idea of God being born in flesh, still lent some colour of Divinity to matter and was, therefore, an obstruction in the way of the complete unfoldment of the scientific attitude towards creation. It was not before Islam established itself firmly in the intellectual spheres of Europe and freed the minds of European intellectuals completely from the shackles that held them down to an adoration of matter, that Europe could take up the study of the physical sciences. It should not be forgotten that the birth of these sciences took place in the Muslim Universities of Spain and that the European Christians took to them only when their minds had been unburdened of Christian superstitions partly by the Protestant movement and partly by what is called Renaissance, but what is really the intellectual penetration of the Muslim civilisation in Europe. One fact in this connection that has not been sufficiently taken note of, is that the Qur-án supplements its idea of the Oneness of God with another idea, *viz.*, the subservience of everything else in the Universe to man. Monotheism in Islam includes the idea of man's overlordship of the creation. To God alone he is to bow in worship and in seeking help—everything else in creation he is to approach in the manner of a master. “We have made everything that is in the earth and the heavens as subservient to you”—proclaims the Qur-án as a message of liberation for humanity. In vain will one search for a similar message in any other religious scripture preaching monotheism to humanity. This is why Islam not only ushered in the age of science but shut the door against humanity ever relapsing to element-worship—a chief item in any polytheistic cult.

India has awakened to a new sense of scientific spirit. But it is distressing to find it, of all countries in the world, still fostering element-worship along with

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other kinds of polytheistic worship. It is the duty of Hindu leaders of thought to ponder if these two things can go hand in hand. It is not difficult to see how the impact of the scientific spirit on the Hindu mind, in the absence of proper religious safeguard, is driving an ever-increasing number of Hindu intellectuals to agnosticism and atheism. As a matter of fact personally I have sometimes wondered whether or not an exaggeration of the devotional side in human nature, called Bhakti, which is responsible, at bottom, for the polytheistic cult of Hinduism, is not preferable to an exaggerated spirit of rationalism that lies at the back of modern atheism. To me there is something fascinating in the former which is totally wanting in the latter. But as truth is no respecter of sentiments, in its interest it must be said, that a happy combination of the two will give us a safe law of life. Life is always a *via media* between two extremes. Inclination to any extreme is a precursor of woe and suffering. The spirit of devotion is a great asset in the human mind, but an irrational exercise of it is as fraught with harm to the human soul and human social life as the opposite extreme of killing it altogether and being entirely guided by grim intellect which leads but to chaos and confusion and utter destruction of social life, an example of which is being presented by the affairs of Europe. It will be most unfortunate if in its anxiety for imbibing the scientific spirit, Hindu India swings to the opposite extreme of atheism and turns up to be another Soviet Russia. The devotional assets of India are, indeed, too precious for that sort of revolution. Let us reform the existing system by all means but not to the extent of destroying all that is good in it. Rightly handled the sense of Bhakti in the Hindu mind is capable of being of great benefit to the whole world of humanity. The devotional feeling in the Hindu mind must therefore be saved at all costs. Is not here a clear duty for the 80 millions of Muslims who inhabit this ancient land ?

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### ISLAM AND JESUS

BY MRS. NADIRE FLORENCE IVES-OSMAN (NEW YORK)

(Continued from p. 418 of the last issue)

The descriptive name of the three persons in one God is said not to have been used until the second century when the Bishop of Antioch employed the accusative form of a Latin word "triad" for the first time, from which was later coined our English word Trinity. The *Gnostic Heresy of Tritheism*, said also to have been introduced in the 2nd century, made out that there were three gods, instead of 3 persons in one god. This heresy was revived in 1691 by the Dean of St. Paul's, in London, and was finally suppressed by an Order in Council, with measures taken to stop the publication of Anti-Trinitarian books. The Unitarian cause, however, was never abandoned, although at times certain of its positions have been cruelly destroyed; as for instance in Poland, from 1575 to 1604. The denial of the Trinity was made punishable by death in England in the 17th century. The last martyrs to die for their convictions, in Great Britain, were Unitarians. Trinitarianism, however, continues to be sustained by that doubtful argument, that it is not necessary to understand how there can be three persons in one god in order to assert that one has monotheism.

