

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

THE ISLAMIC REVIEW

VOL. IX]

AUGUST 1921

[No. 8

CONTENTS.

Eid-ul-Azha. Sermon after the Prayers Frontispiece
Eid-ul-Azha. The Congregation at Luncheon ..	Facing p. 269
Notes	266
The Address. By MAULVI MUSTAFAKHAN, B.A. ..	269
The English Press on the "Eid" Festival	273
An Impression of the Festival. By FRANCIS A. H. WILLIAMS ..	279
Taqdir (Pre-Measurement) in Islam	283
Review	303

THE HOLY QUR-ÂN

With English Translation and Commentary, printed on high-class India paper, and bound in green flexible leather, price £2; cloth bound, 30s. Postage and packing for both qualities: United Kingdom, 2s.; abroad, 4s. Prospectus and sample pages sent free on application. Prices in India: India paper, Rs. 20; cloth bound, Rs. 16. Apply in India to Ahmadiyya Anjuman Ishaat-Islam, Ahmadiyya Buildings, Lahore. Orders from India, Burma, Ceylon, etc., should be sent to the Lahore office only.

Friday Prayer and Sermon.—At the London Muslim Prayer House
—111, Campden Hill Road, Notting Hill Gate, London—every Friday,
at 1.30 p.m. Lectures on alternate Sundays at 3.15 p.m.

Service, Sermon and Lectures every Sunday at the Mosque, Woking,
at 3.15 p.m.

NOTES

Eid-ul-Azha.

The great Festival of Eid-ul-Azha, or the Feast of Bairam, was duly celebrated at the Mosque, Woking, on August 14th. Although so many people had gone to the seaside to enjoy their holiday in the beautiful summer which we had this year, and therefore could not come to join us on the occasion, yet several hundreds of Muslims and non-Muslims, both gentlemen and ladies, representing the various nationalities, turned up before the Prayer-time, making the number about 300. Among those present were Rt. Hon. Lord Headley, Shaibzada Aftab Ahmad, Seth Casim Gulam Hussain Ariff, Seth M. M. H. J. N. Chotani, Sheik M. H. Kidwai, Nazumutujjar, M. H. Ispahani, Malik Abdul Qayum, members of the Syrian and Afghan delegation, Dr. H. M. Léon, Khalid Sheldrake, Mr. and Mrs. Howell, Mr. and Mrs. Burrows, Mr. and Mrs. Pearl, and others. One of our friends, Mr. Williams, who also attended the Festival, has given a graphic account of the Feast in his own peculiar style, which we reproduce elsewhere. This gentleman was for twenty years on the staff of the Oxford University Press, and in that capacity was engaged on the publication of the "Imperial Gazetteer of India," which gave him an opportunity to study the Indian problems. We are glad that he has shown in his article that he is in sympathy with the doctrines of Islam. It is also noteworthy that on this occasion two of our Muslim brothers, i.e. Messrs. Rahamaut and Shafi, from Trinidad, were also present, who had come to these shores on a pleasure trip. They are very much interested in the propagation of Islam, and the mission at Trinidad was established at their instance, to which they gave ample financial help.

In conclusion, with sentiments of profound gratitude we express our sincere thanks to our English

NOTES

and Indian brethren and sisters who, as usual, worked hard and assisted us in every way to make the occasion a success.

Was Christ Divine?

The verdict passed by the Holy Qur-án about thirteen hundred years ago on the divinity of Christ has been at length accepted even by the ministers of the Church; and the triumph of the Islamic teachings has been once more established. It is a well-known fact that the Muslims believe in Jesus as a teacher and a prophet, but do not worship him as a God, because he never claimed divinity. And we are glad to know that the responsible ministers of the Church are now publicly saying the same thing. Dr. Rashdall, Dean of Carlisle, recently delivered a remarkable speech at the Modern Churchman's Congress on "Jesus as the Son of God," and in the course of his address, he said :—

There is a growing demand that liberal theologians should say in quite definite terms what they really mean when they use the traditional language about the divinity of Christ. The following are some of the things that we do not, and cannot, mean by ascribing divinity to Christ :—

1. *Jesus did not claim divinity for himself.* He may have allowed himself to be called Messiah, but never in any critically well-attested sayings is there anything which suggests that his conscious relation to God is other than that of a man towards God. The speeches of the fourth Gospel, where they go beyond the synoptic conception, cannot be regarded as history.

2. It follows from this admission that *Jesus was in the fullest sense a man, and that he had not merely a human body, but a human soul, intellect, and will.*

3. It is equally unorthodox to suppose that the human soul of Jesus pre-existed. There is simply no basis for such a doctrine unless we say that all human souls exist before their birth into the world, but that is not the usually accepted catholic position.

4. *The divinity of Christ does not necessarily imply virgin birth or any other miracle.* The virgin birth, if it could be historically proved, would be no demonstration of Christ's divinity, nor would the disproof of it throw any doubt on that doctrine.

5. *The divinity of Christ does not imply omniscience.* There is no more reason for supposing that Jesus of Nazareth knew more than his contemporaries about the true scientific explana-

ISLAMIC REVIEW

tion of the mental diseases which current belief attributed to diabolic possession than that He knew more about the authorship of the Pentateuch or the Psalms. It is difficult to deny that he entertained some expectations about the future which history has not verified.

The Rev. H. D. A. Major, Principal of Ripon Hall, Oxford, who opened the discussion, was as outspoken as the Dean.

It should be clearly realized (said Mr. Major) that Jesus did not claim in the Gospels to be the Son of God in a physical sense, such as the narratives of the virgin birth suggest, nor did he claim to be the Son of God in a metaphysical sense, such as was required by the Nicene theology. He claimed to be God's son in a moral sense, in the sense in which all human beings are sons of God, as standing in a filial and moral relationship to God and capable of acting on those moral principles on which God acts.

The Dean of Carlisle, who is recognized as one of the most fearless and outspoken of modern Churchmen, had a distinguished university career. He was theological tutor at Balliol and preacher at Lincoln's Inn for five years. He was Dean of Hereford before his translation to Carlisle in 1917.

The importance of the Dean's personality, and the astounding speech he has made on a matter of great moment, have created consternation in the Church. His utterances are looked upon as "appalling" and "amazing," and his findings as the "death-knell of the Christian and Catholic Church." In some circles he is naturally condemned as a heretic; but we must congratulate him on his wonderful moral courage in espousing the cause of truth, fearing little of the material consequences to which some of our Christian contemporaries have referred. We take this opportunity to counsel respectfully our Christian friends to think over this matter with an unbiased mind. The glory of Jesus does not lie in being a God, because he *cannot be* a God, but his whole triumph lies in being a man, a perfect man, a holy man, and in the words of the Holy Qur-ân, a model for the people to whom he was sent.

THE ADDRESS

Back to God.

“Back to God” is the cry of to-day. England has become satiated with scientific civilization, which has brought her only a sham pleasure devoid of all real peace of heart. She has begun now to yearn for the comfort of the soul and the devotion to the Creator which is, according to the Holy Qur-án, the only means of genuine happiness and peace of heart. Thus we read the following in the *Sunday Express* :—

“The country gentleman in the seclusion of his home must give up his golf or tennis and take his place as of old in the village church. Parents must no longer starve their children of the mystic nourishment of Divine service. Rich and poor, disconsolate and struggling, we must fill the churches again and bring back to England the faith on which her nationhood has rested all these centuries.”

That is right; we must fill the churches; but for the worship of one God, and not for the worship of Jesus, because his divinity is now dwindling.

Here is a point for the consideration of the Muslims as well. Europe has now awakened to the necessity of a true religion, and Islam must be presented to her. A great opportunity lies before us, and we should not lose it.

THE ADDRESS

Delivered by MAULVI MUSTAFAKHAN, B.A., on the occasion of Id-ul-Azha, August 14, 1921.

“And when his Lord tried Abraham with certain words, he fulfilled them. He said: Surely I will make you a leader of men. Abraham said: And of my offspring? My covenant does not include the unjust, said He.

“And when We made the house a resort for men and a place of security, and: Appoint for yourselves a place of prayer on the standing-place of Abraham. And We enjoined Abraham and Ishmael, saying: Purify My House for those who visit it and those who abide in it for devotion and those who bow down and those who prostrate themselves. And when Abraham said, My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day, He said: And whoever disbelieves, I will grant him enjoyment for

ISLAMIC REVIEW

a short while, then I will drive him to the chastisement of the fire, and it is an evil destination.

