

"Muhammad is . . . the Apostle of Allah and the Seal of the Prophets . . ." HOLY QUR-AN
"There will be no Prophet after me."—MUHAMMAD.

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Founded by the Late AL-HAJ KHWAJA KAMAL-UD-DIN

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MUHAMMAD

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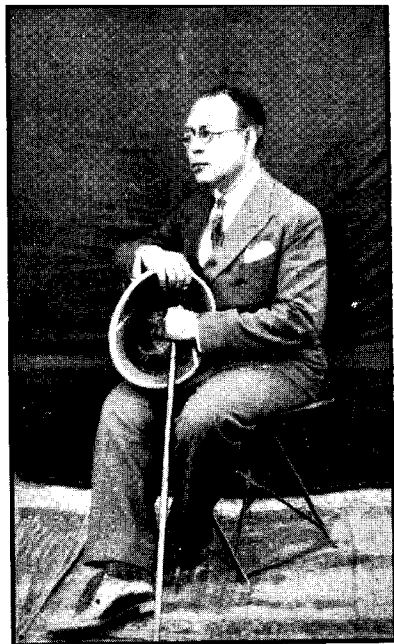
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THE
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A DECLARATION

I, Gowen Cooper, do hereby faithfully and solemnly declare of my own free will that I worship One and Only Allah (God) alone; that I believe Muhammad to be His Messenger and Servant; that I respect equally all Prophets—Abraham, Moses, Jesus, and others, and that I will live a Muslim life by the help of Allah.

La ilaha il-Allah Muhammad-un-Rasul Allah

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

G. JAMILA COOPER

ISLAMIC REVIEW

SOCIAL AND ECONOMIC LAWS OF ISLAM

BY A. O. R. RAHMAN

There is a common misconception among the modern students of Sociology that religion is a lost force in the world of to-day and that only the modern economic principles and theories can be helpful to human beings in the conduct of the practical business of the social organism. Pandit Jawahar Lal Nehru, lately President of the Indian National Congress, seems to be a staunch advocate of this point of view and it is this conviction of his that finds expression in his favourite observation that there is no real difference between the cultures and ideologies of the Hindus and the Muslims, except the difference in the shape of the *lota*. The same spirit pervades his various observations on Islam and Muslim politics in his autobiography and other writings. Such a view of Islam is due to a fundamental misunderstanding of Islamic ideals and principles, nurtured in the atmosphere of indifference.

It may be true of purely philosophical and abstruse doctrines like those of the faiths which do not supply us with precepts to regulate our conduct in any field of life except the purely spiritual, to say that religious belief is an exploded fiction; but, surely, it would be most unjust to apply this remark to Islam which is as much a system of political and economic principles as of moral laws. In fact, morality and social and economic laws are very closely interconnected. Islam trying, as it does, to enforce on human being natural laws which might be binding on them throughout the ages, attempts to establish, through rational means, such an order of Society as might be in consonance with the natural inclinations of man and, while affording opportunities to human beings of making progress in the material development of civilisation, might not close

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the door to the progress of human beings in the higher fields of spiritual existence. Truly speaking, Islam is the only religion that introduced socialism on workable lines, as is evident from its history in the times of the Holy Prophet (peace be on him!) and the four early Caliphs.

Interest—the Root of Evils.—Islam does not believe in either pure spiritualism or total materialism. Islam denounces monasticism and prohibits mendicancy. It lays down a code of laws which, by curing the moral ills of the world, also solves the acute economic problems of life. Let us, for example, take the subject of interest, since it affects the position of the debtor who, being in financial distress, deserves mercy rather than torture at the hands of the money-lender. Much of the economic depression and dislocation of trade to-day is due to the prevalence of the custom of transaction on interest between individuals and nations. If the brotherly human sympathy, advocated by Islam, were observed by the materialist of to-day, many of the acute problems of life with which the world in general and India in particular are faced, would be effectively solved. If the Democrats of England, the Fascists of Italy, and the Communists of Russia had devoted a little attention to the curing of the lust for wealth—the root cause of the problem of indebtedness and poverty—by abolishing business transactions on interest and private banking and profiteering, the world have been rid of parasites.

Baitul-Mal and Zakat.—The principle of the payment of *Zakat* is also an example of the interconnection of social and economic laws and moral principles and the various benefits derived therefrom. The institution of *Zakat*, i.e., the compulsory poor-tax, establishes a workable Socialism permeated by tender and human feelings towards one another. It requires that every Muslim must pay to the *Baitul-Mal* or the national

treasury, $2\frac{1}{2}$ per cent. of what he owns to help the poor. "For the rest," as the late Khwaja Kamaluddin has rightly remarked, "man's charitable nature has been moved to part voluntarily with that which Western Socialism demands that the "State" shall enact from the rich to benefit the poor, and it has proved more efficacious than the other is likely to prove." Modern Socialism pretends to relieve the world of distress by confiscating the property of the individual and distributing it equally amongst all—a method which tends to blunt individual ambitions and aspirations. Islam, on the other hand, demands one-fortieth of the gross capital of every individual and, out of that fraction, it proposes to relieve economic distress. The perfection of this system is really remarkable. It does not abolish the class of people known as capitalists, since capital is extremely necessary for the material development of civilisation, but at the same time it removes all the evil outcomes of the same. At the same time, it necessitates business transactions and does not allow capital to remain in a stagnant condition. The least to say about *Zakat* is that it is a very effective preventive of class war, which is rampant to-day throughout the world.

Russian Materialism.—These principles have not been discovered and laid down by the intellect of men such as Pandit Jawahar Lal or Lenin who are apt to go astray, but have been revealed by the All-Wise God—for the benefit, help and guidance of the people of the world, through the mouth of an inspired Prophet. As such, these principles are perfect in themselves and need no modification. Islam, embodying these moral and economic ideas, as it does, is itself an organisation for the betterment of the social and moral conditions of the people and need not depend on principles presented by political aspirants like Lenin, Hitler and Jawahar Lal. As

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compared with socialism, Islam contains many of the principles which modern socialists have not even dreamed of and, as such, it is the cult which ought to receive the support of the people of the world, who ought not to be deluded by the feeble structure on which the Russian government is built, and the undesirable materialism which pervades the whole of the country. Life and property are unsafe, mass execution is a matter of daily occurrence, while religious preachers are persecuted.

'Umar's Socialism.—Islamic socialism and democracy on the other hand, do not subject the State to the terrors of autocratic dictators like Stalin, Hitler, or Mussolini. It gives freedom of speech, liberty of thought and action to the individual, and a just and equitable share in the government and income of the country. 'Umar, the Second Caliph, once remarked that it was no government if the voice of the governed was not heard. It was in his time that every child of the State up to a certain age was given a stipend from the national fund. It was Islam that emancipated the slaves and made them our brothers and equals, so that history gives us many instances of slaves having ascended thrones. A certain man, who was a slave of the Holy Prophet for some time, tells us that Muhammad (peace be on him!), did more work for him than he could do for the Prophet. Such is the socialism of Islam! The story of 'Umar and his servant travelling through the desert on a single camel, the one leading and the other riding alternately, is well known.

Besides all these, there is one great principle embodied in Islam which modern Socialism refuses to admit, and it is belief in God. While the Hindu idolator worships rivers, trees and animals, the so-called National Socialist of Germany and the Communist of Russia worship human beings, thus subjecting them-

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selves to the will and command of others of their own kind. Let me again quote Khwaja Kamaluddin :

“Equality of man and subservience of nature are the two motor levers of civilisation. If Islam teaches us monotheism in a pure form, it is to create in us self-reliance and independence of character. Man is the loser in worshipping other than God, for in doing so he kills his high-soaring faculties.”

From this it follows that Islam does not retard material progress. On the other hand, the Holy Qur-án itself enjoins effort for progress. For we read: “Allah does not change the condition of the people until they change their own condition.” It was on account of the teachings of the Holy Prophet and the injunction of the Holy Qur-án that we find that, soon after the establishment of Islam, the world saw the development of material sciences unknown before. In fact, Physics, Chemistry and Ophthalmics are some of the creations and achievements of Islamic scholars.

From what I have said before, it will be evident that Islam is not only a code of moral doctrines like the philosophical intricacies of the Vedas, but also lays down practical principles, according to which State, Society and Government might be constituted in such a manner that the material, the moral, and the spiritual might be methodically blended.

It may be stated, without fear of contradiction, that the strict pursuance and observance of the Qur-ánic injunctions is the best and most effective panacea for all the social, economic and political disorders of the world of to-day.

IS ISLAM A "BORROWED FEATHER?"

By KHAN BAHADUR AL-HAJJ B. M. K. LODI.

(Continued from Vol. XXVI, page 389.)

Notwithstanding, it is alleged that there are certain points of correspondence between the Qur-ánic Prayer (I Chap.) and the Lord's Prayer, and that they suggest an idea of "copying." It behoves us, therefore, to examine the latter, and find out if the former could have been a copy. In doing so, we will be constrained to criticise some of its aspects, but without meaning any disparagement to the religious susceptibilities of our Christian friends.

The Qur-ánic Prayer is this:

"(All) Praise be to Allah, the Lord of the worlds,
The Beneficent, the Merciful,
Owner of the day of Judgment;
Thee (alone) we worship;
Thee (alone) we ask for help.
Show us the right path,
The path of those whom Thou hast favoured;
Not the path of those who earn Thy anger,
nor of those who go astray."

The Prayer should speak for itself. It is a prayer, quite cosmopolitan in spirit and universal in its application. Along with this, let us reproduce below the Lord's Prayer:

"Our Father, which art in Heaven, Hallowed be Thy name, Thy kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power and the glory."

Be it noted at the outset that it is a Prayer that came from the mouths of Matthew and Luke, and does not appear to consist of the very words uttered by Jesus,

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because it has undergone certain verbal alterations in the Revised Version of the Bible, and the wording is accordingly different in different Gospels, *vide* Luke XI: 2—4. Nor is it *original* in its ideas. Palmer, the latest English translator of the Qur-án, has said that “even the most divine sentiment in the Lord’s Prayer (“forgive us our trespasses as we forgive those who trespass against us,”) is expressed almost in so many words in the advice given by Nestor to the angered Achilles in the first Book of Homer’s Iliad.” Besides, nowhere is it stated that the Lord’s Prayer is to be regularly and frequently recited. It is recited generally on some fixed occasions, mostly in churches, though it is commended (*vide* verses 5 to 6, Chapter VI, Matthew) to be recited in “secret,” in “closets,” “shutting the door,” etc., whereas every “Saláh” of a Muslim begins with the Qur-ánic Prayer, and it is recited in “Saláh” nearly 50 times a day, and no other work of importance is considered complete without its recitation.

