

# The Islamic Review

Edited by AL-HAJ KHWAJA KAMAL UD-DIN.

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## THE HOLY QUR-ÂN

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

# THE ISLAMIC REVIEW

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JAMADI-UL-ŪLA, 1343 A.H.

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## NOTES

### The Late Maulvi Niamatullah Khan.

Much publicity has been given of late to an unfortunate and most regrettable incident—the death of Maulvi Niamatullah Khan, known as the Ahmaddiya Missionary at Kabul—which occurred in Afghanistan on August 31st last. A posse of the most influential English newspapers—the *Daily Telegraph*, the *Daily Mail*, the *Daily Express*, *The Times* and the *Observer*—have taken up the matter, describing it variously (with the exception of *The Times*) as “Martyrdom,” “Sacrifice for Faith,” and an “Afghan Government Outrage.”

The journals mentioned are given in the order in which they appear in an interesting little pamphlet entitled *Stoned to Death* and issued gratis over the signature of Zulfiqar Ali Khan, “Additional Secretary to His Holiness the Khalifa-ul-Masih, Head of the Ahmadiyya Community.”

The *Daily Mail* asserts that the “Ahmadiyya community consists of missionaries who preach against war and urge Mussulmans not to regard Christians as infidels,” while the *Daily Express* thus describes the, in all respects, deplorable scene: “The un-

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fortunate man was buried in the ground up to his armpits, and a crowd of Mahomedan fanatics pelted him with stones until death ended his tortures."

We do not wish even to appear to sympathize with methods of punishment which are as out of date as they are barbarous, but the "crowd of Mahomedan fanatics," a phrase presumably inspired from Ahmadiyyan quarters, seems to call for notice. After all, the Ahmadiyyans presumably profess to be "Mahomedans," and fanaticism and Islam are—or should be—poles apart, as "His Holiness" is doubtless aware. The farewell letters of the unfortunate man, pathetic as such must always be, are cleverly turned to such effective account that the British public may well be brought to believe that it is, as it were, in the presence of a real, genuine, *bona-fide* martyrdom in the most sacred sense of the word.

### Martyrdom or Treason ?

That the person in question, Maulvi Niamatullah Khan, was actually tried, condemned and executed, is now, for weal or woe, a matter of history. It remains to consider to what extent that execution is entitled to rank as martyrdom, in the most sacred sense of the word.

It is easy to confuse the issues. The Irish desperadoes who murdered Serjeant Brett in the prison-van at Manchester—cowards of the despicable type—are revered to-day in many parts of Ireland, and some of England, as the "Manchester Martyrs," because in due course they paid the penalty appointed by law for their crime. The crown of martyrdom depends so often on the point of view ; and we know, and should realize, that while there are two sides to every question, the points of view are infinitely more numerous. Therefore, in estimating the claim of Maulvi Niamatullah Khan to rank as a martyr, we must first inquire what he did, and why ; and then pass on to consider the justice or injustice of the sequel.

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Maulvi Niamatullah Khan (whose death, in such circumstances, is, we repeat, in every way to be deplored), seems, unfortunately, to have interpreted his "mission" as an obligation to create, stir up and foment, disturbances in and around Kabul—and that at a time when the Afghan Government was facing a rebellion of very serious proportions.

It would seem that he could not have chosen a more unfortunate occasion for his activities, and the inference drawn may be twofold: first, that such occasion was chosen of set purpose, and secondly, that, if such were not the case, the Ahmaddiyan messengers of peace lack training in the rather essential principles of what is variously called "tact," "diplomacy" and "common sense." For aught the Afghan authorities knew to the contrary, he may have been connected with the rebels. If he were not, he should have made the point clear.

### The Law of the Land.

This seems to have been the not unnatural idea in the mind of the Afghan Government, for he was tried on a charge of treason, found guilty and sentenced. So far the whole thing is understandable, even to "Mahomedan fanatics," if such there be. But what follows sheds no light on the "martyrdom" theory.

The Ameer of Afghanistan pardoned the offender; releasing him on parole, on the understanding that he would not offend again—or cause any further disturbance. The parole was given, and the martyrdom theory then and there was finally disposed of.

*The Times* correspondent (September 6, 1924), says that "although generally the Ameers have been hostile to the Ahmadi faith . . . the present Ameer is said to have been well disposed to Niamatullah Khan. His imprisonment, four or five weeks ago, was reported to be due to an intrigue in which Niamatullah was alleged to be involved. The outcome of the intrigue was the organization of a sham

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ambush for the Ameer, in order to gain credit and additional influence by sending a rescue party."

All this is, as far as possible, removed from and repugnant to the accepted ideas of martyrdom ; but it is by no means inconsistent with the impulse of an ignorant and misguided person, who, having gained Royal favour, seeks, may we say, to strengthen his position.

The parole was broken, and the law of the land took its course. Where is the martyrdom ?

Much has been made of the manner in which this "martyr" was doomed to meet his death. Many thousands of persons in this country condemn capital punishment, yet when a man suffers the penalty for treason he is hanged, because it is the law of England. Why, in a similar case, should the law of Afghanistan be held up to obloquy, merely because it is carrying out the objects for which, presumably, it was instituted.

### Ill-advised Publicity.

As we have said, the whole incident is in the last degree regrettable ; yet the stigma, if any, would seem to attach not so much to His Majesty the Ameer, who, after all, did exercise his prerogative of mercy, and strive his utmost to avert unpleasant consequences, but rather to the principles of certain of the Ahmaddiya community, which do not seem to include willingness or ability to abide by an honourable understanding. This being so, one marvels not a little at the amount of publicity given to the whole affair. Surely here, if anywhere, is a case of "the less said the better." But the Ahmaddiya community, under its present headship, seems to revel in publicity of whatever nature, from prayers on the platform of Victoria Station and in Ludgate Circus, to super-rosy estimates of the number of its adherents ; and finally to martyrdom. As for the estimated number of its followers, these were placed at 500,000

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on the arrival of "His Holiness" in England. By the first week in September they had apparently risen to 800,000, as is shown by the letter of Mr. Kedar Nath Das Gupta, theatrical director of the Union of East and West, and addressed to the members of that body; while on September 23rd, at the Conference at the Imperial Institute, the numbers were boldly stated to have reached one million. This is miraculous enough. Publicity may well be content with this, without exalting into martyrdom the regrettable error of a sincere if misguided man.

### Communism and Conscience.

The Premier, Mr. Ramsay MacDonald, in his recent Derby speech (which was awaited with breathless interest throughout England and a great part of the world), said, in effect: "Because we have concluded a treaty with the Turks, we do not thereby become Muslims; and now that we are on the point of coming to terms with the Soviet Government, no one has the right to taunt us with becoming Bolsheviks."

Here Mr. MacDonald would seem to have been overtaken by the electioneering spasms of somewhat compromising generalities of eloquence which used, in times not so long past, to confound his illustrious predecessor, David Lloyd George. All parties in power have at times at least boasted of ours being the greatest Muslim Empire, but Mr. MacDonald is out for Nonconformist votes. However, Islam and Bolshevism are at opposite poles. Islam is the champion of individual effort. Bolshevism is Communism, and Communism, in principle, means that everybody should have not only the same chances—that is fair enough—but the same results—which is obviously unfair. No man can serve two masters. You cannot ally yourself with two diametrically opposite principles with any reasonable hope of satisfaction. How can Bolshevik apologists in this

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country justify, or even attempt to minimize, the ruthless destruction of Georgian independence by the Russian Soviet Government? Mr. MacDonald, before he had tasted the sweets of office, had gone so far as to declare that "This [Georgian] is a people of determined nationality, a people that has independence in its blood, that believes in self-help and is not Imperialist."