“And when Abraham and Ishmael raised the foundations of the House : Our Lord ! accept from us ; surely Thou art the Hearing, the Knowing :

“Our Lord ! and make us both submissive to Thee, and raise from our offspring a nation submitting to Thee, and show us our ways of devotion and turn to us mercifully, surely Thou art the Oft-returning to mercy, the Merciful :

“Our Lord ! and raise up in them an Apostle from among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them ; surely Thou art the Mighty, the Wise.”—Qur-án, chap. ii, 124-129.

BROTHERS AND SISTERS, LADIES AND GENTLEMEN,

We have again met to-day in order to celebrate another Muslim Festival. About two months ago we assembled here on the same lawn to celebrate a similar function, which had quite a different significance from that of the present one. Naturally you expect me to tell you the origin and significance of this great festival for which you have come here from different parts of this country.

Islam : a very old Religion.

But before doing that, I should like to remind you of my favourite axiom, that Islam is a very old religion ; it is as old as humanity itself, and it did not originate with the Holy Prophet Muhammad, who was, of course, its last exponent. The Western mind often makes a mistake in looking upon the Prophet as preaching something *new*, having nothing to do with the faith of those who preceded him. But that is quite wrong. Take, for instance, the present festival. It is called the Id of Bairam or Feast of Sacrifice, and is associated with the great patriarch Abraham, who is the common ancestor of Moses, Jesus and the Prophet Muhammad (May peace and blessings of God be upon them !). So far as the origin of the Id-ul-Azha is concerned, it has no association with the Holy Prophet himself, but it can be traced back to the time of Abraham,

THE ADDRESS

who is the common father of the Semitic races. It is connected with two functions, viz. (1) Pilgrimage of Mecca, (2) Sacrifice.

Sacred House of Mecca.

The verses which I have just recited relate to the sacred house of Mecca, which is the object of pilgrimage of Muslims. It is the same house towards which we face in prayer, and it is the unique feature of this house that so many millions of Muslims scattered all over the world say their daily prayers facing towards it, making it a living centre of Islam. How and when was this house built? The history is unable to answer this question. The tradition of the Arabs tells us that the house belongs to a very remote antiquity, of which we have no record. The Holy Qur-án says that it was the *first* house that was dedicated for the worship of one God. In the time of Abraham, however, this house was in a state of ruins, and when Abraham left his favourite wife and son Ishmael in the desert of Arabia, he rebuilt it as a place for worship of one God. It was therefore associated with Abraham, and was resorted to by the people, who acknowledged it as the most sacred place on the surface of the earth. But by the lapse of time the descendants of Abraham—the wild children of the Desert—became idolatrous, and placed three hundred and sixty idols in the same sacred house which was meant for the worship of Allah. Then, in accordance with the Prayer of Abraham as contained in the above-quoted verses, the Holy Prophet was raised, who cleared the “house of God” from these idols and re-established the unity of God in the land which had been sunk in the worst type of idolatry. The twofold prayer of Abraham was granted. The barren piece of desert was converted into a beautiful city full of provisions and fruits, and the Holy Prophet was raised to purify the Arabs.

Pilgrimage.

The Muslims of all parts of the world now go to Mecca and make a pilgrimage of the sacred house. This shows how selfless the Holy Prophet Muhammad was. He has no wish to blow his own trumpet. He does not make his own shrine the object of pilgrimage for his followers, but clearly lays down that his tomb should not be made an object of worship. In appointing Mecca as the place of pilgrimage, however, he has revived the sanctity of the old house that was built for the worship of one God, and has also tied together the Christians, Jews and Muslims into the bond of fraternity, because Abraham is their common ancestor and common Prophet.

On pilgrimage one has to put off the ordinary clothes, and wear one kind of dress consisting of two seamless sheets, leaving the head uncovered. The pilgrim also has to make seven circuits round the Kaba. In fact, the condition of a pilgrim, his different movements and the fashion of dress represent the highest stage of the divine love. The worshipper is imbued with the true love of God, and in a state of ecstasy makes circuits round the house of one God. His dress is very simple, humble, and uniform, because all distinction of wealth and position must sink into insignificance in the sight of God. In pilgrimage the whole of humanity assumes one aspect, one attitude before its Maker, and thus the brotherhood of man becomes a living reality. It should, however, be borne in mind that we do not worship the Kaba; we only respect it as the house that was built for the worship of one God.

Sacrifice.

The other function with which the festival of to-day is associated is the institution of sacrifice. It has also its origin with Abraham. He saw in the vision that he was sacrificing his son Ishmael. Abra-

ENGLISH PRESS ON "EID" FESTIVAL

ham, a true lover of God as he was, wanted to translate it into action and sacrifice his beloved son, showing thereby that his love for God was the most supreme, and nothing in the world could prevent him from obedience to God. He was going to sacrifice his son when the revelation came: "O Abraham, you have made your vision true!" and the animal sacrifice was substituted. The history of all the nations of the world shows that human sacrifice has always been practised in one form or the other. But Islam came to rescue humanity from this curse, and it substituted animal sacrifice.

However, there lies a deep significance under the institution of the sacrifice. It is a symbolical institution, and teaches us that we should be invariably ready to sacrifice everything—our passions, our carnal desires, our riches, our position for the love of God. Thus the pilgrimage and sacrifice are, so to speak, the physical image of our devotion to God, and represent the sentimental side of our faith, because Islam is both a religion of head and heart.

THE ENGLISH PRESS ON THE "EID" FESTIVAL

[The English press has fully commented upon the festival. Besides the papers from which we quote below, a full account has also appeared in *The Times*, *The Daily Mail*, *Daily Mirror*, *Daily Graphic*, *Daily Sketch*, *World's Pictorial News*, *Evening News*, *Evening Standard*, *Birmingham Evening Despatch*, *Portsmouth Evening News*, *Surrey Times*, etc.—ED.]

I

THE BAIRAM

CELEBRATION AT THE WOKING MOSQUE

The celebration of Eid-i-Bairam, or Feast of Sacrifice, yesterday attracted a concourse of Muslims from Turkey, India, Arabia, Afghanistan, Baluchistan, the Federated Malay States, the United States, the British West Indies, France, and Germany

ISLAMIC REVIEW

to the Mosque, erected thirty-five years ago at Woking, by the late Begum of Bhopal.

Among the prominent faithful who attended were Reshid Pasha, Turkish Chargé d'Affaires, and his staff; M. M. N. J. Chotani, president of the Indian-Turkish delegation; Mirza Mohammed Ali Khan, Persian Consul-General in London; Lord Headley (President of the British Muslim Society); Shahibzada Afdabahmad, Indian Member of the Council of State for India; and Khwaja Nazir Ahmed.

The ceremony took place in the grounds; the faithful, responding to the call of the Muezzin, "Al Salat, Al Salat!" ("Come to prayer!"), knelt on rugs spread upon the lawn. The service was conducted by the Imam Mustafa Khan. All prostrated themselves towards Mecca, and the Imam, following upon the customary prayers, preached a brief sermon, in which he recalled to his hearers that they had met in commemoration of sacrifice and of pilgrimage—the sacrifice of his son as contemplated by Abraham, and the journey to Mecca. The celebration concluded with a luncheon, at which guests waited in turn upon their fellow-guests.—*Morning Post*, August 15th.

II

ISLAMISM IN ENGLAND

Yesterday Moslems from all parts of London, and some of them from various parts of the British Isles, gathered at the Mosque, Woking—the only mosque in England—to take part in the universal celebration of the Eid-i-Bairam. The mosque itself—the gift some thirty-five years ago of the mother of the present ruler of Bhopal—not being large enough to hold them all, they congregated on the lawn in the secluded grounds of the mosque and took part in a brief religious service conducted by the Imam, Mustafa Khan. Among those present were Indians, Egyptians, Turks, Arabs, Afghans, Baluchistans, and Moslems from British West Indies and the Malay States.

The company present at the festival included the Indian, Syrian, and Afghan delegates now in England as follows: Haji M. M. N. J. Chotani, president of the Indian Delegation, and staff; His Excellency Mohamed Wali Khan, Ambassador Extraordinary and Minister Plenipotentiary with the Afghan Delegation, and personnel of the Delegation; and his Excellency Mousa Kazim Pasha Al-Husaini, president of the Syrian Delegation, and personnel of the Delegation. There were also present his Excellency Reshid Pasha, Turkish Chargé d'Affaires, and Mirza Mohamed Ali Khan, Persian Consul-General in London. Lord Headley, president of the British Moslem Society, was also present.—*The Daily Telegraph*, August 15th.

