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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰی رَسُوْلِهِ الْكَرِیْمِ

Islamic Mode of Worship.

I intend this short paper for those thoughtful and right-minded people of the West who have now found out that all they have heard about Islam is the result of the prejudice of the Christian Missionaries, and I wish to acquaint them with the first pillar on which Islam stands, I mean, *Nimaz* or worship.

— But before I proceed to describe what a Mussalman is to do and say in his prayer and give the translation of the same, I would like to draw the attention of the reader to two necessary points.

THE FIRST POINT.

The object of worship.—The object of worship is, first of all to give an expression to our feelings of gratitude before the Almighty Being who is called 'Allah' in the Arabic language and 'God' in English; for it is in the nature of man to give thanks to his benefactor. The prophet of Islam says: *جبلت القلوب على حب* "The constitution of the human heart is such that he is compelled to love his benefactor." So one of the main objects of prayer is to express our gratitude before the Creator.

Besides this there is another object of prayer and that is to purify the heart from all sins and evils, for God is not in need of our worship. The main object of all His commandments is to purify and elevate the heart of man. For God being Holy does

not like the unholy, and enjoins that those who want to commune with Him must be also holy. Hence in all prayers the main thing kept in view is to purify the heart from all dross and thus to give it such power that it can be above all temptations and evil propensities and to establish a true relation with God on the one hand and a perfect dealing with His creatures on the other. The very definition of religion according to Islam is the strengthening of the relation with God and the improvement of the relation with His creatures. If any religion leaves out one of these two things, it is no religion at all, for it does not satisfy the requirements of religion. So the object of all the prayers is to enable man to approach his Maker nearer, and to give him strength to shun all evils. Thus the prayer which serves these two purposes is useful, and if it fails to fulfil these it is simply waste of time and energy to resort to it. The Quran also has it—

ان الصلوة تذيب عن الفحشاء والمنكر

“Salat or prayer saves a man from evils and sins,” *i.e.*, fulfils the object of prayer.

THE SECOND POINT.

What things are necessary to fulfil the object of prayer.— Since we find that the objects of prayer are to commune with God, to offer Him thanksgiving and to elevate character, the proper method of worship is that which fulfils these objects and the religion which fulfils these objects is the true religion. The mode of worship enjoined by Islam in order to attain its objects is singular in itself and can be found in no other religion, and if a man thinks a little he can at once find that this method is quite enough for attaining objects of prayer.

THE REQUISITES OF MOSLEM WORSHIP.

Physical posture.—First, the body and mind are so closely related that each influences the other. Just as a man feels weak and spiritless when he hears a bad news, so when he receives a wound or feels pain in the body his mind becomes heavy and sorrowful. Similarly, pleasure affects him in a contrary way. So one way of turning the mind to God is to keep the body in such a posture that its influence may fall on the mind and may bring softness and humility in it and thus the worshipper may



turn his whole attention to God. There are various modes of showing humility in various parts of the world; in some countries people bow down, in some they stand with folded hands, in others they kneel down, and in yet others they fully prostrate themselves. Since the religion of Islam is from the creator of human nature and is for all nations and all countries, all the modes of showing respect and humility are laid down in Islamic prayer to enable different people with different tastes to express their humility so that their hearts may be full of emotion and turn wholly to God during prayer. Indeed that spectacle is worth seeing when a Muslim with his heart full of love for his Lord stands with folded hands, bows down, kneels down and prostrates himself in succession before Him and expresses in his very attitude "O Lord, I offer my services in all these forms." Such a spectacle affects not only the worshipper but the beholder and turns their hearts in humiliation to God.

Prayers or solicitations.—The second requisite of worship enjoined by Islam is earnest prayer or begging before the Lord. This is considered to be the essence of the service. The Prophet of Islam says "Prayer is the pith of worship." And prayer has such a magnetic power in it that it brings the devotee near to God on the one hand and on the other gives him power to shun all evils and avoid all temptations. When we see that our prayers and requests are granted by our parents and rulers, how can we think that they will not be granted by God, the most merciful of the merciful. So what is worship but a series of prayers which bring on a love for God on the one hand and on the other being accepted by the Almighty become the means of guidance and progress.

The third requisite of Islamic worship is the contemplation of the powers and attributes of God, for as long as man has not the full knowledge of a thing he cannot have a perfect relation or connection with it. For instance an ignorant man who does not know the value of learning does not try to acquire it. Similarly one who does not know the danger of poison will not fear it. So in order that man may love God and try to approach His perfection and save himself from all sins he must have a perfect knowledge of God; for this purpose Islam enjoins the reciting of such pas-

sages as describe God to be all-powerful and most loving and beneficent. When the worshipper utters them, his heart becomes full of love and fear at the same time, as he feels that God is the possessor of the highest attributes in their perfection, the giver of rewards and punishments from whose hands there is no escape, and he at once bows down and prostrates before Him and seeks His shelter. The reader will see from the translation of the words to be uttered in prayer how far this object has been kept in view, and the manner in which Islam leads the worshipper to love and fear God by acquainting him with His perfect power and mercy is unprecedented in any other religion. The mode of worship enjoined by Islam is so perfect and suits the requirements in such a way as can be found in no other religion. I am sorry I cannot dwell upon this point at full length as my object in this short paper is to describe the mode of Islamic prayer.

Preparation for prayer.—Before a Muslim stands for offering his prayers he has to make a preparation for it known as “wuzu” or ablution.* Ablution consists in first washing the hands up to the wrist, then gargling of water three times, then throwing water in the nostrils thrice, washing the face thrice, washing the right and the left hand respectively up to the elbow, then getting the hands wet and touching over the head with the three middle fingers of both hands, touching over the ears with the thumb and the little finger, the former touching the outer side of the ear and the latter the inner side, and last of all washing the right and the left foot respectively up to the ankle (but if there are socks on, then only touching over the socks with wet hands will do).

* The object of ablution is to wash the parts of the body that are generally exposed. It also suggests to the worshipper that if he is to be so clean outwardly, how much more clean he must be inwardly before he stands in the presence of the Holy Allah.

NIMAZ OR WORSHIP.

The ablution done the Muslim stands with his face towards the Kaaba* and says Allah-u-akbar or (God is greatest of all) and raises both hands up to the ears and then places the right hand upon the left over the breast and catches the left hand near the wrist with the fingers of the right hand. Henceforth it is prohibited to speak with others, or move from this position or look towards other directions till the service is over.

After placing the hands over the breast he says : —

*Subhanaka Allahumma wa bi hamdika wa tabarik Asm-u-ka
wa ta'ala Jadd-u-ka wa la ilaha gair-u-ka*

Aoozu billa hi min-ash-Shaitan-ir-rajeem

“Glory to Thee, O Allah ! and Thine is the praise, and blessed is Thy name and exalted is Thy Majesty, and there is none to be worshipped besides Thee. I betake myself for refuge to Allah against the accursed Satan.”

After this the worshipper recites the first Chapter of the holy

* The Muslim turns his face towards the Kaaba not because he becomes more fit for worship in this way. When Abraham the prophet built the temple of Kaaba, he prayed, “My Lord, raise a prophet in this country who may guide the people and purify them.” Since Lord Muhammad claimed to be that prophet the Muslim turns his face towards the Kaaba in order that it may remind him of that prayer and he may purify himself of all evils. That turning the face towards any direction is immaterial may be proved from the Quran which says :—

“It is not righteousness that you turn your faces towards East or West but righteousness is of him who believes in God and after-life and angels and revealed book and prophets and gives wealth for His love to the kindred, the orphans, the poor, the way-farer and those who ask and for the release of captives, debtors and slaves, and who observes the prayers and gives legal alms and of those who perform their covenant when they have covenanted, and who behave patiently in poverty and adversity, and these are the truthful and these are they who fear God.” (II-172).

Quran known as Fatiha (the introductory Chapter) which runs as follows :—

TRANSLITERATION.

Bismillah-ir-Rahman-ir-Rahim. Alhamd-u-lillah-i-Rabbil-'Aalamin, Ar-Rahman-ir-Rahim Malik-i-yaumid-deen, Iyyaka na'budu wa Iyya-ka nasta'een Ihd-i-nas-Sirat-al mustaqim Sirat-al lazeena an'amta 'alaihim gairil magzooob-i 'Alaihim wa lazzaalleen.

TRANSLATION.

In the name of Allah the Beneficent, the Merciful.

