



THE RELIGION OF ISLAM

by
KHURSHID AHMAD

ISLAMIC PUBLICATIONS LTD.
LAHORE — DACCÀ — KARACHI

Introducing Islam Series No. 1

THE
RELIGION OF ISLAM

BASIC PRINCIPLES AND CHARACTERISTICS

by
KHURSHID AHMAD

ISLAMIC PUBLICATIONS LIMITED

13-E, Shahalam Market, LAHORE (W. Pakistan)

Branch : 16, Baitul Mukarram (1st Floor), Dacca (E. Pakistan)

(All Rights Reserved)

Copyright By
ISLAMIC PUBLICATIONS LTD., LAHORE

1st Edition July 1967 — 3,000
2nd Edition April 1970 — 3,000

Translated and Edited under the auspices of
Islamic Research Academy, Karachi.

Printed by
M. NASEER BAIG
Jadeed Urdu Type Press
39, Chamberlain Road, Lahore
(West Pakistan)

Published by
AKHLAQ HUSAIN
Director, Islamic Publications Ltd.
13-E, Shahalam Market, Lahore (W. Pakistan)

C O N T E N T S

The Religion of Islam	...	...	...	1
The Meaning of Islam	...	...	...	2
<i>Tawhid</i> —The Bed-Rock of Islam	...	...	...	5
Prophethood and Life-after-Death	...	...	...	9
Some Basic Characteristics of Islamic Ideology	...	...	...	11
1. Simplicity, Rationalism and Practicalism				12
2. Unity of Matter and Spirit	...	...	...	15
3. A Complete Way of Life	...	...	...	19
4. Balance Between Individualism and Collectivism	...	...	...	22
5. Universalism and Humanism	...	...	...	25
6. Permanence and Change	...	...	...	27
7. Complete Record of Teachings Preserved	...	...	...	29

The Religion of Islam

Islam is the religion of truth. It is the embodiment of the code of life which God, the Creator and the Lord of the universe, has revealed for the guidance of mankind.

For a proper reconstruction of human life man needs two kinds of things, viz: (a) huge resources to maintain life and fulfil the material needs of the individual and the society, and (b) knowledge of the principles of individual and social behaviour to enable man to have self-fulfilment and to maintain justice and tranquillity in human life. The Lord of the universe has provided for both these deeds in full measure. To cater to the material needs of man He has provided nature with all kinds of resources, which lie at the disposal of man. To provide for his spiritual, social and cultural needs He raised His prophets from among humankind and revealed to them the code of life which can guide man's steps to the Right Path. This code

of life is known as Islam, the religion preached by all the prophets of God.¹

Allah said: "Say, we believe in God, and in that which has been sent down to us, and sent down unto Abraham, Ismail, Isaac, Jacob and the tribes. We believe in all that was given unto Moses, Jesus and other messengers from their Lord. No distinction do we make between them, and unto Him we surrender."

(*Al-Qur'an*, III : 2)

Also that : "In truth hath He sent down to thee the Book which confirmeth those which precede it." (*Al-Qur'an*, III : 2)

All of them called humanity to the way of the Lord, the way of submission to Allah. All of them gave the same message ; all of them stood for the same cause : that is Islam.

The Meaning of Islam

Islam is an Arabic word and denotes submission, surrender and obedience. As a religion, Islam stands for complete submission and obedience to Allah—and that is why

1. The Qur'an says :

"He hath ordained for you (O Muhammad) that faith which He commended unto Noah, and that which We inspire to thee, and that which We commended unto Abraham, Moses and Jesus, saying : 'Establish the Faith, and be not divided therein'.

(*Al-Qur'an*, XLII : 13)

it is called Islam. The other literal meaning of the word Islam is "peace" and this signifies that one can achieve real peace of body and of mind only through submission and obedience to Allah. Such a life of obedience brings in peace of the heart and establishes real peace in society at large.

"Those who believe and whose hearts find rest in the thought of Allah—indeed it is in the thought of Allah alone that the heart of man really finds rest—those who believe and act righteously, joy is for them, and a blissful home to return to." (Al-Qur'an, XIII : 28-29)

This message was preached by all the prophets of God, who guide man to the right path. But man, not only veered away from the right path again and again, but also lost or distorted the code of guidance which the prophets had bequeathed. That was why other prophets were sent to represent the original message and bring man to the right path. The last of these prophets was Muhammad (peace be upon him) who presented God's guidance in its final form and preserved it for all times

to come. It is this guidance which is now known as Islam and is enshrined in the Qur'an and the life-example of the Prophet.

