

"Muhammad is . . . the Apostle of Allah and the Last of the Prophets . . ."—
 HOLY QUR-AN 33 : 40. "There will be no Prophet after me."—MUHAMMAD.

The Islamic Review

FOUNDED BY THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

Vol. XXIXI

RAMADZAN, 1360 A.H.
 SEPTEMBER, 1941 A.C.

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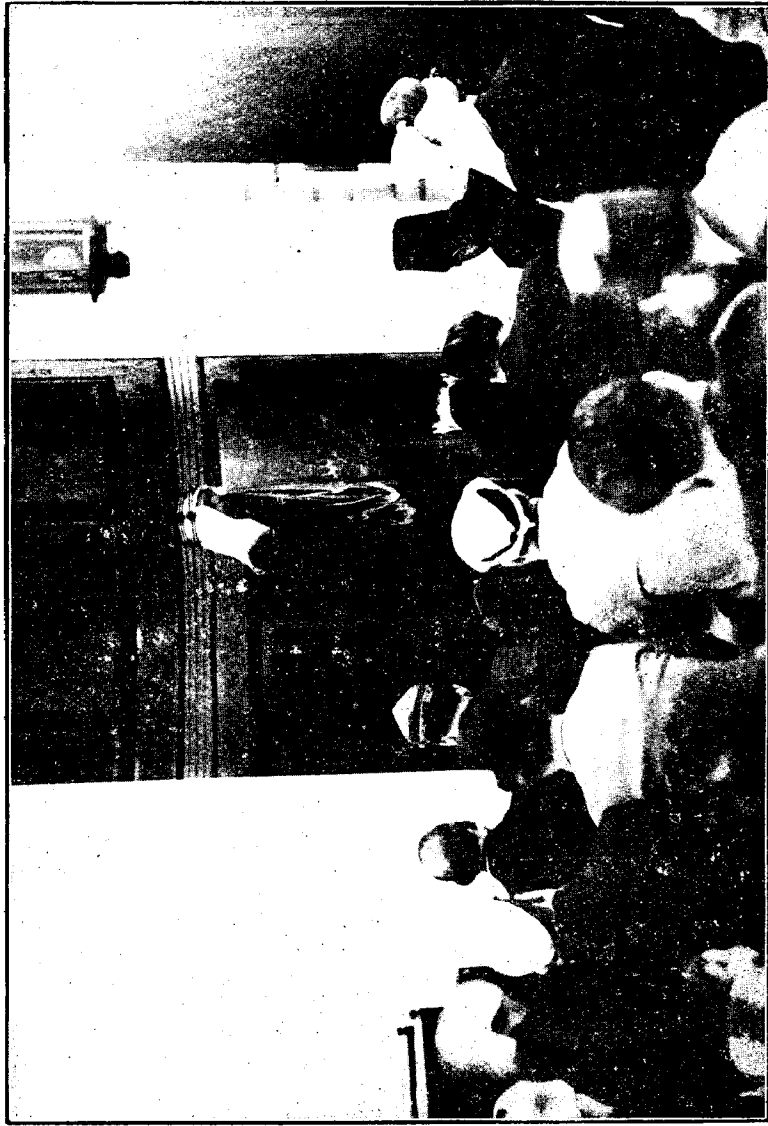
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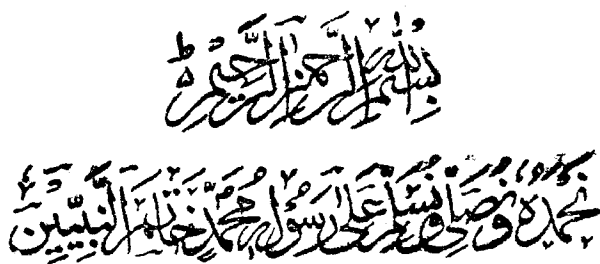
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- (3). The origin of the Muslim Festival is quite independent of all astronomical considerations, seasons, or personalityworship. They are not celebrated to appease an angered deity, nor are they connected with the birth and death of a personage as in Christianity.



(PHOTO BY COURTESY OF THE SPORT & GENERAL PRESS AGENCY LTD LONDON).