Georgian independence was recognized by the Bolsheviks in 1920, and now she has been overrun by "Red" troops, with the usual concomitants of massacre and persecution. And Mr. MacDonald has not emitted so much as a warning cough. What is the reason? It never pays to be cynical, but sometimes there is no way out of it. There is oil in Georgia. That is the explanation. Bolshevik Imperialism is every bit as greedy as that of the Czar régime, and twice as shameless—and twenty times more efficient. The British Government is silent about Georgia, because they have Mosul, but the moral of it all is, that responsible statesmen should be straightforward; should not seek alliances in disreputable quarters; and, incidentally should not, intentionally or unintentionally, confound the Turks—so long the champions of Islam and individual effort—with the dregs of Europe and daylight plunder.

### The Prophet's Birthday.

The birthday of the Holy Prophet was celebrated by a reception (held at Stewart's Restaurant, Old Bond Street, London, W.2) on Saturday, the 11th of October, at the invitation of the British Muslim Society, whose President is Lord Headley. It is estimated that between 150 and 200 Muslims attended, and, in the circumstances, this may fairly be regarded as a tribute to the energetic policy of the Society during the past year. Lord Headley, and the tireless secretary, Mr. Lovegrove, have been responsible

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for a wonderful awakening of activity which will go far to establish the Society on its rightful footing among the influential religious bodies of England. The proceedings were simple but impressive. After the Mufti of the Mosque, Mufti Abdul Muhyi, had recited some passages from the Holy Qur-án, Lord Headley recited the prayer which is printed elsewhere in this issue. The address, impressively delivered by Hafiz Ghulam Sarwar, was listened to with rapt attention. It will be printed next month.

Though not quite so largely attended as last year—a circumstance which may be ascribed to various causes, and, among others, the weather—the gathering served pre-eminently to bring home to those not of the Faith (and many of these were present) the essential Brotherhood of Islam, which knows no distinction of class, race or colour.

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## AL-ISLAM

By KHWAJA KAMAL-UD-DIN

(Continued from p. 342, Vol. XII., No. 10.)

THE Houris, upon whom so much stress is laid by our adverse critics, are no other than our own female folks, with hearts pure and eyes restrained from evil. Al-Qur-án says: "The garden of perpetual abode which they will enter along with those who do good from among their parents, their spouses and their offsprings." <sup>1</sup>

The root of the word *Houri* means white, pure, unsullied. We read undoubtedly of the beauty of their eyes, but their very description <sup>2</sup>—"Those who restrain the eyes"—refers more to their spiritual beauty than to anything of the flesh. The eyes restrained from evil means purity of heart. It is our heart under Qur-ánic teachings that creates heaven and hell: "The day on which property will not avail, nor sons, except who comes to Allah with

Al-Qur-án, xiii. 23.

<sup>2</sup> xxxvii. 78.



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a *heart* free from evil.”<sup>1</sup> Speaking of hell, Al-Qur-án says: “It is the fire kindled by Allah which rises above *the hearts*.”<sup>2</sup>

Besides, only those born here will be admitted to that life with no further procreation therein. Heavenly life is simply a starting-point for further progress of a different character. “Their light shall run before them and on their right hands; they shall say: Our Lord make perfect for us our light.”<sup>3</sup> The prayer is really a desire for perfection. “Every stage of excellence to which man shall attain shall seem to be imperfect when compared with the next stage of progress.” The seven heavens of Al-Qur-án are seven evolutionary stages, but that is not the termination. The last heaven will be another starting-point for advancement till we merge into the Divine Essence. Here we also make great progress; but it is a life of preparation for us, to traverse immeasurably wider realms opening at our death, when the soul will become freed from physical limitations. “They shall have high places, above them higher places. They shall have reward never to be cut.”<sup>4</sup> The Qur-ánic paradise is not within certain frontiers. “Hasten to a garden the extensiveness of which is as the extensiveness of heaven and earth.”<sup>5</sup> The Prophet, when asked, “If paradise be so extensive, where will be the hell?” remarked: “Allah be glorified, where is the night when the day comes?” This explains conclusively that Muslim Heaven and Hell are two conditions of life after death, and not two places. Here we utilize mostly terrestrial things for our growth, but there our material will be something from the whole universe, but much finer than earth. A heart free from evil will move freely in heaven and on earth, but the wicked will become crippled. He will be subjected to a course of treatment to remove the spiritual

<sup>1</sup> Al-Qur-án, xxvi. 89.

<sup>2</sup> civ. 5-7.

<sup>3</sup> lxvi. 8.

<sup>4</sup> xcv. 6.

<sup>5</sup> xlvii. 21; iii. 182.

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poison, he himself created in his system,<sup>1</sup> that stunted his faculties ; but when it shall have become counter-acted and he be fit to start on the onward journey to the goal, he will be no more in the hell. Islam does not speak of any eternal condemnation, nor does it close the door of paradise on any human being. Hell is meant to cleanse men of the dross that hindered their spiritual progress ; and when that object is gained, its necessity finishes. If fire is a good cleansing factor, Al-Qur-án is only consistent with its claimed explicitness, if it uses the metaphor of fire when describing hell. It will automatically become cold, when every soul shall have become purged of its impurities ; and the day will come on hell, as the noble Prophet said, when cool breezes will blow in its avenue. This is the Muslim conception of hell which, even in this life, burns in an evil heart. \

### MATERIAL PROGRESS.

As to our material progress I have as yet said nothing. The conditions obtaining chiefly in the West led me to dwell mostly on the moral and spiritual beauties of Islam. Al-Qur-án, however, promulgated the best of ethics for producing material civilization. The short space at my disposal compels me to be brief.

To begin with, Al-Qur-án declared that man was not only God's Image but His Vicegerent on the earth who, through acquiring the necessary knowledge, can receive homage from angels ;<sup>2</sup> those sentient beings who, as the Book says, move forces of Nature and actualize her potentialities. The Book then defines man's relations with the rest of the universe. It preaches the equality of man in every human attainment.<sup>3</sup> It declares that everyone could do what his superiors do. It demolishes all man-made barriers such as descent, race, colour and

<sup>1</sup> Al-Qur-án, xci. 10.

<sup>2</sup> ii. 34.

<sup>3</sup> xviii. 110.

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wealth. It makes righteousness the only criterion of greatness.<sup>1</sup> Thus Islam brought to man for the first time the best form of democracy in all its ramifications. As to the government, Umar, the second Caliph, remarked that it was no government if the voice of the governed was not heard. State property was made public property by him in every sense of the word. Every child received its stipend up to a certain age. Islam also introduced Socialism on workable lines. Every Muslim is ordered to contribute annually  $2\frac{1}{2}$  per cent. of what he owns, to help the poor. For the rest, man's charitable nature has been moved to part voluntarily with that which Western Socialism demands that the State shall exact from the rich to benefit the poor, and it has proved more efficacious than the other is likely to prove. Islam honoured labour. It sanctified honest living, however humble, and denounced mendicancy. It abolished usury and encouraged trade.<sup>2</sup> It denounced sedition<sup>3</sup> and secret societies.<sup>4</sup> It preached the maintenance of the *status quo* if just and equitable.

But the greatest boon that Islam conferred on humanity was the unique stimulus it gave to learning. Soon after Islam the world saw an upheaval, as it were, of material sciences unknown before. They did not, for obvious reasons, appeal much to pre-Islamic people, to whom Nature and her elements were the chief gods. Such, then, it would be sacrilege to reduce to service; nevertheless Islam came, and brought them to the dust when it declared that everything in heaven and earth—the sun, the moon, the stars, the rivers, the ships, the ocean, the trees and so forth, were made subservient to man.<sup>5</sup> Man soon realized that his gods were his servants. He began to think of utilizing them, and brought material sciences into existence. In order, however, to draw

<sup>1</sup> Al-Qur-án, xlix. 13.