The basic Islamic concept is that the entire universe was created by God, whom Islam calls Allah and who is the Lord and the Sovereign of the universe. He is the Lord of the universe, its Sustainer and Maintainer. He created man and appointed for each human being a fixed period which he is to spend upon the earth. Allah has prescribed a certain code of life as the correct one for him, but has at the same time conferred on man freedom of choice as to whether or not he adopts this code as the code of his life. One who chooses to follow the code revealed by God becomes a *Muslim* (believer) and one who refuses to follow it becomes a *Kafir* (non-believer).

A man joins the fold of Islam by honestly believing in and professing faith in the unity of God and the Prophethood of Muhammad (peace be upon him). Both these beliefs are epitomised in the *Kalima* :

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

“There is no God except Allah ;
Muhammad is His Prophet.”

The first part of this *Kalima* presents the concept of *Tawhid* (unity of God) and the second part of it affirms the Prophethood of Muhammad (peace be upon him).

Tawhid—the Bed-rock of Islam

Tawhid is a revolutionary concept and constitutes the essence of the teachings of Islam. It means that there is one Supreme Lord of the universe. He is Omnipotent, Omnipresent and the Sustainer of the world and of mankind.

Now can one who observes the inexhaustible creativity of nature, its purposefulness, its conscious relativeness, its preservation of that which is morally useful and destruction of that which is socially injurious, and yet fail to draw the conclusion that behind nature there is an All-Pervading Mind of whose incessant creative activity the processes of nature are but outward manifestation? The stars scattered through the almost infinite space, the vast panorama of nature with charm and beauty stealing into hearts,

the planned waxing and waning of the moon, the astonishing harmony of the seasons and the flowers and the crystals beneath our feet—all point towards one fact: there is a God, the Creator, the Governor. We witness a superb, flawless plan in the universe—can it be without a planner? We see great enchanting beauty and harmony in its working—can they be without a Creator? We observe wonderful design in nature—can it be without a Designer? We feel a lofty purpose in physical and human existence—can it be without a will working behind it? We find that the universe is like a superbly written fascinating novel—can it be without an Author? Truly, Allah said :

“O, Mankind : worship your Lord, who created you and those before you, so that ye may ward off evil. Who hath appointed the earth a resting place for you, the sky a canopy ; and causeth water to pour down from the heavens, thereby producing fruits as food for you. And do not set up rivals to Allah, when ye know better.” (*Al-Qur'an*, II : 21-22)

This is the basic tenet to which Muhammad (peace be upon him) asked humanity to adhere to.

It is an important metaphysical concept and answers the riddles of the universe. It points to the supremacy of the law in the cosmos, the all pervading unity behind the manifest diversity.

It presents a unified view of the world and offers the vision of an integrated universe. It is a mighty contrast to the piecemeal views of the scientists and the philosophers and unveils the truth before the human eye. After centuries of groping in the dark, man is now coming to realise the truth of this concept and modern scientific thought is moving in this direction.²

But it is not merely a metaphysical concept or just a jumble of barren words. It is dynamic belief and a revolutionary doctrine. It means that all men are the creatures of one God—they are all equal. Discrimination based on colour, class, race or territory is unfounded and illusory. It is a remnant of

2. See Francis Mason (Ed.) *The Great Design*, Duckworth, London, *passim*.

the days of ignorance which had chained men down to servitude. Humanity is one single family of God and there can be no sanction for those barriers. Men are one—and not Bourgeois or Proletariat, White or Black, Aryan or Non-Aryan, Westerner or Easterner. Islam gives a revolutionary concept of the unity of mankind. The Prophet came to unite humanity on the Word of God and make the dead live again. Allah says :

“Hold tight to the rope of God, altogether and never again fall out. Remember God’s gifts and blessings unto you all, when you were enemies ; remember how He forged your hearts together in love, and, by His grace, you became brethren.” (*Al-Qu’ran*, III : 103)

This concept also enunciates the true position of man in the universe. It says that God is the Creator, the Sovereign ; and that man is His vicegerent on the earth. This exalts man to the noble and dignified position of being God’s deputy on earth and endows his life with a lofty purpose ; to fulfil the Will of God on the earth. This will solve all the

perplexing problems of human society and establish a new order wherein equity and justice and peace and prosperity will reign supreme.