The essential elements of Prayer are said to be three in number: (1) *Adoration*, (2) *Submission*, (3) *Supplication*, and all these elements may appear to be present in both the prayers, as pointed out by Nawab Sir Amin Jung, and as analysed below, but let the language in which the different sentiments are couched, and the sentiments themselves, be closely noted and scrutinised:

(1) ADORATION.

<i>Lord’s Prayer.</i>	<i>Qur-ánic Prayer.</i>
(a) Our Father, which art in Heaven, Hallowed be Thy name. Thy Kingdom come.	(a) All Praise be to God, the Lord of the worlds, the Beneficent, the Merciful, Owner of the day of judgment.

(2) SUBMISSION.

(b) Thy will be done on earth as it is in Heaven.	(b) Thee (alone) we worship, Thee (alone) we ask for help.
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(3) SUPPLICATION.

Lord's Prayer.

Qur-ānic Prayer.

(c) Give us this day our daily bread. And forgive our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power and the glory.

(c) Show us the right path, the path of those whom Thou hast favoured, not of those who earn Thy anger, nor of those who go astray.

The above analysis would, we dare say, enable the readers to decide for themselves which of the languages is grand, sublime and impressive, which of the ideas are ennobling, exalted, which prayer is of human origin, and which is "Divine," and above all, whether the Lord's Prayer admits of being re-shuffled and re-shaped by Muhammad into a prayer of the kind that is embodied in the first chapter of the Qur-ān. With a view to elucidate the points to the satisfaction of the readers, let us pick upon a few principal ideas that are contained in the Lord's Prayer, and examine their merits.

The idea that God is in the upper region, popularly known as *Heaven*, is very crude and ancient, and foreign too, an idea that the ancients evolved out of ignorance of the science of astronomy, and believed that the firmament above and the earth below were fixed in relation to each other. The idea is "foreign" because we hear of it as *Zeus Pater* of the Greeks, Latin *Jupiter*, and Sanskrit *Dyanshpita* (Max-Muller: Hibbert Lectures, pages 276—288), etc. They all mean "Heavenly Father." Unable to grasp the truth that God is anywhere and everywhere, and all-pervading, and beyond the limitation of time and space, the ancients believed that God has His residence somewhere in the sky above. To continue to circumscribe Him to a certain definite sphere in imitation of the ignorant ancients is repug-

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nant to, and irreconcilable with, His *Omnipresent* attribute.

Secondly, a Christian is asked to pray for "the coming of the *Kingdom* of God"! If we understand it to mean Divine guidance and Divine blessing, it was already there in the embodiment of Jesus. If so, this aspect of the prayer is unintelligible.

Next is that the dignity of the prayer is depreciated by the request for "daily bread." It savours of an "echo of worldly yearning," while the sentiments of Jesus were far nobler, for instance: (1) "Your father knoweth what things ye have need of before ye ask Him" (Math., VI : 8). (2) "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself" (Math., VI : 34.) Is it then possible to conceive that Jesus overlooked these grand ideals, ideals which he himself inculcated and asked the people to pray for "daily" bread? Quite unlikely! Does it not therefore indicate that the prayer, were it ever of Jesus, is not handed down to us intact? That is why Matthew and Luke have differed.

Another sentiment in the Lord's Prayer which we consider questionable is this: "Lead us not into temptation." It is the purpose of Satan, never of God, to tempt and mislead man. God, on the other hand, brings him back from temptation, and guides him along the "right path," which a Muslim seeks in his prayer.

There is one other matter in the Lord's Prayer which seems to me to be in conflict with one of the fundamentals of Christian faith—Atonement—and which we are unable to reconcile. Atonement is, if we have grasped it aright, a doctrine under which the universal attribution of divine mercy to forgive sinners is practically denied. And yet they are asked in the Lord's

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Prayer to seek "forgiveness from God" (*Forgive our debts as we forgive our debtors*). In the forgiving of their debtors is implied the absolute remission of the debts without any "compensation." That being so, can they not expect God, as they do in the Lord's Prayer, similarly to forgive them too without any return? If so, the question will be as to why God condescended to sacrifice an innocent, sinless and noble soul like Jesus, as a compensation for the sins of the wicked, an idea extremely revolting to reason, and highly profane to the Supreme, Self-sufficient Godhead?

With these crude, out-of-date, irreconcilable ideas contained in itself, and couched in a language weak, unimpressive, unintelligible, could the Lord's Prayer have ever inspired Muhammad as a model to copy? Does the Qur-ānic Prayer possess any trace of "borrowing?" On the other hand, it could be asserted without any fear of contradiction that with far nobler sentiments contained in its womb, and covering generally all planes of life, both here and hereafter, the Qur-ānic Prayer serves as a model for others to imitate. How simple, how beautiful, and how sweet is the prayer! It would undoubtedly "get the palm of victory" over the Lord's Prayer, as was expressed by an able Indian writer—B. C. Bose of Calcutta, in his "Christianity."

We consider that the above dozen examples suffice to convince readers that the phenomenon of similarity is not of such a nature as to suggest an idea of "borrowing" by Islam. They reveal on the other hand a *common* basis as underlying all these similar sayings, as we would prove in the next Part.

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MUHAMMAD THE GREATEST WORLD TEACHER

BY MIAN ABDUL AZIZ, BARRISTER-AT-LAW

Who was it that within a brief span of mortal life, out of loose, disconnected ever-warring tribes, called forth a nation, strong, compact, invincible, animated by a religious fervour and enthusiasm hitherto unknown in the history of the world, and set before it a system of religion and a code of morals marked by wisdom, sanity and sweet thankfulness? Who was it? It was none other than Muhammad, the Prophet of God. It was he who resuscitated Monotheism and restarted it on its world-wide career; it was he who attacked heathenism in its very stronghold, its cherished sanctuary, at Mecca, the central point of Arabian idolatry.

The light dawned upon him, the inner voice spoke to him, and the decision was formed—a decision firm and irrevocable, a decision for all times. The whole history of the Prophet is an eloquent commentary upon the genuineness of this conviction. Battling against the whole force of his country arrayed against him, he stood undaunted, unshaken, in his resolve. Is there a single instance of lapse from the position thus taken up?

No consideration could induce him to give up that which he considered as a duty entrusted to him by the Most High, the duty of proclaiming Monotheism, in its unadulterated purity, and of bringing back his erring countrymen, nay, the erring world, to the path of the true faith. Could anything but a conviction of the truth of his mission have sustained him in that terrible struggle? Hence the Prophet of Monotheism is pre-eminently the Prophet of Nature.

We cannot help looking back delightfully on the glorious achievements of our illustrious Prophet; we cannot help remembering what a revolution—the

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greatest revolution of the world, a revolution in the mental and moral ideas of a vast portion of humanity—was wrought by the coming of the Holy Prophet into this world, and this revolution is the more astonishing when we bear in mind the previously existing perverted ideas and the strange notions of honour (among them that a female child was a disgrace and should be put to death) and the violent frenzy with which these notions were upheld even at the cost of blood; to think of this and then to consider what an enormous change and within so short a time was brought about, is enough to dazzle one's imagination, and to convince one of the Eternal Truth of our Great Leader's message which was not new, inasmuch as it had been delivered before, but which had not reached the heart of man. His voice quickened the dead into life, revived the dying, and made the pulse of humanity beat with the accumulated force of ages. In the short space of time which elapsed from the death of the Prophet to the subversion of the Republic (*i.e.* 30 years—the term prophesied for the true Caliphate), the Muslims built up an Empire which in its vastness exceeded that achieved by the Romans after thirteen centuries of continuous expansion. Thus, suddenly, a Nation of Shepherds was turned into a Nation of Kings and issued from their desert-fastnesses as the Preceptors of Humanity, a fact which constitutes the most marvellous phenomenon of modern times. Nor was it that, like the Huns and Vandals, the transformation of Muslims was transitory (a new spark destined to flash and to disappear); it was as permanent a change, as permanent an influence on the destinies of the world as any other event in the history of mankind may claim to be. Not until the Muslims had fallen from their high ideals, ideals so practicable in themselves, not until they had begun to disregard that principle of equality and brotherhood which so many other religious communities and

social schools inculcate in vain, but which Muslims alone under the mighty impulse of their religion had achieved, not until the Muslims had begun to disregard the fundamental principles of their religion did they begin to lose the sovereignty of the world. The same causes, however, which until the advent of the Prophet had prevented the growth of the Arabs into a nation—tribal jealousies, division of clan and clan, unruliness and the spirit of individualism which showed themselves even when arrayed against a common foe—led, eventually, not only to the ruin of the Republic but also to the downfall of the Saracenic Empire, and the overthrow of the stupendous fabric which the heroism and devotion of the early Muslims had raised. However, though the Republic fell, and the Imperial Sceptre passed from the hands of the Saracens, the Faith and the Spirit lived. It was the outcome of ages of evolution. It represented the latest phase in the religious development of man; it did not depend for its existence on the life of empires or men; and, as it spread and fructified, each race and each age profited by its teaching, according to their own spiritual necessities and intellectual comprehension.

The Holy Prophet did not deal with the political problems in the spirit of a visionary, in the fashion of an idealist. When enthroned as spiritual and temporal Chief, what did he do to justify the most distant suggestion that he had altered or changed? Did he change his mode of living? Did he surround himself with pomp and power? Did he keep a retinue of bodyguards, or did he indulge in any of those outward manifestations of earthly glory with which the monarchs of the earth, ancient and modern, have loved to surround themselves? Did he amass wealth, or leave a large fortune behind? In no single respect did he change. Power notwithstanding—and stupendous power, too, for he exercised a

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power which the greatest of monarchs might have envied, to the last he remained simple, unostentatious, free from pride, living with his people in noble self-effacement and self-sacrifice rarely to be seen in life.

It is very difficult for a European to understand the Oriental's attitude towards life and religion. With the Oriental, every act has a religious bearing, a religious significance. His whole life, from the cradle to the grave, is one series of religious performances. There is no sharp dividing line between religion and politics. Muhammad combined the two functions. He had not only to regulate the ritual, frame religious ordinances, direct the worship of his followers, but he had also to attend to their material wants, to guide their political destiny. At Mecca, his sphere of activity was necessarily narrow and confined. At Medina, the slow march of events added to his prophetic office the arduous duties of the head of a State. It was not only a purely ideal code of ethics and morals that he was called upon to administer, but a code workable in daily life and in conformity with the existing moral standard of the age and the people among whom he lived.

It is impossible for me to do justice to this subject in a short essay; it is better for the present to conclude with the remark that national unity and community of feelings and ideas is entirely necessary to enable Muslims to retain a hold in the world, and for this, no way is more direct and sure of success than a good education, but above all a good religious training and rallying point, about the Banner of the Holy Prophet (on whom be peace!).