It is also a noteworthy fact that many traces of the ideas of the Essenes are to be found in the New Testament. It is all the more striking that this very important group of Jesus's day has been ignored, whereas the Pharisees and Sadducees have been frequently mentioned. The Essene tenets were identical with many New Testament recommendations which were out of harmony with Hebrew thought. The

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Essenes practised poverty, preached celibacy, and believed in the community of goods. It has even been proposed that Jesus himself was one of them. Such an idea would be unworthy, in view of the position of Jesus as a Hebrew prophet. Paul, however, seemed to have been much under their influence. The main-spring of this order was not of Hebraic origin but came also from Alexandria. The truth about the early Christian development is that certain Greeks and Hellenised Jews, staggering under the dual loss of the political freedom of their race and the impotency of their religion, weakened by the breakdown of Greek philosophy into a mere mysticism unable to prepare man for an active place in life, contributed together in the making habitable of an edifice greatly in need of repairs, by adding a bit here and a bit there, thus managing a refuge for their homeless state. This was soon superseded by a magnificent structure, commemorating the old, and strengthened by royal cement.

To this day, the Eastern Church still denominates itself "the Mother of the Christian Churches," for they claim most of the early Christian societies originated in Greek communities. Did not the apostles preach and write in that language? "The Greeks," continues Archbishop Latas of Zante, in *The World Parliament of Religions*, p. 353, "immediately after the coming of Christ, undertook and developed Christendom and formed and systematised a Christian church, the Primitive church . . . The founders of that church were surely Jesus Christ and his Apostles, but the field . . . was Ancient Greece . . . The persons of Jesus Christ and his apostles cannot be separated from the letters of Ancient Greece and the old Greek civilisation. Though Christ, the Son and Word of God is, as a man, a Jew, Christianity is Greek.

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Though Christ was born as a child in the cave of Judea, Christianity was inscribed as the teacher and saviour of all men in the registers of Greek letters and Greek Philosophy.”

Paul of Tarsus supplied the initiative by which a branch of the Christian movement was torn from the Hebrew system. This does not mean, however, that other Christians did not deny his apostleship. These were the Ebionites, many of whom had once known Jesus or his apostles, personally. They most probably represent the nearest we can approach to the ideas originally held by the companions of Jesus. They considered the Mosaic law as still binding, and believed in Jesus as a messenger of God; albeit a man. (Mosheim Ch. Hist. cent. iii.) In the uncritical milieu, however, accretions soon appeared, reactions came, serving to produce even newer doctrines—and how swiftly differentiations multiply! Thus were produced intermediate phases such as the Docetes, the Marcionites, the Patripassians, and so on, forming a continuous chain down to our present day. A constant preoccupation with the substance and nature of God and His Son was the result. Such violent theological discussions among themselves had never disturbed the Hebrews. They had been more concerned with moral action. This agitation was partly produced by the analysing genius of Greek Philosophy, which had always been occupied with conjecture as to elements: it was also the result of the impossible equations offered by the problem of the Father, the Son and the Holy Ghost.

First century Christians had had no idea of ever adding to the Hebrew scripture. They had believed that their Master would shortly return. Traditions of Jesus, never compared, persisted among them in many

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forms. Letters were also addressed to churches or to individuals. The nearest approach to a Christian scripture is represented by Prophecy, many examples of which passed from hand to hand. Only the Apocalypse, or Book of Revelations, was deemed worthy to be included in the Christian Canon. This, however, is one of the most doubtful and disputed books of the Bible. It was rejected by many of the early Christian Fathers and Churches.

By the middle of the 2nd century, there was still no compilation of books of the New Testament. By its end, however, collections had been made which were recognised as authoritative scripture. Origen, in the 3rd century, was nevertheless the first to concern himself with the exact wording of existing material, or to have made any comparison of manuscripts. Before his research, gospel quotations had been found only as indirect references, or else they had existed in an inaccurate state. Clement of Rome (A.D. 97) and Polycarp both quote sayings of Jesus in forms different from those given in the later canonised gospels. Origen recommended a wider selection.

It is not possible to state how or where the four gospels came into being: some declare they originated in Asia Minor, others that they were formed in Rome. The final canonised form was achieved, however, in 367 A.D. It is very possible that this represented the effort of the Roman Church.