ENGLISH PRESS ON "EID" FESTIVAL

III

MOSLEM PILGRIMS AT THE ONLY ENGLISH MOSQUE

STRANGE FESTIVAL ON A SURREY LAWN

FACING TOWARDS MECCA

On a well-kept lawn adjoining the only Mohammedan Mosque in the British Isles, which stands on the outskirts of this town, men of many races, in curious garb, to-day took part in a ceremony that seemed strange to Western eyes.

They were Moslem pilgrims from all parts of Great Britain who had come to celebrate the festival of "Eid-i-Bairam," which commemorates the ransom of Ishmael with a ram, and the substitution of animals for human beings as sacrifices.

"Al Salat! Al Salat!—Come to prayer! Come to prayer!" called the Muezzin in a soft, arresting voice. Tall, bearded, and turbaned, he stood on a carpet laid on the grass in the shadow of a cluster of pine trees, calling the faithful to their devotions.

ENGLISHWOMEN CONVERTS.

The worshippers rose, took off their shoes, and stood in long rows on the carpet, standing stiffly to attention, and facing East, towards Mecca. Behind them was a row of Englishwomen—wives and friends of the pilgrims, who had embraced the Moslem faith.

Then the Imam, Mustafa Khan, a tall, swarthy Indian, wearing a frock coat and a black Turkish cap, advanced to the front of the assembled throng, and at his word the worshippers knelt in prayer.

Ears and eyes were touched in token that the pilgrim had shut his or her senses off from all communion but that with God, and at another signal every fez and turban, and the hats of the Englishwomen at the back, touched the ground in fervent prostrations towards Mecca. After this the Imam delivered an address, in which he proclaimed the supremacy of Allah, and explained the principles of Islam and the significance of the festival.

In less than half an hour the ceremony was over, and the rejoicings began. The pilgrims embraced each other, and everybody repaired to a meal of curry and rice.

MEN OF MANY NATIONS.

Practically every race under the sun was represented. There were Turks in a quaint mixture of native and English dress, Egyptians in picturesque garb, Arabs, and dark-skinned Afghans—small men, these, with piercing eyes and handsome beards.

A merchant prince from India, in long flowing robes, strolled about the grounds chatting with members of the Syrian delegation. There were a few full-blooded negroes, and Americans, and

ISLAMIC REVIEW

Frenchmen, and natives from the Malay States and Baluchistan, and many other parts of the globe.

There were one or two native women there as well, and Englishwomen dressed in the costumes of the East, and others who wore frocks of European cut, but coloured as richly as an Oriental robe.—*The Daily Chronicle*, August 15th.

IV

MUSLIMS AT WOKING

THE FEAST OF EID-UL-AZHA.

Nearly every nation in the world—Russia being the most notable exception—was represented at the Mosque, Woking, on Sunday, on the occasion of the feast of Eid-ul-Azha or Eid-i-Bairam, one of the two great Muslim festivals.

The gathering, which included several Englishwomen, and many adherents to the Muslim faith from Europe and all parts of the British Isles, was led in prayer by the Imam, who afterwards gave an address. The festival, he said, was sometimes called the feast of sacrifice and the feast of pilgrimage. The desert of Arabia, which was the centre of their religion, was not only the centre of the Muslim world but also the centre of the whole world, and Europe owed a great debt of gratitude to the learning of Arabia. The old idea of sacrifice was no longer held, but the sacrifice they must now make was the sacrifice of their worldly desires when in the presence of God. If they were true Muslims they were expected to worship one God, love one God, fear one God, and to be prepared to sacrifice everything for the sake of one God.

After luncheon, which was served on the lawn, the majority of the company spent the remainder of the day in renewing old acquaintances and inspecting the town, while a large number visited the Muslim cemetery.

The company present at the festival included Lord Headley (president of the British Muslim Society), the Indian, Syrian, and Afghan delegations now in England, his Excellency Reschid Pasha, Turkish Chargé d'Affaires, and H.E. Mirza Mohamed Ali Khan, Persian Consul-General in London.—*The Surrey Advertiser*, August 17th.

V

THE FEAST OF EID-UL-AZAH

INTERESTING CEREMONY AT THE MOSQUE

Notwithstanding that the sky was overcast, and the weather somewhat cheerless, the grounds in front of the beautiful little Indian Mosque (the only one in the United Kingdom) and the Memorial House, Oriental Road, Woking, on Sunday last presented a picturesque appearance, when a large number of Muslims

ENGLISH PRESS ON "EID" FESTIVAL

from all parts of the world, including Turkey, Egypt, Afghan, France, India, America, West Indies, the Malay States, Scotland and Wales (the only two countries not represented being Russia and Norway) assembled in order to celebrate the great Muslim festival of Eid. Eastern ladies, attired in their wonderful garments, intermingled with their English sisters, and presented a very pleasing colour picture.

Among the many notable personages present were: His Excellency General Mahomed Wali Khan, Extraordinary Ambassador and Minister Plenipotentiary, Faiz Mahomed Khan, Gulam Sadiq Khan, Colonel Habmullah Khan (military attaché of the Afghan Delegation), His Excellency Mousa Kazim Pasha Al-Husani (president), Hadji Tewifik Effendi Hammad, Muïen Bey Al-Madi, Emien Bey Al-Tamimi, Ibrahim Shammaz, Shaibli Jamal (secretary of the Syrian Delegation), Hadji M. M. J. M. Chotani (president of the Indian Turkish Delegation), His Excellency Reshid Pasha (Turkish Chargé d'Affaires) and staff, His Excellency Mirza Mahommed Ali Khan (Persian Consul-General, London), Lord Headley (head of the English Muslims), Seth C. G. H. Ariff (Calcutta), and Sahibzada Aftab Ahmad (member of the Council of State for India).

As the hour of noon approached the faithful were called to prayers, and taking off their boots and shoes they all knelt on the carpets spread in front of the Imam of the Mosque, who conducted the service. After reading portions from the Qur-ân the Imam delivered an impressive address in English, explaining the nature of the festival, which, he said, was known as the Feast of Sacrifice and also the Feast of Pilgrimage. The Islam religion, he pointed out, was a very old religion, and one which was somewhat misunderstood. The desert of Arabia, where the first temple (the Temple of Mecca) was built, was not only the centre of the Muslim religion and of the Muslim world, but was the centre of the whole world, and Europe owed a great debt of gratitude to the learning of Arabia. At prayers it was sometimes asserted that they were sun-worshippers. That was not so; they always faced the East, towards Mecca. In India, when facing towards Mecca, they faced West. True Muslims only worshipped one God, loved one God, feared one God, and all nations must be submissive to one God. The Muslim religion was not one for the heart only, but for the head and heart together, and the Islam religion had united the three great religions of the world. Abraham was a Muslim, and the Feast of Sacrifice meant that while human sacrifice was done away with they must cut themselves apart from all carnal and worldly desires and all class hatred. They must be prepared to sacrifice everything for the sake of one God.

At the conclusion of the address the ceremony of embracing took place, and then luncheon was served on tables set out on the lawn. In the afternoon the company separated and visited many of the beauty spots in the neighbourhood, many paying

ISLAMIC REVIEW

a visit to the Mahommedan Cemetery and to the Indian Cemetery at Brookwood.—*The Woking Herald*, August 19th.

VI

PICTURESQUE MOSLEM FESTIVAL

PILGRIMS OF ALL RACES AT WOKING MOSQUE

Almost every race in the world was represented at Woking's Mohammedan Mosque, in Oriental Road, on Sunday, on the occasion of the celebration of the festival of "Eid-ul-Azha," or "Eid-i-Bairam" (one of the two great Muslim festivals of the year), which commemorates the substitution of animals for human beings as sacrifices.

The Moslem pilgrims came from all parts, many of them wearing picturesque native robes, and the gathering also included a number of Englishwomen and many followers of the Muslim faith from Europe and all parts of the British Isles.