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"PRAYER AND FASTING" IN ISLAM

BY M. A. RAHMAN

Born in the sixth century of the Christian era, Muhammad the Prophet, 1,356 years ago, invited his countrymen and, later, the rest of the world, to accept Islam, the revealed religion of the God (or Allah, in Arabic). Slowly, but steadily, the numbers of its followers increased in spite of the heavy odds the Prophet and his early followers had to face at the hands of their remorseless enemies. To-day, Islam is a living force; its votaries are found in all corners of the Globe, enabling Islam to be recognised as one of the four great religions of the world.

Islam, the religion of peace and resignation to the will of Allah—not fatalistic resignation—is fashioned and roofed on five great pillars:

- (1) Declaration of faith in the oneness of God, and in the Divine Messengership of Muhammad;
- (2) Prayers; (3) Fasting; (4) Almsgiving and
- (5) Pilgrimage to Mecca.

Of these, I propose to talk to you on Prayer and Fasting in Islam.

Next to a conscious declaration of faith comes prayer. This perhaps is the bedrock on which the fabric of Islam rests. Every Muslim child, whether male or female, of and above the age of seven, should perform the five obligatory prayers. Take from a Muslim his prayers and he ceases to be a Muslim except in name and outward form.

Let us for a moment consider the times at which these prayers are performed. Uncommon is the time of the morning prayer. It is said before sunrise, involving a considerable sacrifice of sleep and that, too, at a time when it is very sound; similarly trying is the time of the remaining four Muslim prayers. It is so prescribed that

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it falls due when man is most busy. The idea is that he is apt to overlook the thought of God when he is busy with his worldly occupations, and that he should therefore be habituated to disengage himself from them and set apart a few moments for the service of God, so that his worldly and spiritual welfare might progress side by side. To a Muslim, "a moment with God is better than Solomon's Kingdom" and he hopes to reach that moment in his prayer. The cumulative effect of this little sacrifice of time and work in service at the feet of God, though short by itself but of frequent repetition, tends to push the man nearer and nearer to God.

The cream of prayer or *salat* lies in its expression—the different postures—genuflections that the body assumes from time to time in giving effect to the feeling of the heart and the significance of each. It is untraceable in the practices of other religions. Every object of creation is engaged in its own ways of adoration and worship of its Creator. Wherever we may cast our eyes in the Universe, we can realise with a little observation that the whole creation is in a state of silent prayer, though we may not be able to understand their word "Prayer."

The various creatures offer their prayer to the Lord Almighty in different ways and, as man is the epitome of the whole creation, the form of prayer adopted by him should be as comprehensive as himself.

Realising, as he did, the mystery of nature and that it is, under a fixed law, in a silent state of prayer, the Prophet of Islam prescribed for his followers a similar law of natural worship. In short, a Muslim prayer is a combined product of all the forms that nature has manifested. There are thus four stages in prayer: (1) The first is standing (*Qiyam*), corresponding to the position of trees and plants; (2) The second is bending (*Ruku*);

this is identical with that of quadrupeds; (3) The third is prostration (*Sajdah*) the lowest and humblest position a servant can assume before his master when he "Kisses the dust of the feet of the Master." This is similar to the position of the creeping animals; and (4) The fourth and last is sitting (*Jalsa*) like the mountains and the mineral kingdom.

Thus a Muslim worships his master in all postures that creation can, in its very nature, possibly assume for the purposes of worshipping its Creator.

The prayer that should rise in the heart of every Muslim is beautifully expressed by the Holy Qur-án in the words: Rabbana Atina Fiddunia Husanatan Wafil Akhirati Husanatan Waqena Azaban Nar ("Oh God, give us what is best in this world and also the best in the other world and save us from hell fire").

It is rather the seeking of the good for the life to come, through the fullest and most fruitful exploitation of one's opportunities in the immediate present that Islam aims at. Islam enjoined on its followers to seek for the highest good, in doing good here and now, telling honestly and steadily one's own corner of the vast garden of life, in the service of one's fellow men and in utilising the great powers with which God has endowed them.

FASTING

The third pillar of Islam is fasting. The Muslim month of the fast is Ramadhan—sacred to the Muslims all over the world. It was in this month that the Holy Book was revealed.

Fasting has a special significance, much beyond abstinence from food and drink. It brings the rich and the poor, the high and the low, on a common level by making the "Haves" feel the pinch and privations of the

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"Have-nots" and exhorting the people of means to help the people having no means. By guaranteeing work to the labourer and food to the hungry, and by enforcing a system of equitable distribution of wealth, Islam was the first in the world to attempt a solution of the problems of poverty and hunger, and to direct society according to the principles of fairplay and justice. To-day, when such problems are again staring the world in the face, and have divided humanity into many "Isms" it is Islam, and we have no doubt that it is only Islam, that holds the key that is to bind together once more the hearts of men in a spiritual embrace. This physical discipline of fasting is also of great hygienic value. Throughout the eleven months of the year every part of the human anatomy has been at work. This means wear and tear.

To recuperate this wear and tear, to give complete rest to and refresh the mind and body, Islam ordained fasting. One continuous month of fast does all these things to the Muslim. This is better felt than described; and, what is more, besides the material body, the soul, too, attains its perfection simultaneously. During the fast, everything in the form of food and drink and certain other every-day pleasures are denied and even made unlawful to the Muslim. What a great sacrifice this is—the lawful made unlawful! Will not therefore the Muslim refrain from what is unlawful or *harām* as revealed in the Holy Qur-án? If, during the fast, Muslims are ordained to keep away from what is lawful, then for eleven months of the year, surely they will not for a moment hesitate to keep aloof from what is *hardm* and unlawful, such as intoxicants, the flesh of swine, fornication, gambling, and the like!

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ISLAM—A MESSAGE OF PEACE

By C. A. SOORMA

(Continued from Vol. XXVI, page 366.)

CHAPTER XI

THE DOCTRINAL STRUCTURE OF ISLAM

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

- (a) The first is belief in One God, the Omnipotent, the Omniscient and the Omnipresent.
- (b) The second is belief in the Angels.
- (c) The third is belief in the Books revealed by God.
- (d) The fourth is belief in all the Messengers of God.
- (e) The fifth is belief in the Hereafter.
- (f) The sixth is belief in the measurement of Good and Evil.
- (g) The seventh is belief in Resurrection after death.

I. Belief in One God.—Islam emphasises the Unity of God. Every Chapter in the Holy Qur-án lays the greatest stress on it. Allah is one and there is no one like Him, or should be associated with Him, for how simply and yet eloquently the Holy Qur-án speaks about the Unity of God:

- (a) "In the name of Allah, the Beneficent, the Merciful.

"1. Say: *He, Allah, is One.*

2. Allah is He on whom all depend.

3. He begets not, nor is He begotten:

4. And none is like Him. (Chapter CXII: Verses 1—4.)

- (b) "Allah bears witness that there is no God but He, and so do the angels and those possessed of knowledge, being maintainers of justice; there is no God but He, the Mighty, the Wise." (Chapter III, Verse 17.)

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- (c) "And We did not send before you any apostle but We revealed to him that there is no God but Me, therefore, serve Me."
(Chapter XXI, Verse 25.)

It is submitted that the above verses clearly prove that in Islam, Allah is the only God before Whom we can bow our heads in submission. The conception of the Unity of God not only destroyed for all time the significance, reverence and adoration to be attached to various gods and goddesses which were worshipped not only in Arabia, but in almost every part of the world, but this grand idea, at the same time, evolved the principle that all creation was one. It follows, therefore, that humanity itself is one, single unit, despite differences of caste, colour and creed.

Islam is the only religion in the history of the world that has successfully upheld the idea of monotheism. The Holy Qur-án in the last verse reproduced above clearly states that every Messenger and Apostle of God had taught mankind to believe in the Unity of God, but that man, through his own egotism, weakness and ignorance, not only lost sight of this ideology, but that he also committed the great crime of setting up lesser gods beside Allah or in place of Allah. Therefore, Allah in His mercy sent down His Prophets and the Last Prophet to guide back humanity once more into the true path of righteousness. Volumes can be written about the Unity of God; but, it is submitted, that what is stated above clearly illustrates the first cardinal belief of Islam.

Now, let us pass on to the next, and that is:

II., Belief in the Angels.—In common with its sister faiths—Judaism and Christianity, Islam recognises the existence of the Angels. The Holy Qur-án contains many references to Angels. I shall reproduce the

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following verses to show that Muslims should believe in their existence:

- (a) “(As for) those who say, our Lord is Allah, then continue in the right way, the *Angels* descend upon them saying: “Fear not, nor be grieved, and receive good news, of the garden which you were promised.” (Chapter XLI: verse 30.)

The Holy Qur-án says that angels often pray for misguided humanity, begging Allah to forgive and protect them. The following verses illustrate this:

- (b) “Those who bear the power (*i.e.*, the angels) and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe. Our Lord! Thou embracest all things in mercy and knowledge, therefore grant protection to those who turn (to Thee) and follow Thy way, and save them from the chastisement of the hell.”
- (c) “Our Lord! And make them enter the gardens of perpetuity which Thou hast promised to them and those who do good to their fathers and their wives and their offspring: Surely Thou art the Mighty, the Wise.” (Chapter XL: verses 7-8.)

III-IV. Belief in the Books revealed by God, and Belief in the Messengers of God.—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, are all Heavenly Books, and as such, they are true. But most of these Books have either become corrupt or extinct. They do not possess, if at all, the original purity of

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context, which has undergone considerable changes. Therefore, the Holy Qur-án was sent *to consolidate* them, and also to be the Final Revelation. This may be compared to an enactment which Parliament may pass repealing all previous Acts. In the same manner, the Holy 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 fourteen centuries. This, unfortunately, is not equally true of the other Books.

Each of the Heavenly Books was sent to a particular Prophet or Messenger 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 righteousness and virtue. 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 in the Holy Qur-án many verses proving the fact that the ministry of every Prophet was the same. A few are reproduced here to illustrate this:

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- (a) "He has made plain to you of the religion which he enjoined upon Noah and that which We have revealed to you, and that which We enjoined upon Abraham, and Moses and Jesus, that keep to obedience and be not divided therein; hard to the unbeliever is that which you call them to; Allah chooses for Himself whom He pleases, and guides to Himself him who turns (to Him) frequently." (Chapter XLII: verse 13.)
- (b) "And who believes in that which has been revealed to you and that which was revealed *before* you, and they are sure of the hereafter." (Chapter II: verse 4.)
- (c) "And every nation had an apostle; so when their apostles came, the matter was decided between them with justice and they shall not be dealt with unjustly." (Chapter X: verse 47.)
- (d) "And certainly We raised in every nation an apostle saying: Serve Allah and shun the devil. So there were some of them whom Allah guided and there were others against whom error was due; therefore, travel in the land, then see what was the end of the rejectors." (Chapter XVI: verse 36.)
- (e) "And We did not send before you any but men to whom We sent revelation—so ask the followers of the Reminder if you did not know." (Chapter XVI: verse 43.)
- (f) "With clear arguments and scriptures; and We have revealed to you the Reminder that you may make clear to men what has

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been revealed to them, and that haply they may reflect." (Chapter XVI: verse 44.)