A partial view of the congregation on the occasion of Id-al-adzha (1359-A. H.) showing the congregation listening to the address of His Excellency Sheikh Hafiz Wahba, Envoy Extra-ordinary nda Minister Plenipotentiary of His Majesty King Ibn Saud to the Court of St. James's, who also conducted the prayers. The prayers this time were said inside the Mosque, because of the war conditions.



THE ISLAMIC REVIEW

Vol. XXIX]

RAMADZAN, 1360 A.H.
SEPTEMBER, 1941 A.C.

[No. 9

A DECLARATION

I, BASIL IVAN JAMSET,* of Cardinal Road, Ruislip, Middlesex, do hereby faithfully and solemnly declare of my own free will that I worship One and Only Alláh (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 Alláh.

Lá iláha ill-Alláh Muhammad-un-Rasûl-Alláh.

[There is but One God (Alláh) and Muhammad is God's Messenger.]

Dated 28th September, 1940.

B. I. JAMSET.

*His correspondence appears elsewhere in this issue.—ED., I. R.

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THE HOLY QUR-AN AND ITS COMMENTARY

BY THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

(Continued from p. 290 of the last issue.)

SECTION 24

Verse 189.—Having discussed the various questions pertaining to the month of Ramadhan with its fasts, it is natural that attention should be paid to the other great institution of Islam which is connected with some sacred month, *viz.*, the Hajj and the month of Dhul-Hijja in which it was to be performed. From the point of view of national life this institution was of immense value ; since it provided not only a gathering that fostered an active national unity, but also for an attitude of sanctity towards an institution which had no parallel in the whole history of humanity. The month of Dhul-Qa'da, which preceded the month of the Hajj, the month of the Hajj itself and the month of Muharram which followed it, were observed as a period of peace and cessation of hostilities throughout the whole territory of Arabia. But for the sanctity attached to these months Arab national life would have long come to an end as a result of the chaos that prevailed during the long period preceding the advent of the Prophet. The question about the appearance of the new moon, with the mention of which the section begins, evidently means a question with regard to these particular months, which were held in such high estimation. As the moon was the signal for the new month, the form of the question is quite natural. The reply is quite in keeping with the spirit of Islam—a plain, logical reply. It is said that their sanctity is not absolute. They have been fixed for the benefit of the people. The Hajj was necessary in the interest of national life. Some month had to be fixed and it happens to be the month of Dhul-Hijja. Some period

THE HOLY QUR-AN AND ITS COMMENTARY

had to be sentimentally reserved as a recess for human passion, and the three months which include the time of Hajj, together with the seventh month—the month of Rajab—were set apart for this purpose. The whole trend of the Holy Qur-án being opposed to the spirit of mystification of things, it appropriately deals a smashing blow to a superstition connected with the Hajj. We learn on the authority of Bukhari that in those days many Arab tribes used to enter their houses, during the ritual days of Hajj, by their back-doors. In itself an innocent practice, it had to be stopped because it tended to foster superstition, inasmuch as this practice of entering the house by the back-door had come to be resorted to by some people as a vow for the achievement of certain objects. But even if this latter practice were not there, the practice would still have to be stopped as the Holy Qur-án aimed at reducing the rituals to the barest scientific necessity. In other words, it only allowed such rituals as were essential to the development of a certain attitude of mind needed in a particular observance. The principal thing, the Holy Qur-án takes care to remind us, is good deeds arising out of piety in us. We are asked to follow the course of life quite in a normal way, *e.g.*, enter our houses by the usual front door and to cultivate the sense of our responsibility to God if we want to be successful in our life. There may also be the implication here that the successful way of life is that which is above board and in which there is no back-door business and that this principle applies as much to the ritual observances as to other affairs of life. There should be no reservation of any kind in the observance of sacred rituals or else the whole object will be frustrated.