Origen is one of the examples of a convert coming from the ranks of Alexandrian scholarship. He was deterred neither by the poor style of the Greek translation of the Hebrew scriptures, nor by that which offended his literary taste in the Christian writings. The Pauline letters were likewise found wanting, in comparison with the standards of literature of the age.

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Origen accepted these objections but as verifying I Cor. 1 : 27, which had been tendered by Paul himself : " But God hath chosen the foolish things of the world, to confound the wise." " When Celsus urged that the truths taught in the Gospel were expressed better in the language of Plato, Origen did not deny the literary advantage of Plato, but claimed that the simplicity of the Christian books appealed to the multitude."

That certain educated Greeks were moved by the depth of sincerity apparent in the Hebrew prophets, despite the imperfect medium, is also known. They were impressed by Hebrew prophecies as they were expounded to them, declared to have been fulfilled in the life of Christ. They, also, had been accustomed to regard Zeus, the Supreme Ruler of the universe, as Father, even though in his case it also implied the paternity of a galaxy of gods and goddesses whose activities held the attention like some kind of supernatural royalty. Notwithstanding, Aristotle could state that the care of men also came under the concern of the Godhead. The first chapter of Genesis, acknowledging the One God as the originator and governor of the universe, recalled to them the noblest utterances of Socrates.

Yet when we turn to the subject of Hebrew scripture itself, upon which the Christian fulfilment of prophecy rests, what do we find ? At the time Hebrew scripture was composed, and for some generations after, Hebrew had been written in consonant outlines only ; that is to say, the vowels were not recorded. This omission makes it very clear that the language itself was incapable of becoming the medium of an infallible revelation, for the consonant outlines of many words are identical. This forces us to depend upon the context for our interpretation, which is not always

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a satisfactory proceeding, as when we must make our choice between two words, "poor" and "meek."

The Septuagint (Greek version of the Old Testament) had been translated from the Hebrew in the 3rd century B.C. Our oldest copies (including that of the Apocrypha), from which the Christian Bibles have been translated, have dated only from the 4th and 5th centuries B.C. These still remain in use with the Eastern Church. Before 200 A.D., there was not a uniform Hebrew scripture. The text did not become fixed until the period between the 6th and the 8th centuries. The oldest existing Hebrew manuscripts have dated back but to 916 A.D. From its present state, it may easily be seen that it had been treated, in earliest times, with the greatest of freedom. Its model, likewise, must have been a far-from-perfect representation of the original. Many passages are not only ungrammatical, they are inconsistent. This can be immediately revealed by comparing 2 Samuel 22 : 2 and Psalms 18 : 2 Kings 18 : 13, 19 and Chapters 36—39 of Isaiah. Accurate chronologies are impossible in the reckonings of the kingdoms of Israel and Judah. Aramaic passages are sown in the midst of the Hebrew text, dating from the time (just preceding the Christian era) when Aramaic was current. Jesus himself spoke Aramaic. It was necessary to translate his remarks into Greek before they could be committed to the Gospels.

There is no historical account of an authorised collection of Hebrew scripture although Josephus did say there had been a single collection of Jewish writings from 465 to 25 B.C. The Christian Jerome gave the same number of books in the Hebrew Canon ; at the Christian Council of Carthage (397 A.D.), however, the Hebrew Canon was much enlarged by taking in the

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Apocrypha. Until the Reformation, the authenticity of the inspiration of the Apocrypha remained an open question. The Council of Trent (1546) anathematised all who should fail to place it on the same level as the Bible, as the result of constant attacks directed against it. It remains, to this day, an integral part of the Canon of the Catholic and of the Eastern Churches (but not of the Greek Orthodox).

The Apocrypha (Greek for "hidden," "spurious") originated among the Alexandrine Jews. Most of its 14 books were composed during the two centuries preceding the birth of Christ: the remainder were either written or interpolated at a later period. We may judge of its quality by an example taken from 2 Esdras (4: 20—26, 38—48) which states that when Judah had been devastated, the original Hebrew law had been burnt. By the aid of inspiration, Ezra was able to dictate the 94 books (24 of the Canon and 70 Apocryphal) in 40 days, to five scribes. The story is regarded by many as a worthless legend. The Old Testament itself informs us that Ezra was only a scribe in the law of Moses. (Ezra 7: 6, 10, 11; Neh. 8: 1—8, 13—18.) The Palestinian Jews never included the Apocrypha in their Canon. It was officially banned by the Jewish Synod at Sabneh, about 90 A.D.