V.—Belief in the Hereafter.—Islam has sounded the death-knell of materialism. Islam clearly shows that the grave is not the goal of life. 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.

In Chapter III, verse 132 of the Holy Qur-án, we find the following reference to the Hereafter:

"And hasten to forgiveness from your Lord and a Garden, the extensiveness of which is (as) the heavens and the earth; it is prepared for those who guard (against evil)."

I quote with approval the following comment of the late Khwaja Kamaluddin on the life hereafter, as contained in his great work, *The Ideal Prophet*, at page 107:

"Heaven and hell, according to Muhammad's teaching, are different stages of the evolutionary journey, to the realms beyond the grave. Our physical nature binds us to earth, but when our consciousness shall have evolved into further progress, it will become clothed, impelled by constructive ability, by some element—*Noor* is the Arabic word for it, which may be translated by light—that will carry it through the various avenues of the universe. This is the Muslim conception of heaven, and the Muslim hell is just the reverse of it. The one refers to our faculties in full fruition, the other in their stunted stage."

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How truly the Holy Qur-án says:

“He will indeed be *evolved* who purifies his soul, and he will indeed fail who stunts it. (Chapter XCI: verses 9-10.)

I feel that the above quotation will destroy the calumnies usually hurled at Islam when it speaks of heaven and hell. The true significance and meaning of these two have now been made abundantly clear.

VI.—Belief in the 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.

Islam teaches us that “everything has got its ordained measure and its prescribed occasion. If we transgress the given limits or put things to a use for which they are not intended, the good changes into evil.”

For example, “arsenic and opium used for the purpose for which they have been created are blessings of God, but their abuse makes of each a curse. Even the best of God’s blessings in the limited horizon of the human eye becomes harmful when it is used to excess.” (Khwaja Kamaluddin, *The Ideal Prophet*, pp. 125-126.)

How well the Holy Qur-án says that everything in the earth has been made to serve man. Listen to this:

“Do you not see that Allah has made subservient to you whatsoever is in the earth and the ships running in the sea by His command. . . .” (Chapter XXII: verse 65.)

VII.—Belief in Resurrection after Death.—The Holy Qur-án, like other Holy Books, speaks of resurrection after death. A few verses are given below to illustrate the point:

(1) “Then after that you will most surely die.”

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- (2) "Then surely on the day of resurrection, you shall be raised." (Chapter XXIII: verses 15-16.)
 - (3) "And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open."
 - (4) "Read your book; your own self is sufficient as a reckoner against you this day." (Chapter XVII: verses 13-14.)
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SLAVERY IN MUHAMMADAN COUNTRIES

BY SIR GEORGE MAXWELL

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It is often said that the Qur-án expressly sanctions slavery. This is not so: the Qur-án merely recognises the existence of the system. The Prophet Muhammad saw the system as an integral part of the life of the pagan people of Arabia, and it was as such that he accepted it in teaching the Muhammadan religion. For many centuries before the birth of the Prophet, the practice of employing negro slaves had been prevalent, not only in Arabia but in Europe. Immediate prohibition of slavery would not only have entirely disorganised the social and economic system of Arabia but, as experience in many other countries has subsequently proved, might well have caused real hardship to the slaves themselves. In Arabia at the present day it is often better to be a negro slave than a poor free Arab or an unemployable freed slave. Furthermore, if in the succeeding centuries of the proselytising wars of Islam slavery had been prohibited, the fate of the war captives could only have been death. The wisdom of the Prophet was shown in

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permitting slavery to continue, in commanding the kind treatment of the slaves, and in making provision for their liberation in many ways. The following translations of a few verses in the Qur-án and of some short extracts from the traditional sayings of the Prophet show how he devoted himself to his task. The passages from the Qur-án are taken from the translation of Maulvi Muhammad Ali.

Righteousness is not . . . but is of him,
Who out of love for God, gives away wealth
To the kin, and the orphans,
And the needy and the way-farers,
And those who, being war captives and slaves,
Are under the yoke. (Chapter 2, verse 177.)

Cod causeth some of you to excel others
In worldly possessions, yet they who are caused to excel
Do not give their wealth unto the slaves
Whom their right hand possesses
That they may become equal sharers therein.
Do they then deny the beneficence of God?
(Chapter 16, verse 71.)

And what will make ye comprehend
What the up-hill road is, or the climb of a cliff?
It is the setting free of a slave,
Or the giving of food in a day of hunger,
Or to an orphan having relationship
Or to the poor man lying in the dust.
(Chapter 90, verses 12—16.)

The best-known compilation of the traditional sayings of Muhammad is that of El-Bokhari, who was born in A.D. 810 and died in 870. It has been translated into French by O. Houdas and W. Marcais, whose work in four volumes was published at the Imprimerie Nationale, Paris, in 1906. The following extracts out of a great number are taken from chapter 49, which is entitled *Of Liberation*.

Abu Horaira said that the Prophet had said to him: "the man, whoever he is who frees a Muhammadan: God, for each limb of the slave, will deliver from hell-fire a limb of that man,"—Abu Zarr said that he asked the Prophet: "of which slave is the liberation the most meritorious?" and the Prophet replied: "he that has cost the most, and

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he whom the master prizes the most."—Hakim bin Hizam, before his conversion to Islam, freed one hundred slaves. After his conversion he asked the Prophet whether this earlier pious act would be in his favour: "by your conversion," replied the Prophet, "you have retained the benefit of the good that you did before it."

The other side of the picture is that, under Muhammadan law, slaves have no legal rights: they are mere chattels, the property of their owner, who (as in our own colonies before 1834) can dispose of them as he likes by sale, gift, dowry or will. The separation of families was denounced by the Prophet in the following words: "whoever is the cause of separation between mother and child, or husband and wife, God will separate him from his friends on the day of resurrection." As a general rule, though exceptions are often made by private arrangements, slaves cannot give away anything, cannot enter into contracts, and cannot make wills; anything that they earn belongs to their masters. They cannot appear as witnesses in any court: they have no legal redress against their masters for ill-treatment, but may claim to be sold to another master. A slave may only have two wives instead of the four permitted to a free man: on the other hand, the principle is repeatedly laid down that the punishment for a slave is only half of that for a free man, solely for the reason that he is a slave.

Concerning the treatment of slaves, another traditional saying may be quoted. One day El Ma'rour saw Abu Zarr and one of his slaves clothed alike: in reply to a question Abu Zarr said:

"the Prophet has said to me that your slaves are your brothers: they are the servants whom God has placed in your hands: let him who has a brother in his possession feed him with the food which he himself eats and clothe him as he clothes himself: let him not impose upon him any task beyond his power, or if he does so let him come to his help.

This is perhaps one of the most far-reaching sayings affecting slaves. It does not merely forbid ill-treatment:

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it expressly commands equal treatment. Its effect is seen in the kindly treatment of slaves in the households of wealthy Muhammadans; and in the fact that in a great number of cases the slaves are content to remain with their masters. In a middle-class house of a town in Arabia, a slave is generally treated as one of the family, eating the same food, wearing similar clothes, and for better or for worse sharing the family's fortunes. Amongst the Bedouins of the desert life is so hard and its standard so low that a slave fares little if at all worse than a free man. The slaves who form the bodyguard of a chief are invariably chosen for their devotion to him, and are so well fed, clothed and equipped that their position is better than that of an ordinary free man of their class.

W. G. Palgrave, in *A Year's Journey through Central and Eastern Arabia* (1865), said that the negro slaves he met in the wealthy house in Northern Arabia were "contented indeed, and happy, fat and shining." In 1888, C. M. Doughty, in *Travels in Arabia Deserta*, said that "the condition of a slave in Arabia is always tolerable and often happy;" and he mentioned their prospect of liberation by a generous and God-fearing master. Mr. Eldon Rutter, speaking at the Royal Geographical Society in March 1933 said:

Slavery in Arabia is, in its physical aspect, a slight thing. Regarded in a material aspect only, the lot of a slave in Arabia is quite as happy as that of thousands of human beings in the most advanced countries of the world. . . . There is no doubt that slavery of the easy-going Muhammadan type makes contented slaves.

Let me add that in every Muhammadan family every slave has the complete assurance of being fed, clothed and housed from the time when he or she is past work until death: an "old age pension," than which many people in other countries would ask for nothing better. Mr. Betram Thomas, in *Alarms and Excursions in*

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Arabia, wrote: "Local slavery is of two kinds, domestic and industrial. Slavery in Arabia is, generally speaking, domestic—a comparatively innocuous kind."

Let us now turn to the legislation in Muhammadan countries on the subject of slavery. In many of them slavery has been prohibited by law and completely abolished in fact. It was prohibited many years ago in Turkey by the Ottoman law. The same Ottoman law holds good to this day in Iraq, Transjordan and Palestine. Persia, Egypt and Afghanistan have also prohibited slavery. A very long list could be made of the Muhammadan countries which, under European influence, have by law prohibited slavery. It will suffice to mention the Sudan, French Morocco, French Tunisia, Italian Libya, Eritrea and Somaliland, the Emirates in Nigeria, Zanzibar, the Federated and Unfederated States in Malaya, and the Sultanates in the Netherlands East Indies. All this legislation would have been impossible if it had been repugnant to the Muhammadan faith.

Slavery still has a legal status in Saudi-Arabia and in the Yemen, and in parts, but parts only, of the Aden Protectorate and of the Sultanates and Sheikhdoms of the Persian Gulf. In Saudi-Arabia an epoch-making change was made by the Regulations of October 2nd, 1936. The first Article, under penalty of imprisonment without the option of a fine, prohibits absolutely the importation of slaves by sea from any country; the importation of slaves by land routes, unless the importer proves by a Government document that the slave is recognised as such in the country from which he comes; the enslavement of any free person; and the purchase or possession of any slave imported in contravention of this Article. In respect of the slaves born in

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the country, the Regulations are briefly summarised by the Slavery Committee in its 1937 report as follows:

47. In Saudi-Arabia, the Regulations of October 1936, of which a translation has been supplied to the Committee, confer upon every slave the following rights against his owner or possessor:

Article 2. The slave shall have the following rights against his owner or possessor: (1) the right to be fed, clothed, and housed; (2) the right to be well treated and to be employed with kindness and consideration and without harshness; (3) the right to free medical attention; (4) in general, all the rights enjoyed by the members of a man's household or dependants, as laid down in the provisions of the Islamic faith.