All praise is due to Allah, the Lord of Worlds, the Beneficent, the Merciful ; Master of the day of requital. Thee do we serve and Thee do we beseech for help. Guide* us in the right path, the

*Every religion has a certain ideal for its followers, but the ideal of Islam is the best of all. No other ideal can compare with it. For in this prayer the Muslims are directed to pray for being guided in "the path of those upon whom Thou hast bestowed favour," *i.e.* the Muslim asks for the rank of "Those who have been favoured." In another passage the Quran explains that the favoured people are the prophets, the saints, the martyrs and the righteous. In another place the Quran says :—

"And when Moses said to his people : remember the favours of God when prophets were raised from among you and kingdoms were given you and you were given what was not given to any other nation in the whole world.

Similarly, in other verses, the Holy Quran says that by the "favoured ones" are meant the prophets and recipients of revelation, who hold direct communion with God, and to whom God speaks. Thus the Muslim prays to be ranked with the prophets. No other religion gives such an ideal. On the other hand, other religions teach that the doors of revelation are shut to man in this age. Islam alone teaches that the doors of revelation cannot be shut, that the God who spoke to the prophets of Israel in ancient days has not lost any of His powers, but that He still speaks as He spoke in the past. This is such an ideal that raises a brave man every day a step higher and inspires him with an aspiration to

path of those upon whom Thou hast bestowed favours, not of those upon whom Thy wrath is brought down, nor of those who go astray.

At the close of the above the Muslim says *Ameen*, i.e., Be it so, may God grant our prayer. Then he recites any portion of the Quran which he has by heart. A few extracts from the Quran are given elsewhere so that those who do not know the Quran may recite them.

converse with God, to realize Him who is most loving, the King, and the Lord of Lords.

Muslims are enjoined to have always such an ideal in view and the example of the prophets and saints who hold direct converse with God is kept before them. It may be noted that the great Arabian Prophet Muhammad (peace and blessings of God be on him) foretold that a great spiritual revivalist would appear in the latter days who would be known as Mahdi and Messiah—Mahdi in the sense that he would bring to the right path the Muslim world which would be degraded and would forget the real teachings of Islam, and Messiah in the sense that he would fulfil the prophecy of the second advent of Jesus Christ and would bring to the path of salvation the Christian world which would forget the true teachings of Christ. This world-teacher has come. He was born at Qadian in India. He proved the truth of Islam by most solid arguments and by fresh signs from God—the two criterions of a true religion; for no religion can be true which does not admit of reason on the one hand, and which on the other cannot enable its followers to hold direct converse with God and show fresh signs from Heaven. Hundreds of the followers of this Modern Saviour are recipients of revelation. He has created such a Missionary spirit among his followers that they are bringing the people of different countries to their faith at a rapid stride. One of his followers, Khwaja Kamal-ud-din, B.A., LL.B., has established a Mission in England and is preaching Islam by means of lectures and a periodical known as the "Islamic Review and Muslim India." Chowdhery Fateh Muhammad, M.A., another young Muslim, is also working in England. Those who want to know more of this Messiah and Mahdi are requested to communicate with the undermentioned persons:—

Mirza Bashir Uddin Mahmud Ahmad, Qadian;

District Gurdaspur,

India.

Chowdhery Fateh Muhammad Sayal, M.A.,

The Mosque, Woking,

(England.)

After this he unlooses his hands and says Allah-o-Akbar (Allah is the greatest of all) and lowers his head down till his head and hip are in the same level, and catches his knees just above his joints and repeats the following words at least three times, —this position is called Ruku—

TRANSLITERATION.

Subhan-a-Rabbi-yal Azim.

“Holy is my Lord of glorious Majesty.”

Then he assumes the standing posture and lets his hands fall on either side with the words:—

TRANSLITERATION.

Sami-Allah-u-liman hamidah.

TRANSLATION.

“Allah grants the prayer of him who celebrates His praise,”

Again, he says—

TRANSLITERATION.

Rabbana lak-al-hamd.

TRANSLATION.

“O our Lord, Thine is the praise.”

Then he says Allah-o-Akbar (God is the greatest) and prostrates himself, the fingers of both feet, both knees, both hands, and the forehead touching the ground, and the following words expressing Divine greatness and majesty are repeated at least three times:

TRANSLITERATION.

Subhana-Rabbi-yal-A'la.

TRANSLATION.

“Holy is my Lord of supreme Majesty.”

This position is called Sijdah.

Then he says Allah-o-Akbar, and sits down on his feet in a reverential position. This position is called Jalus (sitting). In this position he says:—

Alla-hum-magfir-li warham-ni wah-di-ni wa Afi-ni wajbur-ni, warzuq-ni.

TRANSLATION.

“O Allah, forgive my sins, have mercy on me, guide me, reform me, and give me the means of living.” Then again he says Allah-u-Akbar (God is greatest) and prostrates himself and repeats those very words which he recited in the first prostration.

This finishes one Rak'at. The devotee then says Allah-o-Akbar and rises for the second Rakat which is finished in the same manner as the first. But the introductory words beginning with *Subhan-a-ka*, etc., need not be repeated in this Rakat. He should begin the second Rakat with *Fatiha* or the first chapter of the *Quran* and recite any other portion of the *Quran* as he did in the first Rakat and then finish this Rakat as the first.

When both the prostrations of the second Rakat are done, he does not stand up but sits down in the same manner as he did between the two prostrations and recites this prayer which is the glorification of the Divine Being combined with prayers for the Holy Prophet, for the faithful and for himself:

TRANSLITERATION.

At tahiyyat-u-lillah-i was salawat-u wat-taiy-yibat-u, As-salam-u 'alaik; Ayyuh in-nabiyy-u wa rahmat ullah-i wa barakatuh. As-salam-u 'alaina wa 'ala 'ibadillah-is-saliheen, Ash-hadu al-la ilaha illallahu wa ash-hadu anna Muhammadan abdu-hu wa rasulu-hu.

TRANSLATION.

All kinds of services, whether they pertain to speech, body or property are for Allah (*i.e.*, all our thoughts, words, actions, earnings and expenses should be for Allah and for no other). Peace be on you, O Prophet, and mercy of Allah and His blessings. Peace be on us and the righteous servants of Allah. I bear witness that none deserves to be served but Allah. And I bear witness that Muhammad is His servant and His apostle (*i.e.*, Muhammad is not God, nor a son of God but an ordinary mortal with this difference that he had a mission from God).

If the devotee intends to say more than two Rak'ats he then stands and finishes the remaining one or two Rak'ats just as before and then recites the following prayer, but if he has to say only two Rak'ats he repeats also the following prayer of blessings for the Prophet and his followers:—

TRANSLITERATION.

Allah-humma salli 'ala Muhammad-in wa 'ala 'ali Muhammad-in kama sallaita 'ala Ibrahima wa 'ala 'ali Ibrahima innaka Hamid-um-Majid. Allah-humma barik 'ala Muhammad-in wa

'ala āli Muhammad-in kama barakta 'alā Ibrahim wa 'ala āli Ibrahim innaka Hamid-um Majid.

TRANSLATION.

O Allah, shower upon Muhammad and his followers the same blessings as Thou didst shower upon Abraham and his followers, for surely Thou art the Glorious, the Majestic. O Allah! magnify Muhammad and his followers as Thou didst magnify Abraham and his followers, for Thou art the Glorious, the Majestic.

(This prayer is called Darud.)

In the same posture the following prayers or any one of them may be added :—

TRANSLITERATION.

(a) Allah-humma inni zalanto nafs-i zulman kasiran wa lā yagfir-uz-zunuba illa anta. Fagfir-li magfirat-an min indika warhamni in-na-ka antal gafur ur-raheem.

(b) Allah-humma inni a'oozu bika min al-ham-mi wal-gam-mi wa a'oozu bika min-al-jubuni wal bukhi wa a'oozu bika min-al-'ajzi wal kasali wa a'oozu bika min galabatid-daini wa qahr-ir rijal.

(c) Rabbij-'alni mukeem-as-salat-i wa min zurriyyati Rab-bana wa takabbal dua.

(d) Rabbanag-fir-li wa li-walidaiyya wa lil-Mu'mineena yaum-
yaqoomul hisab.

(e) Rabba-na atina fid-dunya hasanatan wa fil-akhirati hasa-natan wa qina azab an-nar.

TRANSLATION.

(a) O Allah, I have oppressed my soul to a great extent and none can forgive my sins but Thee, so grant Thou forgiveness to me and have mercy on me. Verily Thou art the Forgiving, the Merciful.

(b) O Allah, I take refuge in Thee from all cares for the future and sorrows for the past; and I take refuge in Thee from all cowardliness and miserliness; and I take refuge in Thee from all disability and laziness; and I take refuge in Thee from bankruptcy and loss of liberty and oppression of man.

(c) My Lord, make me and my descendants constant at prayers; our Lord, accept the prayer.