<sup>2</sup> ii. 275.

<sup>3</sup> xvi. 99.

<sup>4</sup> lviii. 10.

<sup>5</sup> xiv. 32, 33.

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his attention to scientific research, Al-Qur-án said : "Men of understanding . . . reflect on the creation of (that in) heaven and earth . . . (and say) : Our Lord, Thou hast not created this in vain. Glory be to Thee."<sup>1</sup> Thus the Book revealed that everything in Nature had its use for man, who must ponder over it and realize that to glorify God was not mere lip-gratitude, but rather consisted firstly in discovering the properties of things, and then in giving thanks to Him on finding our needs supplied by them. Science cannot reach the height suggested by Islam unless the whole solar system is reduced to our service. Is it, then, a matter of wonderment if the early Muslims became the forerunners of the workers in modern sciences, that brought forth modern civilization ?

In short, the equality of man and subservience to Nature are the two motor levers of Civilization. Al-Qur-án taught them to man clearly for the first time. In fact, they are the natural sequel of our belief in the Oneness of God. But if Islam preached monotheism in the purest form, it was rather to create in us self-reliance and independence of character than for anything in the way of extolling the Divine Majesty. Allah<sup>2</sup> does not lose anything if man becomes polytheist, nor is He a jealous God. Man is himself the loser in worshipping other than God, for in doing so, he kills all his high-soaring faculties. But for this, he could have done the same things which have, in his estimation, deified some evolved personality. Al-Qur-án first bids us look only to Allah for help. It also declares that no intermediary stands between Him and man,<sup>3</sup> nor shall any intercession prevail before the Majesty of Allah ; and then as to Allah Himself we are told : "Allah does not change the condition of the people until they change their own condition."<sup>4</sup> . . . Of our

<sup>1</sup> Al-Qur-án, iii. 190.

<sup>2</sup> xxxi. 12.

<sup>3</sup> lxxiv. 48.

<sup>4</sup> xiii. 11.

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own exertions we are told, "For (every soul) is what it has earned<sup>1</sup> and upon it is (the evil of what) it has wrought."<sup>2</sup> "He who has done an atom's weight of good shall see it, and he who has done an atom's weight of evil shall see it."<sup>3</sup> We, however, are assured that our good actions will be rewarded tenfold or more, but that the first move must come from us. Could there be a better lesson for self-help, a better encouragement for self-exertion and a sterner warning against doing wrong?

There was another drawback which retarded civilization, and which Islam removed. Man's view of life, and of worldly things, was too narrow to allow of their enjoyment. The dark side of humanity was preached and its bright side totally ignored. Philosophy and religion both taught the same. They were, however, not altogether wrong. The selfish aggression of those making material progress in those days, and especially their self-indulgence, gave birth to such notions; and so austere ascetic exercises and the monastic life became the best religion. Salvation lay in total renunciation, and mendicancy arose in consequence. Could material progress thrive under these conditions? Islam came in time, and changed the trend of things. Monasticism was denounced and mendicancy prohibited. Enjoyment of worldly things was recommended, but on guarded lines: "Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants, and the good provision? These are for the believers . . . in this life."<sup>4</sup> What a sound logic! For to deprecate God's good provision is to find fault with His work. The earth and its contents must have some use, but they could not be created to pamper self-indulgence or further aggressiveness. Tyranny and autocracy rule the world, no doubt, from time to time, but only for a short time. The rule and the

<sup>1</sup> Al-Qur-án, ii. 286.

<sup>2</sup> xcix. 78.

<sup>3</sup> vi. 16.

<sup>4</sup> vii. 32.

people must go under Qur-ánic Decree<sup>1</sup> to those who rule for the benefit of the governed, and who do not weaken the subject<sup>2</sup> races, while strengthening their own people for their own ends. "The good provisions" of the world are for the servants of the Beneficent God, who, as Al-Qur-án describes them, "walk on the earth humbly and keep in their wealth a fixed portion for him who begs or is deprived (like the dumb animal). And when they spend they are neither extravagant nor parsimonious, but keep the just mean; they do not call upon another God with Allah; and slay not the soul forbidden by Him. They observe continence and commit no fornication; they bear not false witness, and are upright in their testimony. They are faithful to their trust and their covenants," whether in national affairs or in private life. "When they pass by what is vain, they pass by nobly. They are constant at their prayers and pass their nights prostrating themselves before their Lord. They keep a guard on their prayers" (i.e. they work it out in their daily life). "They accept the truth of the Judgment Day, and are fearful of the chastisement of the Lord. When they are reminded of their Lord's communications, they do not fall down thereat, deaf and blind, but say, 'Our Lord, grant us in our wives and offspring the joy of our eyes, and make us guides to those who seek righteousness.' Our Lord, grant us good in the hereafter. Lord, do not punish us if we forget or make a mistake. . . . Our Lord, do not impose upon us that which we cannot bear; pardon us and grant us protection, forgive our fault and cover our evil deeds and make us die with the righteous people." "These shall be rewarded with high places because they were patient, and shall be in gardens honoured."<sup>3</sup>

<sup>1</sup> Al-Qur-án, lxvii. 1, 2, 3.

<sup>2</sup> xxviii. 4.

<sup>3</sup> xx. 23, 35; xxv. 75; ii, 201-286; iii. 192, 193.

### THE MUSLIM'S PRAYER

O ALMIGHTY and Ever-present God, Thee alone do we look to, Thee alone do we adore and worship; accept our loving offerings of praise and thanksgiving, and increase our power of understanding Thy infinite wisdom, Thy infinite love and Thy infinite compassion. Thou art our Creator, and Thou knowest that since we love Thee we also hate and loathe the devil and his miserable devices to take our thoughts from Thee.

Dear Father of Heaven and God of the Universe, make us beneficent towards all those of our fellow-creatures who may not think of Thee as we ourselves do. May we show a spirit of toleration and may we beg of Thee to so direct the hearts of all our brethren in this world that they may appreciate our earnest desire to welcome them into that fold where the Shepherd, in Thy Almighty, Glorious, and Merciful Presence, is ever to be found.

May we, O God our Preserver and Comforter, endeavour to follow in the footsteps of Thy Holy Prophets, Moses, Christ, and Muhammad, and, from their teachings, may we learn humility and patience. We are now entering upon a new era in which we shall have to combat the demon of Atheism, born of intolerance and superstition, and the demon of idolatry and all that tends to obscure our view of Thee, O Blessed God our Father.

Give us courage to follow in the footsteps of Thy Prophet, the Divinely inspired Muhammad, whose memory do Thou, O God, keep fresh and green in our hearts. May we emulate his sincerity and charity, and may we try to be like him in our desire to do justice to all mankind. May we never forget what Jesus said of the Pharisees and Hypocrites, but, as Thou art All-Merciful, we implore Thee to forgive and change the hearts of those who are hostile to Islam, especially those who have wilfully misrepre-

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sented our Faith to the Western World. We pray for Thy Divine guidance; to Thee alone do we look. Thou art our Leader and Guide, our Ever-present Councillor and Protector. Islam is our only watchword, and we feel safe in Thy Almighty Arms.

Dear Father, Thou art very near—  
We feel Thy presence everywhere—  
In darkest night, in brightest day,  
To show the path, direct the way.

O Thou Merciful God! magnify Muhammad and the followers of Muhammad as Thou didst magnify Abraham and the followers of Abraham, for surely Thou art praised and magnified. O Allah! bless Muhammad and the followers of Muhammad as Thou didst bless Abraham and the followers of Abraham, for surely Thou art praised and magnified.  
AMEN.

HEADLEY (EL FAROOQ.)

## EGYPT AND THE ARMY<sup>1</sup>

By RUDOLF PICKTHALL

COLONEL ELGOOD'S book will be read with real appreciation alike by patriotic Egyptians and by all who know and love Egypt.