The starting point of Islam is this belief in the Unity of God (*Tawhid*).

Prophethood and Life-after-Death

The second part of *Kalima*, on the other hand, signifies that God has not left man without any guidance for the conduct of his life. He has revealed His Guidance through His Prophets and Muhammad (peace be upon him) was the last Prophet. And to believe in a prophet means to believe in his message, to accept the Law which he gave and to follow the Code of Conduct which he taught.

Thus the second basic postulate of Islam is to believe in the Prophethood of Muhammad (peace be upon him), to accept the religion which he presented and to follow his commands.

This automatically brings us to the third basic postulate of Islam; belief in the hereafter.

The world, according to Islam, is a place of trial and man is being judged in it.

He will have to give an account of all that he does herein. Life on the earth will, one day, come to an end, and after that a new world will be resurrected. It will be in this Life-after-death that man will be rewarded or punished for his deeds and misdeeds. Those who live in the present world a life of obedience to the Lord will enjoy eternal bliss in the hereafter and those who disobey His commands will have to garner the bitter fruits of their disobedience. According to the Qur'an :

“And every man’s deeds have We fastened about his neck, and on the Day of Resurrection will We bring forth-with to him a book which shall be proffered to him wide open: ‘Read thy book: there needeth none but thyself to make out an account against thee this day.’”

(*Al-Qur’an*, XVII: 13-14)

“Whosoever will come with a good deed, for him there shall be the like of it tenfold, while whosoever will come with an ill-deed, he shall be requited with only one like it, and they shall not

be treated unjustly.” (*Al-Qur’an*, VI: 16)

Thus the basic articles of Islamic faith are three, viz :

- (a) Belief in the Unity of God ;
- (b) Belief in the Prophethood of Muhammad (peace be upon him) and in the guidance which he bequeathed; and
- (c) Belief in the Life-after-death and in man’s accountability before God on the Day of Judgment.

Whoever professes these beliefs is a Muslim. And all these concepts are epitomised in the *Kalima* : “There is no God but Allah ; Muhammad is His Prophet.”

Some Basic Characteristics of Islamic Ideology

George Bernard Shaw is reported to have said :

“I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have

studied him—the wonderful man—and in my opinion far from being an anti-Christ, he must be called the Saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today.”³

The question is what are those characteristics of Islam which won innumerable converts to the faith in the past and which make it so appealing to the modern age? Some of the major characteristics of Islam are given in the following pages.

1. *Simplicity, Rationalism and Practicalism*

Islam is a religion without any mythology. Its teachings are simple and intelligible. It is free from superstitions and irrational beliefs. Unity of God, Prophethood of

3. G. B. Shaw, *The Genuine Islam*, Singapore, Vol. 1, No. 8, 1936.

Muhammad (peace be upon him) and the concept of Life-after-death are the basic articles of its faith. They are based on reason and sound logic. All the teachings of Islam follow from those basic beliefs and are simple and straightforward. There is no hierarchy of priests, no far-fetched abstractions, no complicated rites and rituals. Everybody may approach the Book of God directly and translate its dictates into practice.

Islam awakens in man the faculty of reason and exhorts him to use his intellect. It enjoins him to see things in the light of reality. The Qur'an advises man to pray : "O, my Lord ! Advance me in knowledge" (XX : 114). It asserts that those who have no knowledge are not equal to those who have (XXXIX : 9) ; that those who do not observe and understand are worse than cattle (VII : 179) ; that the meanings of revelation become manifest to those "who have knowledge" (VI : 97) and "who have understanding" (VI : 98) ; that "whosoever has been given knowledge has indeed been given an abundant good" (II : 269) ; that they de-

served government who, among other things, have physical strength coupled with knowledge (II : 249) and that of all things it is knowledge by virtue of which man is superior to angels and has been made the vicegerent of God on the earth (II : 30). The Prophet of Islam said :

“He who leaves his home in search of knowledge walks in the path of God.”

“To seek knowledge is obligatory on every Muslim.”

“Acquire knowledge, because he who acquires it in the way of the Lord performs an act of piety; he who speaks of it praises the Lord; he who disseminates it bestows alms and he who imparts it to others performs an act of devotion to Allah.”