(d) Our Lord, grant Thy protection to me, to my parents and to the faithful on the day when the reckoning shall be taken.

(e) O our Lord, give us the best things of this world and the best things of the next world and save us from the punishment of fire.

Then the Muslim turns his head first to the right and then to the left, saying in each turn of head :—

TRANSLITERATION.

As-salam-u-'alaikum wa rahmatullah.

TRANSLATION.

Peace be with you and the mercy of Allah.

This closes the service which takes only six or seven minutes

Times of worship.—The saying of prayer as described above is obligatory upon every Muslim, male or female, five times daily, viz., early in the morning, a little after mid-day, in the afternoon, immediately after the sunset, and in the first part of the night before going to bed. The service consists of two parts — one part to be said alone, preferably in private, and the other in congregation, preferably in a mosque, but in case there is no congregation of Muslims, both parts may be performed alone.

The morning or Fajar prayer consists of two Rak'ats said alone followed by two Rak'ats said in congregation. The mid-day or Zuhr prayer consists of four Rak'ats said in congregation preceded by two and followed by two Rak'ats said alone; the afternoon or 'Asar prayer consists of four Rak'ats said in congregation; the sunset or Maghrib prayer consists of three Rak'ats said in congregation followed by two Rak'ats said alone; the night or Isha prayer consists of four Rak'ats said in congregation, followed by two Rak'ats and again by three Rak'ats said alone. Besides these there is the Tahajjud or after-midnight prayer, which is not obligatory, consisting of eight Rak'ats said in twos.

Prayers in Nimaz.—These worships are called Nimaz and should be said in Arabic. But besides the prayers in Nimaz said in Arabic, the Muslim is allowed to offer any other prayer or to address the Almighty in his own language, during the Nimaz, in any of the stated postures. It is also considered meritorious to remembr God, to pray to Him in silence at other times in any language and in any posture.

SOME EXTRACTS FROM THE QURAN.

I have said above that in all prayers the recitation of Fatiha or the first chapter of the Quran is followed by some other passages from the Holy Book ; and so some extracts from the Quran are given below for those who have not read it.

TRANSLITERATION.

Allah-hu la ilaha illa hu-wal-Haiyy ul-Qaiyyum la taakhuzu-hu sinatun wa la naum. Lahu ma fis-samawat-i wa ma fil-ardi, man zal-lazi yashfao indahu illa bi-iznih ; ya'lam-u ma baina aidi-him wa ma khalfahum wa la yuhitona bi-shai-in min ilmihi illa bima shaa ; wasi'a kursiy-yo-hus-samawati wal ardi wa la yaoodu-hu hizuhuma wa hu-wal aliy-yul-azeem.

TRANSLATION.

Allah ! There is no God but He, the Living, the self-subsisting ; neither slumber nor sleep seizeth Him ! His is whatever is the heavens and the earth ; who is there that can intercede with Him but by His permission ? He knoweth what is before them (men) and what is behind them, and none comprehendeth any part of His knowledge except what He willeth ; His throne comprehendeth the heavens and the earth and their protection tireth Him not ; He is the most High, the most Glorious.

TRANSLITERATION.

Qul hu-walla-hu ahad Allahus-samad lam-yalid wa lam-yoolad wa lam yakun lahu kufuwan ahad.

TRANSLATION.

Say, He is God alone ; Allah is independent of everything and everything depends on Him ; He neither begetteth (a son) nor is He begotten ; and there is nothing else like unto Him.

TRANSLITERATION.

Ya-aiyyo hallazeena amanoo la yaskhar kaumun min kaumin 'asa an yakoonoo khairan min hum wa la nisa-un min nisain 'asa an yakunna khairam min hunna wa la talmizoo anfusa kum wa la tanabazoo bil alqab bi'sal ism-ul fusooqu ba'dal iman wa man lam yatub fa ula-ika humuz-zalimoon.

TRANSLATION.

"O believers, let not men laugh men to scorn who haply may be better than themselves ; neither let women laugh women to

scorn who haply may be better than themselves. Neither defame one another, neither call one another by nicknames. Bad is it to be called wicked after having professed the faith; and whose repent not of this are doers of wrong. (xlix. 11.)

TRANSLITERATION.

Ya aiyyu hallazeena aamanoo la yahilloo lakum an tarisun nisaa karhan wa la ta'zaloo hunna li tazhaboo bi ba'zi má átaitu-mu-hunna illa an yaateena bi fahisha tin mubaiyyinah; wa áshiroo hunna bil ma'roof, fa'in karih tumoo hunna fa 'asa an takrahoo shai an wa yaj'alullaho feehi khairan kaseera.

TRANSLATION.

O believers, it is not allowed you to be heirs of your wives against their will; nor to hinder them from marrying in order to take from them part of the dowry you had given them unless they have been guilty of undoubted lewdness; but deal kindly with them; for if ye dislike them, haply ye dislike that in which God hath placed abundant good. (iv, 23.) In this verse God enjoins us to deal kindly with our wives even if we dislike them and promises us "abundant good" if we treat them with kindness in spite of our disliking them.

"Verily, God enjoineth upon you to act with justice, to confer benefit upon others, and to do good to others as one does to one's kindred (*i.e.*, without desiring any reward in return) and forbiddeth evils which pertain to your own selves and evils which affect others and prohibits revolt (against lawful authority); He warneth you that haply ye may be mindful. And be faithful in the covenant of God when ye covenant, and break not your oaths after ye have pledged them: for now have ye made God to stand surety for you. Verily God taketh knowledge of what ye do."

"They are away from guidance who say 'God is a third of three': for there is no God but one God: and if they refrain not from what they say, a grievous chastisement shall assuredly befall such of them as believe not. Will they not, therefore, turn unto God, and ask pardon of Him? since God is Forgiving Merciful. (V, 77).

MIRZA BASHIR-UD-DIN,
MAHMUD AHMAD.

QADIAN,
1st March, 1914

Woman in Islam.

To the *East African Standard* Mr. F. G. Cawston, M.B., B.C., B.A., M.R.C.S., L.R.C.P., contributes a long article on Mohammedanism in Africa. The writer of the article appears to be deplorably ignorant of the teachings of Islam, and in spite of his ignorance he cherishes a bitter hatred for our religion. The following quotation from his article will suffice to reveal his crass ignorance of even the principal teachings of our faith.

To illustrate the teaching of Islam about womanhood, Mr. Cawston is pleased to give the following story: "A woman in Northern Nigeria with a child of eighteen months, went to a fellow-graduate who had gone there as a missionary, to tell him that her husband had taken another wife, and did not want to keep her any longer. Her home was at Kano, twenty days or more away, and he had given her nothing to take her back to her people—no money to buy food for the journey, no spare clothes, nothing at all. The missionary sent for her husband, who said that he did not want the woman any more because she would not cook the food properly. However he was persuaded to give her enough money to buy food for her home journey—he had given three goats for her in the first place. When the child grows up we understand that the father can claim it; but meanwhile the woman must rear it, knowing that some day it may be taken from her, probably as soon as anything can be made out of it." Now, any man who has the slightest acquaintance with Islam will never hold it responsible for the conduct of the man referred to in the above story, for every thing which he did ran counter to the explicit teachings of the Holy Quran. But such is the ignorance of Mr. Cawston that according to him the native who acted so cruelly towards his wife had the approval of his religion for all that he did. He says: "Mohammedanism is said by some people to be better for these people than Christianity, but this is the sort of thing that this religion says is quite lawful for a man to do." Can anybody be more ignorant of the teachings of the Holy Quran than Mr. Cawston? These are things which the Holy Quran expressly declares to be unlawful, yet Mr. Cawston says that all this is quite lawful according to Islam. It is surprising

why men who are so ignorant of Islam rush into print and presume to speak with the air of competent critics. Every act which the native whose story Mr. Cawston relates did was sinful according to Islam. (1) He married two wives but acted unjustly towards one of them. (2) He put away one of his wives because he did not like her. (3) He sent her away without giving her provision for the journey. (4) He gave her his son to rear without paying her anything for it. These are the four acts which he did and each of these acts is a sin according to the Holy Quran. As regards the first act of his, God says:—

وَأَنْ خِفْتُمْ أَنْ تَعْدِلُوا فَوَاحِدًا

“And if ye fear that ye shall not act equitably, then (marry) one only.” (iv. 3). Here is a plain commandment of God which that native broke by marrying two wives and acting unjustly towards one of them. In this case he was not allowed to marry a second wife and therefore his act was unlawful and a sin according to Islam. But Mr. Cawston says that he had the approval of his religion for what he did. Either he is totally ignorant of the teachings of the Holy Quran, or he wilfully and maliciously misrepresents the Muslim faith.