Verse 190.—Hajj symbolises the complete offering of human self to God. Man is required to cut off all worldly connexions—the ties of family, of nation, of

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country and even culture—and present himself completely to God in his bare loneliness and native simplicity. The animal sacrifice that comes in the course of the ceremony is again a symbol of the fact that the value of life lies in its utility, that at times the very offering of one's life as a sacrifice fulfils the true object of life as in the case of those cattle who, by laying down their lives, sustain the higher life of man and thereby fulfil the object of their own lives. The lesson implied is that though peace is the supreme law of existence, sometimes in the very interest of this peace, lives have to be taken and also given. Many a time in history blood had to pave the way for peace and progress. One such time was before the believers. A social and moral reformation was necessary in the interests of the higher destiny of Arabia and this demanded a considerable amount of physical suffering and sacrifice of lives. While the idolatrous Arabs had missed the spiritual significance of the Hajj, treating it as a sort of fetish, that, rather than adding lustre to their souls, all the more befogged their vision, Muslims are required to demonstrate the true spiritual significance of the observance by offering their very lives in the cause of God. The true demands of existence are exactly those that are composed of opposites. For the successful operation of daylight the darkness of night is needed, for the prosecution of a constructive scheme destruction is needed, for efficient activity a period of inactivity—called rest—is needed ; for the proper establishment of peace wars have to be waged. But war and peace each must have its proper occasion; peacefulness has its time, so has war. War can be waged only against those who have attacked you, *i.e.*, yours should be only a defensive war and, even in this, your motive should be pure, *i.e.*, the spirit of revengefulness should not overpower you. You should

THE HOLY QUR-AN AND ITS COMMENTARY

be fighting as soldiers of a righteous cause and a sacred necessity and comport yourselves as such. There should be, even in war, that restraint, that nobility, that reliance in God, that magnanimity which become any band of religious workers. Moral considerations should always ride over material considerations. This is what is called fighting "in the way of God." It is sad to reflect that the absence of this spirit in modern warfare has made wars so ruthless in our times and so destructive without any element of construction in them. The restraints put by tradition upon chartless reprisals are callously disregarded to-day. The argument, "All is fair in love and war," is awfully fallacious. We resort to a physical contest not because we lose faith in the utility of moral laws and their effective working in the world, but because we regard the world of matter as forming a part of the moral administration. The idea works on the same line as administering physical punishment to an offender to awaken a moral sense in him. Just as the punishment of an individual offender should be based on moral considerations and controlled by them, so should the wars waged against an aggressive army or nation.

(To be continued.)

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'ID AL-ADZHA (1359 A.H.) SERMON

BY HIS EXCELLENCY SHAIKH HAFIZ WAHBA

“ *Allāhu-Akbar, Allāhu-Akbar, Allāhu-Akbar. Al-Hamdu lillāhi 'llazī arsala rasūlahu bilhuda wa dīni l'haqqi liyuzhirahu 'ala 'ddīni kullihī.*”

“ GOD IS GREATER THAN ALL ELSE.

All praise is due to God, Who sent His Apostle with guidance and the Religion of Truth so that it might prevail on earth.”

God's blessings and peace be upon His Prophet Muhammad, whom He has chosen and on whom He has enjoined us to invoke His blessings.

Inna 'llāha wa malā'ikatahu yusallūna 'ala 'nnabī ya ayyuha 'llazīna ā manū sallū 'alaihi wa sallimū taslīmā.

“ For verily God and His angels bless the Prophet. O you who believe, call for Divine blessings upon him and salute him with becoming salutations.”

May God also bless the Prophet's companions, who kept his traditions and walked in his footsteps.

May God help those who uphold the religion of Muhammad and disgrace those who disgrace it.

O God, create love in our hearts and set our matters right. O God, suffer not our affairs to be conducted by the unworthy among us and remove Thy wrath from us.

Rabbanū la tuzigh qulūbanā ba'da iz hadaitanā wa hab lanā min ladunka rahmatan. Innaka anta 'lwahhāb.

“ Our Lord ! make not our hearts deviate after Thou hast guided us aright. Grant us from Thee mercy ! ”

Inna 'llāha ya'muru bil'adli wa'l ihsāni wa 'ita'i zi 'lqurba wa yanha 'ani 'lfahshā'i wa'l munkari wa'l baghy ya'izukum la'allakum tazakkarūn.

“ Verily God enjoins the observing of justice and the doing of good to others and the giving to the kindred ;

'ID AL-ADZHA (1359 A.H.) SERMON

and He forbids indecency, evil and aggression ; He admonishes you that you may be mindful."