Any slave who is ill treated can have his case investigated and can obtain relief (Article 3). Any person who has been enslaved since the year A.H. 1344 in a manner contrary to Islamic law can obtain relief (Article 4). The prohibition of the separation of husband and wife and of mother and children is contained in Articles 5 and 6. Any slave can demand from his master a written agreement enabling him to purchase his freedom, and in the case of dispute the competent authorities shall decide on the amount to be paid and the dates for the payments (Article 7). Articles 9 to 11 provide for the registration of slaves; Article 12 provides for official licences to approved agents or brokers. The appointment of an "Inspector of Slave Affairs" (with a travelling assistant if necessary) is provided for in Article 13. Half-yearly reports are required by Article 14. This regulation constitutes an important step forward in the path of progress.

48. The Committee recalls that in its report of 1935, it pointed out the Muhammadan religion encourages in every way the liberation of slaves.

The principle of State protection of slaves introduced by these regulations will create an entirely new public opinion throughout the country regarding slavery, and the result may well be that the whole system will fall into general disfavour. In the towns many masters will think seriously of liberating their slaves, either as a gesture and a meritorious act, or under the provisions relating to gradual redemption, rather than keep them under a system of registration and inspection; and any slaves who are discontented with their lot will be encouraged to purchase their freedom. Amongst the Bedouins the

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reaction may well be slower, but perhaps nonetheless surer.

In the Yemen there is no local legislation concerning slavery. The Government has, however, undertaken, in notes exchanged with the British Government in connection with the treaty of February 11th, 1934, to prohibit the importation of slaves from Africa. There has always been a regular route along which the slaves raided in Ethiopia have been taken across the Red Sea to the Yemen coast and thence taken overland to Saudi-Arabia or distributed in the Yemen: the supply has now ceased, and as shown above the importation into Saudi-Arabia is now prohibited. Possibly in course of time the example set by the Saudi-Arabian Government may have an effect upon the Yemen Government; and there is little doubt that a powerful incentive to reform may be a lively perception of the fate of Ethiopia.

In the Aden Protectorate and the Persian Gulf most of the sultans and sheikhs have bound themselves by treaty with the British Government to prohibit the importation of slaves. Concerning the slaves born in the Aden Protectorate, the Slavery Committee reported in 1936, on information supplied by the British Government:

"As a general rule, the slaves are well treated. They do not rank as the lowest class of the community. Sometimes they rise to the highest positions such as Governors of Districts. The majority are soldiers. Others are domestic servants and cultivators.

In respect of the Persian Gulf area, the committee wrote in the same report and on the same information:

Concerning the conditions of "household" and "industrial" slavery in this area, it is claimed that, partly because it is easy for a slave to escape to some British agency, partly as the result of the frequent visits of British sloops, and partly as the result of the right manumission, the slaves in general are well treated. Broadly speaking, no one need remain a slave on the Arab coast against his will.

In the very small British Crown Colony of Aden (which is quite distinct from the Protectorate) there is no slavery;

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and severe punishments for offences are provided by the Penal Code.

After this brief account of the present position in Arabia, let us turn to the Muhammadan law on the liberation of slaves. The act of liberation (*Itq*) is highly meritorious (*Kurba*), and gives a claim to a reward in the future life. All that is necessary is for the master to tell the slave that he is free. It is now usual for the master to make a document which is sealed in the court. Not only do masters do this from religious impulses and from natural feelings of goodwill, but any person may perform a meritorious act by buying a slave for the sole purpose of liberation. It was a common occurrence some years ago for pilgrims to the Holy Places to do this as a part of their pilgrimage, but the pilgrims are poorer than they were. The consequences, however, were often less happy than the benefactor had contemplated: some slave, from a temporary pique, might desire freedom and then find it impossible to get work; and it often happened that, from motives of economy, some old slave was bought, and soon reduced to becoming a beggar in the streets.

If a master says to his slave "you shall be free when I die," or any words to that effect, the statement is known as *Tadbir*, and the slave at once becomes a *Mudabba*, and has many privileges. A master frequently inserts a *Tadbir* provision in his will. The system of liberation known as *Mukatabat* is the most important of all. Verse 23 in Chapter 24 of the Qur-án declares:

And unto such of your slaves of either sex,
As desire a document allowing them
To redeem themselves on paying a certain sum,
Write one, if ye know good in them,
And give them of the riches of God,
Which He hath given you.

Sale, in his famous translation of the Qur-án, says that this means by making a gift or abating a part of the

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ransom, and adds that some commentators understand it to mean that some part of the public alms should be given to these slaves. Under the system, the master gives the slave a document, known as *Kitabat*, agreeing to set him or her free after the payment of a specified sum of money payable from time to time. Thereafter, the slave becomes a *Mukatib*, and has so many privileges that his or her condition is little different from that of a free person. This is the system to which reference is made in Article 7 (mentioned above) of the Saudi-Arabian Regulations: it is implemented most powerfully in that Article, first by giving the slave an absolute right to obtain a document, and secondly by the provision that in case of dispute competent authorities shall decide on the amount to be paid and the dates for the payments.

Concerning the public alms, the Qur-án declares in Verse 60 of Chapter 8:

Alms are only for the poor and needy,
And for the officials appointed over them,
And for the ransoming of captives,
And those in debt . . .
An Ordinance from God.

In a footnote to this verse, Maulvi Muhammad Ali states that "alms" mean the obligatory, and not the voluntary, alms connected with the Muhammadan religion; and that the payment of the salaries of the officers connected with the fund shows the institution was meant for raising a public fund, whose management would be entirely in the hands of a public body.

There are many wealthy religious funds connected with the Muhammadan religion: they exist not only throughout Arabia, but also in the great autonomous Muhammadan countries which have abolished slavery—in British India—in the great Muhammadan Indian Native States—and in the Muhammadan colonies of the European Powers. The *Mukatabat* system of redemp-

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tion by payments from time to time needs only to be supplemented, in accordance with the teachings of this verse of the Qur-án, by some organised system of contributions from such funds. With the example before them of the unfortunate results in other countries of hasty liberation of slaves who could not earn a livelihood, the authorities would be careful to institute enquiries before making any contribution. Moreover, for psychological reasons, they would probably find it desirable, in the majority of cases, to make a part contribution only.

Nothing can be clearer than that the liberation of slaves is in accordance with the teachings of the Muhammadan religion. Although abolished elsewhere, it has continued to survive in Arabia, partly for economic reasons connected with the extreme poverty of the country, partly on account of the curious isolation of the country, partly because of the intense conservatism of the Arabs, and partly perhaps as the result of their resentment against the opinions expressed in European countries. A great change in public opinion throughout Arabia may result from the legislation recently enacted by the Saudi-Arabian Government. There is also another factor. From all the countries of the world Muhammadans, influential and wealthy, humble and poor, make the pilgrimage, and cannot fail to feel some dismay and even shame that in the Holy Cities—of all places—slavery, so long forgotten in their own lands, is still openly practised and tolerated: the leading Arabs are well aware of this feeling among their foreign co-religionists; and, with the encouragement of the new law, may set themselves to the task of supplementing it by organised action, and by guiding the local public towards the eventual abolition of the whole system of slavery.—*Contemporary Review*, July 1938.

IMAM GHAZALI'S MORAL PHILOSOPHY

BY RAZAUDDIN AHMAD, B.A., B.T.

1. *Sufi-ism*.—Imam Ghazali is reckoned amongst those pious Sufis whose works on Sufi-ism have proved an enlightening source of inspiration and guidance to the students of that Science. Judged from the normal standard, Sufi-ism is a science like Logic and Æsthetics and happens to be a part of Ethics. The principles of Sufi-ism are similar to those of Ethics and sometimes they become identical with the doctrines of that Science.

2. *Moral Theories*.—The history of Ethics is full of a variety of moral theories: Three types of ethical theories are well known to the students of the science:

(i) Ancient: viz., in ancient Græco-Roman moral Philosophy.

(ii) Medieval: viz., in the Medieval Ethics of Europe, including the religious and moral teachings of the Bible and the life and character of Jesus Christ.

(iii) Modern: viz., in the modern developments of the ancient theories of Ethics, with a new set of ideas and ideals with respect to morality and social life in general.

In recent times, the growth of international relations among the nations of the world, through modern means of communication and interchange of thoughts and ideas, has given rise to certain novel situations and conditions of moral life which cannot be appreciated and visualised without a clear and distinct idea of the intricate politics of the East and the West, latent in the history of the world since 1918.

The science of Sufi-ism, which has been nurtured in the cradle of the East—in Arabia, Iran, and India, since the advent of Islam in the Middle Ages, has given a new turn to civilized life and society.

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3. *Islam*.—Islam was ushered in in a country and at a time totally ignorant of the ancient ideals of art, morals, religions and law so ably presented to humanity by the ancient Greeks and Romans. The Arabs were so barbarous and uncivilized when the Prophet of Islam appeared among them to reveal to world the Ever-living God that an absolutely new programme of work had to be drawn up with touches of original skill.

4. *The Life of the Prophet as Ideal*.—The Qur-án and the life of the Holy Prophet became the true sources of moral insight. The Qur-án, as presented to the Prophet, was a part of his ideal life. It is the duty of the followers of the Prophet to draw moral principles from his life because that is an ideal life which has been lived completely and which gives instances of the choice of the best course of action, adverse and congenial, amidst a variety of alternatives and emergencies in the moral life.

The Sufis take their stand upon the ideal life of the Prophet and upon his two-fold relation with (1) God and (2) Mankind. Then the first and foremost topic in Sufi-ism is that of the existence of the Almighty, and his Unity with a variety of Attributes revealed and manifested in the various types of creations that evolve every now and then on the surface of the earth and elsewhere in the Universe.

The Unity of God is a matter of fact in Sufi-ism, though it is a debatable point in Metaphysics. The Sufi does not rely on reason alone, which his experience has established to be too limited. The problem of the Unity of God cannot be fully tackled, as it transcends human intelligence, which is not as sufficiently developed to grasp the whole of the Divine attributes and manifestations as it is to learn the moods and figures of syllogism in Logic.

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5. *God and the Relation of Human Knowledge to God.*—As regards the exact nature of God, it is enough to say that the Prophet who spent the whole of his ideal life in realizing the Unity of God could not complete the course of his knowledge and finally admitted **ما عرفناك** **حق معرفتك** I could not realize Thee as Thou deservest to be realized. So comprehensive is the all-embracing scope of Divine Unity and the multiplicity of His numerous attributes that even the life of the pious Prophet proved to be too short a period for a complete realization.

The second problem in Sufi-ism, next to the problem of the Unity of God, is that of the relation of man with man. This is openly an ethical consideration, and moralists differ as regards the nature and number of rights and duties that arise out of the mutual relation between Individuals and Society in the entire structure of human civilization. In every type of ethical theory, however, it is essentially recognized that the individual owes something to his society and environment, and hence it is his duty to do a good turn to one whom he is naturally obliged to serve with sincerity and earnestness.