The second act which the native did and which Mr. Cawston says is allowed by Islam was his putting her away merely because he did not like her and we find that in this act also he acted against the plain teachings of the Holy Quran. It says:—

وَمَا شَرُّهُمْ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُمْ فَسِيِّئٌ أَنْ تُكْرِمُوا شَيْئًا وَبِجَمَلِ اللَّهِ أَفْضَرُ
خَيْرًا كَثِيرًا

“And deal kindly by them (your wives), for if ye dislike them, haply ye dislike that in which God hath placed abundant good.” (iv. 23). In this verse God commands the Muslims to deal kindly by their wives even if they disliked them and promises to place in them an abundant good if they treat them with kindness in spite of their disliking them. But Mr. Cawston says that the native's putting away his wife merely because he did not like her cooking was in accordance with the teachings of Islam. Can there be a greater perversion of truth? This is the way in which Islam is misrepresented to the world at large. Everything good is denied to Islam and all that is bad is laid at its doors. Never a more

shameful thing was done by man! Mr. Cawston pretends to have read "with care and open mind the best procurable translation of the Koran," still he says that the native's conduct was in perfect harmony with Muslim teaching. This is the cleverest way of deceiving the people and these are the tactics which the Christian missionaries are wont to employ when dealing with Islam. On the one hand they pretend to have made a thorough and impartial study of the Muslim religion and on the other they impute the filthiest things to Islam and the result is that whatever they say about the Muslim religion is taken for the veriest truth and people begin to regard Islam as a thing to be afraid of, a bugbear and a menace to the peace of the world. The object of the Christian missionaries is to root out Islam from the Continent of Africa where it is making splendid progress. Finding themselves, however, utterly unable to meet Islam on a fair ground they try to obstruct its advance with the aid of the Christian Governments to which they represent it as a great danger.

The third act of the native which Mr. Cawston describes as lawful according to Islam was his sending her away without giving her any provision for her long journey. If Mr. Cawston had read any translation of the Holy Quran with an open mind, he would have found that this act of the native also, far from having the "holy sanction" of the Holy Quran, was a breach of one of its plain commandments. The Holy Quran says: "And when ye divorce women and they have reached the prescribed time, *either retain them with generosity or put them away with generosity*: but retain them not by constraint so as to be unjust towards them. He who doth so, doth in fact injure himself." (ii. 231.)

Again: "Ye may divorce your wives twice: *but after that ye must either retain them or put them away with benefits*. But it is not allowed to you to appropriate to yourselves aught of what ye have given them.....these are the bounds of God; overstep them not; for whoever oversteppeth the bounds of God are evil-doers." (ii. 229.)

Again: "And for the divorced let there be a fair provision: This is a duty for the God-fearing." (ii. 242.)

And yet Mr. Cawston tells the world that according to the Holy Quran there is to be no provision for a divorced woman and that the native who sent away his divorced wife penniless had the approval of his religion for his so doing. No other religion displays as much concern for woman as Islam. It recommends provision for divorced women besides the dowry that had been settled on her at the time of marriage. And in case a woman is divorced before the husband has known her, then also the husband is required to pay her half the dowry if the dowry was fixed, and if the divorce takes place before the fixing of the dowry then also the man is required to provide for the woman according to his means.

The Holy Quran says: "It shall be no crime in you if ye divorce your wives so long as ye have not consummated the marriage, nor settled any dowry on them. But provide for them—he who is in easy circumstances according to his means and he who is straitened, according to his means—with fairness. This is a duty for those who do what is right.

"But if ye divorce them before consummation, and have already settled a dowry on them, ye shall give them half of what ye have settled."

The fourth act of the native which Mr. Cawston represents as lawful according to Islam was his giving his divorced wife his child to rear without giving her anything in return for this. The following verses of the Holy Quran will show that this act of his also, far from having the sanction of his religion, was directly opposed to its clear injunctions:—

"Lodge the divorced wherever ye lodge, according to your means; and distress them not by putting them to straits. And if they are pregnant then be at charges for them until they are delivered of their burden: and if they suckle your children, then pay them their hire and consult among yourselves, and act generously: and if herein ye meet with obstacles, then let another female suckle for him." (lxv. 7.)

The breaking of the commandment by the native is indeed very regrettable, but blaming the religion of Islam for the actions of an individual is even more regrettable. If the native

was guilty of grave injustice towards his wife by driving her away from his house unprovided Mr. Cawston is guilty of still graver injustice by imputing to the religion of Islam doings which that religion forbids. Mr. Cawston, however, does not commit the same error when he comes to Christianity. He says: "Christianity is in no way responsible for the sins and miseries of Christians. The only reason why evils and miseries abound even in countries where the professed religion is Christianity is that, while men call themselves Christians, they fail entirely to obey the commands of Christ, or shew any real appreciation of what He has done for them." If Christianity is not responsible for the sins of Christians, why does he hold Islam responsible for the sins of the so-called Muhammadans. If he had the slightest acquaintance with Islam, or had done the slightest justice to it, he ought to have seen that Islam, far from sanctioning the sins to which he refers, prohibits them in unmistakable terms. But Mr. Cawston is either deplorably ignorant of Islam or is guilty of wilful and malicious misrepresentation.

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The Quranic Theory of Repentance.

Some time ago, I had an opportunity of talking to a friend of mine on some religious subject. Though my friend was not himself a Christian, yet he would defend Christianity at all costs. The greatest charm, which appeared to him to be an especial feature of Christianity was that it laid a great stress on 'Repentance,' greater than the other religions of the world. I was simply surprised, not because it was quite a novel idea, but on account of the irrelevancy involved in lodging together the two utterly discrepant theories of vicarious 'Atonement' of sin and 'Repentance.' How can a system of religion that looks down upon men as naturally sinful and damned creatures branded with the taint of original sin, give to the world the most hopeful message of 'Repentance'? What does 'Repentance' ultimately come to mean? An inward sorrow, or shame for the guilt, a gnawing torture within one's self on account of one's failings and shortcomings towards the religious obligations. But how can we feel sorry and ashamed for the sins that have not been committed by us! Have any of the judges in the Old Bailey ever felt ashamed for the crimes done by those on whom they sit for trial, and to bring the idea more home to our readers, have any of the learned judges taken upon themselves to undergo the punishment meted out to the culprits? I think this will be the most hopeless affair in the world. Our learned judges will have not only to undergo a good deal of pain and hardship, but they will have also to die a hundred times, and even that may not suffice! To push the question further, one may ask: If man is a mere automaton, nothing more or less than that as seems to be the belief of the Christian world, his actions and motives are to be interpreted in the light of the cerebral laws that govern him. Why should he be penitent for acts and deeds over which he had no control? Do we ever blame a wheel, when it is out of joint? A Christian might argue and say, "If Jesus Christ has really been crucified to atone for the sins of mankind, as the Evangelists hold and preach to the world, what need have I to be penitent for my sins"? This theory leaves no room for repentance, and a vista is

opened for unbridled licentiousness, protected and defended by religion itself. In the light of this theory become intelligible to us some of the almost enigmatical facts of the mediaeval and modern History: Inquisitorial persecutions, carried on by those who claimed to be Piuses and Clements, and the inhuman deeds of butchery perpetrated in the name of the Lamb of God in the Balkan Peninsula!!! The explanation is not fit to seek. They are all sincere and devout Christians, believing in their holy writs firmly, and, as such, they think themselves quite immune from sin, rather there should not, and do not exist, from the Christian point of view, two different kinds of human actions, good and bad, righteous and vicious. Sin, if there was any, has been washed away by the blood of the son of Mary.

The Christian theologians and philosophers have alike erred on this point. The former are too hopeful, and the latter are given to despair. But Islam, on the other hand, does neither encourage sin, nor drive us to utter hopelessness. The Qoran has brought man face to face with his Maker, and has made men directly responsible to God for his deeds. The taint of sin is not natural and ineradicable. Moral transformation in man is quite possible according to Islam, and it is one of the aims and objects of the Mission of the Arabian Prophet (peace be on him). The Qoran has clearly pointed it out, as it says:—"God has raised a prophet from among the unlettered people of Arabia; he repeatedly shows them the clear signs of God; makes them pure; and teaches them the Book which is full of wisdom" (the Juma).