Glorify God so that He may make you honourable, and thank Him for His favours, so that He may increase them ; and verily the remembrance of God is better than all other things and God knows what you do.

God is greater than all else. Praise be to God. We pray for His help and His forgiveness and seek refuge in Him from our own evil yearnings, for he whom God has guided no one can mislead and he whom God has not guided no one can guide. I bear witness that there is but One God and that Muhammad is His Servant and His Messenger, whom "He sent with the Truth, bearing glad tidings as well as warnings." He who obeys God and His Messenger acts wisely and he who disobeys Them harms no one but himself and harms Almighty God in no way whatever. Verily, the best words to treasure and keep ever before our eyes are the words of God as expressed in the Holy Qur-án, and the best teaching to follow is the teaching of Muhammad. On the other hand, of all evil things un-Islamic additions to Islam are the most evil, and every departure from the straight path of Islam is a sinful folly.

MUSLIM BROTHERS :

We have gathered here to-day, as our brothers have gathered in Miná, to praise God and thank Him for His blessings, and to honour the memory of Abraham and his son Ishmael on whom be peace. And in honouring Abraham and Ishmael we honour the examples they set for us by their love of God and their obedience to God's commands.

It was the custom of the Prophet Muhammad (the peace and blessings of God be upon him) to have on this day two sheep killed as an offering, the first on behalf of his followers and the second on behalf of himself and his household. From these he would eat a

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little and give the whole of the remainder to the poor. Indeed it is solely to help the poor and feed the destitute that the principle of sacrificing cattle on this day has been inculcated, as have the institutions of *zakat* (poor-rate) and *sadaqāt* (alms).

Lan yanāla 'l-lāha luhūmu-hā wa lā dimā'u-ha wa lākin yanālu-hu't-taqwā min-kum.

“Neither the flesh nor the blood of the cattle will reach God but what will reach God is the piety of your charitable act.”

MUSLIM BROTHERS :

It behoves us to remember the great sermon delivered on this same day by our Prophet (the peace and blessings of God be upon him) in which he said :

Inna dimā'a-kum wa amwāla-kum wa a'rāda-kum 'alay-kum harāmūn ka-hurmati yaumi-kum hāzā fi baladi-kum hāzā fi shahri-kum hāzā. Lā tarjī'ū ba'di kuffāran yadrība ba'du-kum riqāba ba'd.

“Know that your lives, your property and your honour are as sacred to one another as this holy day, in this holy city, in this holy month. I admonish you not to revert to infidelity, after I have passed away, by fighting among yourselves and killing one another.”

MUSLIM BROTHERS :

This is one of our most honoured days and happiest festivals, bringing us together and making us know and befriend one another and consult and co-operate with each other ; and prompting us to help the poor, to have compassion on the weak and to be kind and loving to our relations.

MUSLIM BROTHERS :

Let us offer thanks and praise to Almighty God on guiding us to the religion of Islam and blessing us with the Muslim Brotherhood which (praise be to God) is a living reality, which no one can fail to appreciate in

THE MONTH OF RAMADZAN

these days of war, strife, wanton aggression, destruction and bloodshed. Let us pray that God in His mercy and pity may spare the Muslim nations the horror of war and bring peace to this unhappy world and guide the human race back to reason so that justice and goodwill may reign on earth!

THE MONTH OF RAMADZAN

FASTS

BY ALLAMA DR. S. N. A. JAFRI, BAR-AT-LAW

Fasting, originally, started as a necessity owing to scarcity. It is suggested that its origin may be found in the fear of swallowing food polluted with the contagion of death—the custom of not preparing or not eating food in a house where there is a dead body pointing to this. But as society grew and superstitions developed, it was generally regarded among many nations, tribes and sects as a means of controlling witches and evil spirits and as an expression of mourning. Fasts were also set as “ushers of festival days” and had as their object the tempering of the mind. With the evolution of religions it became also the source of penitence, self-denial and communion with God. It was also resorted to for getting correct dreams.