It is not altogether easy for a military officer, associated with an Army of Occupation, to cut himself free from the prejudices natural to his position—to visualize a complex and often puzzling situation, as a whole, and dispassionately to pass judgment on men and events. In Egypt more especially, where recent happenings have led to a position which bristles with difficulties both for Egyptians and for British, it is something of an achievement for a contemporary writer to weigh the issues fairly—to give honour where honour is due, even to those who, in his opinion, may have acted in a misguided

<sup>1</sup> By Lieut.-Col. P. G. Elgood. Oxford University Press, Oxford.  
16s. net.



and mischievous manner. To put oneself in somebody else's shoes is, in private life, a process which is always useful and sometimes possible; but to see and understand and sympathize with a national standpoint which is entirely at variance with your own is, if possible only on the rarest occasions, nevertheless pre-eminently useful.

Yet this is what Colonel Elgood has succeeded in doing, and for this reason his book is not of those which will be forgotten the day after to-morrow. It is, on the contrary, in spite of the fact that it purports to deal principally with the years of the Great War, destined to be for Western readers an illuminating and invaluable commentary on Egypt and the Egyptians for many a year to come.

It is, as the author claims in his Preface, "the story of modern Egypt." "Of the early successes of England in Egypt," he continues, "Milner has left an imperishable and truthful record; of the early failures, Wilfrid Blunt, in *The Secret History of the Occupation of Egypt*, has bequeathed an equally vivid though bitter account. There remains yet to relate how and why Egypt threw off the yoke."

After a careful survey of the material progress and development of the country under Lord Cromer, Sir Eldon Gorst and their successors, a survey necessary to the proper understanding of the state of Egyptian feeling during the stormy days to follow, Colonel Elgood emphasizes the growing discontent over the British occupation which was manifesting itself in 1914, and the grave problems arising therefrom, which confronted General Maxwell on his succeeding General Byng as military commander in Egypt.

The Defence of the Canal and the Desert Campaigns, as treated by Colonel Elgood, will become things of vivid, almost romantic interest, even to those the measure of whose normal taste is represented by the *feuilletons* of the daily Press, while in

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his chapters on "The Army and the Civil Administration," and "Civil Administration in 1916," the author pays a high tribute to the part played by the Egyptian officials of the Civil Service, and describes, not without humour, the minor inconveniences arising from the establishment of a Legal Department at G.H.Q., and the occasionally arbitrary vagaries of the Judge-Advocate-General.

Inasmuch as the scope of his work, which was to deal only with the influence of the War on Egypt, precludes any discussion the "subsequent embarrassment of the Protectorate," the book concludes with the suppression of "the rebellion of 1919."

I have said that Colonel Elgood sets himself throughout to be scrupulously fair, and is generally most successful. His chapter on "Armenian Refugees" is a case in point. Perhaps the time has gone by when the word "Armenian" was popularly supposed to be synonymous with martyr, but it is probable that a good deal of misplaced sentiment still persists with regard to the Armenian race.

Speaking of the cargo of refugees cleverly dumped down by the French Admiral D'Artige du Journet, in the Canal zone, and of the difficulty of inducing them to take any interest in the arrangements being made for their accommodation, he says: "There was no quarrelling in the community, but there was no co-operation," the reason being that "Armenians do not obey Armenians." And again: "So suspicious are this race of their own kith and kin that their best friends must feel doubtful whether Armenians are fit to undertake the duties of serious government. . . . The open countenance of the male Armenian belies his real nature. He is the least ingenuous of men, and little reliance could be placed upon his word. His sturdy physique concealed a profound antipathy to all forms of manual labour. . . . Yet, despite this laziness of habit, the refugee preserved throughout his self-respect. No man or woman

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begged from chance visitors to the camp. The same instinct forbade either sex to express any sense of gratitude for the benefits which they received. No word of thanks ever crossed Armenian lips: nor, to be fair to the inmates, did one of complaint."

In endeavouring, however, to hold the scales fairly in the matter of Turk versus Armenian, it would almost seem as if Colonel Elgood had unwittingly allowed some prejudice to show. Most Europeans who have lived in Turkey, among Turks, for any length of time, have but the one story to tell—of truth, courage, honesty and simplicity.

When, therefore, Colonel Elgood observes that "it is the individual Turk, and not the nation, whose cupidity and cruelty are excited by the sight of the prosperous Armenian, and if the stories of refugees may be believed, their suffering is due more to the avarice and caprice of single officials than to Turkish administration," it is possible to agree with him in some measure. But to assert, as he does in the next sentence, that "the object of every Turk entrusted with authority is to enrich himself at the expense of the weak, and in the accomplishment of this ambition neither self-respect nor conscience stand in his path," is, we feel, an overstatement, even for the times of which the author was writing.

"Nor," he goes on to say, anxious to hold the balance fairly, "is the Armenian wholly virtuous. In usury as merciless as the Jew, he will squeeze the last piastre out of his victim. He distrusts all; none more than his own compatriots. To submit to their domination he believes in his heart to be an evil but one step removed from Turkish rule. Such political conceptions as a Kingdom of Armenia, governed by Armenians, may be dismissed as fantasies, attractive only to those whose knowledge of the race is not first-hand, or to those whose mentality is warped by hatred of Islam. Equally mistaken are Englishmen who carelessly think of the Turk as a

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fine fellow, courteous and hospitable to the stranger, and meeting with unruffled calmness, fortune good or evil. The portrait would be as far from the truth as one depicting the Armenian a gentle creature, pious in thought and in deed, and persecuted because he professes the Christian Faith."

"A plague on both your houses," says Colonel Elgood in effect, and this impatience, invariably aroused in the otherwise placid British temperament by what it cannot understand, has perhaps militated not a little against the ideal of fairness which is elsewhere so consistently sought.

Even the courteous treatment meted out to General Townshend, the gallant defender of Kut, is greeted by the Colonel with a metaphorical sniff. Contrasting it with the different experience of the rank and file of the garrison—a difference which after all shows itself in some degree whenever one force is compelled to surrender to another—he remarks: "His considerate treatment, then and later, was due to no feeling of humanity or recognition of the prisoner's gallant defence of his post. It sprang from the belief that, in the person of the British General, the Ottoman Government had an opportunity of impressing upon the world their magnanimity towards the fallen. The Turk," he concludes, "is an incomparable actor."

The same cynical construction may quite as justly be placed on any and every instance recorded in history of magnanimity and generous treatment shown by victors to the vanquished; and we are all of us quite convinced in our hearts that, for the honour of humanity if for no other reason, it would be the height of injustice to do so. It would seem as if, in this matter of Turks, Colonel Elgood has a strong personal prejudice—and possibly in other matters too; and it is, for this reason, the more to his credit that he should have kept it so well in hand elsewhere throughout his absorbing volume.

## THE EXISTENCE OF GOD

By KHWAJA KAMAL-UD-DIN

WE know very little of God, and yet we know that God exists; that there is a Great Mysterious Power at work behind the Universe.

In ancient times, Nature, or the forces of Nature, were deemed to be freakish, capricious powers personified, to popular intelligence, as demons, and the like. Now we know that there is nothing freakish or capricious about Nature; that Nature works in accordance with a fixed law—the law of the Universe, the law laid down and established by the Great Mysterious Power at work behind the Universe.

All we know of that Great Mysterious Power is compounded of all we know of the various laws—discovered from time to time—which govern the Universe.

There are three main laws in the Universe—the Law of Creation, the Law of Sustenance and the Law of Evolution; so if we seek, as it were, to personify the Great Mysterious Power, and clothe Him with attributes that we mortal men can comprehend, we shall endeavour to visualize him as Creator, Sustainer and Evolver.