A guilty, sinful, and rich man, against whom the Gospels have shut the doors of heaven, can easily be admitted into the Kingdom of God. 'The passage from Delilah's lap to Abraham's bosom' can be bridged over by sincere repentance and heartfelt penitence. But there is no body other than ourselves, who will be the architect of this bridge. Islam lays a great stress upon the efficacy of human efforts in spiritual reformation. Islam, in her whole unparalleled history, has never set up an 'Indulgence Market,' where pardon can be obtained from crimes, however heinous they may be, at nominal prices. Islam has never recommended the establishment of the Brahmanical system, so that a man seeking forgiveness for his sins should have to look for the

agents and the keepers of the Gate of Heaven. The Gates of Heaven have been flung open for everybody, be he an Israelite, an Arab, or a scion of the Arya Varta.

The Holy Quran says :—

“O my prophet, tell my servants who have committed transgressions and thus have harmed their souls, that they should not despair of God's mercy; God will absolve (them) from all kinds of sins.” But we should not think that this absolution can be obtained without any effort on our part. This will pull down the whole moral structure and open the way for casuistry. Words, expressive of sorrow and shame, have some spiritual value in Islam, but they are quite useless from the Islamic point of view, unless their sincerity is borne out by actual deeds. In order to obtain forgiveness and absolution from sin and its evil consequences, Islam enjoins upon us two essential things, without which a man can not at all be deserving of His grace and mercy.

The first stage is that of “استغفار.” The word has been derived from the root of ‘غفر’ which literally means ‘to cover.’ Hence “مغفر” is a name for the helmet or the head-dress in the habiliment of war. The original idea of nakedness and shame in sin has been preserved. Moreover, a sinner wants protection from the evil consequences of sin. Hence, he is required to seek the protection and shelter of God and God only, other than whom can not give us real shelter. But so far we have described the subjective side only. It is concerned with the confession and the expression of utmost anguish, pain, and sorrow of the soul. The man must raise himself higher and seek for the life which is now extinct within him on account of his sin which is a deadly poison to our innermost spiritual health. The benighted traveller has first to retrace his steps and then take up his former route, if he wants to continue his journey and reach the heaven. These processes seem to be working in the phenomenon of physical healing. As long as the poison and the germs are allowed to work havoc in the system, no medicine, however powerful and stimulant it may be, can restore the original health of the victim. On this very principle is based the art of spiritual healing or the Islamic theory of repentance. The penitent soul must give up, first, evil thoughts and then return to God for At-one-ment with Him. The

Quran has most unequivocally referred to these two stages when it says; 'And first, ask God for protection against the evil consequences of sins and then come back to Him.' (Hood).

Those who are conversant with the Arabic Grammar, can easily understand the significance of (Thumma) ثم which has been introduced to describe a succeeding step. The second stage, in spiritual healing, has been termed as "توبه" according to the Quran. The meaning in the derivative form of the word is 'to return' and "to come back." Here, the sinner is compared to one who has taken to routes that will take him far away from God; and so a gulf has been created between him and his Maker. He has to cross over the river of sin and swim back to the shore of obedience, as we have already referred to the fact, that Islam sets much store by the human efforts. The first stage was that of subjective efforts. In the next one, the soul is no more in the sub-conscious state. The sorrow, the grief, the repentance, and the sense of shame on account of sin, must lead us on to the performance of the actual righteous deeds, if they are at all genuine. The Quran says: ".....those who come back to God have faith in Him and perform righteous deeds, their evil actions will be changed into good ones. [The Furqan].

Here, the sentence "their evil actions will be changed into good ones" is quite significant, and can be easily interpreted in the light of those laws that govern the material well-being of man. If a sick man, tossing on the thorny bed of pain, can recoup his health by following the advice of his physician, and acting upon the directions given by him, if the heedless dunce can improve in the knowledge of books by applying himself to patient and careful study under the direction of his teachers, if a penniless beggar can hope to become the first banker of his country by thrift and persistent labour, then, we may be asked, "where is the impossibility of a man's returning to the bosom of God, even if he was abandoned to the devil for some time?" Islam does not shut the gates of heaven against any body. Neither Peter nor Pall is the gate-keeper of heaven, but according to the Quran, the gates of heaven are *wide open for all*. This bending of the step, or, in other words, the actual

righteous deeds that the sinner ought to do, has been expressed in "Ame lus-salehat" or "perform righteous deeds."

All that has been said before, is no mere theorising *about anything* like the mediaeval monk. These are the laws that are operating even now, and governing our spiritual self. It is quite practicable, as scientific as any theory in the natural philosophy. Let those persons who are doubtful of its truth and validity take recourse to these practices of "استغفار" and "توبه" that are recommended by Islam according to the Qoranic Laws, and they will find the result to be miraculous. They will find that their very nature has been transformed: as was the case with the heathen and pagans of Arabia. Every student of History knows in what an abyss of immorality they had fallen! Muhammad (peace be on him) found that they cared neither for men nor for God, kept on interminable wars with their own countrymen, led the most hateful and nefarious life; in short, they had reached the highest point of bestial and immoral life. They followed, then, the behests of the Prophet. They repented of their sins and performed "استغفار" and "توبه" and lo! they were changed!!

The Hindu idea of repentance is as ludicrous as it is unstable. It befits the Rakshas-haunted superstitious Hindu mind. Sin with the Hindu is not the transgression against the divine laws; for, every student of religion knows that religion with the Hindu is nothing but a body of customs, rites and ceremonies sanctioned by antiquity and time only. Hence, when the Hindu commits a sin, it does not mean that he has broken any truly divine law. The idea can be further explained, if we see how on each step of moral or religious obligations, or in the performance of religious duties, he has to fulfil mere forms, devoid of meaning and essence. The Hindu crosses the ocean, goes to the continental Europe, he studies Science and philosophy of the west, and at once he is changed into a 'Muluksh.' He committed a sin. He acted against the behests of the Shastras and the Hindu writs. They did not allow him to go beyond his original home, however genuine and useful the motive might be. The repentance, according to the Hindus, consists in performing the rites of 'Praschits,' which requires him to take veritable meal of cows-dung, and also the beverage of urine of the same animal. What

a Scientific religion, and how ennobling and inspiring an idea! Yes, we admit that 'Praschits' sometimes consists in feeding the Brahmans too. This practical form of repentance is permitted by 'Islam,' but the Qoran enjoins upon us not to squander away the alms among a particular class of people, but it lays down a rule which requires us to spend the money over or feed the needy and the poor, whatever may be their class or clan. This should be borne in mind that merely the forms of worship and ways of repentance have no special value with the religion of the Arabian Prophet. The prophet says, "Your actions will be judged according to your motives." Islam, unlike Christianity and Hinduism, lays stress on the very essence of every form of worship.

Now, to recapitulate, we may be allowed to say that the Holy Prophet of Arabia (peace be on him), the Qoran, or the laws preached by him, fully recognise the spiritual value of repentance. Undying hope is the watchword of every Muslim. 'None but the unbelievers despair of His mercy,' said the Rabbul-Alamin. So, let us invite all the souls that have strayed away from the real Master to ask protection and to turn back to Him, and He will receive them with open arms, as a friend receiveth friend. [God is friend of those who believe].

بار آ بار آ هر آنچه مستی باز آ
گر کافر و کبر ریت پرستی باز آ
این در گم در گم تو میدی نیست
صد بار اگر توبه شکستی باز آ

A. F. ABDUL KADIR.

Christian Love.

The world has already seen too many proofs of the vaunted Christian love. Here is an other. It is reported that 200 Muhammadan Albanians who had not fled from the town of Hormova, south east of Tepeleni, before the Epirotes arrived were taken prisoners and dragged to the neighbouring village of Kodra. There they were taken into an orthodox Church, were crucified alive and the church set on fire. Two days after the outrage, when the Albanian gendarmes occupied Kodra they found the charred corpses. Official advices, says Reuter, seem to leave no doubt as to the authenticity of the report received at Durazze concerning the crucifixion. Further confirmation is furnished by the Vienna paper *Albnische Korrespondenz*, which says that nails were driven through the chests, hands and feet of the victims, and that the children whom the Epirote insurgents found at Hormova had been most cruelly tortured, many having had their fingers cut off. Imagine what would have occurred if the victims had happened to be Christians and the perpetrators of the crime Muslims! Now that the poor victims were Muslims, and the tender children who were subjected to unspeakable torture and who had their tiny fingers cut off by very humane and loving Christians were the children of Muslim parents therefore the whole Christian world is silent on the matter and the Christian preacher continues to preach his sermon on Christian charity and love as before.

A MESSAGE FOR THE MUSLIMS.