Briefly summarising the results of modern scholarship, it may be said that the Bible abounds in historical mistakes of chronology, of geography, of historical events and of persons. To furnish one example, the governor of Syria, at the time of Jesus's birth, was not Cyrenius (Quirinus) but Quintus Sentius Saturninus. There are also examples of sheer exaggeration, which may be easily demonstrated in the light of historical facts. We find scientific errors of Astronomy, Geology, Zoology, Botany and Anthropology. Incredible stories

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are included, as when animals (like the serpent, the donkey and the ass) are declared to have talked. Faults of grammar, rhetoric and logic occur in both Hebrew and New Testament writings. Some writers used a classic Hebrew, others a corrupted or dialectic : some wrote well, others ill. The same is true of the New Testament. Most of the sacred books of the Bible were composed by unknown authors. Many of the predictions recorded failed to come to pass.

It is recognised by modern scholars that Moses could not have written the Pentateuch. The last part of the book of Isaiah issued from a different hand than did the first. The book of Daniel could not have been written by Daniel the Prophet ; neither was it written at the time of the Exile. It is declared to be an apocryphal work, its form a composite structure dating as late as 169 or 170 BEFORE CHRIST—which means that it was written after some of the events which it was supposed to predict had taken place. Only a true inspiration could separate here the wheat from the chaff. *The Book of Psalms did not come complete from the pen of David.* It was rather the Jewish hymn-book to which many contributed.

Numerous epistles and letters are considered to be spurious ; for example, the Second Epistle of Peter, the date of which is assigned to the second half of the second century. “ It is not till the third century that we find the first trace of any knowledge of it.” (Prof. Hilgenfeld.) The Second Epistle of Paul to Timothy probably dates from the second century, more than a generation after Paul’s death.

The manuscripts of the Bible have passed through the hands of a considerable number of unknown editors, although the tendency to remove discrepancies, once they were realised, was generally resisted. This may

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be illustrated by the case in Rome when Tatian wished to combine all four of the Gospels into a single harmony. Irnenaeus protested that there should be four gospels like the four winds of Heaven or the four quarters of the earth.

A present danger lies in the undervaluing of the ancient Hebrew religion by even the Jews themselves. Paul of Tarsus began the destructive work ; the development of historical and scientific criticism seems to have substantially undermined the foundation by revealing textual weaknesses. The New Testament itself seems to have fared better, as many of its ideas lend themselves freely to two interpretations, that of the unitarian (to which modern Judaism is the nearest allied) and that of certain philosophical systems either coming from the Orient or derived from it. The greater condemnation, therefore, seems to rest upon the ancient Hebrew scripture. True to their racial genius, disillusioned Jews do not turn in great numbers to modern theoretical activities but are inclined still to moral action, especially finding their interest in reform.

Contrary to the generally prevailing opinion of the West, Islam does not find the history of the Hebrew religion to be one of a revelation of progressive purity. It affirms rather that the closing days of Israelite nationhood saw its original source clogged by an accumulation of débris. Even in the 7th century, the Qur-án anticipated modern research when it was declared to the Prophet Muhammad : " Do you then hope that they (the Jews) would believe in you ? And a party from among them indeed used to hear the Word of God, then altered it." (Qur-án 2 : 75.) The condition has now changed. The Jews themselves must even realise this. A newer revaluation (of the Hebrew religion) must come to Western civilisation. This will be given by Islam.

# SOCIAL LEGISLATION AND DIVINE REVELATION

## ROUSSEAU'S VIEW

BY MAULVI GHULAM NABI MUSLIM, M.A.

“All justice comes from God. He alone is the source of it, but could we receive it indirectly from so lofty a source, we shall need neither government nor law.” (Rousseau—*Social Contract*.)

This statement from a thinker, of the calibre of Rousseau, compels our attention while viewing the distressing war situation of any particular decade. According to him, as to many other thinkers of the East and the West, God, having created the objects of heaven and earth including man, retired to some unknown realm or solitude and left humanity, at least, in a state of turmoil and bewilderment in their attempts to solve the daily problems of existence quite by themselves.

Whether this idea has any basis on facts is a question which will be dealt with later on, but in the meantime let us consider if human genius is likely to solve these intricate problems at any stage of its progress.