6. *The Individual and Society.*—In Sufi-ism the individual is supposed to take part in the active claims of Society as a dutiful moral agent rather than as a pleasure-loving egoist. He should go to the mosque for prayer, to pray with his other brothers in religion, like a dutiful votary of God, not because he feels dignified as an Imam of the Mosque and as a pillar of the holy place of worship. The instinct of self-assertion which is the backbone of selfishness, should be controlled and mastered as efficiently as possible and it should not be allowed to lose the charm of duty for the sake of duty. Entertainments and festivals and rites and ceremonies which give rise to unnecessary expenditure and waste of money should be discouraged and avoided at all costs.

7. *Stages of Realization.*—This is why some saints and holy men occasionally resort to huts and cottages, far from cities, in distant, desolate places, and spend their time and energy in deep meditation, prayer and worship.

Meditation, prayer, worship and self-sacrifice are four ways towards the realization of God. These are several steps, as it were, to ascend the same ladder which leads to the summit of glorious salvation of the soul.

8. *Ingredients of the Soul.*—The human soul is a synthesis of the three psychological aspects of the mental life, viz., (1) reason, (2) emotion and (3) action. Meditation is a tonic to reason, prayer and worship to emotion, and self-sacrifice to action. Reason can realize God only as far as it clings to meditation. The next mental stage requires the help of "feeling." We cannot pray to God or worship Him without developing a mood for prayer and worship. Devotion to God is precedent to becoming His true votary. Prayer is incomplete without devotion; worship is misdirected without love of God. Mere mechanical kneeling for prayer or worship in holy places carries no weight with it. It is an act without an intention and will, and is wanting in self-determination.

9. *Immortality.*—When the stage of self-determination is reached, one has to prepare oneself for self-sacrifice. Self-sacrifice does not mean spiritual or bodily death. It paves the way for immortality. The life of the Self is a delusion. Without its removal, immortality cannot be achieved. That Self which blocks the path of immortality is to be sacrificed; and the remains of the sacrifice will engender the immortal. The immortal cannot be visualized in abstraction. It is actually realized in the course of human action; it is only a mental change that comes within the mind through several psychological processes.

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10. *The Guide*.—These processes are psychological and can be best described as feats of mental gymnastics. The Sufi calls them *zikr* and *shaghl*. He thinks of God and remembers Him in a variety of ways prescribed like text-books in the curriculum of a schoolboy, who learns his lessons by the instructions of a teacher. This teacher, in Sufi-ism, is called a "Pir," who organizes his school and teaches his pupils with a course of instruction and a time-table common to all types of education.

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BY ABDUS SAMAD, B.A.

Islam is not a religion of dogmas. It does not give a passport to the Kingdom of Heaven merely by believings and certain settled opinions. Islam is the religion of practical piety. Mere belief or lip-profession, if not confirmed by action, is of no consequence in it. Indeed the term "belief" has a new significance in the Faith of Islam. Islamic belief is not merely the conviction of the truth of a given proposition, but is essentially the acceptance of a proposition as a basis for action. Thus each of the five Pillars of Islam viz., Kalima or the declaration of the unity of God and the Prophethood of Muhammad, Salat or prayer, Siam or fasting, Zakat or poor-rate, and Hajj or pilgrimage, is not only a formula for faith but also for action. Of these five institutions, Salat and Zakat have been spoken of again and again in the Holy Qur-án. Much more than ordinary stress has been placed on these two important things. Very often we have been exhorted, *Aqeemussalata wa atuzzakata*: "Keep up Prayer and pay the Poor-rate." In this short article we propose to deal, in brief, with Zakat or the Poor-rate.

Service of God on the one hand and that of His children on the other are the essential duties of the

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followers of Islam, and the Holy Prophet chooses the latter to lead us to the former; for he says: "If you wish to love your Creator, love your fellow beings first." The Self-sufficient Father (Ghani) does not require any help, either pecuniary or of any other kind, from his earning sons and daughters, but some of His weak, invalid and disabled children do. It is principally for these needy children of God, these needy brethren and sisters of man, that Zakat or charity has been enjoined by Islam. Charity is considered to possess so much weight in Islam that in the beginning of the Holy Qur-án, where a description has been given of those persons who would be called Muslims, we have: *Allazina Yu'minuna bilghaibi wa Yuqeemunassalata wa mimmarazaqna hum Yunfiqun*: "Those who believe in the unseen and keep up prayer and *spend* out of what We have given them." Spending or giving in charity out of what Allah has given them is one of the foremost duties of the Muslims. Islam has created a right for the poor in the property of the rich. We have, in Islam, a Brotherhood which no well-to-do man is allowed to join until and unless he is prepared to lay aside a portion of his wealth for the benefit of its poorer members.

Zakat cannot, however, be properly called an innovation of Islam. It appears to have existed in some of the earlier religions as well. In Christianity, for instance, it is referred to in the New Testament. In Chapter VI of the Gospel according to St. Matthew, one is asked to give in charity in such a manner that one's left hand may not know what one's right hand gives. The Christians were required to give in secret and not to proclaim by beat of drums when giving anything in charity, as other peoples of the time did. The Muslims follow a little different practice from what the words of Christ purport to teach. They give not only in secret,

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but also in public when necessary. But two things we learn from the above mentioned statement of Matthew: (1) that charity was enjoined by Christ, and (2) that even the non-Christian Jews and other peoples used to give in charity.

The Qur-án also testifies to the fact that Zakat was enjoined by Christ. In Sura Maryam, verse 31, Christ says: *Ausani bissalati wazzakati madumtu hayya*: "God has enjoined on me Prayer and Poor-rate as long as I live." From this verse of the Holy Qur-án, it is evident that the Christians, too, were commanded to pay the poor-rate; because whatever, in general terms, a prophet is ordered to do, is also meant for the followers of the prophet concerned.

So it is obvious that charity in some form or other was in practice among many other peoples even before the advent of Islam; but Islam has given a method and regularity to every department of religion, and, as such, Zakat also has been methodised and regularised in this Faith. It has been enjoined on every Muslim, male and female, possessing a certain amount of wealth; and every one of them has to pay it yearly at the rate of a fixed percentage of his or her annual earnings. It is collected in the Bait-ul-Mál or Public Treasury, from where it is expended for purposes which, too, have been deficiently noted in the Holy Scripture itself. The following have been entitled by the Qur-án to a share in the Charity Fund:

- (1) The poor.
- (2) The needy.
- (3) Those in debt.
- (4) The captives for ransoming themselves.
- (5) The wayfarers.
- (6) The officials appointed in connection with the collection of Zakat.

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- (7) Those whose hearts were inclined towards truth (e.g., the intending converts to Islam).
- (8) The way of God (e.g., the propagation of Islam).

Thus the individual practice of charity, simply recommended by the earlier religions, has been made an organised institution by Islam. It is the acceptance of this useful institution plus the Islamic law of inheritance that alone can serve the modern world from the evils of both Fascism and Bolshevism.

SOME GEOGRAPHICAL POINTS IN THE QUR-AN

BY PROF. SYED MUZAFFARUDDIN NADVI, M.A.

(Continued from Vol. XXVI, Page 397.)

Probably these differences and confusions led Hamza Isfahání to omit the mention of those kings who flourished between Himyar bin Sabá and Hârith-ur-Râ'ish. He puts the whole thing in a nutshell when he says: "Himyar bin Sabá died in his extreme old age. His generations continued to rule for a long time, and for centuries the kingdom of Yemen remained in their possession, until it passed into the hands of Hârith-ur-Râ'ish, the first Tubba' King. Before him (Hârith), the kingdom of Yemen had been divided into two parts—Sabá and Hadramaut, and the Yemenites had never been united under one king. When Hârith became king, all the Yemenites agreed to come under his sway as they became his followers. He was given the name of *Tubba'* meaning "the one who is followed." Fifteen generations passed between Himyar bin Sabá and Hârith ur-Râ'ish."

As the line of the kings known as "Tabâbi'a" was not inaugurated earlier than 100 B.C. and it is admitted that the Sabáean rule began in 1000 B.C. at the latest, it is clear that the Sabáean kings ruled for at least

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900 years before the Tabábi'a assumed power. If an average of 25 years' reign is estimated for each Sabáean king, the total number of the kings could not have fallen below 36 to cover the period of 900 years. Hence "Himyar bin Sabá" must mean Himyar who was descended from Sabà (and not the son of Sabá), and he founded the Himyarite kingdom in about 115 B.C. According to this suggestion, it is not unlikely that fifteen generations passed between Himyar and Hárith ur-Rà'ish.

The inscriptions of Yemen together with Greek and Roman writings, provide testimony that the history of Yemen had two distinctly marked periods—the Sabáean period and the Himyarite period—a view which the Qur-án also holds. The first period extended from 1,200 B.C. to 115 B.C., which saw the rise of the Himyarites (second period). The Sabáean rule thus extended over a period of 1085 years, and there were in all 45 to 50 rulers.

Makarib-i-Saba.—According to the inscriptions, the Sabáean rule is divided into two periods. In the first of these ruled the Makárib-i-Sabà, who seemed to have been priest-kings. Their first capital was at Sirwah. The word "Makárib" has two parts—"Maka" and "Rib," the first meaning "religion" and the second "great" or "king," and therefore "Makárib" will mean "priest-kings." The remains of their central town, Sirwah, are still visible in the tract lying between Ma'rib and San'á. Arabs were fully acquainted with the town, as appears from the following couplets:

"Our father's home was in Sirwah, and honour was guaranteed for in the two mountains of Nu'mán—
'Amar b. Nu'mán b. Sa'd b. Khaulàn.

"Who can now be safe from the vicissitudes of life after the passing away of the kings of Sirwah and Ma'rib?"—*'Alqamah.*

"We are the inhabitants of Bráqash (Yathil) and

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Ma'in, and we are the lords of Sirwah and Rauthán"—
Abú 'Alkam Marání.

The above couplets contain some useful historical evidence. 'Alqamah mentions kings of the two periods with their respective headquarters at Sirwah and Ma'rib, whereas Abú Alkam uses the term "Arbàb-i-Sirwah" instead of "Mulúk-i-Sirwah," giving thereby the suggestion of Makárib-i-Sirwah." These evidences have now been borne out by modern researches.