But have the Muslims ever thought over the question why they are being so mercilessly butchered by Christians? Truly speaking, they are as much to blame as their assassins. If they want to know the real reason, let them read the history of the children of Israel. Let them recall how the chosen people of God were trodden under foot by the heathen. Why was it so? It was because of their sins. And the same is true of the Muslims of to-day. All their afflictions are due to their having forsaken the path which their forefathers trod. But if the Muslims have forsaken Islam, God could not. So in accordance with His promise, he raised the Mahdi and Messiah in this age. He came

with heavenly signs, so that the world may through him see the truth of Islam. If the Muslims want to be taken out of the deep abyss of degradation, let them follow the Divine messenger. God is Himself the guardian of Islam. And in accordance with His eternal law and old promises He raised a messenger to re-establish Islam on Earth. The present condition of the world—and particularly that of the Muslim world—was exactly what it was to be according to the predictions, and the present was the time for the advent of the promised messenger. If the Muslims want to be delivered from the degradation into which they have fallen, let them follow the Divine messenger. If they accept the Apostle whose advent was promised them and who was described as the *Imam* of the Muslims, God will turn to them in mercy, deliver them from their afflictions and lead them on to the path of honour; but if they reject him as the Jews rejected their Messiah, God will deal with them as He dealt with the Jews. This is the unalterable law of God and it cannot be changed in this age. If the Muslims turn their back upon the messenger of God, God will turn His back upon the Muslims. It is for the good of the world in general and the Muslim people in particular that God sent His promised messenger, and therefore if the Muslims desire to be the recipients of divine favours, let them follow the messenger whom God has sent to them in this age. But if they are ungrateful and reject His messenger, He will punish them severely. Truth must spread on the face of the Earth and nations must benefit by the Divine dispensation established by God on this Earth in these latter days, but it will be sad if the Muslims are not among those nations. It will not be out of place if I give here a prophecy of Ahmad with regard to the future of the Ahmadiyya movement.

One of the earliest revelations of Ahmad said:—

بخرام کمر وقت تو نزهت رسید و پای منی محمدیان بر منار بلند تر
محکم افشاء

“Walk on the earth with a joyous and lively gait, for the time has now drawn nigh and the foot of the *Muhammadees* is established on a lofty and steadfast tower.”

Commenting on this revelation, Ahmad says, in the fifth

part of the *Barahin-i-Ahmadiyya*, written in 1905 and published in 1908—

“By the word *Muhammadees* in the above revelation are meant the Mussalmans belonging to the Ahmadiyya movement, for according to another revelation published in the *Barahin-i-Ahmadiyya*, the other sects which are called Mussalmans must decline day by day. Such must also be the case with the sects that are outside Islam. This is clearly told in the Word of God contained in the *Barahin-i-Ahmadiyya*. It runs thus—

يا عيسى انى متوفيك ورافك الى ومطهر من الذين كفر رار
جا على الذين اتبعوك فوق الذين كفر رالى يوم القيا مة

‘O Jesus, I will cause thee to die a natural death, and will raise thee toward Myself and will free thee from the charges of those that believe not, and will place those who follow thee above those who believe not, until the day of Resurrection.’ In this revelation, the name *Jesus* is applied to me, and by the words ‘Those who follow thee’ are meant my followers. In the Holy Quran, this prophecy pertains to Jesus, son of Mary, and the words ‘those who believe not’ refer to the Jews, who, in fulfilment of the prophecy, went on decreasing day by day. By revealing the same verse with reference to me and my followers, God means to indicate that it has been decreed that all those that are outside of this sect shall go on decreasing day by day and all other sects of Islam shall also diminish, *i.e.*, they shall either join this sect or go on lessening. In short, the opponents of this sect shall meet with the same fate which the Jews met with in time past and this sect shall excel all both in numbers and the power of its faith. The fulfilment of this prophecy has already begun in an extraordinary way for at the time of the publication of this prophecy in the *Barahin-i-Ahmadiyya*, I led a life of complete obscurity and could not claim even a single follower, while by the grace of God, my followers are now numbered by hundreds of thousands. The sect is progressing by leaps and bounds and the cause of this lies in the heavenly visitations which have made this land a prey to death. The revelation following it is: ‘The Holy Prophet Muhammad is the chief of the prophets.’ The next revelation says: “God will set right all thy affairs and will grant to thee all thy desires.” These are very

important prophecies, for they were made at a time when no affair of mine was right and no desire of mine had been attained. Now during the 25 years that have elapsed since, so many desires of mine have been attained that it is difficult to count them. God has made this wilderness, Qadian, the assembling place of nations, so that men of different countries gather together here. And He did such works as no human being could foresee. Hundreds of thousands of men have accepted me so that my followers are now to be found in every nook and corner of this country. This is not all. The seed has also been sown in Arabia, Turkey, Egypt, Persia, Europe, America, &c., and many men from these parts of the world have joined the Ahmadiyya sect. It is hoped that the time is drawing near—nay, the time is fast approaching—when the people of the fore-named countries and continents shall have full share of this heavenly light. The backs of our ignorant enemies who called themselves Maulavies have been broken and they have failed to defeat the heaven's purpose by their intrigues, plots and stratagems. Now they have despaired of bringing to naught this movement and everything which they sought to destroy has been set right. So God be praised for this."



Decline of Christianity.

No body can deny that Christianity is declining day by day. The Holy Prophet, may peace and the blessings of God be upon him, said that the Promised Messiah would come to break the cross, and that at that time there would begin a general decline of Christianity so that it would have gradually melted away even if the Messiah had not come to deal it a death blow. We have seen a remarkable fulfilment of this prediction. We see that Christianity had a grim hold on the people as long as the clergy managed to keep them ignorant, but with the spread of learning, people, refusing to believe a thing blindly, began to subject Christian doctrines and scriptures to a critical examination, and finding the former to be irrational and the latter unreliable, many of them have thrown away Christianity as an old garment no longer fit for use. If there are many who have openly renounced Christianity, there are millions who though outwardly professing the Christian religion have had their faith terribly shaken by the light which rationalism and higher criticism has thrown on the Christian creed. So the defenders of the Christian religion are in straits. The churchmen are making desperate efforts to prevent men from falling away from the church. They are making liberal concessions to the people in order to keep them within their fold. They are making every sacrifice to prevent desertion. They know that the people no longer believe in the fundamental doctrines of Christianity such as the Resurrection of Jesus, the Atonement, &c., and that it is simply useless to make any attempt to bring them back to the old doctrines of Christianity. So they have hit out a clever device. They see that the views of the people cannot be made to conform to the old creed and therefore they are trying to make the old creed conform to the views of the people. For instance, they have seen that no sane man can now be made to believe in the old doctrine of the bodily resurrection of Jesus and therefore they have declared that it is no longer necessary to believe in the resurrection of flesh as the Christians have been doing in the past and that every individual is at liberty to put any interpretation on the doctrine. In order to be a good Christian all that is necessary is to retain the name Resurrection, but

one may have any belief with regard to its mode and attendant circumstances. The following correspondence that has appeared in the *Times* of May 12th, 1914, shows most clearly that to say nothing of the laity even the church dignitaries and churchmen have no faith in what is known as the Apostle's creed. Their views have been completely revolutionised, thanks to the unanswerable arguments of the rationalists and they have really abandoned even the fundamental doctrines of Christianity. But they are not so bold and sincere as that class of men which has openly rejected Christianity. From motives best known to themselves they still wish to be called Christians and though really they no longer accept the articles of the Christian faith in the sense in which they were first drawn up, yet they prefer to retain the articles in name and put upon them quite a new interpretation rather than reject them openly. Thus it is clear that Christianity has been shaken from its very foundations and would have gradually disappeared even if the Promised Messiah had not come to bring it to a speedy end. Christianity might have lingered for some centuries longer in spite of the attacks of Higher Criticism and the light of learning, yet fortunately for humanity a blow has been dealt it by Ahmad which it can not survive for any long period. He has established by means of incontrovertible evidence that Jesus did not die on the cross, that consequently there was no resurrection, that he died a natural death in Kashmir among his "Lost sheep" and that the tomb at Srinagar known as the tomb of *Isa Sahib* and *Nabi Sahib* is no other than that of Jesus the Christ. This is a blow which is destined to kill Christianity.

The following letters of Professor Lake to the *Times* and the Bishop of Gloucester published in the *Times* of 12th May, 1914, may be taken as one of the signs of times. They speak eloquently of the fate that is in store for Christianity:—

To the Editor of the Times.

Sir,—I enclose you a copy of a letter which I have sent to the Bishop of Gloucester with reference to an attack which he made upon me in the Upper House of Convocation in connexion with the memorial of the Churchmen's Union.