For centuries human history has been producing men of rare genius who, in their respective ages, come forward after deep meditation and consideration with formulas for the solution of human social problems. But their efforts have always proved fruitless. The results of their studies of human problems have, rather than simplifying the situation, made it all the more complicated. What do we observe? A thinker steps forward with boastful claims of the realisation of the truth. He is extolled, in his time, by men of shallow understanding. Shortly afterwards, another thinker ponders over the same problem from a new point of view under the influence of the changed circumstances

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and exposes the hollowness of the apparently invincible thought of his predecessor. This state of affairs seems to have continued from the time of the Greek philosophers right up to the present age.

In spite of the apparently humane, most just and right conclusions of these really honest well-wishers of humanity, every leaf of history appears to be stained with human blood on account of them. The horrible sight of invasions by strong nations of the weak, barbarous and unscrupulous massacre of thousands of human souls in a single battle, the destruction of populated cities, the annihilation of civil population, irrespective of age and sex, in the name of these human thinkers, do not permit of any expatiation in the course of a short discussion like this.

Those who sincerely believe in the disinterestedness of God in human progress are, however, not to be blamed. Either they have no chance to study the Divine laws, or happen to study only a few of them that are polluted and distorted by human hands. This is mostly the case with the Western philosophers. Christianity, the dominant revealed religion of Europe and America, existed, as admitted by friend and foe alike, in a most interpolated form. Besides the reckless distortions effected by Paul, the minor priests of the Christian church spared no efforts to spoil the true character of this really Divine religion to meet their selfish ends in the course of the last nineteen centuries. Moreover, Christianity even in its original form was never meant for the whole of mankind and for all the ages to come. Its extreme teachings were meant to serve the peculiar needs of Zionist regeneration at a particular period of the Israelitish history. The New Testament supports this view in the following words :

“I am not sent but unto the lost sheep of the House of Israel” . . . . Matth. 15 : 24.

## **SOCIAL LEGISLATION & DIVINE REVELATION**

Thus it is clear that Christianity was not in a position to solve the manifold problems of Europe arising out of the Industrial Revolution in the eighteenth century; nor could it give any satisfaction to the leaders of the age, who had for long struggled in vain to find shelter under this hollowed religion. Thus these leaders, despairing of Divine light, turned to the light of human intellect. But this again was no better than groping in the dark. Human history had repeatedly revealed the insufficiency of human genius and meditation in solving even the minor problems of the primitive man, not to speak of the extremely complicated situation of the modern age.

Before discussing the scope of human intellect in the domain of legislation, let us review the efforts of the intellectuals of Europe, who, through their long and strenuous mental efforts, have been successful in creating the various and conflicting political, social and economic systems, working in different European countries. The birth of Socialism, Communism, Capitalism, Fascism, Nazism and similar innumerable systems that already exist or are in the course of being hatched, are an indication to the anxious times these countries are passing through, on account of the fearful unrest oppressing the minds of their inhabitants. In spite of the magnificent cultivation of scientific knowledge that has brought to light so many thrilling aspects of human life, peace and harmony are things of the past. The last few decades have witnessed many changes in the social, moral and political lives of the people but the difficulties are still on the increase, thus darkening the prospects of future generations and threatening the splendid fabric of the Western civilisation with a fearful collapse.

The futility of the progress, based on human intellectual vision, is becoming evident every day and

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this through the violent conflicts among the promoters of different social systems of Europe that have come to exist as a result of the combined and prolonged efforts of the leading European statesmen, politicians, and philosophers. The great men of Europe, such as Karl Marx, Neitsche, Kant and Lenin, were no doubt men of rare, sublime and versatile talents, and developed from their own points of view wonderful philosophies of life, but the fruit of their exertions has always been an addition to human suffering through unavoidable clashes of interests. Does it not indicate the poverty of human brains ?