The pilgrims were led in prayer by the Imam Mustafa Khan, who afterwards gave an address. The festival, he said, was sometimes called the Feast of Sacrifice and the Feast of Pilgrimage. The desert of Arabia, which was the centre of their religion, was not only the centre of the Muslim world, but also the centre of the whole world, and Europe owed a great debt of gratitude to the learning of Arabia. The old idea of sacrifice was no longer held, but the sacrifice they must now make was the sacrifice of their worldly desires when in the presence of God. Continuing, the Imam said it was incorrect to say Muslims prayed facing the East, the West, or the sun. They always faced towards Mecca, and it was a beautiful sentiment to always face the centre of their religion. If they were true Muslims they were expected to worship one God, love one God, fear one God, and to be prepared to sacrifice everything for the sake of one God.

After a luncheon of Eastern dishes, which was served on the lawn, the majority of the company spent the remainder of the day in renewing old acquaintances and inspecting the town, while a large number visited the Muslim cemetery.

Among those present were Lord Headley (president of the British Muslim Society), His Excellency General Prince Bamber of Walowatan, Mahomed Wali Khan (Extraordinary Ambassador and Minister Plenipotentiary attached to the Afghan Delegation, with his staff), His Excellency Mousa Kazim Pasha 'Al-Husani (president of the Syrian Delegation, with staff), Hadji M. M. N. J. Chotani (president of the Indian-Turkish Delegation), His Excellency Reshid Pasha (Turkish Chargé d'Affaires, with staff), His Excellency Mirza Mahomed Ali Khan (Persian Consul-General in London), Sahitsada Aftab Ahmad (member of the Council of State for India), and Seth C. G. H. Ariff, of Calcutta. —*The Woking News and Mail*, August 19th.

AN IMPRESSION OF THE FESTIVAL

VII

AN INDIAN WOMAN RULER

The Moslem mosque at Woking, where a great Mohammedan festival took place yesterday, was built at the charge of a woman, the mother of the present Begum of Bhopal, that State in Central India the crown of which passes from mother to daughter, not from father to son. It is ten years since Her Highness the Nawab-Begum was in England, when she came for the coronation of King George and Queen Mary, whose acquaintance she had made on their Indian tour as Prince and Princess of Wales. Though then, as always, she observed strict Purdah, the Begum of Bhopal is a great convert to Western medical science, and has built hospitals and dispensaries, and even medical training schools for the benefit of Bhopal women.—*Nottingham Journal and Express*, August 16, 1921.

VIII

THE BAIRAM FESTIVAL

The celebration of Eid-i-Bairam, or Feast of Sacrifice, on August 14th, attracted a concourse of Muslims from Turkey, India, Arabia, Afghanistan, Baluchistan, the Federated Malay States, the United States, the British West Indies, France, and Germany to the Mosque, erected thirty-five years ago, at Woking, by the late Begum of Bhopal. Among the prominent faithful who attended were Reshid Pasha, Turkish Chargé d'Affaires, and his staff; M. M. N. J. Chotani, president of the Indian-Turkish delegation; Mirza Mohammed Ali Khan, Persian Consul-General in London; Lord Headley, President of the British Muslim Society; Sahibzada Afdabahmad, Indian Member of the Council of State for India; and Khwaja Nazir Ahmed.—*The Near East*, August 18th.

AN IMPRESSION OF THE FESTIVAL

ONCE again it has been my privilege to join in the yearly gathering of praise and prayer and good fellowship which acts as a milestone in the Muslim's way of life. Luckily, it happened this year on a Sunday, free from business claims, and what a day it was! With the exception of a shower in the afternoon, the weather was perfect, and the familiar Mosque grounds were as charming as ever, albeit a trifle scorched by the drought. Members of the Muslim community journeyed from all parts of

ISLAMIC REVIEW

England, and visitors were also present from overseas—men held in the highest honour in their own countries and whose names are also well known here—drawn together by one universal duty, to worship Allah in what they believed to be His own appointed way. Muslims were present from many different countries, of all degrees of rank and social position, yet linked together in the bonds of one common brotherhood, the richer and better educated of whom were not ashamed to rub shoulders with their poorer and less refined brethren. Where else could such a polyglot assembly be got together? Certainly not in the narrow parochialism of the Church of England, nor in the petty littlenesses of the various dissenting sects, nor in the coarse gatherings of Agnostic societies, but alone in the all-encircling embrace of the religion founded by the saintly Arabian prophet.

Here we met the distinguished members of the Turkish Delegation, with the characteristic Oriental profile we were accustomed to attribute to our late enemies, but the momentary feeling of restraint soon disappeared, as we realized that we were in the presence of highly cultivated and well-bred gentlemen of charming manners and speech. Ladies and gentlemen in various costumes lent colour to the scene, some of the men wearing turbans of different colours and some the simple Turkish fez. Perhaps what struck one most was the homely presence of numbers of plump, curly-headed, robust-looking children, offspring of both Indian and English Muslims, who were out to have a grand day, and took care to get it too!

But first the assemblage had a primary duty to perform, to render to great Allah the homage due to His great Name. At the solemn summons to prayer, all Muslims present lined up in rows on the carpets spread for the purpose, and with the most perfect grace and precision, standing, kneeling, pros-

AN IMPRESSION OF THE FESTIVAL

trating, bowing with solemn mien and abject demeanour, led by their revered Imam in the forefront, they poured out their hearts in deep adoration before the Supreme Creator and Preserver of mankind. The perfection of rhythmic movement, and the impression of profound reverence, reminded one irresistibly of the saying attributed to more than one distinguished Viceroy of India, the strong inclination it prompted to become a Muslim likewise.

The service over, the usual fraternal greetings were exchanged between the male members, and there was no mistaking the heartiness of the welcome to old and tried friends gathered from far and near, and their unaffected pleasure at meeting again. A brief interval, and the time-honoured luncheon, comprising articles of Oriental cookery, was served *al fresco*, the local Muslims waiting on their guests. Then came leisure for renewing old friendships. There one met the learned Professor H. M. Léon. Here one encountered old friends like Sheik M. H. Kidwai. We missed, however, our beloved Hindu brother, B. D. Singh, one of the most cultured and sympathetic men I have ever met, whose soul was absorbed last year into the Divine Essence, and whose goodness to me is a sacred remembrance. It was a joy also, to see our gentle and refined Imam, the Maulvi Mustafa Khan, to whom we all rendered homage as the official head of the community.

In one place you noticed an Indian gentleman of boundless wealth, attired in rich brocaded robes, on whose bidding wait hundreds of workers in his town, unbending his dignified demeanour so as to respond to the enticements of a little child who challenged him to a romp. That was "the children's hour," and they enjoyed it to the full. Only two minor tragedies marred its perfection. Once a small chubby four-year-old slipped over some obstacle, and although he was not in the least hurt, the opportunity to create a scene was too good to be lost : he promptly

ISLAMIC REVIEW

stretched himself prone in a corpse-like attitude and set up heart-rending yells which drew prominent politicians and lawyers and professors rushing to the rescue with the speed of a fire-engine, as if the fate of the League of Nations depended on their promptitude, all alike actuated by the impulse of a common humanity. Again, what mortal boy, be he black or white, yellow or—er—er—green, can resist the delirious joys of playing with a ball? One of our Muslim brothers having surreptitiously produced this article from some mysterious quarter, the game soon began, but, alas! was speedily over, as swish!—crack!—the ball bounded through the drawing-room window, to the consternation of a certain dignified Eastern potentate who was taking an innocent siesta prior to returning to Town.

Presently the rain started, and voluntary efforts soon transferred our tea-tables indoors, where we enjoyed the beverage beloved of Muslim teetotallers.

Some of our guests departed after luncheon, and others after tea, to their more distant homes. Slowly the pageant of pomp and brilliant colouring disappeared from the scene, and after a strenuous day, those of us who were honoured with the closer intimacy of the Imam's household sat down to a quiet dinner-party, after which came the last "Good-night," the finale to a truly grand day, a day to look back upon with thankfulness.

Out into the quiet stillness of an August night, the moon shining brightly, the sky cloudless: out into the desolation and emptiness of the world, with the shadow of a great bereavement still hanging over one—alone and all alone!

And yet what was it that a gifted Muslim lady said to me that same evening, in a tone of positive conviction, as we took leave of each other? "Alone? No, you are not alone, my brother. Allah's guardian angels are always surrounding you. The spirit of your late beloved wife is still hovering over you."

TAQDIR IN ISLAM

Above all, Allah Himself is with you, and has brought you here to-day, and He will continue to bless you."