This is how Islam brings man out of the world of superstition and darkness and initiates him into that of knowledge and light.

Then, Islam is a practical religion and does not indulge in empty and futile theorisings. It says that faith is not a mere profession of beliefs; it is the very mainspring

of life. Righteous conduct must follow belief in Allah. Religion is something to be lived, and not an object of mere lip-praise and lip-service. The Qur'an says:

“Those who believe and act righteously, joy is for them, and a blissful home to return to.” (Al-Qur'an, XII : 29)

And Prophet Muhammad (peace be upon him) said:

“God does not accept belief, if it is not expressed in deed; and does not accept deed, if it does not conform to belief.”

Thus, Islam is a simple, rational and practical religion.

2. *Unity of Matter and Spirit*

A unique feature of Islam is that it does not divide life into water-tight compartments of matter and spirit. It stands, not for life-denial, but for life-fulfilment. Islam does not believe in asceticism. It does not ask man to avoid things material. It holds that spiritual elevation is to be achieved by living piously in the rough and tumble of life and not by renouncing the world. The Qur'an advises us to pray as follows:

“Our Lord ! Give us the good in this world and the good in the hereafter.”

(*Al-Qur'an*, II : 201)

Allah strongly censures those who refuse to His blessings. The Qur'an says :

“Say (to them): By whose order have you denied yourself those amenities which God has created for His people and those good things to eat and use (which He made for you).” (*Al-Qur'an*, VIII : 32)

Islam's injunction is: “Eat and drink, but exceed not (indulging in extravagance).” (*Al-Qur'an*, VII : 31)

The Holy Prophet said :

“The Muslim who lives in the midst of society and bears with patience the afflictions that come to him is better than the one who shuns society and cannot bear any wrong done to him.”

He said :

“Keep fast and break it (at the proper time) and stand in prayer and devotion (in the night) and have sleep—for your body has a right over you, and your eyes have a right over you, and your

wife has a right over you, and the persons who pays a visit to you has a right over you."

On another occasion he said :

"These three things also enter faith :

- (a) to help others, even when one is himself economically hard-pressed ;
- (b) to pray ardently for the peace of all mankind ; and
- (c) to administer justice to one's own self."

Thus Islam does not admit any separation between 'material' and 'moral', 'mundane' and 'spiritual' life and enjoins man to devote all his energies to the reconstruction of life on healthy foundations. It teaches him that moral and material powers must be welded together and spiritual salvation can be achieved by using the material resources for the good of man, and not by living a life of asceticism.

The world has suffered at the hands of the "brilliant" one-sidedness of many a religion and ideology. Some have laid emphasis on the spiritual side of life but have

ignored its material mundane aspects. They have looked upon the world as an illusion, a deception and a trap.

On the other hand materialistic ideologies have totally ignored the spiritual and moral side of life and have dubbed it as fictitious and imaginary. Both these attitudes have spelled disaster. They have robbed mankind of peace, contentment and tranquillity. Even today the imbalance is manifest. The French scientist Dr. De Brogbi rightly says :

“The danger inherent in too intense a material civilization is to that civilization itself ; it is the disequilibrium which would result if a parallel development of the spiritual life were to fail to provide the needed balance.”

Christianity erred on one extreme; modern civilization has erred on the other. According to Lord Snell :

“We have built a nobly proportioned outer structure, but we have neglected the essential requirement of an inner order ; we have carefully designed, decorated and made clean the outside of

the cup ; but the inside was full of extortion and excess ; we used our increased knowledge and power to administer to the comforts of the body, but we left the spirit impoverished.”⁴

Islam aims at establishing an equilibrium between these two aspects of life—the material and the spiritual. It says that everything in the world is for man—but man himself is for the Lord ; his mission in life is to fulfil the will of God. Its teachings cater to the spiritual as well as the temporal needs of man. Islam enjoins upon man to purify his soul and also to reform his mundane life—both individual and collective—and to establish the supremacy of right over might and of virtue over vice. Thus Islam stands for the middle path.