The Arabic language has one word which comprises all three ideas—*Rabb-ul-Aalmeen*; the word *Rabb* signifying Creator, Sustainer, and one who has endowed every object with the capacity of ultimate development—thereby anticipating the doctrine of Evolution many centuries before Darwin gave his theories to the world.

At every evolutionary stage of matter, however transient it be, we find a course prescribed, and an organization preordained—Nature everywhere obeying the Law.

As the Holy Qur-án says: “And to Allah does obeisance whatever is in heaven and earth—willingly or unwillingly.”

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Over and over again the Holy Qur-án lays down with great clarity that a Reign of Law exists, dominating the whole material world ; and every day fresh discoveries of science do but prove the inspired accuracy of the Sacred Book. For after all, this is the sum-total of all scientific discovery—that all growth and all development of every element in Nature is under the Rule of the Law.

Is, therefore, this Reign of Law—this mechanism, as it were, of rule and regulation—intentional ? Or is it accidental ?

Call it mechanism if you will ; but can you dissociate mechanism from mind ?

The machine itself cannot think ; but what of the mind that made it ? Mechanism cannot construct itself.

In all human mechanism we believe in the priority of laws and principles on which certain mechanism is working. We acknowledge the pre-existence of the mind that devised the machine, and set it working.

Why do we hesitate when we come to the great mechanism of Nature ? I suppose we are afraid lest, if we once make such an admission, we shall have to accept Law as separate from Matter—to admit that Mind has priority over Substance.

Fifty years ago the Atomic theory was the popular craze. The Atom was our great god, our first cause and origin ; but, later, we found this god itself a slave to Law. It was found to be, not an origin, but a product of some electronic specialization, which in its turn received its birth, not as an accident, but under a Law—the Law of Condensation—from the collocation of ethereal specks. But this ether, as it is called, is, in its turn, a law-ridden entity.

Haeckel and others, refusing to admit the priority of Mind to Matter, sought a way out by regarding matter and energy as one and the same thing, with “ law-abidingness ” as a permanent characteristic and calling it Law-Substance. Law-Substance, therefore, is

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a first cause, self-created, and the creator of other things—self-existing, and the maintainer of subsequent growth, omnipresent and all-pervading, indestructible and infinite ; add to these the attributes of all-knowing and all-powerful, designer and regularizer, and though you style yourself atheist or free-thinker, you believe in the God of Islam. As the Holy Qur-án says : “ And to Him doth obey what is in the heavens and the earth. And a sign to them is the night : we draw forth from it the day, then lo ! they are in the dark ; and the sun runs on to a term appointed for it ; that is the ordinance of the Mighty and the Knowing. And as for 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. All float on in a sphere ” (xxxiv. 37–40). Thus is the whole Solar System under Divine Ordinance.

What was that Law—the Law of Gravity—“ evolved from accidence,” what made the earth stand on its orbit, with its axis inclined ?

What a contradiction in terms—law and accident ! To what lengths will we not go to avoid belief in the Divine Ordinance !

Is the camera an accident ? The lens, the sensitive paper, the light regulating contrivance, and so forth, all suggest design and mind ; and yet the camera is but the crudest copy of an eye, which is presumably a thing evolved at random. And what about the feeling that the image reflected produces ? The lens of the camera reflects the image, but it does not see, it does not feel ; whereas the eye sends a thrill into the very soul when we see anything beautiful.

Can we give or receive a telephone message without an “ exchange ” ? Some *design* to connect the giver and the receiver is indispensable.

The brain of an army—known in modern parlance as G.H.Q.—is pre-eminently the product of design.

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Is the brain of man just a haphazard contrivance, meaningless in its inception ?

We assign a distinct design to every one of the hundred and one pipes fixed in the machinery of an ordinary steam engine. Are the million and one nerves that work so miraculously in our own bodies purposeless and without intent ?

Yet I could even worship this Fetish of Accident if all these defined movements of our planet had failed to produce desirable results making for our benefit. And this being so, I am compelled to believe in some Will, under whose control Nature works, not blindly. The alternation of day and night—which causes changes in the weather, affecting the atmosphere, changing the course of the winds, bringing the rainy seasons and the dry weather in a desired order ; the withering of Nature and its resuscitation ; these, and the life of man himself, depending on the peculiar bend of the earth-sphere towards its orbit—are these all at random ?

You will not find a single thing in the realm of Nature which is unconnected with your own existence. As the Book says : “ Those who remember Allah . . . and reflect on the creation of the heavens and the earth (say) : Our Lord—Who looks to our sustenance and maintenance—Thou hast not created all this in vain. Glory be to Thee ” (iii. 190).

The unintelligible phenomena of yesterday are to-day instinct with a great and real purpose. And so it will be with the milliards of things which still baffle us. Which being the case, I have every right to suppose that every object in Nature admits of my using it for my benefit—if only I know how—and is subservient to me under the ordinance of some Mind Whom I call Allah ; for, did you ever think of a contrivance, or scheme out a design, in the working out of which you did not find the necessary aids already existing in Nature ?

But, you will say, things in themselves are not



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subject to design ; it is only man's intelligent use of them that makes them useful.

We all know that light, and the colour known as green, strengthen the sight ; and green is the prevailing colour in Nature after light. But, it is said, the green colour was not made intentionally to strengthen sight ; rather the eye became accustomed to it, and so derived benefit from it.

But consider the case of the mole. The mole has eyes, but being generally away from the light, it is blind. It cannot make its surroundings subservient to its sight. Whence it may be seen to what an extent the eye is indebted to light and green colour.

In support of his theory that Nature is not with purpose intrinsically, but that its purpose is, as it were, of man's contriving, Haeckel adduces the illustration of powder.

Powder was for ages lying useless and unused—by finding a use for it we have invested it with a purpose. But that is tantamount to asserting that inquiries have invested powder with its properties, or in other words that the purpose of the explosive was already in it, but in a dormant state, and that it is due to us that it has become active. All of which tends rather to prove design than otherwise. But there are other ways of looking at it.

If a mind works upon material, giving it shape to serve a certain purpose, it is impossible for another person to use that material in a way other than that in which it was designed to be used. If you deny the design of its maker, you are looking for trouble, and wasting your effort.

Here are pieces of iron and wood before me : I use them in making a machine, and any person desirous of using that machine must do so in the way intended by me, and in that way only.

Can you use the things that God has made otherwise than in the way intended by Him ?

Your body is a wonderful machine—endowed

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with numerous faculties to which are added Free-will, and the power of discretion. But can you use your nose for seeing? Or can you eat through your ear?

This machine of your body has been fashioned by an Intelligence and a Mind, and if you act contrary to its designs your actions will not be acceptable in the realm of Nature. For thus says the Holy Qur-án: "Is it then other than Allah's way that they seek to follow; and to Him submits whoever is in the heavens or the earth, willingly or unwillingly. . . . And whoever desires a way other than submission (Islam) it shall not be accepted from him; and in the end he shall be the loser" (iii. 82-84).

Again, if a particular form of matter involves in its being certain principles, the knowledge and application of which alone make the realization of that purpose possible, then it is certain that a mind has preordained it. If the small form of matter has existed independently of such principles, and if there had been no need of their knowledge, nor had any advantage accrued to us in our application of such knowledge, then one might perhaps deny the purpose behind it.

The Holy Qur-án tells us that everything in Nature is for our benefit, and further apprises us of the principles which will enable us thoroughly to make use of them: "The Beneficent God taught the Qur-án. He created man, taught him the mode of expression. The sun and the moon follow a *reckoning*, and the herbs and the trees do obey (Him). And the heaven, He raised it on high, and He made the *measure*. That you may not be *inordinate in respect of the measure*. And keep up the *balance* with equity, and do not *make the measure* deficient. And the earth, He has set it for living creatures; therein is fruit and palms having sheathed clusters, and the grain with (its) husk and fragrance. Which then of the bounties of the Lord will you reject?" (lv. 1-13).