So I wend my way homewards with a deeper peace within my heart than I have felt for a long while, and turning back to cast a last look at the domed crescent on the roof of the Mosque, I invoke Allah's blessing on the gentle souls of my Indian brothers, and on all those who have gathered there on this memorable day, and joining myself in spirit to the whole of my Muslim brethren, I recite the time-honoured formula: "The Lord our God is one God, and Muhammad is the prophet of God!"

FRANCIS A. H. WILLIAMS.

TAQDIR (PRE-MEASUREMENT) IN ISLAM

FOREWORD

THE Islamic doctrine known as *Taqdir* has unfortunately come to be rendered as fatalism in English. Nothing can be farther from reality. The popular conception of fatalism has been the cause of many a misconception about Islamic *taqdir*. Let us, therefore, be quite clear at the very outset as to its true significance. There is little in common between the notions of fatalism and *taqdir*. It is no exaggeration to say that the two stand at antipodes, so far as their effect on practical life is concerned.

Whatsoever one may do, right or wrong, whatsoever may befall one, the minutest movement of man and the meanest event of his life has been irrevocably ordained beforehand. His fate is indelibly writ on his forehead and with mathematical exactness too. No amount of effort to the contrary can alter the course of events predetermined by an absolute necessity. This, in a nutshell, constitutes the sum total of the prevalent notion of fatalism. Obviously enough, this unfortunate piece of metaphysics strikes a death-blow at the very root of all morality. Denying the freedom of will in man, it eliminates the

ISLAMIC REVIEW

factor of individual responsibility from human conduct, and with that vanishes the sense of individual accountability which is the mainspring of moral life. Furthermore, it tends to damp all enthusiasm for progress. If what is to be, must be with the infallible turn of the wheel of fortune, then why at all trouble about it? Thus, the doctrine puts an end to all struggle of life which, in fact, is responsible for every form of advancement. This is the outcome of the doctrine of fatality. Depriving him of the freedom of will, it reduces man, the lord of creation, to the status of an automaton, dancing on this stage of earthly life to a wire-puller behind the scene. It destroys morality and retards progress.

Islamic *taqdir*, on the other hand, is an indispensable principle of every form of existence, mineral, vegetable, or animal, as I will attempt to show in the following pages, on the authority of the Holy Qur-án. According to *taqdir* man is not born with a destiny. He has to *work it out* on his own account. *Taqdir* in Islam is the fly-wheel, so to say, for this vast universe, but for which the gigantic machinery would crash.

BASHARAT AHMAD.

“ He who created everything, then ordained for it a measure.”
—THE HOLY QUR-ÁN, xxv. 2.

THE Islamic doctrine wrongly labelled as fatalism goes by the name of *taqdir* in the theology of that religion. The term fatalism or predestination may more appropriately be substituted by pre-measurement; for this, in fact, is the sense the Arabic word *taqdir* conveys. We will draw upon the Holy Qur-án itself to make out what exactly the term *taqdir* connotes.

In the above verse, the Holy Qur-án draws attention to a twofold testimony, pointing to the existence of God—*creation* and *measurement*. Just as creation is a clear testimony to the existence of a Creator or First Cause, in like manner the

TAQDIR IN ISLAM

specific measure of capabilities embedded in the nature of things and the specific set of laws, they have to obey, furnish an unmistakable clue to the existence of a purposive, designing Mind, at work behind the scene. This latter phenomenon betokens the existence of a Being Who has created everything with a *set purpose*. In order that this purpose may find fulfilment, certain laws have been laid down for each thing to obey. In other words, all creation is purposive, each thing to realize its *particular purpose* through obedience to *particular laws*. This is *taqdir* or pre-measurement, *pre-prescribed function* for each thing with *pre-prescribed laws* to discharge it. So far, but no further, is the province of pre-determination in Islam.

Islam claims to be the universal religion of the entire realm of Nature, from the microscopic atoms to the gigantic planets, from the insignificant worm to sublime man, the lord of creation. The religion of Islam is only another name for the laws of Nature. There is no truth taught by Islam, but finds confirmation in the phenomena of Nature. The law of *taqdir* or pre-measurement as expounded by Islam is corroborated by every form of existence in Nature. It is, in fact, the basic principle of all existence. The law that everything shall have an express function of its own, thereby promoting the well-being of one another and contributing to the ultimate realization of the single purpose of the whole Creation, is writ large on the face of every atom in the universe. Call it by whatever name you will, division of labour, or economy of Nature, it is unmistakably there.

Unity pre-supposes diversity. That there runs a common purpose throughout the universe, goes without saying. This unity of purpose is not attainable but through diversity of function so far as the component parts are concerned. Needless to labour a point which is a matter of common observation. That an ordinary watch may serve its purpose

ISLAMIC REVIEW

of showing correct time, each one of its component parts and particles, whether great or small, must have a different function to discharge: the spring, the pivot, the key, must each have an assigned part of its own to play. Sight, hearing, speech, smell, motion, locomotion, intellection and a hundred and one others are the *diverse functions* that go to make up man what he is. It is in their diversity that lies the utility of things. Sameness can be prolific of no good. A combination of a million of eyes, or as many ears or another limb by itself would be a nonsensical juxtaposition, serving no purpose except, perhaps, as a testimony to the tomfoolery of its creator. In like manner, though on a more extensive scale and in a far more intricate way, each thing in this vast universe has been ordained to fulfil some definite purpose, by innumerable ties connected to other things, served by others and in its turn serving others. This, exactly this, neither more nor less, is the conception of *taqdir* in Islam—a specified function for each thing and for the matter of that, a specified set of laws suited to the fulfilment of that function. It is to this law of Nature that the Holy Qur-án draws attention in the following verse:—

“And the sun runs on to a term appointed for it; that is the *ordinance* of the Mighty, the Knowing.

“And the moon, We have ordained for it stages till it becomes again as an old dry palm branch.

“Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere.”¹

These verses clearly point out that even the sun has got a revolution of its own round some centre, not yet discovered, just as the earth revolves round the sun. This alternation of day and night is also the outcome of a pre-ordained law, the law

¹ The Holy Qur-án, xxxvi. 38–40.

TAQDIR IN ISLAM

of rotation. With the advance of scientific investigation in the domain of physical geography, it is now a matter of common knowledge how much we owe to these fixed motions of the earth. In fact, our very life depends upon the regular, uninterrupted working of the system. But what is all this blessing due to? Obviously enough to the fact that neither the sun, nor the moon, nor the earth can go out of its way by a single inch. Chained by the law of *taqdir* or *pre-measurement*, they keep to their fixed orbits, but for which they would bring about their own destruction by clashing against one another. This is Islamic *taqdir* or predestination, the vital indispensable principle of existence. Let those in the habit of twisting Islamic doctrines, in season and out of season, ponder.

Qur-ānic verses may be multiplied to show how much this all-important principle of life has been emphasized, in order to drive the truth home. Time and again, man has been reminded that, like the rest of the universe of which he is a part and parcel, he too is intended to fulfil a special object. Now the question might arise as to the express purpose, the end in view, in the creation of man and how to achieve it.

The object in the creation of a thing, it is plain enough, must needs be no other than that for which it possesses the requisite adaptability. The innate capabilities, engraved in the nature of a thing must therefore be referred to, in order to ascertain the special purpose for which it has been designed. Besides such a reference to the potential properties of a thing, a knowledge of the various ways and means to be adopted, the rules and regulations to be obeyed, is also indispensable for the realization of its set object. It is to allay this anxiety that the Holy Qur-ān thus assures us:—

“Glorify the name of your Lord, the Most High,
Who creates, then makes complete, and Who makes

(things) according to a measure, then guides (them to their goal).”¹

In these verses man's attention is directed to certain Divine favours which entitle Him to glorification by man. He did not only create things in a haphazard manner, but equipped them with the requisite adaptability to the set of circumstances in which they were placed. Again, He did not only ordain a special function for each thing, leaving it in the dark to grope its way towards the destined end, but also furnished it with the necessary guidance, following which it may attain to its goal. With this Divine assurance let us investigate the particular function Islam has assigned to man to discharge and the particular laws it has laid down for the fulfilment of that object. The above verses show that the object of the creation of man cannot be ascertained but in reference to the set of circumstances in which he has to lead his life and to his latent capabilities. These are the two considerations that must not be lost sight of in determining the proper function of man. In other words, we must find out man's position with regard to the rest of the universe as well as his innate capabilities, upon which alone we can base, according to the verses quoted above, our conclusion as to the object designed for man to realize. For light on these points let us turn to the pages of the Holy Qur-án again.