3. *A Complete Way of Life*

Islam is not a religion in the common, distorted meaning of the word, confining its scope to the private life of man. It is a complete way of life, catering to all the fields of human existence. Islam provides

4. Lord Snell, *The New World*, Watts & Co., London 1947, p. 11.

guidance for all walks of life—individual and social, material and moral, economic and political, legal and cultural, national and international. The Qur'an enjoins man to enter the fold of Islam without any reservation and to follow God's guidance in all fields of life. In fact it was an unfortunate day when the scope of religion was confined to the precincts of the private life of man and its social and cultural role was reduced to naught. No other factor has, perhaps, been more important in causing the decline of religion in the modern age than its self-retreat into the realm of the private life. In the words of a modern philosopher :

“Religion asks us to separate things of God from those of Caesar. Such a judicial separation between the two means the degrading of both the secular and the sacred That religion is worth little, if the conscience of its followers is not disturbed when war clouds are hanging over us all and industrial conflicts are threatening social peace. Religion has weakened man's social conscience

and moral sensitivity by separating the things of God from those of Caesar.”

Islam totally denounces this concept of religion and clearly states that its objectives are purification of the soul and the reform and the reconstruction of the society. Says the Qur'an :

“We verily sent our messengers with clear proofs and revealed with them the Scripture and the Balance (i.e. the authority to establish justice), that mankind may observe the right measure ; and He revealed iron (i.e. coercive power) wherein is mighty power and many uses for mankind and that Allah may see who helpeth Him and His Messenger though unseen.”

(*Al-Qur'an*, LVII : 25)

“The command is for none but Allah ; He hath commanded that ye obey none but Him ; that is the right path.”

(*Al-Qur'an*, XII : 40)

“(Muslims are) those who if We give them power in the land, establish the system of *Salat* (prayers and worship) and *Zakat*

(poor-due) and enjoin virtue and forbid vice and evil." (*Al-Qur'an*, XXII : 41)

The Holy Prophet said :

"Everyone of you is a keeper or a shepherd and will be questioned about the well being of his fold. So, the Head of the State will be questioned about the well-being of the people of the State."

"Every man is a shepherd unto his family and will be answerable about every member of it. Every woman is a shepherd unto the family of her husband and will be accountable about every member thereof. And every servant is a shepherd unto his master and will be questioned about the property of his master."

Thus even a cursory study of the teachings of Islam shows that it is an all-embracing way of life and does not leave out any field of human existence to become a playground for satanic forces.

4. *Balance between Individualism and Collectivism*

Another unique feature of Islam is that

it establishes a balance between individualism and collectivism. It believes in the individual personality of man and holds everyone personally accountable to God. It guarantees the fundamental rights of the individual and does not permit any one to tamper with them. It makes the proper development of the personality of man one of the prime objectives of its educational policy. It does not subscribe to the view that man must lose his individuality in the social-collective or in the state.

According to the Qur'an :

“Man shall have nothing but what he strives for.” (Al-Qur'an, LIII : 39)

“And whatever suffering ye suffer, it is what your hands have wrought.”

(Al-Qur'an, XLII : 30)

“God does not change the condition of a people unless they first change that which is in their hearts.” (Al-Qur'an, XIII : 11)

“For each is that which it hath earned and against each is only that which it hath deserved.” (Al-Qur'an, II : 286)

“Unto us are our deeds and unto you are

yours.” (Al-Qur’an, XXVIII : 55)

On the other hand, it also awakens a sense of social responsibility in man, organises human beings in a society and a state and enjoins the individual to subscribe to the social good. Prayer, in Islam, is offered in congregation which inculcates social discipline among the Muslims. Every one is enjoined to pay *Zakat* and it has been laid down in the Qur’an that : “In their wealth the beggar and the destitute have their due rights.”

(Al-Qur’an, LI : 19)

Jihad has been made obligatory, which means that the individual should, when the occasion arises, offer even his life for the defence and protection of Islam and the Islamic state. The Holy Prophet said :

“All mankind is a fold every member of which shall be a keeper or shepherd unto every other, and be accountable for the entire fold.”

“Live together, do not turn against each other, make things easy for others and do not put obstacles in each other’s way.”

“He is not a believer who takes his fill

while his neighbour starves.”

“The believer in God is he who is not a danger to life and property of any other.”

In short, Islam neither neglects the individual nor the society—it establishes a harmony and a balance between the two and assigns to each its proper due.

5. *Universalism and Humanism*

The message of Islam is for the entire human race. God, in Islam, is the God of all the world (*Qur'an*, I : 1) and the Prophet is a Messenger for the whole of mankind. In the words of the *Qur'an* : “O people! I am the Messenger of God to you all”.