It will be remembered that the Churchmen's Union, while stating its belief in the Resurrection, expressed the necessity for

leaving a wide liberty of belief with regard to its mode and attendant circumstances. I was one of the signatories of this document, as a member of the council of the Union, and the Bishop thinks that it is misleading and a transgression against the "sacredness of human words" for me to have signed this statement, because I have published a book maintaining that scriptural evidence, which is the basis of the Church of England's position, does not prove a Resurrection of the Flesh and Blood of our Lord, and that above all, St. Paul did not believe in such a resurrection. This position is apparently not yet understood by the Bishop of Gloucester, who does not seem to appreciate St. Paul's distinction between Resurrection and Resurrection of Flesh and Blood.

Yours, &c.,

KIRSOPP LAKE.

Leiden, May 8.

Leiden, May 8, 1914.

My Lord,—My attention has been drawn to the report in the *Guardian* of your speech in the Upper House of Convocation in which you refer to myself. You are reported to have said—"He noticed that among the signatories to the memorial from the Churchmen's Union there was one from a clergyman in the Church of England who held no preferment in the Church to-day, but who had published a volume on the Resurrection, in which he asserted in most explicit terms that he did not believe in the bodily Resurrection in any sense at all. He was referring to Dr. Kirsopp Lake. The memorialists asserted without reserve their belief in the Resurrection of our Lord. Was that compatible with the conclusions of the gentleman in question, and did there not arise that question of the sacredness of human words of which the Bishop of Ely had spoken? It was gravely misleading."

I am not quite sure whether your lordship's criticism and accusation of being misleading is directed primarily against myself or the Churchmen's Union, but I presume that it applies to both. If your lordship will look at my book on the Resurrection, you will find that it does not deny the resurrection of a spiritual body, but maintains that a resurrection or resuscitation

of the flesh and blood of our Lord was not held by St. Paul. If you take "bodily" to mean "flesh and blood" your accusation that I deny this is correct. But if so, I would ask whether you apply the same measure of criticism to Bishop Westcott and the present Bishop of Oxford, both of whom have explained the phrase "a resurrection of the body" in the English version of the Apostles' Creed as meaning something different from a resurrection of flesh and blood? If you concede the right of these Bishops to a liberal interpretation of one clause in the Creed without considering that they are damaging the sacredness of human words, why do you refuse a similar privilege to myself? Personally, I think it would be better if we were all much more careful in the use of words, and if we recognized that there are practically no clergy or Bishops who accept every article of the Apostles' Creed in the sense in which it was intended when it was first drawn up: but there can be no wrong, when once the principle has been accepted that we are not bound by the intention of the authors of the Creed, and that *carnis resurrectionem* may be legitimately interpreted as a spiritual body, not as flesh and blood, in contending for the right to interpret the Resurrection of our Lord in the same way. This is the position which I always have maintained myself, and the memorial of the Churchmen's Union is intended to defend. I invite your lordship to point out anything which I have written on the subject which can be regarded as misleading, or shows that I do not appreciate the sacredness of words. I have always endeavoured to be as clear and lucid as possible, and I think that if anyone in your lordship's position attack a clergyman with the accusation of misleading the public he ought to be prepared with some serious justification of his language.

I am sending a copy of this letter to *The Times*, as I think that your attack and my challenge are matters of public interest.

I am your lordship's obedient servant,

K. LAKE.

To the Right Reverend the Lord Bishop of Gloucester.

The True Religion.

Every religion has different lessons to teach its followers. But generally speaking, we may divide religious commandments under two heads—moral and spiritual. Under the former come all social laws that different religions have provided for mankind. On the other hand the spiritual side teaches us the ways and means by which we may form, so to speak, some personal relation with the Almighty. Now as far as morality is concerned, every religion of the world has much to say. Hinduism forbids theft and so do Christianity and Islam. No religion has ever supported felony or adultery or any other immoral act of a similar nature. Differences there are, no doubt, even in this direction but only a very careful study will reveal them. But on the other side we see that Islam stands as the sole guide in the spiritual realm, and even he that runs may read the difference. Here it is that other religions fall to the ground leaving Islam the undisputed master of the field. In order to clear this point we may divide our subject into different parts.

1.—Religious Reformation.

Time has such an effacing influence on all things as to endanger the very existence of a Truth in the long run. No sane man will deny that the spiritual condition of the Christians in the earliest days of the church was far better than what we now see. Times have changed and that religious fervour, that energy of spirit, that enthusiasm for virtue which the ancient followers of Christ had, have all departed. The modern Christian parrots the formula that his fathers parroted before him and no more. He can not understand the true depth of the scriptures. His is only a superficial view and this is why Christianity has sometimes gone through such periods of revolutions as have shaken the very foundations of society. Wicliffe was an ordinary man; he was only a deeper dreamer than his age permitted of. The result was that he headed a movement and changed the Divine religion according to his own personal fancy. Huss of Germany was hardly of a more elevated tone and then followed the great Reformation that swept all traditionary rubbish before it. The religion preached by the son of God was depicted in different colours from different pulpits.

No gulf has ever been wider than what divides the Unitarian Christian from him that sees one face in three. All this speaks of one thing: no religion, however true, can ever escape corruption. The laws may survive Time without any change but the result which they are meant to produce is mortal and must die sooner or later. That spirit of devotion which the prophets of God come to infuse into mankind, and that personal relation of man with God which enables a man to perceive God as he perceives his own existence and that of his friends can never be kept up unless the earth is blessed with divine teachers. These regenerators of mankind receive revelation from God. He alone that has sent down to us a code of spiritual laws can bring us to the right path whenever we go astray. Here, therefore, the question arises, "Was it Divine revelation that inspired Luther with a reformatory spirit or was it his personal enthusiasm that roused him into action?" The present age may proclaim him as a divinely inspired prophet but the poor German of the sixteenth century never dreamed of it. Religion is not a plaything that can be handled by every cloister dreamer.

The Reformation falls to the ground when tested by this criterion. Perfect reformation must proceed from perfect reason. Luther's reason may have been better than that of any one else of his age but no Christian will identify him with God. Thus is sealed the fate of the Christian and he is left in utter darkness to grope his way for himself. The son of God visited this earth and after him the gate of Heaven was closed upon mankind. The history of the Church shows beyond any shadow of doubt that the Church has not been proof against corruption, or else what does the Reformation mean? But it shows one thing more also. Even in great revolutionary periods of Christianity no helping hand was extended towards Humanity either from the Father or the Son. The Son and the Father have been watching mankind for full nineteen centuries and seeing fathers separated from sons and sons from fathers. Brothers have been at war with each other for their sake and yet no voice comforts their faithful champions. How can true faith live under these circumstances? Who can distinguish Truth from Falsehood unless God Himself says of one of the numerous

warring churches, "Verily this is of me," the more so when corruption is found to have crept into the very text of the Bible?

On the other hand we see that there has been not only no such corruption in the Quran but the Almighty has never deserted the faithful. He promised to Muhammad (peace be on him) that he would raise a reformer among the Muslims every hundred years and thus there has always been a class among the Muslims walking in the footsteps of the great prophet of Arabia. Whenever the relation between man and God was weakened it was revived with renewed fervour. Even in our own days the Almighty raised a reformer, Mirza Ghulam Ahmad of Qadian, who reformed all corruption and again set up a visible kingdom of Heaven upon Earth. He proved to the world that he had appeared as a second Christ to revive the true worship of his Father. Christ he believed to be only a prophet of God who came upon earth to preach Islam and died as other mortals do. Thus the reformer not only reformed the corruptions of the Muslim world but also extended a helping hand towards the Christians to whom the second advent of their Lord Jesus must open a new life of spirit and activity. Such in brief has been the reformation of Islam and we have been promised similar tides of revival in future. The God of the Christians is said to be 'Love' and yet he loves not half so tenderly as ours does.

(To be continued.)

MIRZA BASHIR AHMAD.

Notes and Comments.

THE HOLY PROPHET ON MARRIAGE

We give below some sayings of the Holy Prophet (on whom be peace and the blessings of God) so that the reader may see for himself what were the Prophet's ideas about marriage:—

1.—*The Holy Prophet on Celibacy.*

Anas bin Malik says:—Three men came to the apartments of the wives of the Holy Prophet making inquiries about his worship of God. When they were informed of it, they did not seem to think it enough and said that his case was not like theirs and that what was sufficient in his case was not sufficient in their case. So one of them said, "As for me, I will pray the whole night." The other said, "I will keep fast all days of my life without any interruption." The third said, "I will separate myself from women and will never marry." Then they came to the Holy Prophet who said to them; "Are you the men who have said so and so? By God, I have greater fear of God than you, yet I both keep fast and break fast. Similarly, I pray and sleep and marry. So he who abandons my path and does not act as I act is not of me."