As regards the first, viz. man's position in this system of Universe, the Holy Qur-án has conceived of him in three distinct relations.

- (a) Man's relation to the rest of the universe.
- (b) Man's relation to his Creator.
- (c) Man's relation to his fellow-beings.

Qur-ánic verdict in respect of man's relation to the universe elevates him to the status of the lord of creation. “Whatever is contained in the heavens

¹ The Holy Qur-án, lxxxvii. 1-3.

TAQDIR IN ISLAM

or on the earth has been made subservient to you (man)." And again, "Verily I am creating a Caliph (God's representative) on earth." The verses are too eloquent to need comment. Everything in this infinite universe, the sun, the moon, the starry creation, the earth with its teeming life, has been created for the service of man. Further on he has been spoken of as God's representative on earth. In other words God has vested man with some of His own powers, in order to enable him to control the forces of Nature and put them to his own use. But this is not all. Even the angels are enjoined to bow to the authority of this human khilafat on earth, if developed in obedience to the Divine dictates revealed from time to time for man's guidance.

Man's position in relation to his fellow-beings has been defined in the verse, "I am no more than just a man like you," the words put in the mouth of the Holy Prophet of Arabia. Human equality constitutes the cardinal doctrine of Islam. Islam knows no distinctions of caste, colour or clime. Under the universal Providence of One God, Islam recognizes only one universal brotherhood of humanity. So far as human rights and obligations are concerned, no line is drawn between the high and the low. Even the Holy Prophet Muhammad (May peace be on him!) is made to confess, with all his sublimity of personality, that there was nothing superhuman in him.

Then comes man's relation to his Creator. "I have created man nor jin but for the sole purpose of worshipping Me."¹ Divine worship, it must be pointed out, has suffered grave misconceptions, like so many other Islamic notions. Let there be no misunderstanding as to the true purpose of worship. Divine worship does not aim but at the elevation and edification of man himself. Its performance by man cannot add a jot, any more than its neglect

¹ The Holy Qur-án.

ISLAMIC REVIEW

can detract from God, Who is self-sufficient and perfect in every respect. To this effect says the Holy Qur-án :—

“O men! Worship your Lord Who created you, and those before you so that you may attain purity of life.”

Purity of character, when attained through Divine worship, leads to that state of mind known as celestial life, as the Holy Qur-án says: “The likeness of the paradise that has been promised to the pure of life. . . .” What clouds of misconception overhang the notion of paradise requires a separate discussion. It may suffice to point out in this connection that according to a report from the Holy Prophet it consists of blessings the eyes have never seen, nor the ears have heard, nor the tongue has tasted, nor the mind has fancied. It is therefore unfair to compare its enjoyments to our worldly enjoyments. As a matter of fact Muslim paradise is a state of mental bliss, experienced by the virtuous in this very life, which will assume a more palpable form in the life hereafter when the human soul, freed from the prison of this corporeal frame, will no longer have to perceive things through physical sense-organs. This handicap will cease to limit the sphere of human experience, and things now conceived as abstract experiences will put on a more tangible form. This, however, is a digression. To revert to the point under discussion, Divine worship is a means of human purification consisting in cheerful submission to Divine Will on the part of man, under all circumstances and resulting in qualifying men for a life of eternal bliss.

The Holy Qur-án has thus enlightened us as to the various relations in which man stands to the rest of the universe, to his fellow-beings and to his Creator. Each of these relations, we have seen, devolves upon him a corresponding obligation. To subjugate and rule over the entire universe, to meet

TAQDIR IN ISLAM

his fellow-men on terms of scrupulous equality and to tender cheerful resignation to the Will of God, is the only object of man's life in Islam. Or to speak in technicalities, this is his *taqdir*, the definite measure of function ordained for him to discharge.

But this is not enough to conclude our quest after the human *summum bonum*. We must know for certain that man has been endowed with the necessary capabilities to acquit himself in his various positions. As we have already pointed out, a thing must possess the indispensable adaptability to the purpose of its creation. Is man equipped with the qualities necessary for the due discharge of the various functions the Holy Qur-án has fixed for him? Let us address the question to the Holy Book itself, which claims to be a perfect guidance. As to the latent powers of man, it gives us emphatic assurance in the words: "Verily we created man in the best of moulds," and again, "Verily we offered the trust to heavens and earth and mountains; but all refused to undertake the responsibility and dreaded it; man, however, accepted it, for he possessed the power to put himself to task (for God's sake) and of losing himself in Divine love." These verses furnish conclusive testimony to the vast capabilities ingrained in the nature of man, enabling him to undertake responsibilities which the most stupendous of creation dare not accept. The *trust* referred to here consists in the hundred and one faculties of man, both physical and spiritual, his passions, his will, his strength of body and of mind. These Divine blessings have been aptly spoken of as *trust*; for all of these capabilities have to be solely dedicated to the ways of Allah. Dissipation of them would mean a betrayal of Divine trust. It is to this effect that the Holy Qur-án says: "Verily God enjoins upon you to make over the trust to whom it legitimately belongs." Man is not the sole master of his physical and spiritual faculties, to make or mar

them at his own sweet will. He is no more than a mere trustee of every form of Divine blessing on him. His position as such requires that he should consecrate these blessings one and all to the exclusive service of God. He must lose himself in the Will of God, and the verse says he possesses the power to do so. In obedience to Allah's will, he has got the capacity to curb his passions and entirely forget himself. A glance at Islamic history reveals the fact that instances of a practical illustration of this virtue of losing self in God are neither few nor far between.

Now we come to the consideration as to whether the Holy Qur-án has furnished any guidance to man for the realization of the object of his creation, as promised in the verse. . . . In other words, we have to ascertain the various laws, obeying which man may succeed in discharging his specified function. How should he regulate his faculties, so as to fulfil the Divine trust reposed in him? Human faculties may be divided into two classes, controllable and uncontrollable, i.e. those he can exercise at his will and those which must work in spite of him. The faculty of speech, for instance, falls under the first category. He may make use of it for good or for evil, just as he would. But the faculty of taste is beyond such a control. He cannot make it report sour as sweet or vice versa. The operations of the whole of the internal system, of heart, of stomach, of liver, belong to the automatic class of faculties.

As regards guidance for such faculties, it is not far to seek. They work automatically in implicit submission to the laws of nature, discharging their respective function on their own account. The science of dealing with this branch of human organism is known as physiology. Neither man nor God holds one accountable for these functions, which are not within the province of his volitional control. "God does not saddle any one with responsibility beyond

TAQDIR IN ISLAM

his capacity," says the Holy Qur-án. But there is a vast sphere of human activities where man's will enjoys freedom of control and direction. There it is that man is held responsible and accountable for the right or wrong exercise of his faculties. It is therefore a matter of the deepest concern to man to ascertain the rules and regulations which should guide his conduct in that sphere. To supply this need, God has endowed man with two weapons wherewith to chalk out the right course for himself—intellect and revelation.

Out of the three functions designed for man to discharge, as already enumerated, the first, viz. subjugation of the universe, can adequately be achieved by discovering the laws of nature through the weapon of *intellect*. The science dealing with an explanation of these laws goes by the name of natural philosophy. The wonderful achievements of modern science are but a slight manifestation of the intellectual might of man. This also constitutes partial acquisition of "khilafat" on earth. This "khilafat" is obtainable through purely intellectual exertions and is commensurate to the mastery one may obtain over the forces of nature. The Holy Qur-án does in no way belittle the importance of human domination over nature, as unfortunately not a few of the Muslims of the day are inclined to think. On the other hand strong impetus is intended to be given to exploitation of the realm of nature in the verses :

"Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men of understanding,

"Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! glory be to Thee! save us then from the chastisement of the fire."

Attention has been directed in these verses to

the truth that the more we ponder over the creation of the heavens and the earth, the alternation of night and day, the greater conviction takes hold of our mind that this vast universe contains nothing that we cannot turn to some account or other.