(*Al-Qur'an*, VII : 158)

“A warner to all the nations”. (XXV : 1) and “We have not sent thee but a mercy for all the nations.” (XXI : 107)

In Islam all men are equal, whatever be their colour, language, race or nationality. It addresses itself to the conscience of humanity and banishes all false barriers of race, status and wealth. There can be no denying the fact that such barriers have always exist-

ed, and do exist even today in this so-called enlightened age. Islam removed all these impediments and proclaimed the idea of the entire humanity being one family of God.

The Holy Prophet said :

“All creatures of God form the family of God and he is the best loved of God who loveth best His creatures.”

“O Lord ! Lord of my life and of everything in the universe ! I affirm that all human beings are brothers unto one another.”

“Respect God and be affectionate to the family of God.”

Islam is international in its outlook and approach and does not admit barriers and distinctions based on colour, clan, blood or territory as were prevalent before the advent of Muhammad (peace be upon him) and which are rampant in different forms even in the modern age. It wants to unite the entire humanity under one banner, and to a world torn by national rivalries and feuds, it is, therefore, a message of life and hope and of a glorious future.

6. *Permanence and Change*

There is no denying the fact that the elements of permanence and change co-exist in human society and culture and must remain so. Different ideologies and cultural systems have erred in leaning heavily towards any one of them. Too much emphasis on permanence has made the system rigid and robbed it of flexibility and progress; while lack of permanent values and unchanging elements have generated elective relativism, shapelessness and anarchy. What is needed is a balance between the two—a system that could simultaneously cater to the demands of permanence and change. An American Judge Mr. Justice Cardozo rightly says: “that the greatest need of our time is a philosophy that will mediate between conflicting claims of stability and progress and supply a principle of growth.”⁵ Islam presents an ideology which satisfies the demands of stability as well as of change.

Deeper reflection reveals that life is neither rigid beyond change nor is it change

5. Justice Cardozo, 37, H.L.R., p. 279.

pure and simple. The basic problems of life remain the same in all ages and climes, but the ways and means to solve them and the techniques of handling the phenomenon undergo change with the passage of time. Islam provides for both.

The Qur'an and *Sunnah* contain the eternal guidance given by the Lord of the universe. This guidance comes from God Who is free from the limitations of 'space' and 'time' and as such the principles of individual and social behaviour revealed by Him are based on nature and are eternal. But God has revealed only broad principles and has endowed man with the freedom to apply them in every age in the way suited to the spirit and conditions of that age. It is through *Ijtihad* that people of every age try to implement and apply divine guidance to the problems of their times. Thus the basic guidance is of a permanent nature, while the method of its application can change in accordance with the peculiar needs of every age. That is why Islam always remains as fresh and modern as the tomorrow morn.

7. *Complete Record of Teachings Preserved*

Last, but not least, is the fact that the teachings of Islam have been preserved in their original form and God's Guidance is available without the change of a jot or tittle. The Qur'an is the revealed book of God which has been in existence for the last thirteen hundred years and the Word of God is available in its real form. Detailed accounts of the life of the Prophet of Islam and his teachings are available in their pristine purity. There has not been an iota of change in this unique historic record. The sayings and the entire record of the life of the Holy Prophet have been handed down to us with unprecedented precision and authenticity in works of *Hadīth* and *Sīrah*. Even non-Muslim critics admit this eloquent fact. Professor Reynold A. Nicholson in his *Literary History of the Arabs* says :

“The Koran is exceedingly human document, reflecting every phase of Muhammad's relationship to the outward events of his life ; so that there we have materials of unique and incontestable autho-

rity for tracing the origin and early development of Islam such materials as do not exist in the case of Buddhism or Christianity or any other ancient religion.” (p. 143)

These are some of the unique features of Islam and establish its superiority as the religion of man—the religion of today and the religion of tomorrow. These aspects have appealed to hundreds of thousands of people in the past and the present and have made them affirm that Islam is the religion of truth and the right path for mankind ; and this will continue to appeal to them in the future. Men with pure hearts and sincere longing for truth will always continue to say :

“I affirm that there is none worthy of worship except Allah, that He is One, with none to associate with ; and I affirm that Muhammad is His servant and His Prophet.”