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Note the italicized words. The whole universe has been regulated with mathematical precision, and that we may derive the best advantage from it, we must respect the *measure*—find out these *reckonings* and *measures*, and not make them *deficient*.

Every created thing, from the stars of heaven to the smallest herbs that grow on the earth, observes rules laid down with mathematical reckoning, and observes measures prescribed for its creation and development.

In short, everything that is created in this universe is based on mathematical principles; and all our scientific researches owe their existence to this science of measure and reckoning.

I could agree with Haeckel, if man, in his search for purpose in Nature, could disregard these mathematical principles. In reality we did not create purpose for Nature; we simply discovered those measures and rules which had been laid down for the working out of the purpose.

Can we, then, deny, behind the working of Nature, the existence of some Great Mind—the Regularizer, the Reckoner and the Measurer? Let us, in the words of the Holy Qur-án, “glorify the Name of Our Lord Most High, Who creates, then balances; Who measures, then guides.”

Does not evolution of matter really consist in the development of its potentialities? Is not the human organism proved, by biological research, to be the final and best evolution of matter?

The consciousness which is evolved out of animated matter, in the animal kingdom, in the form of impulses, evolves into natural passion in man. But this is not the final growth. In its turn it must evolve ethics and high philosophy. Where, then, is the constructive ability, inherent in matter, which should now work the more vigorously to sublimate my consciousness into high moral and philosophic growth? Do I possess a nature which automatically

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distinguishes between Right and Wrong? Or must I cultivate such a nature, through guidance? Do I by nature nauseate at wrong philosophy? Do I by instinct spurn things injurious to my intellect? Do I discern between wholesome and unwholesome food without guidance? Man, who represents the highest possible form of evolved matter, is hopelessly destitute of that constructive ability for the evolution of his intellect, which discriminates so unerringly in the physical building of organisms. The very fact that, as far as the unconscious growth of matter goes, this constructive ability works so splendidly, but disappears on the rise of consciousness, proves conclusively that it was not an inherent faculty in matter, but an external guidance—guidance from the Source that has been called *Rabb*—Who is the God of Islam.

If, then, the scientific would agree that Law predominates in matter, force and energy, and if it also believes in Monism, it follows that it must believe in one design and in one mind. There may be a hundred and one laws at work in Nature, but they all converge on one purpose. In short, Law is, and must be obeyed, if the world is to go on at all. Law is the "Obeyed" Entity, and in this connection the reader may be interested to learn that the word Allah, Who is the object of worship with Muslims, literally means "The Obeyed."

"God says," says Muhammad, "do not abuse the Universe, because *I am the Universe*"—a great truth and an undeniable reality. It means that all the manifestations of Nature are the manifestations of the God-Mind, and that all the forces and laws of Nature are the features and characteristics of that Great Being.

To be in touch with Nature is the secret of all success, of all felicity in life; and if in Islam the dictum has been pronounced in a somewhat different language "to imbue ourselves with Divine Attributes," it means the same thing. For the attributes of God,

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as mentioned in the Holy Qur-án, do perfectly and completely index the working of Nature ; and if to believe in God is to accept Him as the Source of all Law, and to worship Him means simply to obey His Law, how can we disbelieve in the God of Islam ?

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### ESSENTIALS OF ISLAM

By C. A. SOORMA

I SHOULD like to point out that to do justice to such a vast and interesting subject as the " Essentials of Islam " within the short time at my disposal would be a futile attempt. One can only deal with the fundamentals of Islam, explained and illustrated in the briefest manner. I shall, therefore, begin by first explaining what Islam is, and what it stands for, and lastly, I shall enumerate the main pillars of the Faith.

The word *Islam*, which is an Arabic word, has three very important meanings. I shall deal separately with each : Firstly, it means Peace ; secondly, it shows the way to achieve Peace ; thirdly, it means submission to the Will of God.

Taking the first meaning of the word, *Islam*, we notice that the Holy Prophet was born in Arabia at a time when the need for a Reformer was indeed very great. The Arabs belonged to that great branch of the human family known as the Semitics—a race which has produced some of the greatest prophets known to humanity. But, owing to their ignorance and superstition, the Arabs soon degenerated into barbarism. In fact, before the advent of Muhammad, Arabia was in a state of chaos, sin, and darkness unprecedented in the history of any nation. All the light and culture which the Arabs possessed had vanished, leaving them primitive and savage. Owing to constant and perpetual warfare among the various tribes and clans, their very existence as a nation was imperilled. There was no peace anywhere, and darkness and despair had spread over the peninsula.

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But, suddenly, the Light of Eternal Truth penetrated the gloom which surrounded Arabia and her neighbouring countries. The dawn of a New Era was visible on the horizon. The day promised to bloom forth with fresh brilliance and vigour, and to roll back the dark clouds which had for so long a time hidden and concealed the Heavenly Light from the sight of men.

Muhammad, at the age of forty, gave to the world his first message of Islam. He called it *Islam*, because it was a message of peace and safety. He said that he had come to guide the Arab nation out of darkness into light, to raise them from the status of brutes and savages to the pinnacle of progress and culture. How far he succeeded in accomplishing his object is a matter of history, for anybody to find out.

This brings me to the second and third meanings of the word *Islam*.

Islam has laid down certain precepts which shall guide humanity in its search after truth and salvation. One of the most important of these is—that men shall regard one another as brothers ; that there shall be no difference in caste, creed or colour. Islam teaches the great lesson of Unity, and it enjoins upon its followers to submit to the Will of God. It claims to be a religion of Nature, for its laws are applicable in each and every part of the world. These laws are based upon an accurate understanding of racial and climatic differences, and thus their applicability and suitability are practically universal. They are contained in the Holy Qur-án, which is a perfect code of Moral, Civil, Military, and Social Law. The great English orator, Edmund Burke, says :—

“The Muhammadan Law is binding upon all, from the crowned head to the meanest subject. It is a Law interwoven with a system of the wisest, the most learned, and the most enlightened jurisprudence that ever existed in the world.”

Praise from a person like Burke is praise indeed !

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Now, let me take the seven cardinal beliefs of Islam in order :—

The first is belief in One God, the Omnipotent, the Omniscient and the Omnipresent.

The second is belief in the Angels.

The third is belief in the Books revealed by God.

The fourth is belief in all the Messengers of God.

The fifth is belief in the Hereafter.

The sixth is belief in the measurement of Good and Evil.

The seventh is belief in Resurrection after death.

I shall deal briefly with each as follows :—

### (1) *Belief in One God.*

Islam is based upon a belief in One God Who is Omnipotent, Omniscient, and Omnipresent. There is no God but One. To Him, and Him alone, man should bow in submission. He is the Creator, the Cherisher, and the Nourisher. He is the Supporter and the Sustainer of the Universe, with its countless complexities and unknown worlds. He is the Most Merciful and Compassionate. God is known in Arabic as *Rab*, which has as many as a hundred connotations, and each one of these is an attribute of the Godhead. I cannot explain at any length these various connotations, but I shall content myself with naming Him in the terms stated above.

### (2) *Belief in the Angels.*

Islam, like her sister faiths Judaism and Christianity, enjoins upon its followers a belief in the existence of the Angels—like Michael, Gabriel, etc.

### (3) *Belief in the Books revealed by God.*

Now this is a very important belief. Islam, unlike most other faiths, requires its followers to believe in the truth of *all* the Books revealed by God. Books like the Bible, the Qur-án, the Torah and the Zaboor, etc., are all Heavenly Books and, as such,

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they are true. But most of these Books have either become corrupt or extinct, and therefore the Qur-án was sent to *consolidate* them, and also to be the Final Word of God. This may be exemplified by an enactment which Parliament may pass repealing all previous Acts. In the same manner, the Qur-án, being the Last Book of God, contains practically all that was contained in the previous Books. That it is free from human manipulations is evident from the fact that not a single vowel has been changed in it even after a lapse of over thirteen centuries. This, unfortunately, is not equally true of the other Books.