Is it possible, at any stage of human intellectual progress, to reach a point where it can design a perfect system of peace and order ? The answer is an emphatic " No " ; and this for obvious reasons. Every individual embodies in himself different and conflicting mental qualities. He is always subject to various necessities resulting from his natural will to exist. There is always a keen struggle going on within him to furnish himself with the demands of his innate inclinations. He has at times to do injustice to one desire in order to satisfy another. Also to keep himself free from a constant miserable state he has to strictly follow certain rules. But, as will be observed in daily life, an individual, irrespective of his mental, moral or social status is unable to grasp the true nature of the results likely to follow from his efforts. Being unable to forecast his future, he cannot chalk out even his private individual path to suit his own self. Our collective existence in humanity is, in a way, the sum-total of our individual existence and an immeasurably enlarged form of it. Accordingly, if our attempts at solving life's problems proceed along this line, the conflict in this vastly wide range, must be of an incomprehensible magnitude.

*(To be continued.)*

## AN URGENT CALL TO THE MUSLIM WORLD

DEAR BROTHERS AND SISTERS-IN-ISLAM,  
ASSALAMU ALAIKUM!

The present war has shaken humanity to its very depths. The Western World, dissatisfied as it was with its environment created for it by the teaching of the organised Church, has now been compelled more than ever before to turn its gaze towards avenues other than those of the Church to seek inspiration and encouragement in the matter of removing its ills. The Church has revealed itself more and more incapable of reacting against the temptations born of forces set free by the conquest of Nature. Experience teaches us that nothing but a system of life based on the pure conception of a transcendent God can help man in keeping him away from falling a prey to temptations and his over-excited desires. All philosophies and mere idealism have failed to give man the mastery over his own self. They have broken down in the face of the rising tide of materialism. Man has not been able to rise equal to his destiny. The story of the discomfiture of other religions in this direction is known to every one. No other religion excepting that of Islam possesses the unadulterated conception of the transcendence of God. The system of life in Islam which has for its source the pristine transcendence of God has proved a blessing to at least one-sixth of the human race. As all other religious systems of life are based on an imperfect conception of the transcendence of God, they are devoid of all the resultant spiritual values that enable man to rise above his physical self.

Knowing full well that we are the custodians of this unparalleled conception of the Godhead, shall we be true to ourselves if we kept sitting with our hands folded and were not up and doing at this juncture? Shall we not be guilty of having betrayed the trust

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reposed in us by God through His noble Messenger, the Holy Prophet Muhammad (upon whom be peace!) if we did not take this opportunity by the forelock? And, lastly, must we be found wanting and stand condemned for lack of action in the terms of the test applied by the following words of the Holy Qur-án: "Behold! You are those who are called upon to spend in God's way, but among you are those who are niggardly, and whoever is niggardly is niggardly against his own soul; and Allah is Self-sufficient and you have need of Him and if you turn back He will bring in your place another people, then they will be not like you." (Chapter 57 : 38.)

The above words are too clear to need any comment. God's purpose, despite you and me, will be consummated. The message of Islam will spread and will be accepted. For it is His will that His religion, Al-Islam, shall prosper and reign supreme. God promises this victory to Islam in the following words: "He it is Who sent His Messenger with the guidance and the religion of Truth that He may cause it to spread over all other religions, however averse the polytheists may be." (Chapter 9 : 33.)

God's purpose is destined to be fulfilled. But will it not be a matter for regret to know that it will not be you and I who could otherwise be the fortunate individuals if we did not take heed of the tremendous possibilities lying before us as Muslims in acquitting ourselves of the charge laid upon us in the words of the Qur-án, "And carry to others what has been revealed to you?" (Chapter 5 : 67.) Shall we not, then, strive hard after acquiring the proud privilege of being the willing and accepted instruments of God to implement His Divine purpose?

## AN URGENT CALL TO THE MUSLIM WORLD

On next page we print letters from three English friends. One of them is a Muslim whereas the other two are on the threshold of Islam. Both letters speak volumes for those who can hear. They are at once a reminder and inspiration. They are also a standing challenge to every one who calls himself a Muslim.

Shall we or shall we not take up the challenge? To a Muslim the answer is clear. Let us visualise to ourselves the possibilities that are being opened to us by the present war for the carrying of the message of Islam to the sore world of the West.

Let us not be found wanting in the cause of God. We suggest that our friends help us to distribute free of cost the following books. The books should be broadcast. Many letters from the pen of men and women dissatisfied with the present state of affairs appear daily in the secular press of England. We could send these books to them as gifts from you. The seed sown to-day will bear fruit some day, *insha-Allah*.