In Babylonia fasting had become a regular ritual act of penance. But there were also days of fasting appointed in period of distress and calamity when the people gave themselves up to strenuous fasting and other acts of penitence. The latter practice is exemplified by the Assyrian fasting described in the Book of Jonah, when the whole people (as well as the animals) were covered with sack cloth, wept and fasted and prayed to God for forgiveness. Daniel, before his communion with God and the visions which he experienced, fasted often and in one case ate no pleasant

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bread, flesh or wine for three months. Moses was a great believer in fasts. Thus, while he was with Jehovah on the Mount and received the Law, he fasted forty days and forty nights.

Perhaps no religion prescribed more fasts than the Hebrew religion. The two main weekly fasting days of the Jews were Monday and Thursday (days which were chosen because Moses was believed to have gone up to the Mount on the latter and to have come down on the former). Christianity adopted many days of fasts from the Jews. Besides the day of atonement, fasts were observed on a number of days by the Christians. But since no regulations were handed down in that respect from Jesus Christ it varied in different churches. The Church of England and the Church of Rome enumerate as fast the 40 days of Lent, Ember days, Rogation days, all Fridays except Christmas Day if it fell on that day of the week, and Vigils before certain festivals. Since the growth, however, of the idea that the crucifixion of Christ has absolved his followers from all religious liabilities, the importance of fasts has been on the wane among them. Some of the present-day Westerners, however, bring restrictions upon themselves against pleasure, certain kinds of food or smoke on certain days of the year to keep up the spirit of self-denial.

In Egypt fasting as a method of expiation for sin, either occasional or at fixed times, was recognized. All luxuries had to be abstained from as well as every form of gratification of the passions.

In Mexico the women fast during the period when their men go to the battlefield unlike their European counterparts of the present day who pass their time in dances and drinks in the hope that it will enable them to forget the horrors and miseries of the war.

THE MONTH OF RAMADZAN

Fasting is recognized among the Hindus both for its penitential and ascetic values. The most important fasts are those of *Ram Navami*, *Anant Chaudas*, *Janam Ashtmi*, *Shivratri* and the two *Ekadasis* of *Andhira* (dark) and *Unjyala* (bright) *Paksh* of every month. These are prescribed for men and the fast *Bari Teji* is reserved for women. All these fasts except *Bhim Sen Ekadasi* fast for men and *Bari Teji* fast for women mean mainly abstention from grain and salt. The last two are fasts of 24 hours in which food and drink are both disallowed though not generally observed now.

Fasting has a very insignificant position in Buddhism. Buddha was opposed to excessive ascetic practices of any kind, mainly because excess was evil. Hence, though food was to be taken in moderation as a method of guarding the gateways of the senses, he never advised excessive fasting. The ancient Parsi religion, although fasting occurred in it sporadically, despised fasts. In the *Venidad* it is said that "he who fills himself with meat is filled with the good spirit more than he who does not do so."

Like all higher religions, Islam recognizes both the absolute and the relative value of fasts. The ethical nature of fasting was strongly emphasized in the earliest traditions just as it is in the Holy Qur-án. It is called, on the one hand, an atonement (*kaffara*), on the other a protection against sensuality. It was never intended that people should overdo the thing or impose upon themselves the restriction for which they are not suitable. The Qur-án says, "God desires for you what is easy and desires not for you what is difficult." That is why a meal just before the day dawn is highly recommended and the continuance of the fast during the night is totally forbidden. Prophet Muhammad called fasting "the gate of religion." Whoever does

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not give up untruth and deceit will not profit by fasting. Fasting is prohibited on the two great festival days of 'Id al-Fitr and 'Id al-Adzha.

There are a few voluntary fasts such as the six days in the month of 'Id al-Fitr, one day in Rajab, one day in Sha'bán, during the days of pilgrimage at Mount 'Arafát and in the valley of Miná and on the 10th of Muharram. This last fast is called Yaum al-'Ashúra and is borrowed from the Jews and is held sacred on many accounts—because it is believed to be the day on which the first meeting of Adam and Eve took place and that on which Noah went out from the Ark, also because several other great events are said to have happened on this day and because the ancient Arabs, before the time of the Prophet, observed it by fasting. Shi'a Muslims, however, do not observe this fast now but in its stead starve, *opus operatum*, in memory of the great sacrifice of Hadzrat Imam Hussain and his entourage at Karbala.