The period of Makárib begins from 900 B.C., according to inscriptions, and from 1000 B.C., according to the evidences contained in David's Psalms, and ends in 550 B.C. To cover a period of 350 years (according to inscriptions) or 450 years (according to the Psalms) a goodly number of kings must have ruled at Sirwah, but it is regrettable that only ten such rulers have been mentioned in the inscriptions, and these rulers consist of four generations of sons and grandsons of the same man. In any case, our knowledge of the Makárib is very limited. The queen of Sabá (or Sheba) who is mentioned in the Qur-án and the Bible, must have ruled about 950 B.C, but the kings whose names have come down to us belonged to a later period, *i.e.*, 800 B.C. at the earliest. The following appears in the *Encyclopædia Britannica*:

"The Sabáean rule is generally divided into periods indicated by the title given to their rulers. In the first of these ruled the Makàrib who seemed to have been priest-kings. Their first capital was at Sirwah. Ten such rulers are mentioned in the inscriptions. Their rule extended from the 9th to the 6th century. The second period begins about 550 B.C. The rulers are known as "Kings of Sabá." Their capital was Ma'rib. The names of seventeen of these kings are known from the inscriptions. Their sway lasted until about 115 B.C., when they were succeeded by the Himayarites. During

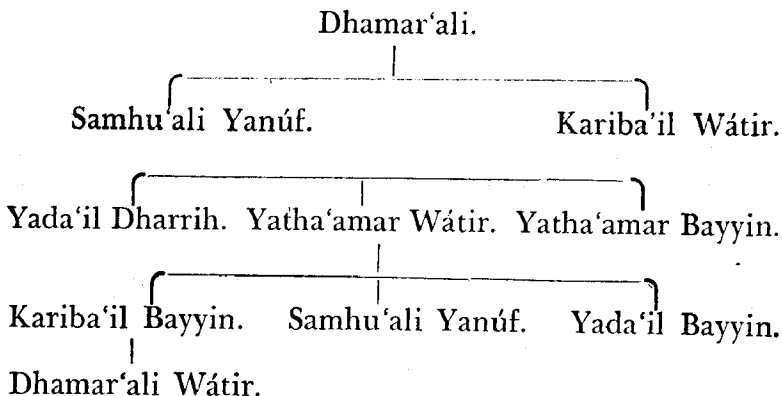
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this period they were engaged in constant strife with the neighbouring kingdoms of Hadramaut and Katabania. The great prosperity of south-west Arabia at this time was due in a large measure to the fact that trade from India with Egypt came there by sea and then went by land up the west coast. This trade, however, was lost during this period, as the Ptolemies established an overland route from India to Alexandria. The connection of Saba with the north, where the Nabatæans had existed from about 200 B.C. was now broken. The decay that followed caused a number of Sabæans to migrate to other parts of Arabia." In another place in the same book we find: "But the rulers named can be assigned to three periods, according as they bear the title "Makrib of Sabá," "Kings of Sabà," or "Kings of Sabá and Raidan."

The following is a list of the "Makàrib-i-Sabà according to inscriptions:

I. Dhamar'ali.	Sumhu'ali Yanúf.
Sumhu'ali Yanúf.	Yatha'amar Wátir.
Kariba'il Wátir.	Yada'il Bayyin.
Yatha'amar Bayyin.	III. Yatha'amar.
II. Sumhu'ali.	Kariba'il Bayyin.
Yada'il Dharrih.	Samhu'ali Yanúf.
Yatha'amar Wátir.	

Genealogical Table of the Makàrib-i-Sabà



(*Vide* Cl. Huart's "Histoire Des Arabes," Tome I, page 56.)

HEROIC DEEDS OF MUSLIM WOMEN

By MAULANA SYED SULAIMAN NADVI

(Continued from Vol. XXVI, page 398.)

The following is another heroic deed of a Mussalman woman :

Ponchi Khatun was the wife of the first king of Adil Shahi dynasty of Bijapur. Yusuf Adil Shah died in 916 A.H., and his son, a minor, was crowned king. Kamal Khan of the Deccan was nominated the vicerent, who ruled on behalf of the minor king, but he resolved to remove the nominal king and gain all supreme power for himself.

Ponchi Khatun realised this projected plan of Kamal Khan beforehand. She made a counter-move to set him aside, but she failed to do anything inasmuch as all the nobles of the court and officers of the army were under the direct control of the viceregent. Ponchi Khatun contrived either to do away with Kamal Khan or to be done away along with the Adil Shahi dynasty. She sent Yusuf, a Turk, who was Ismail Adil Shah's foster-brother, in secret to Kamal Khan. Yusuf plunged a dagger into Kamal Khan's heart, but was himself caught and killed. Kamal Khan's mother maintained a virtual secrecy and sent for his son Safdar Khan. Safdar Khan was shocked at the brutal murder of his father, but his grandmother exhorted him to keep quiet and not to announce the death in public, rather to plan for the murder of Ponchi Khatun and Ismail Adil Shah. She asked him to make a proclamation to the army that Kamal Khan wanted Ismail Khan's head. Ponchi Khatun had perceived this coming danger. The fortress was occupied by Kamal Khan's three hundred Moghals and three hundred Deccanese and Negro soldiers. Collecting these soldiers, Ponchi addressed them: "Ye know that this throne rightly belongs to the Adil Shahs. Ismail is a child, and Kamal Khan wants

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to usurp his power. Those men who like to be true and faithful to the Adil Shahi dynasty must remain in the fortress with us to fight to the last, and those who hold their lives dear may go out of the fortress. You must not be afraid of the numbers of the enemy. Kamal Khan must be punished by Providence for his infidelity and unthankfulness." Very few were expected to side with Ponchi Khatun at this hopeless situation against Kamal Khan. Two hundred and fifty soldiers out of three hundred Moghals, and only seventeen out of so many Negroes and the Deccanese offered to assist the Khatun, and the rest joined Safdar Khan. This was a judicious step vouchsafed by Ponchi Khatun. If the faithless had played the traitor in the midst of the battle, all would have been lost.

Ponchi Khatun closed sharply the doors of the fortress and then arrayed her insignificant number of soldiers on the rampart and she herself, Dil Shad Agha, the sister of Yusuf Adil Shahi, and a few other women along with Ismail Adil Shah, stood on the roof with bows and arrows in their hands. Safdar Khan advanced to the fortress with a large force which Ponchi Khatun, Dil Shad Agha, and other soldiers assailed with stones and arrows. By this time, Mustafa Aqa, an old adherent of the Adil Shahi dynasty, came to the help of the Khatun with fifty gunners, who assaulted the attacking army with heavy bombardment. Safdar Khan retreated and planned to dismantle the fortress by bombardment. This meant a sure ruin to the Adil Shahi adherents, and so Ponchi Khatun and other women planned to avoid it. It was contrived that the soldiers should resort to ambuscade and women stand still on the battlement. It would mislead the opponents into thinking that the soldiers had escaped, leaving the helpless women behind. It was done accordingly and the enemy were misled into

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so thinking. Finding women alone, they made a fearful attack once more and broke open the door of the fortress. The women kept quiet and Safdar wanted to break another door when the hidden soldiers rushed forward and fought impetuously. The enemy had to retire pell-mell.* It was certainly no ordinary affair to oppose the contingents of an army with two or three hundred men.

The Nizam Shahi dynasty of Ahmednagar, which ruled successfully for about one and a quarter centuries is prominently noted for a princess, who gloriously resisted the invasion of Akbar the Great, with wonderful heroism and valour. Chand Khatun was related both to the Nizam Shahi dynasty as well as to the Adil Shahi. Hussain Nizam Shah of Ahmednagar was her father, and Ali Adil Shah of Bijapur was her husband. After Adil Shah's death, she lived with her father in Ahmednagar.

ISLAM—AN EMBRACING CREED

BY MRS. ST. CLAIR STOBART (CHAIRMAN OF THE
CONFRATERNITY, LONDON.)

This is a small building and we are a small assembly, but this meeting is significant, for we, the guests of the Imam, represent an Association, The Confraternity, composed of Christian Clergy and Ministers, together with Spiritualists, who are co-operating to spread the truth of Man's survival after physical death. We want the Churches to teach this as a fact which can be proved, rather than as a faith to be cherished. Thus, he who is the representative of Islam in this country is showing an excellent spirit of toleration and a breadth of vision by offering us the hospitality of this sacred building. There is this important difference between the religion of Islam and the other

*Tarikh-e-Ferishta, Vol. II, pp. 16, 17.

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great religions of the world. Whereas each of the other religions is regarded by its adherents as the one and only true revelation, the Founder of Islam, the Holy Prophet Muhammad, expressly states that the founders of the other religions were all recipients of Divine Revelation, and that God has never left Himself without a witness. The revelation that came to the Prophet Muhammad was, he believed, as coming last of all, the sum and substance of the others, reminding men of truths of which they were losing sight.

As stated in the Qur-án, the holy book repeats truths given in the Holy Vedas, in the Christian Bible, in the words of the Gita, in the sayings of Ramchandra, Buddha and all other Prophets. Muhammad also respects and cherishes feelings of love and reverence for Moses, Jesus, Ramchandra, Krishna, and the Buddha. Therefore, if for no other reason, we should greatly respect the religion of Islam and its Prophet.

We, Christians, have had strangely perverted ideas as to this religion of the Muslims, and I am glad to take this opportunity of confessing how prejudiced has been the viewpoint not only of myself, but, I think, of most Christians. As I now understand, there are three main principles of Islam. The first is Belief in God. This belief in God is not contaminated by any difficult metaphysical doctrines of an incomprehensible nature.

The *Unity* of God is proclaimed. Instead of laying stress upon the idea of God incarnating Himself in Man, man is himself encouraged to seek union with the Divine.

The *second principle of the religion of Islam is Belief in Divine Revelation*—not only Revelation as found in the Qur-án, but belief in the truth of Divine Revelation in all Ages, and to all nations of the Earth—Divine Revelation as the basis of all religions. Is not this what many of us have been affirming for years?

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The *third basic principle of Islam is Belief in a Future Life*. I wish my fellow Spiritualists to take special note of this most important fact, that, for the Muslim, life after death is a continuation of life upon this Earth. The Qur-án says: We have in this very life bound the consequences of a man's deeds upon his neck, and these hidden consequences We will bring to light in the form of a book wide open. Death is not an interruption, but a connecting link, a door that opens out the hidden realities of this life. There is, as you see, nothing in these principles with which we of The Confraternity could disagree.

Then, on the practical side, the Muslim is enjoined to *Prayer*; and in this, I must say, I have the greatest admiration for the followers of this Faith. They *do* carry out this injunction, five times a day, wherever they may be, with the most conscientious regularity—and *real* prayer is one of the most difficult injunctions to perform.

The second practical teaching of the Qur-án is *Charity*, and I believe there are excellent rules for its guidance and for the enforcement of the care of those in need.

Thirdly there is the principle of brotherhood—not only brotherhood with those with whom it is pleasant and easy to be brotherly, but universal brotherhood. This principle includes also kindness to animals, and thus again counters the belief, prevalent in the West, that Eastern people have not the same regard as we have for dumb creatures.