The following are the names of the suggested books :

1. The Ideal Prophet, by Khwaja Kamalud Din.
2. The Affinity Between the Original Church of Jesus Christ and Islam, by Lord Headley.
3. The Message of Islam, by Khwaja Kamalud Din.
4. What Is Islam? by Habibullah Lovegrove.
5. A year's subscription to the *Islamic Review* for free circulation.

Hoping that you will respond generously to our call.

Friday, 9th August, 1940.

I am,  
Yours sincerely,  
ABDUL MAJID,  
*Imam,*  
*Shah Jehan Mosque, Woking.*

# ISLAMIC REVIEW

## CORRESPONDENCE

WEST COAST, DEMERARA.

23rd April, 1940.

DEAR SIR,

This is to acknowledge the receipt of the two copies of the *Islamic Review* which you were kind enough to send me. I have read them through and I am proud to see the good work of your Mission. I am herewith enclosing a Postal Order for ten shillings for one year's subscription.

Thanking you.

Yours sincerely,

M. AZEEZ.

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DERBY.

23rd May, 1940.

DEAR IMAM,

I received the copy of the *Islamic Review* which you very kindly sent to me. I would like to tell you that I have been greatly helped by it; some of the verses and thoughts in it have particularly inspired me. While a member of the Christian faith I was often bored by the ranting of hypocritical evangelists that they had "seen the light." I do not claim thus to have been admitted by Allah to the list of His Chosen peoples, but most assuringly since embracing the wonderful Faith of Islam I am possessed of a most marvellous Peace in mind and body and have what seems to be a warmth of inspiration over me.

I do thank you most sincerely for assisting me towards the indescribably beautiful Faith.

My wife read through the *Review* and has confessed that it was a revelation to her. From being a definite opponent of my embracing Islam, she has now come round and says that there is as much good in our faith as in the Christian. I hope to convince her that in Islam there is a lot more.

You remember in your last letter you mentioned that you were sending me some more literature to help me in the prayers and observance of Islam. I have not received this yet and would be deeply grateful to you if you could arrange to send it soon.

With best wishes.

Yours sincerely,

H. R. EASTGATE.

## CORRESPONDENCE

HAMMERSMITH, LONDON.

24th May, 1940.

DEAR REVEREND SIR,

I trust you will pardon my troubling you but I would so much like to know more concerning your Faith—Islam—which I feel to be surely the true one.

Although I am of Egyptian origin I was baptised in a faith from which I have never gained either solace or satisfaction and to which I have never felt to have belonged.

If you would kindly send me some introductory literature, etc., I shall be very grateful.

Thanking you,

Yours faithfully,

(Miss) T. M.

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CAMBERLEY, SURREY.

27th May, 1940.

DEAR SIR,

Whilst passing the Mosque recently by train I saw a notice, inviting enquiries on the subject of Islam. As I have spent the past six years in the Near East, I would like to go a little deeper into the facts of the Muslim religion.

Yours truly,

O. M.

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[Below are a few of the lines from a letter from one of our British brethren-in-faith which speak for themselves. Our friend, who is an M.A., does not live in England. But let alone his name we dare not give the name of the town of his residence, in case some inquisitive "Christian," by looking up the local town directory that contains a classified list of all the citizens, might do the damage of which our new brother-in-faith is apprehensive.

As yet the Christian world has not reached the high ideal that is contained in the words of the Qur-án : "Let there be no compulsion in matters religious."—*Ed.*]

28th May, 1940.

DEAR BROTHER-IN-ISLAM,

I sent to you the sum of .....for a year's subscription to the *Islamic Review*.....I have to keep my conversion to Islam secret as I would lose my job if it were known. I ordered the *Islamic Review* to be sent to..... where it would be re-wrapped and sent here.

I am,

Yours affectionately in Allah,

R. J.

# ISLAMIC REVIEW

MUSWELL HILL,  
LONDON.  
*14th June, 1940.*

DEAR IMAM,

Thank you for the literature I received yesterday.

I have also managed to borrow a copy of the Holy Qur-án by Maulvi Muhammad Ali. I have a small cheap edition of my own, a translation by J. M. Rodwell. I am assured that it is at least a fair translation.

I have made up my mind that I must be a Muslim. I have always been a very rigid abstainer and I do not smoke. I must admit I cannot believe that our English pork is harmful to soul and body but once I have declared my faith I shall not touch it or have it in my home again.