In the lower strata of society two fasts seemed to be generally current—one observed on the day of circumcision of the son and the other on the day of marriage of the daughter or son. Both these are observed by the mother in the hope that the fast will help in making the occasions happy. But there is no sanction for this in the religion.

The most important and the only fast of mandatory character is the fast for the whole month of Ramadhan from dawn to sunset. This month begins this year from the 24th September. Some say that the idea of the fast of the month of Ramadhan was borrowed from the Christian fast of Lent. It seems, however, more similar to the Harrarian 30 days' fast in which all food and drink was avoided between dawn and sunset. It is, however, recognized by Islam that the fast has been prescribed for them as it was prescribed by all preceding

THE MONTH OF RAMADZAN

approved religions. The Qur-án says: "O ye who believe! there is prescribed for you the fast as it was prescribed for those before you."

This fast, according to one school, is a virtue by itself and God is its reward. This school relies upon a Hadith Qudsi, according to which God says: "I am its reward." According to the other school, its value lies in self-denial. They consider this fast not the end but a means to the purification of the soul, and as a preparation of the body for virtue which is leading a life of character and service to humanity.*

This fast is enjoined as a duty upon all Muslims from which only the sick, the infirm, travellers, idiots and young children are exempted. And according to the Holy Qur-án those for whom it is difficult to fast (for one reason or the other, *e.g.*, extreme disparity between day and night) should feed one poor man daily for a month (or give charity equal to its value). The women are prohibited from fasting during the menstrual period unlike ancient China or British Columbia where girls observed restrictions similar to fasting during that period.

The importance of Ramadhan lies in the fact that the first revelation came to the Holy Prophet Muhammad in this month. The messages, later known as the Qur-án, began on one night of this month, namely, *Lailatul Qadr*. This night is considered better than one thousand months for service. It was on this night that the first call to centralising the service of humanity was made and the brotherhood of man preached. The Prophet said: "All men are born of Adam and, therefore, they are all equal. There is no cause for discrimination between man and man and

*This is the correct view, as is indicated by the words "So that you may guard against evil," with which the verse enjoining the Ramadhan fasts ends.—Ed., *I.R.*

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an Arab has no preference over a non-Arab." It was this message of the Qur-án that taught us that differences of race, caste and colour were meaningless.

In this critical hour when humanity is rent asunder, it is of special importance that we should devote sacred hours to prayers which may bridge the gulf between races and nations. We in India have our own troubles. The misunderstanding between the communities is growing day by day which is retarding the progress of the country. On the night of *Lailatul Qadr*, which is the night called "the night of peace," let us remember its significance and raise our hands for the peace of the world and peace among the peoples of India.

Sincere prayers have miraculous effects. God says : "He replies to the call of the afflicted."

THE FIRST WRITTEN CONSTITUTION OF THE WORLD

BY DR. MUHAMMAD HAMIDULLAH, PROFESSOR OF LAW,
OSMANIA UNIVERSITY

(Continued from page 303)

This document has two distinct parts :

In the first part there are twenty-five clauses which were counted as 23 by Wellhausen, whose numbering has been followed by all European writers. I have advisedly retained this numbering of 23 clauses, so as not to confuse anyone availing of European materials, with this much of difference that I have divided certain sections into two by the signs (a) and (b) and thus considered the first part of the document to contain 25 clauses.

The second part runs between clause 24 to 47. But it has to be sub-divided into many sub-clauses. In my count this part really consists of 28 clauses and thus the whole document consists of 53 clauses in all.