### (4) *Belief in the Messengers of God.*

Each of the Heavenly Books was sent to a particular Prophet, who was raised amongst a people at a time when the need for a Reformer was very great. Thus from Adam downwards to Muhammad, several hundreds of Prophets were sent by God to guide humanity. Some of the greatest of these were Noah, Abraham, Isaac, Isaiah, Ishmael, Moses, Jesus and Muhammad. Muhammad was the last of the Prophets. He said that he had come, not to destroy what his predecessors had said and done, but to consolidate and complete their mission. In fact, it is a cardinal principle of Islam that the ministry of every Prophet was identical in every respect. Each one of them has tried in his own way, more or less successfully, to guide humanity along the path of virtue and bliss. Muhammad traced his descent from Abraham, and he said that Christ was his beloved cousin. Asked once as to whom he resembled most, he hastened to reply that he resembled Jesus Christ.

Both Moses and Christ had many of the attributes of Muhammad. We have read of the patience and meekness of the Prophet Jesus. He taught men to love their enemies. This shows the charity and the nobility of the man. Now, it might interest you to know that our Prophet was one of the meekest of



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men. It was not uncommon for the Arabs in their anger to throw stones and dust and refuse upon him. A Jewess went so far as to spread thorns and brambles in Muhammad's way. But he never railed at his persecutors and tormentors. He bore his sufferings calmly and with patience. Just as Christ said to his God, "Forgive them, O Lord, for they know not what they do," so Muhammad often prayed for the uplift of his fellow-men. Once, he sat down under a tree and prayed: "O God, lift the veils that hide the truth from the sight of men. I do not ask Thee O God, to visit them with punishment or to curse them. I ask Thee to pour the Light of Truth and Faith into their hearts, so that they may turn towards Thee and obey Thy Messenger!" Such, then, was the spiritual beauty of Muhammad. By his patience, gentleness and forbearance, he won the regard and esteem of his bitterest foes!

### (5) *Belief in the Hereafter.*

Islam has sounded the death-knell of Materialism. Islam clearly shows that the grave is not the goal of life and the soul. There is something far more permanent and precious, and, therefore, far more desirable, than merely earthly existence—that is the life Hereafter—in the Kingdom of Heaven. All men are exhorted to conduct themselves properly and not to be led away by the temptations and glamour of this world. A greater reward awaits those whose life has been barren and who have gone empty-handed. God has promised them solace and comfort.

### (6) *Measurement of Good and Evil.*

"As you sow, so shall you reap," says Islam; so say all religions. Whoever does good, and lives a clean and virtuous life, shall be rewarded, and whoever breaks the law shall be punished. Obviously, no faith can dispense with this basic doctrine of Reward and Punishment, and Islam lays proper emphasis on it.

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### (7) *Resurrection after Death.*

The grave not being the goal of life, there is to be a Resurrection after death. On the Day of Judgment, man shall face his Creator to answer for his life on earth, when there will be a measurement of good and evil. The ordeal of this severe examination acts as a deterrent for evil, and it needs no emphasis here. Both Judaism and Christianity preach this, and Islam has adopted it as a cardinal principle.

So far we have noticed that Islam resembles Christianity and Judaism to a considerable extent. In fact, taking Religion to be the Trunk, we may illustrate Islam, Christianity and Judaism as its several Branches having their origin and development in the same body. Of course there are minor differences with which we have nothing to do at present.

Let us now consider the Pillars which support the doctrinal structure of Islam. They are five in number :—

The first is a Declaration or *Kalema* expressing a faith in the Unity of the Godhead and the Divine Messengership of Muhammad.

The second is Prayer or *Namaz*.

The third is fasting in the month of *Ramzan*.

The fourth is *Zakat* or Charity— $2\frac{1}{2}$  per cent. of the net annual income to be given to the poor and the needy.

The fifth is Pilgrimage to the Holy Shrine of Mecca.

I have explained the first article at some length in the preceding paragraphs. The second—that is, *Namaz* or Prayers—is enjoined upon all Muslims five times a day. I think it is obvious that we pray for salvation, and also to protect us from evil desires and inclinations. Tennyson says: "More things are wrought by prayer than this world dreams of." Every religion commands its followers to pray. Islam, therefore, is no exception. But it embodies in its prayers simplicity as well as real devotion and submission to the Will of God.

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Taking the third, we notice that fasting has been enjoined upon all Muslims above the age of puberty. But exceptions have been made in the case of the sick, the old, and women during their period of menstruation, and also when they are pregnant, finding it difficult to fast. Those who are on travel may postpone their fast until they are settled in one place. The secret of fasting is that it rids the body of all its bilious ailments. It is obvious even to a layman, that constant overburdening of the stomach is injurious to health. Fasting gives a much-needed rest, and restores fresh vigour to our digestive organs. Moreover, fasting has the power of making the rich think oftener of the poor and the starving. A full stomach is prone to be selfish and callous. But fasting enables a person to appreciate the true meaning of hunger, and the duties of the wealthy man to his starving and destitute fellows.

The fourth is *Zakat* or Charity. Wealth may be an instrument of evil, but God gives it to man that he may use it for the benefit of mankind. Islam, therefore, has introduced the great principle of *Zakat* which makes it obligatory for a rich man to give  $2\frac{1}{2}$  per cent. of his net yearly income to the needy. But the poor are exempted. All the *Waqfs* or charitable endowments and institutions owe their existence to *Zakat*, and if properly used, may prove to be of immense benefit to mankind.

Pilgrimage to the Holy Shrine of *Kaaba* at Mecca is only enjoined upon those who can defray all the expenses. Every year a large number of Muslims make this Pilgrimage. I am fortunate in having performed the *Haj* in 1921.

There, in a vast plain known as the Valley of *Arafaat*, is yearly gathered a huge assembly of Muslims from the four corners of the world. They come here for the *Haj*, which has two important aspects. The first is the religious aspect. The story of how Abraham was tempted by Satan not to sacrifice his

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son Ismail, and how Abraham did really sacrifice, is the basis of the *Haj*. Of course, God only wanted to see and test Abraham's devotion to Him, and finding him true and staunch, the life of Ishmael was spared and, in his place, a goat was sacrificed. There is a great moral conveyed by this sacrifice of Abraham. It shows that the true lover of God is ever ready to lay down his all in the path of God—that man should triumph over his base and selfish instincts, and conquer temptation. To overcome the evil in us—that is the great lesson of the *Haj*. This is the religious aspect. Now to the second aspect.

It is obvious that if different followers of a faith assemble yearly in one place, a spirit of Brotherhood permeates them—Brotherhood not in its imaginary and elusive sense, but as a living and vital force. Lord Headley, the first British Muslim peer to visit Mecca, on his return to England wrote that he found in the *Haj* a clear proof of that spirit of Brotherhood which is dominant in every true Muslim heart. He said that he brought back to England a permanent conception of unity in Islam, and also of its power as a great welding force to bind humanity in a chain of tolerance and fraternity.

During the *Haj*, the Muslims discuss all the burning problems of the day—problems that affect them in the domain of Politics, Religion, and Society. In fact, during the early days of Islam, the *Haj* was often made an occasion for a round-table conference of all the leading Muslim States, and a policy of amelioration and confederation was invariably adopted. Even at the present day this spirit may be found in the *Hajis*.

Islam does not lay much emphasis or stress on formulæ and dogmas. It says that faith without action is a dead letter. Faith of itself is insufficient unless translated into action. A Muslim believes in his own personal accountability for his actions—each must bear his own burden—both here and in the hereafter. And no one can expiate for another's sins.