Sa'ad bin Abi Waqqas says:—"The Holy Prophet forbade Othman bin Mazoon celibacy and if he had permitted it to him we would have castrated ourselves."

Ibn Masood says:—"We went on expeditions with the Holy Prophet and had no wives with us. We said to him, 'O Prophet of God, may we castrate ourselves?' but he forbade us to do so."

On one occasion, in reply to this question, the Holy Prophet invited the attention of his followers to the following verse of the Holy Quran:—"O ye who believe, interdict not the pure things which God hath allowed you and transgress not, verily God loveth not transgressors." (v. 89.)

2.—*Object of Marriage.*

Abdullah says:—"There was a party of us young men with the Holy Prophet and we possessed nothing. The Holy Prophet (may peace and the blessings of God be upon him) said to us, 'O young men, whichever of you has power to contract marriage, let

him marry, for marriage renders a man better able to restrain his looks and keep chaste. And those who are unable to do so, must fast, for fasting suppresses the passions.' "

3.—*Choice of Wife.*

Abu Huraira says :—"The Holy Prophet said that a woman is not married but for four things, firstly, for her wealth, secondly, for the nobility of her ancestors, thirdly, for her beauty, and fourthly, for her piety, but thou must choose a woman for her piety, may thy both hands be covered with dust." (The last words express a disapproval of choosing a wife for reasons other than piety.)

4.—*Marriage with the consent of bride.*

Abu Huraira says :—"The Holy Prophet said that the widow should not be married until her permission has been obtained, nor a maiden until she gives her consent."

Ayesha asked, "A maiden is too shy to speak." The Holy Prophet replied, "Her silence is her consent."

Khuzam gave his widowed daughter Khansa in marriage but she disliked it and came to the Holy Prophet (may peace and the blessings of God be upon him) to complain of it. The Holy Prophet cancelled the marriage.

5.—*Courtship.*

The Holy Prophet said, "Be on your guard against suspicions, for suspicions are the worst kind of false tales ; and pry not, nor make secret explorations. Bear not malice against each other and be the servants of God and brothers amongst yourselves and let not one of you sue in marriage a woman that is already being sued by another until he gives her up."

Though ordinarily men are forbidden to cast their looks at stranger women and *vice versa*, yet for the purpose of marriage, a man is allowed to see his would-be bride.

6.—*Dowry.*

Sahl bin Sa'ad says, "We were sitting with the Holy Prophet (may peace and the blessings of God be upon him) when a woman came and said that she offered herself to him for marriage. The Holy Prophet made no reply. She again repeated her request but the Holy Prophet again remained silent. But when

she had made her request for the third time, one of the companions of the Holy Prophet stood up and said: 'O Prophet of God marry her to me.' 'Dost thou possess anything?' asked the Holy Prophet. The reply was 'No.' 'Go and try to get something, even if it be a ring of iron.' The man went away and after some time came back and said that he had found nothing, not even a ring of iron. 'Dost thou possess (know by heart) any portion of the Quran?' He said that he knew such and such *suras* of the holy Quran. The holy Prophet said, 'Go, I give her in marriage to thee in return for the portions of the holy Quran which thou possesseth.'"

7.—*Injunction to observe the conditions of Marriage.*

The holy Prophet (may peace and the blessings of God be upon him) said: "The conditions which most deserve to be fulfilled are those with which you take a woman to be your wife."

8.—*Wedding Banquet.*

Abdur Rahman bin Auf came to the Prophet of God (may peace and the blessings of God be upon him) and he had yellow stains on his clothes. On being questioned by the holy Prophet he informed him that he had married a woman of the Ansar. "What present had you made to her," asked the Holy Prophet. "A date-stone weight of gold," replied he. The Holy Prophet said, "Give an entertainment though it be by slaughtering a goat only."

9.—*Wife's authority in her husband's house.*

The holy Prophet said: "Everyone of you is a shepherd and everyone of you will be questioned about his flock. A leader is a shepherd and he will be questioned; a man is a governor over his family, and he will be questioned; a woman is a governess in the house of her husband and over his children, and she will be questioned; a servant is a governor over the property of his master and he will be questioned. Beware! everyone of you is a governor and he will be questioned."

10.—*Treatment of the Wife.*

The holy Prophet said: "Whoever believes in God and in the Day of Judgment, let him not injure his neighbour, and treat your women with kindness."

11. — *A wife may spend (in charity) out of her husband's property without his permission.*

It is not lawful for a wife to keep fast when her husband is present in the house, without his permission ;* nor is it permissible for her to admit any one in her house without her husband's permission. And whatever she spends (in charity) out of her husband's property without his permission, she will be entitled for half the reward for it.

When the husband calls his wife to his bed and she refuses the angels curse her till morning.

12.—*The husband should be mindful of his duty to his wife.*

The holy Prophet, may peace and the blessings of God be upon him, said to Abdullah bin Amru : " I am told that you fast during the day and pass the night in prayer, is it so ?" The reply was in the affirmative. " Do not do so," said the holy Prophet, may peace and the blessings of God be upon him, " keep fast as well as break fast, pray during the night as well as go to bed, for thy body has a claim on thee, and thy eye has a claim on thee and thy wife has a claim on thee."

13.—*Women can go out of their homes for their wants.*

The holy Prophet said to his wives : " God permits you to go out for your wants."

The holy Prophet, may peace and the blessings of God be upon him, said : " When the wife of any of you asks your permission to go to the mosque do not hinder her from doing so."

A Muslim lady relates that her sister's husband was with the holy Prophet (may peace and the blessings of God be upon him) in twelve expeditions and her sister was with her husband in six of them. She says, ' We used to attend the sick and nurse the wounded. A woman asked the holy Prophet, may peace and the blessings of God be upon him, whether a woman who had no sheet to cover herself might stay at home. The holy Prophet said that her neighbour should share her sheet with her and that they should attend what is good and be present in the gatherings of the believers.'

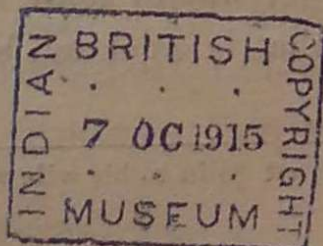
* A husband cannot go in to his wife when she is keeping a fast.

14.— *Husband's Return after Long Absence.*

The Holy Prophet said, "When one of you has been away from home for a long time, let him not awaken his wife by knocking at the door at night time."

"DEATH ON ALL SIDES."

We have been, in the last two numbers, discussing the prophecy of Ahmad which foretold death on all sides. We showed how disaster followed disaster and in what a remarkable and extraordinary way the world was witnessing the truth of Ahmad's prophecy. We pointed out that the prophecy was being fulfilled not in one way but in many ways. Various forms of disasters seemed to be vying with each other in the gruesome task of massacring humanity. In the last number we showed that if wars were playing havoc among the human race, earthquakes did not mean to be beaten by wars in this matter. The present month reminds us that if earthquakes would not like to be beaten by wars, shipwrecks would like to be surpassed neither by wars nor by earthquakes. The *Titanic* disaster of the year 1912 is unparalleled in the history of navigation, but the recent *Empress of Ireland* disaster which is responsible for the loss of one thousand and thirty human souls is by no means less shocking. These disasters remind us of the word of God which said about a decade of years ago that death was to play havoc on all sides in the years to come. Ponder over the words and look about yourselves, to see how death has been working havoc on all sides by means of wars, earthquakes, pestilences, and diverse disasters and you will find that the words of the prophecy have turned out to be only too true.



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Is an English translation of the paper written by the late Mirza Ghulam Ahmad, the Promised Messiah, for the Great Religious Conference held at Lahore in December 1896. It contains two hundred pages of learned disquisitions on the following five subjects from a Muslim's point of view, *viz.*, (1) the physical, moral and spiritual conditions of man; (2) the state of man in the life after death; (3) the real object of man's existence and the means of its attainment; (4) the effect of actions in the present life and the life to come; and (5) the sources of Divine knowledge.

The paper contains an exposition of Islam, such as is not met with in any book hitherto published on Islam in any language. Even among the books written by the Promised Messiah, "The Teachings of Islam" occupies a unique position. It is in fact a comprehensive commentary of the Holy Quran, throwing on its teachings and doctrines a light such as was never shed before. Late Count Tolstoy expressed the following opinion on one of its parts:—"I approved very much two articles, How to get rid of 'Sin' and 'the Life to come.' The idea is very profound and very true." No English knowing Mussalman should be without a copy of this valuable book. The price of the book is Re. 1-4 or 1s. 6d. net, and it can be had from the Manager, "Review of Religions," Qadian, India, or Messrs. Luzac and Co., 46, Great Russel Street, London, W. C.

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