THE FIRST CONSTITUTION

The first 23 sections lay down rules affecting the "refugees" and "helpers" (Ansár) and the rest of them discuss the rights and obligations of the Jewish tribes of Madina. In both of them one sentence has been repeated, to the effect that the last court of appeal will be the Holy Prophet himself. There is no difficulty in understanding this position in so far as the "refugees" and "helpers" are concerned ; but it is not quite so easy for one to understand how the non-believing section of the population could agree to invest a newcomer and a stranger at that time with so much authority within a few months of his arrival. So far as the Madinite Arabs are concerned it may appear to be a somewhat satisfying reply to be told that since tribal organisation prevailed among them hitherto, and since the tribal chiefs had accepted Islam, the younger relatives, although they did not as yet accept the religion of their elders, yet were compelled to follow these latter in what they did otherwise. Due to the peculiar nature of the Arab social system they could not separate themselves from the tribe and even outside their own territory they could not have any security of life and possession without the help of the rest of the tribe. It has been clearly laid down in the document that the pagan relatives of the Madinite "helpers" could avail of the great centralised strength brought about by the combination of all the tribes of Madina in conjunction with the refugees of Makka and others, provided only that in political matters they should create no obstacle in the way of the central government. Thus it has been commanded in the document that idolaters and the followers of the Jewish faith in these Arab tribes should follow the Muslims and help them in war, and that they should neither themselves give quarter to the lives and property of the Quraish of Makka nor should they prevent the

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Muslims from attacking the same. In other words, these people were given the right of citizenship on condition of their breaking alliance with the Quraish, cutting off all connections with them and at best remaining neutral in Muslims' relationship with them; and they had to agree to this. We also come across statements from the pen of Arab writers purporting that the Arabs of Madina had become sick of fratricidal and internecine fightings and were, in their dilemma, prepared to follow a life of peace even by appointing some outside non-party man as their ruler.

So far about the Arab non-Muslims. It does not seem probable that the Jews also accepted the political authority of the Holy Prophet in those early days. So far as I can see it, the second part of the document, *i.e.*, the code for the Jews, was an event following the Battle of Badr, which on account of the glorious victory achieved by the Muslims had created an impression on all minds in their favour. The people of Madina had repudiated all treaty alliances with the Jews. The Holy Prophet had made the strength of the Muslims immensely secure through his alliances with such tribes in the neighbourhood of Madina, as Banu Damra and Juhaina. The Jews were divided into two sections rival to each other. It was not possible for them to live in mutual friendship or to feel safe and secure in their independent isolation. Cut off from all sides they had become friendless and a prey to any and every strong invader. Circumstances such as these obliged them to seek the protective co-operation of the Holy Prophet while retaining their religious freedom as well as internal autonomy. And as I have just stated, this event could have taken place only after the Battle of Badr, not before that. Although the two parts of document constitute one complete whole, and its text and style also indicate same authorship, and

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although Muslim historians generally state that this document was written in the beginning of the first year of the Hijra, yet it is also possible that the first part of the document was written in the first year of the Hijri era, while the second part was added on to it in the second year, after the Battle of Badr. This view of mine is supported by the fact that in *Lisanul-'Arab*, whenever there is a reference to this document, it has been given two names. In one place it has been referred to as "the code for the *refugees* and the *helpers*," while a little below this, referring to the second part of it, it has been designated as "the code for the Jews."¹ A more direct evidence on this score is furnished by the fact that Imam Abu Dawud, in his *Sunan*,² has described this code for the Jews as an event following the Battle of Badr.

As has been stated above, there are two distinct parts in this code—one concerns the Muslims and the Arab tribes, while the second the Jews. It will not be out of place to give here a short summary of each.

In the very first clause, a proclamation has been made of the inauguration of an Islamic political unit composed of the refugees of Makka and the helpers of Madina and also those others who were willing to take part in wars, under the guidance of and in co-operation with this united body of the Muslims of Makka and Madina.

It has been further laid down that this political unit will obey the orders issued by Prophet Muhammad, the Messenger of God (Clause 1). In the very last sentence of this part of the document which concerns Muslims, this very principle is repeated, *viz.*, that although the source of all authority is God Himself, yet people will obey the Messenger of God—the Prophet

1. *Lisanul-'Arab*, s. v. RB' (رَبِّ). 2. *Sunan* of Abu Dawud, Ch. 19, Sec. 21.