## ISLAMIC REVIEW

“Imbue yourselves with divine attributes,” said the noble Prophet. Islam says that man has been fashioned after the image of God, and His attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the injunctions of the Faith, and of acquiring the divine attributes. To act otherwise is sin.

Islam believes that man is inherently sinless, and his nature has been made of the goodliest fibre, and is, therefore, capable of much progress. A virtuous man in Islam is nobler in the eyes of God than even an angel. Man can by his nobility and charity approach the Divinity and become immersed in the Great Spirit.

As regards the social position of Woman in Islam, allow me to remove certain fallacies and erroneous conceptions, which have a popular hold among non-Muslims. Islam once for all destroys the theory that it was Eve, and Eve alone, who was responsible for the eternal sin of man, and that woman alone was the cause of Adam and Eve's banishment from the Garden of Eden. Islam says that *both* Adam and Eve were at fault. Both were guilty, and both crave the indulgence and forgiveness of the Almighty.

Islam teaches that both man and woman came of the same essence, possess the same soul, and that they have been equipped with equal capability for intellectual and moral attainments. Islam places man and woman under like obligations, and neither is inferior to the other. It was Islam which, first of all, gave to woman her right to separate ownership of property. The Qur-án clearly says: “Men shall have the benefit of what they earn, and women shall have the benefit of what they earn.” This dictum was incorporated in the English *Married Women's Property Acts of 1870 and 1874*, but Islam had promulgated it centuries earlier.

No person is entitled to disinherit any heir, whether male or female, under Muhammadan law. Each has a certain well-defined and just share of inheritance.

## ESSENTIALS OF ISLAM

Again, it is a common, though an erroneous belief that the consent of the bride in Islam is not necessary. Nothing can be farther from the truth. Islam strictly lays down that no marriage can take place without the consent of either the bride or the bridegroom. If a girl be married by her parents before she reaches the age of puberty, then she has the right to revoke the marriage, if she so chooses, on attaining puberty. The choice rests entirely with her. The same is true of the young boy.

Islam has never enjoined polygamy. On the other hand, the Qur-án clearly says that a man should have but one wife. This is the common and normal law. But a man has been given the right to marry as many as four wives—but not more than four—under very exceptional circumstances. One of these is this—that if the first wife be unfit for conjugal relationship through infirmity or disease, then the husband may marry a second wife. But the Qur-án clearly says that there shall not be even a hair's breadth of difference in the treatment of one's wives. Any deviation from this strict rule, any preference or partiality, has been vigorously condemned by the Prophet. Polygamy is an *abnormal* law in Islam. Statistics clearly prove that less than 10 per cent. of the world's Muslims are polygamous. Monogamy is the more universal practice in all the Islamic countries.

Islam encourages the exercise of personal judgment, and respects differences of opinion. In fact, the Qur-án says that there *shall* be no compulsion in faith. There is a strict command to forbear and tolerate others. Muhammad once said that difference of opinion was a blessing of God. Such was his sound teaching.

The charge that Islam has been spread by the sword has now been disproved by the writings of men like Carlyle, Washington Irving, and, in more recent times, Lothrop Stoddard.

Muhammad said that the pursuit of knowledge is a duty in Islam. This was responsible for the glorious

## ISLAMIC REVIEW

achievements in science and culture of the early Muslims, to whom modern Europe owes much which she now admits.

There is sanctity of labour in Islam. He who earns his livelihood by honest means is respected. Idleness, said the Prophet, was the handmaiden of evil, and is a sin.

Such, then, is the teaching of Islam. Be it said to the credit of the Prophet that he has shown us a way—a good way—of belief and righteousness, the conception of a Faith which is now followed by over two hundred and fifty millions of the world's inhabitants.

Surely the Faith, which is revered by such a large mass of humanity could not have been the product of a fanatical brain. Surely Muhammad did not want to make a name for himself, since he was better respected before he began to preach? In fact, when one pauses to consider the austere and simple life led by Muhammad, one cannot but become convinced of the inherent truth and sincerity of the Prophet. A son of the desert, living in a house built of mud exposed to the severe climate of Arabia, with nothing but tattered garments over him, gave to the world a noble conception of Nature, of man's relationship to the Almighty, and of the duty of tolerance and brotherhood. Muhammad lived and died, not for the sake of the Arabs alone, but for humanity. His message was to mankind, to the universe—to all who may care to understand and follow the teachings of Islam. Last of all the Prophets—God's own Beloved One of His great and good men, he is assuredly the Leader of mankind! His name alone raises a memory of things beautiful, of great sacrifices. May the peace and blessings of God be upon him!

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**Friday Prayer and Sermon.**—At the London Muslim Prayer House—III, Campden Hill Road, Notting Hill Gate, London—every Friday, at 1 p.m. **Sunday Lectures** at 5 p.m. **Qur-án and Arabic Classes**—every Sunday at 3.30 p.m.  
**Service, Sermon, and Lectures** every Sunday at the Mosque, Woking, 11.30 a.m.

## CORRESPONDENCE

### CORRESPONDENCE

*To the Editor of the ISLAMIC REVIEW.*

SIR,—All religious hate is abominable, and death as a punishment for heresy is a futile policy dictated by ignorance and fear. But it is a far cry from this to arousing a campaign which will separate us from the people and national movement of Afghanistan, in support of a sect numbering one-third of one per cent. of the Muslim world. It is very unfortunate that the offended inhabitants did not content themselves with turning out the Ahmadi "priest," for then no excuse would have existed to start protest meetings which will be hailed by Christian England as a proof of the wickedness of Islam. No excuse would have been afforded to work up propaganda for a sect, against the crying need for the unity of Islam. "His Holiness" and his claims must disgust the lovers of the East and friends of Islam who have read and heard that Islam preaches one indivisible God and no attribution of divinity to any creature; tolerates no priesthood; declares that the line of Prophets ended with Muhammad, and that there are "no Popes in Islam." One can feel how a simple people, devoted to Islam and critical of any lapsing to false prophets and priestcraft, must regard the emissaries of "Khalifa-tul-Masih."

Turkish, Indian, and other Muslims, in intercourse with the modern indifferent intermixture of religions, or tolerant by temperament and history, permit such perversions of Islam to exist, and carry on their propaganda; but not always to the good of their nation and the cause of Islam. The presence of "His Holiness" in England, attended by twelve secretaries and "ulema" like a prophet and his disciples, has, as its object, to attend the Wembley Conference of Religions and keep up the idea of Islam being split by divisions. All other religions have one representative there, but Islam is to have three, of whom one is "His Holiness," who represents a sect numbering 0.006 per cent. of the Islamic world.

ARTHUR FIELD.

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## ISLAMIC REVIEW

### WHAT IS ISLAM?

[The following is a very brief account of Islam, and some of its teaching. For further details please write to the IMAM of the Mosque, Woking.]

**ISLAM, THE RELIGION OF PEACE.**—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

**OBJECT OF THE RELIGION.**—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus to maintain peace between man and man.

**THE PROPHETS OF ISLAM.**—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, i.e. the followers of Islam, accept all such of the world's prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

**THE QUR-ÁN.**—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, but, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last Book of God, came as a recapitulation of the former Gospels.

**ARTICLES OF FAITH IN ISLAM.**—These are seven in number: belief in (1) Allah; (2) angels; (3) books from God; (4) messengers from God; (5) the hereafter; (6) the measurement of good and evil; (7) resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in heaven. State after death is an image of the spiritual state, in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

**PILLARS OF ISLAM.**—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) prayer; (3) fasting; (4) almsgiving; (5) pilgrimage to the Holy Shrine of Mecca.

**ATTRIBUTES OF GOD.**—The Muslims worship one God—the Almighty, the All-knowing, the All-just, the Cherisher of all the