Spiritualists will probably be wondering what is the Muslim belief with regard to spirits and spirit-communication. The Muslim believes in what are called "angels," especially in good angels. He is not bound to believe in bad angels or in devils, unless he likes, but I think we must ask the Imam to enlarge upon

ISLAM—AN EMBRACING CREED

this topic. *I feel I ought not to leave out a reference to tone of the greatest misunderstandings which has alienated English women*—the disrepute in which it has been erroneously supposed that the Prophet Muhammad held women.

Here again, the Imam must deal with that, but I am sure we have been misinformed.

In conclusion, I should like to emphasise that there seems to be nothing in the aims of The Confraternity that conflicts with the main principles of the religion of Islam. Amongst those of whom The Confraternity is composed, there are differences of belief about various creeds and doctrines, but these are, for our main purpose, the unessentials, the outer garments which necessarily vary with the fashions of Age and Country.

Thus, though there would doubtless be found differences between some of our beliefs and those of Islam, these differences also would be but the outer garments merely disguising real Unity of Belief in the fundamentals of all religions, which are, as both we and the Imam recognize, *Belief in God, in Revelation, in a Future Life*, together with the practical results of such beliefs, namely, the importance of Prayer, Charity and Brotherhood. I think that the Imam would find little difficulty in accepting the teachings of both the Sermon on the Mount and the seven principles of Spiritualism as being also the teachings of Islam. In inviting us, Christians, and Spiritualists, to the hospitality of this sacred building, the Imam is carrying out, in a truly effective manner, the principles of universal Brotherhood, strongly advocated in Islam. On behalf of The Confraternity, as well as most heartily on my own account, I tender to the Imam our gratitude and deep appreciation of his hospitality, which is, I am sure, truly in keeping with the sentiments of the Holy Prophet Muhammad.

ISLAMIC REVIEW

CORRESPONDENCE

MORINGTON LANE,
BRADFORD,
YORKS.

To

THE IMAM, MOSQUE, WOKING.

YOUR EMINENCE,

ASSALAMO ALAIKUM. I have received your letter of the 21st instant. First of all, I must thank your Secretary for the kind hospitality he showed us at Woking while you were absent.

I am enclosing a photograph and also a short essay on how I came to believe in Islam. In December last year I came as a boarder to Mrs. Mitchell's house. It is a very large one, and she has about 14 or 15 people here all the time on and off. They are from all creeds and sects, and, apart from that, an old Jewish Rabbi calls two or three times a day. Also on several occasions a Memon visits from Salt Lake City, in addition to other Christians in the house. When I first came I passed the remark to May, a Christian girl here:—"It is funny how Mrs. Mitchell seems to get on so well with Jews and Mormons and all those people." May replied: "Don't you know, she is a good woman, I must admit for all she is a heathen. I said "Heathen!" She said, "Yes, she's an Eastern Muslim idol-worshipper!"

It may sound strange to you but it is a true fact that those of the Christians who refer to the "heathen faith" of Mrs. Mitchell are all quite ready to be of the same Faith, should they be admitted to it. They, one and all, speak highly of her goodness and charity to all. But she also has many amusing moments arising out of our religious discussions. For instance, the insurance inspector for all Yorkshire called to see someone here one evening. When he heard that Mrs. Mitchell was a Muslim, he insisted on talking to her. He was, and still is, a most devout Roman Catholic. He was very indignant and was practically on the verge of tears at failing to shake Mrs. Mitchell's stability. He told her that unless she believed in Jesus Christ and the blood of the lamb, she was a doomed woman. He said it was a disgrace to humanity that such a well educated and widely travelled lady should forsake Jesus Christ and adopt such a heathen religion as Islam. When he finally left, he was so disappointed that he said: "You have not heard the last of me. It is my bounden duty to save your soul." A few weeks later, he sent her an invitation to stay with a great friend of his, the Bishop of Ripen, and he still sends tracts and papers here.

Later on, I used to sit and listen to the debates between the Mormon, the Rabbi and Mrs. Mitchell. Then, I too became interested and asked questions which Mrs. Mitchell took pains to explain in the best manner. We have a great many books on all sorts of religions, a number of which are on Islam printed by your Mission. As I learned more, Mrs. Mitchell lent me the books and taught me the true Faith—not in a day,

CORRESPONDENCE

a week, or a month, but line by line. She was most painstaking to ensure that I knew what I was doing and learning. She explained everything to me very clearly. She taught me my ablutions, prayers, what I must do for the old, the sick and the poor and the fasts, etc. Only when she was sure of my convictions did she take me to Woking. I am convinced that I am now on the right path, both spiritually and morally.

Thanking you for accepting me under the wing of Islam (I am going forward with confidence).

I remain,
Yours fraternally in Islam,
GOWEN JAMILA COOPER.
LOS ANGELES,
CALIFORNIA.

AFTAB-UD-DIN AHMAD,
IMAM,
THE SHAH JEHAN MOSQUE,
WOKING, SURREY,
ENGLAND.

My dear Brother-in-Islam,

ASSALAMO ALAIKUM! It is a long time since I wrote to you, or had a letter from you. However, in spite of my silence, I have often thought of you, because you were the first Muslim to show a friendly attitude towards me, and to answer the many questions I put to you. Thus my feelings towards you have always been like those of a brother.

I have often wondered about the *Islamic Review*. Is it not published any more? If it is, why have I not received a copy now and then? A long time ago I sent material to you for publication, but never received a reply or a copy of the issue; hence I stopped sending articles for publication.

Here is another question. A number of Muslims have asked me why I have never adopted an Islamic name. Now, you know, and your records will show, that I have been a Muslim for about eight or nine years. I have never adopted an Islamic name because I wanted my literary material to appear under my own name, believing it to be of greater value in that way to the non-Muslim reader. Now, however, I have come to the conclusion that I should adopt an Islamic name and I should like very much to give you the honour of suggesting one. Not that I think it an honour to you, but an honour to me to have you suggest it. I should like a complete name, that is, not merely a first name; and, of course, I should like to know its meaning. I leave the selection to you. Many of the Muslims I have met and talked to have asked me what sect I belong to. Now I do not know anything about sectarianism in Islam. All that I know of Islam is that which I obtained out of the Holy Qur-án. Sectarianism does not mean a thing to me, for I believe that Muslims should not be divided by the petty factors of sect. It is only when Muslims realize this that they will again be a power as a religious body as well as nationally. By the way, do you know of any literature which might give me

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some idea of the various sects and their particular beliefs? I should like very much to write an article on that subject. As I look at it, how can Muslims be divided if they use the Holy Qur-án? I suppose, however, that the same question could be asked of Christians and no better answer would be forthcoming.

Well, my dear Brother, I shall look forward to your reply, and I sincerely hope that all is well with all of you.

With good wishes,
HARRY E. HEINKEL.

HARRY E. HEINKEL, ESQ.,
LOS ANGELES,
CALIFORNIA, (U.S.A.)

My dear Brother in Islam, Assalamo alaikum. Your very welcome letter of the 11th duly to hand.

I very much appreciate your brotherly feelings towards me.

I should suggest Abdul Hadi (the Servant of One Who guides to the right path, *i.e.*—God). I suggest this name particularly to retain your initial—H. I hope you will like it.

I cannot trace your previous article. I will see if it has already been published, and I will send you the copy of the *Review* in which it appears.

You are right in holding that Islam recognises no sectarianism. As a matter of fact, unlike Christianity, Islam has no sects at all, for none of the differences in the House of Islam has involved doctrinal beliefs. No different Mosques have grown out of them. They are merely legal, political or juridical. You really need not worry about them. Just follow the instructions of the Qur-án as you, in your private judgment, may understand them. That is all a Muslim need do to fulfil his obligations to his religion.

With best wishes and prayers for your welfare,
I remain,

Yours sincerely and fraternally,
AFTAB-UD-DIN AHMAD,

Imam
PADDINGTON,
LONDON, W. 2.

DEAR SIR,

Further to your letter of March 9, I should like to know if there is a Muslim magazine published or any advanced book which would increase my knowledge of the religion.

I came down to Woking to a lecture some time ago, but there did not seem to be time left to talk. It is possible that I may be able to see you this Friday at Victoria if you still visit between 2 and 3 p.m., but in case I am unable perhaps you will be good enough to let me know of some books.

Do you ever lecture in London? If so, I shall be glad to know about it. I think you once gave a talk in a Spiritualist Church. If I am not correct in my statement it must have been some other Imam.

Thanking you in anticipation for a reply,

Yours truly,
RUBY EVANS.

STATUS OF WOMAN IN ISLAM

Writing on the Feminist Movement in Egypt in the April Issue of the *Empire Review* (London), Mr. Arthur Settel makes the following observation :

“Five thousand years ago women helped rule and shaped Egyptian civilisation. It was not until the country fell under the domination of foreign powers that woman began to be deprived of her rights. Persians, Greeks and Romans successively despoiled the monuments of Egypt and enslaved its women, until, with the coming of Islam, unprecedented rights were accorded to her. The Qur-án, the holy of holies, clearly defines these rights. A woman cannot be married without her consent and, indeed, can marry without her parents’ consent. Her dowry is handed to her and not to her husband. She can retain her own religion and nationality after marriage. When she reaches her majority she is legally allowed to administer her own property independently of her husband. She is entitled to inherit a fourth of her husband’s property if childless, otherwise an eighth. A divorced woman shares the tutelage of her children, being allotted the guardianship of a daughter until the age of nine, and a son until the age of seven, when they are handed over to the male parent. While the children are under their mother’s care, the father is compelled, under the Qur-ánic law, to support her. A woman has the right to claim money from her husband seven years after divorce if she declares herself to be with child. (This statute was amended in 1920, modifying this period to three years). The Qur-án grants perfect equality in education, to men and women, and it is a tribute to the justice of the Qur-ánic teaching that

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there existed a veritable Pleiads of distinguished women. Religious instruction was open to Muslim women as well as to men and women were allowed unconditionally the right to worship in the Mosque."

MUSLIMS ARGUE ABOUT PSYCHIC TRUTHS

The Imam of the Woking Mosque constantly speaks on Spiritualist platforms. Only a few days ago he addressed a Sheffield Society for Psychical Research.

When the World Fellowship of Faiths met at Cheltenham, the Imam declared that psychic phenomenon was not unknown to Muslims, and that his coming to England had been prophesied by a member of his own religion, who was a medium.

Last year the Imam invited the Confraternity to hold a meeting in his Woking Mosque.

When a Confraternity Meeting was held in the East-End of London, the Imam said: "I have always admired the services of the Spiritualists in proving Survival. I am here to show the sympathy of the Muslim community in the attempts of the Western people to prove that there is a life after "death." It is necessary to prove that man's moral actions in this life do affect his life in the world to come."—*Psychic News*.

WHAT IS ISLAM?

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

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 maintain peace between man and man.

THE PROPHET 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-AN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, 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 Premeasurement 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 Pre-measurement. 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 at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All

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the Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead-letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

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