The conviction, *Thou hast not created this in vain*, forms the foundation of all scientific progress. If we fail to derive some benefit from a thing, it is due to our own lack of knowledge. The thing in itself is not devoid of some good or other to mankind. Man is thus encouraged to carry on research in the realm of nature, acquire knowledge of its laws and he shall find that there is naught that cannot be of some avail or other to him. The phenomenal success modern scientific civilization has achieved in the exploitation of nature is solely due to the faith in the utility of all creation, as inculcated in this part of the verse. But the Holy Qur-án could not content itself with bestirring man to materialistic progress to the disregard of certain undesirable consequences that inevitably follow in its wake. Dazzled with the glimmer and glitter of material achievements, one is apt to regard them as all-in-all, forgetting God, the real source of all these blessings. Thus taking a materialistic turn, the human heart tends to degenerate into bestiality, evils such as greed and licentiousness stealing therein. The Western ungodly civilization of the day, with its mania for self-aggrandizement ensuing in pillage, bloodshed, arson and a hundred and one other miseries is a concrete illustration of such one-sided progress. The Holy Qur-án which emanates from an All-Wise source has rightly forewarned man in the concluding portion of the verse—*'then save us from the chastisement of fire'* lest he should, in the hour of his triumph and felicity, lose sight of his Creator and thereby convert his own handiwork into a veritable hell.

Man does not live by bread alone. It forms

TAQDIR IN ISLAM

only part of his function, as already discussed, to obtain supremacy over nature. He has a higher purpose to fulfil. He has to work out his moral and spiritual evolution through his dealings with his fellow-men and his Creator. He owes it to one to mete out equitable treatment and to the other to submit with cheerful resignation. This is a sphere where human intellect by itself is not adequate enough to ensure propriety of conduct. Man's obligations towards man and God involve complications too delicate for unaided human reason. Besides, an intellectual error in this sphere would ensue in the violation of human or Divine rights. Hence the absolute necessity of direct guidance from God to make up for the frailties of reason. Just as a telescope or a microscope helps the naked eye in perceiving what was otherwise too distant or too minute, similarly Divine revelation comes to the assistance of human reason to enlighten man as to the laws that ought to regulate his relation to man and God. The laws thus revealed go by the name of a Divine Book or a Religious Code. In obedience to these laws, man can discharge his functions and attain the *summum bonum* of his life. Virtue and sin are only other names for the observance or violation of these laws. The Holy Qur-án has laid great emphasis on obedience to these laws, which is conducive to human happiness and peace of mind. Contravention of these engenders mental anguish. Laws pertaining to inter-human relations have been summed up in the following verse :

“ Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion ; He admonishes you that you may be mindful.”

'*Adl* consists in giving each one his just due. *Ihsan* requires doing good even in the case which does not deserve it. *Itai zil-qurba* enjoins kindness to others, as spontaneously and affectionately

ISLAMIC REVIEW

as in the case of blood-relations. Just as a mother loves and looks after her child out of pure maternal love, even so does Allah want us to show sympathy to our fellow-beings, regardless of reward or gratitude. These are the positive virtues laid down to be practised. Then come the sins to be shunned, *Fahsha* or manifest evil: this comprises all the evils one commits simply to gratify his low carnal desires, which are limited in their effect to the doer himself. *Munkar* is the evil whose effect extends to others and involves an encroachment upon others' rights. *Baghy* is the evil that tends to have a prejudicial effect upon the government of the country.

In a single verse the Holy Qur-án has condensed volumes of ethical code. What a man ought and what he ought not to do, in relation to his fellow-men, has been beautifully and pithily set down. The various forms of evil, beginning with the one limited in its effect to the individual doer himself, and gradually leading up to violation of others' rights, and consummating in disturbing the peace of the country, exhausts the entire range of human wrongs. Abstention from evil, however, falls at best under the head of Negative Virtues. Edification of man, which is the sole purpose of Islam, could not be achieved by such half-measures. In the same breath, therefore, a code of Positive Virtues has been laid down. Respecting the rights of others is the minimum; we must be charitable to others, regardless of recompense in any shape. But not even so far. We must rise to the plane where charity and kindness to others may attain the characteristic of a spontaneous outpouring of the heart. Let it not escape critical notice that the whole process of man's elevation from a self-seeking bestial stage is so accurately marked by what may be called the various stages of moral evolution. Graduation between the lowest point, abstinence from the harmful to one's self to the highest rung,

TAQDIR IN ISLAM

spontaneous charity is so true to nature. Step by step the moral infant is led from stage to stage, falling here, stumbling there ; yet rising each time, day by day, gaining strength to climb higher and higher till he attains the pinnacle of moral glory. Egoism is supplanted by altruism of the highest order.

But Islam has an unending, an infinite progress in store for man. It is but a humble flight of the human soul to break open the prison of the self to roam about in the sphere of humanity at large. Losing the self in humanity is only a stepping-stone to a yet higher plane. From the ashes of the love of humanity has to rise the love of Divinity, the self to merge into God. This is the millennium presented by Islam—at-one-ment with the Creator. Thus says the Holy Qur-án :—

“ Say : my prayer, my sacrifice, my life, my death, is for Allah, the Lord of the World. None there is His equal. With this am I enjoined and I am the first to submit.”

Divine love must now be the mainspring of human conduct. All other motives, however noble in themselves, must sink into insignificance before this all-absorbing passion of Divine love. Man shall at this stage owe allegiance to none but to the Creator of the infinite universe. Him alone shall he worship. Whatever sacrifice he might make, must be for the sole object of winning favour with Him. In the entire course of his life, with all its ups and downs, *Divine Love* must be the one and only guiding principle. In the thick and thin of life, whether fortune should smile or frown on him, in fair weather as in foul, Divine love must be the key-note of his life. A king or a subject, a peasant or a prince, in whatever station of life, high or low, *Divine Love* must be the burden of each and every item of his conduct.

The Universal Cherisher of all, the Creator of the universe, should be the only object of his

ISLAMIC REVIEW

life. No vicissitude of life, neither sunshine nor storm, should deter him from the pursuit of this one object. This is the ultimate purpose for which man, according to Islam, has been designed. In other words, this is the *taqdir* or pre-measurement of man.

THE BLESSINGS OF MISFORTUNES.

“And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient, who, when a misfortune befalls them, say: Surely we are Allah’s, and to Him we shall surely return. Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.”¹

A superficial critic of the doctrine of *taqdir* may raise the point, to support the theory of fatalism, why these heartrending scenes of human suffering, if not due to some pre-ordained absolute necessity? Death, disease, famine, fire, starvation, wailing widows and orphans, groaning naked destitute beggars, and quite a host of this or that canker eating into the body or mind of man. There is not an individual, male or female, high or low, that has not a sad tale of his own. There is not a pleasure but has a dark fringe of sorrow and grief about it. And look at the anomaly! A helpless widow is robbed of the little she has to eke out her existence on, and the knave escapes scot free. It is this state of things that has driven the fatalist to attribute every occurrence to an absolute necessity. And consequently his frame of mind looks at the course of events with cynical indifference. The inevitable must happen in spite of human efforts to the contrary, even setting at naught the settled course of cause and effect. From the data of sufferings which to him are unaccountable, he arrives at the conclusion, far more general than the original premisses

¹ The Holy Qur-án, ii. 155-157.

TAQDIR IN ISLAM

would warrant, that every event of human life has been unalterably sealed beforehand, and hence the futility of exertion to achieve pleasure or avoid pain. That Islam pooh-poohs this idle view, we have said enough to show in the last chapter on the true conception of *taqdir* in Islam. In the chapter on the Freedom of Human Will, we would attempt to throw further light on the point. What we want to point out here is the difference in the concrete effect on a fatalist and a Muslim. From the same phenomenon, the experience of sufferings, they arrive at conclusions diametrically opposed. To a fatalist they betoken a capricious, angry and inexorable deity. To a Muslim they serve as a message of yet brighter future. In the one they engender a pessimistic mood of mind, in the other they foster an optimistic vein. They degenerate the one and sublimiate the other.