Thanking you again for your kindness.

Yours sincerely,  
Mrs. C. W.

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HEADINGLEY, LEEDS.  
*28th June, 1940.*

DEAR IMAM,

I am afraid there has been considerable delay in my answering your most welcome letter of the 15th May, but I feel sure that you, realising my position as a soldier, will understand that an answer before has been impossible.

On arriving back in England from the B. E. F. I found your most welcome letter and a copy of the Holy Qur-án for which I more than thank you.

I shall make it a point to read it every day. I shall also endeavour to come to see you as soon as possible.

Yours sincerely,  
(Sd.) R. R. G. K.

DEAR SIR AND BROTHER IN ISLAM,  
ASSALAM-O-ALAIKUM!

I am sure as a Muslim you are anxious to see Islam properly understood. May I help you to realise this aim by making a suggestion or two?—Induce your friends to read books on Islam and let them see what Islam is. You must have a few non-Muslim friends. They can, as a rule, be divided into two sets of people—those who are favourably inclined towards Islam and intellectually dissatisfied with Christianity and those who know nothing of Islam.

Prices  
Post Free  
s. d.

A.—BOOKS FOR THOSE FAVOURABLY INCLINED

English Translation of The Holy Qur-án with Essays on the Life of the Holy Prophet—An authorised and most sincere presentation of the Holy Qur-án in English, by Al-Hajj Hafiz Ghulam Sarwar, M.A., I.C.S. ... ..	13	2
Translation of the Holy Qur-án, by Maulana Muhammad Ali ... ..	10	6
Towards Islam, by Khwaja Kamaluddin ... ..	3	0
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Muhammad: A Mercy to All the Nations, by Jairazbhoy ... ..	11	3
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The Wisdom of the Qur-án ... ..	7	6
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The Spirit of Islam, by The Rt. Hon. Sayed Ameer Ali ... ..	30	9
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Are the Gospels Inspired? ... ..	0	9
The Arabs, by Bertram Thomas ... ..	21	0

B.—BOOKS FOR THOSE IGNORANT OF ISLAM

Muhammad: The Holy Prophet, by Hafiz Ghulam Sarwar ... ..	7	2
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	<i>Prices</i>	
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Translation of the Holy Qur-án, by Maulana Muhammad Ali ... ..	10	6
What is Islam? by J. W. Habeeb Ullah Lovegrove	1	10
Table Talk, by Khwaja Kamaluddin ...	2	3
Message of Islam, by Khwaja Kamaluddin ...	1	4
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A Western Awakening to Islam, by Rt. Hon. Lord Headley ... ..	1	10
Sword Against Islam, by Mushir Husain Kidwai of Gadia ... ..	3	10
Islam in the World, by Dr. Zaki Ali ...	4	6
Message of Islam, by Abdullah Yusuf Ali ...	5	0
The Charms of Islam ... ..	3	0

**C.—BOOKS WHICH CAN BE PLACED IN THE HANDS OF EVERYONE**

Six Lectures on Islam, by Sir Muhammad Iqbal ...	10	6
Islam and Civilization, by Khwaja Kamaluddin ...	2	10
Al-Islam, by Khwaja Kamaluddin ... ..	0	6
The Secret of Existence, by Khwaja Kamaluddin	2	5
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Three Great Prophets of the World, by Lord Headley ... ..	1	10
Islam, Her Moral and Spiritual Value, by Major Leonard ... ..	3	0
The Renaissance of Islam, by Mez ... ..	15	0

Buy these books and educate your friends. This is a duty incumbent on you. "Deliver what has been revealed unto you from your Lord."—(The Holy Qur-án, Chapter 5:67.)

D.—You can also do an immense amount of spadework by paying a year's subscription (10/-) Ten Shillings for the *Islamic Review*, Woking, on behalf of a non-Muslim friend of yours.

I remain,  
Yours sincerely and fraternally,  
**ABDUL MAJID,**  
*Imam of the Mosque, Woking.*

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**Obtainable from:**  
THE MUSLIM BOOK SOCIETY, Azeez Manzil, Brandreth Road, Lahore  
(Punjab, India)  
or  
THE BASHIR MUSLIM LIBRARY, The Mosque, Woking, Surrey, England.