Islam has hallowed misfortunes with a grace of their own. Nay, it regards them as the indispensable groundwork for all moral superstructure. They form the very material necessary to bring the latent powers of human mind into play, but for which no mental development is possible. A seedling may contain a gigantic oak in a potential form; but the actual oak will not grow up, unless the seedling should pass through many a process. Some external conditions must be there or the potential will never become the actual. Suitable soil, suitable climatic conditions, proper watering and manuring, and quite a number of other necessities must be forthcoming, that the oak in embryo may rise to be what it is. Exactly so is the case with the various virtues lying dormant in the nature of man, awaiting suitable conditions to find manifestation. An anchorite, for instance, away from the trials and temptations of a social life, can hardly boast of virtues such as chastity, sympathy, generosity and so forth. One who has never been in the heat of

ISLAMIC REVIEW

the battle or braved the brunt of it, is in no way entitled to the proud epithet of "daring." And as a matter of fact, man's greatness of character is just in proportion to the situations met, the hardship undergone, the obstacles surmounted, the temptations resisted and the passions curbed. It is this lesson that the above Qur-ánic verses teach. The Arabic word *ibtíla*, rendered as "trial" in English, signifies *manifestation of what is hidden*.

The various inflictions enumerated above are intended to bring out the various traits of man's character. Virtues such as patience, forbearance, resignation, faithfulness, can have only one nursery, the nursery of sufferings, hardships, and tribulations. It is thus in the best interests of man himself that he is put under such-like trials. If manfully borne, one emerges purer, loftier and stronger, from the furnace of troubles.

A Muslim is enjoined in these verses to display cheerful resignation to the will of God, under hardships however trying. "For God we are, to God we return," a Muslim must say under such circumstances. These are the words a Muslim never fails to utter as soon as he hears about the death of another. What a consolation under conditions when the bravest may lose heart! It may not be without interest to compare, in passing, the saying—*Dust thou art, to dust returnest*—which sums up the Christian outlook on life. The Qur-án, however, has a more sublime destiny for man: "For God we are, to God we return." Those possessing such a submissive frame of mind under adverse circumstances, "On them," says the Holy Qur-án, "are the blessings and mercy of God." Islam has thus transmuted misfortunes into blessings. It has imparted to miseries a deeper meaning. With Islam, a calamity is a mercy in disguise. Alive to the Divine purpose in inflicting hardships on him, a Muslim's breast pulsates with yet greater hope, while a fatalist may

TAQDIR IN ISLAM

get deeper into the slough of despondency and content himself with cursing his stars. "For God we are, to God we return" are the words on every Muslim's lips in time of loss, pain or calamity of any kind. His resignation is cheerful; nay, he is enjoined to offer even gratitude for whatever may befall him. At the funeral of his father, the very first words a bereaved son utters are "All praise to God who is the Nourisher, the Sustainer and the Evolver of all"; for he looks upon the incident as a means of his own upliftment.

Misfortunes in Islam are in no way incompatible with the doctrine of *taqdir*, as the fatalist may take it to be. If *taqdir* has fixed a certain object for man, misfortunes pave the way to the realization of the object.

It may not be out of place to deal with just the opposite phase of human life, with a view to show its bearing on the doctrine of *taqdir*. Just as misfortunes and calamities are so many opportunities to bring out the dormant virtues of the human soul in like manner, felicity, ease and plenty that fall to the lot of some in this life are also means to the same end.

"O believers! Let not your wealth and your children make you forget God."¹

Prosperity and plenty are perhaps more potent in turning away man from God than misfortunes. They lull him to security and foster a sense of self-sufficiency. Why should he turn to God? Or, what is the same, he may make these very blessings of God instrumental in encroaching upon the rights of others and thus change them into a curse for himself.

And again:—

"Your possessions and your children are only a trial, and Allah it is with Whom is a great reward."²

The Arabic word *fitna*, rendered as "trial" here, signifies the process of purifying gold of whatever dross it may contain by putting it into fire. Man's

¹ The Holy Qur-ân.

² The Holy Qur-ân, lxiv. 15.

ISLAMIC REVIEW

property and his offspring are here spoken of as a furnace to purify him of his shortcomings. Love of either may stand in the way of his responding to the call of his higher nature. In the sacrifice of these at the altar of Divine Will lies the secret of his self-elevation. But what a pang the wrench of either involves, is not an uncommon experience. In respect of fury, it is a veritable furnace to put aside either the love of children or of wealth. But this in fact is the very gateway through which man must pass in order to realize his higher self. Thus it is that his character is purified of the alloy of low sordid attachments.

It is thus obvious that prosperity and plenty are as much a means of self-culture as misfortunes. They are no more than mere opportunities for the manifestation of various qualities of the human soul, which would otherwise remain dormant. It makes therefore no material difference, so far as the human *tagdir* or his *summum bonum* is concerned, whether a man is elevated with one kind of lever or another, for both are meant for the sole purpose of human edification. Each man is undergoing the process of a test in this life. It is of vital moment to him, no doubt, that he should acquit himself creditably. But it counts little what kind of material he is tested with. If, for instance, a child were to be trained in the skill of counting, it would make no difference whether he is given pebbles or pounds to practise the process. Let him be correct at counting, even though with pebbles, and up will he go, while his class-fellow, with sovereigns to handle but bad at counting, must keep back.

Islam thus looks upon felicity and adversity as means to a common end—self-sublimation. Whether they will ultimately turn out to be for the real good of man or his evil, depends solely upon the way in which he may acquit himself under these circumstances. Man is the undisputed master of his own

REVIEW

destiny, the passing vicissitudes of life providing only the material with which to work out his destiny. In themselves adversity and prosperity constitute neither good nor evil. By an irony of fate, however, as one would put it in common parlance, the means have been mistaken for the end. Avoidance of the one and achievement of the other have come to be regarded as the ultimate goal of human life.

(To be continued.)

REVIEW

Europe in Asia Minor is the title of a booklet written by an expert, who to some extent conceals his identity under the *nom de guerre* of "A Good European." The writer seeks to present what he, very properly in our opinion, regards as the real significance of the Near East Question. He desires Englishmen and Frenchmen to approach the history and the claims of Turkey in the spirit of Montaigne, who replaced the stereotyped "Good Frenchman," or "Good Englishman," with the benevolently satirical phrase "a Good European." He defends Turkey, and declines to consider the objections of "money, prejudice, or impassioned stupidity."

We are not absolutely certain that there will not be other critics than the representatives of these three Great Powers. Those who look askance at Leagues of Nations, International Commissions, crypto-Czarist intrigues, "moderate parties" in Turkey and elsewhere, and so on, will certainly not be inclined to enthusiasm for this *brochure*. Nevertheless the spices by which the author invites Englishmen to absorb his fine array of historical facts are a secondary matter. We may not, for example, be greatly influenced by the assertion that "he who rules over Islam . . . holds the keys of the continent of Asia"; or that the Turks sit astride the more important of the great highways to the corners of

ISLAMIC REVIEW

Asia. We are, on the other hand, most vitally concerned with the history of the Turks and their relations with Islam and Christendom; with the growth of the Tory or anti-Czarist principle in England and of the Liberal or pro-Czarist policy, carried on from Fox, through Cobden, to Gladstone and Grey. In his efforts at a constructive policy, the author seems to offer the services of a moderate party in Turkey, prepared to reward the friendship of England by a repudiation of Turkey's alliance with the republic of Russia. This seems a very disputable question, and one which Muslims and friends of Turkey are very likely to split over. The practical results of similar offers of repudiation by moderate parties in or of Russia have been most discouraging to persons who deal in that sort of bargaining. We therefore anticipate more success from "A Good European's" historical and racial data than from his potential offer of the Turkish people to the highest diplomatic bidder. This is a booklet for every Muslim to read, and to consider with the greatest mental reservation (Murby, 1, Fleet Lane, E.C., at 1s. 6d. net). A. F.

NOTICE,

We are now in a position to supply the January and February numbers of the current year to such of our subscribers who may require them.—MANAGER.

MODERN EGYPT. By the EARL OF CROMER. In two volumes. Price **20s.** net.

EGYPT IN ASIA. By GEORGE CORMACK. Price **9s.** net.

JOURNEYS IN PERSIA AND KURDISTAN. By ISABELLA L. BIRD. In two volumes. Price **20s.** net.

WITH THE TURKS IN THRACE. By E. ASHMEAD-BARTLETT. Price **8s. 6d.** net.

THE AWAKENING OF TURKEY. By E. F. KNIGHT. Price **8s.** net.

SECRET OF SELF (*Asrār-i-Khudī*). By Dr. MUHAMMAD IQBAL, Barrister-at-Law. Translated from the original Persian with Introduction and Notes by REYNOLD A. NICHOLSON, Litt.D., LL.D. Price **7s. 6d.** net.

Apply—Manager, The "ISLAMIC REVIEW,"

The Mosque, Woking.