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Muhammad ; and in all their differences and dissensions will turn to him and regard his verdict in these matters as final (Clause 23). Also that this political unit, in spite of the variegated nature of its internal composition, will be considered as one community (*ummat*), and will hold a distinguished and independent position as compared with the rest of the world, and that all classes of Muslims will have equal rights and obligations—(Clause 2). And feelings of self-respect and righteousness were instilled in their minds in spite of the smallness of number, and weakness and the dangers amidst which they had to live (Clauses 13 and 20). The question of war and peace was regarded as the prerogatives of the central authority, and it was made impossible that some sections should enter into a peace or war while others remain out of it. Military service was made compulsory and everyone was to take equal part in it. When the fighting is actually going on, different detachments will fight and take rest by turns, and it cannot be that a whole battle will be fought by one section alone (Clauses 17 and 18). Although peace and war will be treated as the central question, the right of giving quarter will, as before, accrue to every one, small or great, and even the promise of protection given by the humblest person will be honoured by the whole community (Clause 15). And thus the principles of brotherhood, equality and freedom of action, were made to play an active part in this political unit. The freedom of giving quarter was circumscribed only by one condition, *viz.*, if any idolatrous Arab wanted to acquire the rights of a subject in this political unit, he would be obliged not to give any quarter to the lives and property of the Quraish, nor would he put any obstacle in the way of Muslims causing injury to the lives and property of the Quraish in the exercise of their right of belligerency (Clause 20-B). Two events

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are worth noting in connection with this section. They have been mentioned by Bukhari¹, and they took place before the Battle of Badr. In each of these cases a very big Muslim personage had undertaken to protect the property of some members of the Quraish on account of his friendly relations with them. True, the prohibition against protection to the Quraish, as contained in the clause, was applicable only to the idolatrous subjects, but it is only reasonable that Muslims also should abide by it and, as a matter of fact, even in the absence of any explicit injunction they used to act upon it. Hence it is that in my opinion this section had not found place in the original document, but was appended to it later on either at the conclusion of the Battle of Badr when a treaty was concluded with the Jewish tribes, or in the neighbourhood of this time. All the Muslims were required to be helping one another and sharing one another's pain and sorrow in the course of a war (Clause 19). On the question of the administration of justice, while the Prophet was regarded as the final court of appeal, for the realisation of damages, blood-money, etc., the old system was confirmed and enlarged, to the effect that if anyone become liable to any payment his relations should come to his help. Similarly, if anyone was taken prisoner by the enemy, and was required to pay for his ransom, his tribe should be held responsible for the payment (Clause 4). To keep in line with this arrangement the City was divided into different districts, meant for different tribes, people of each tribe living together in the same locality and away from others. In each district there were a chief, several deputy chiefs and a meeting place called, respectively, *Naqib*, *'Arifs* and *Saqifa*. We cannot trace the existence of any district fund. Most probably

1. *Bukhari*, Book 40, Chapter 2, and Book 64, Chapter 2.

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subscriptions were raised, as needs arose.¹ These communes or ward councils were, to a great extent, autonomous and self-contained.

A BIRD'S-EYE VIEW ON THE THIRTEEN CENTURIES OF CALIPHATE IN ISLAM

BY B. A. MISRI, B.A. (HONS.)

(Continued from p. 308)

Now let us turn over the pages of history for the practice of the Caliphs and the interpretations of the Mujtahids in the matter. First of all let us see in what sense the word "Khalifat" was taken by the subsequent holders of this title. When Abu Bakr was elected the successor of the Holy Prophet, it was considered necessary to give him some designation. Abu Bakr suggested that he be called "Khalifat-u-Rasul-Allah" (successor of the Apostle of God). After Abu Bakr, when Umar was called by the same title, he protested that he was not the successor of the Apostle of God, rather he was the successor of Abu Bakr. Therefore, he said, he should be called the "successor of the successor of the Apostle of God." But this designation was found to be too cumbersome and was changed for that of 'Amir-ul-Muminin' (the Chief of the Believers). This designation, when it reached Europe with the glory of Islam, was pronounced "Elmiram Momini" or "Miralomin," or "Mirmumnus," etc. Later on Khalifas were also called Imams. This designation was originally started by the Shias. As the Caliphate deteriorated more and more the Caliphs adopted still more sumptuous names such as "The

1. But Banu Nadir, the Jewish tribe, had its clan funds. Thus in *Sirat Shami* in the course of a discussion on the battle of Sawiq it is written: "Salam ibn Mishkam, who was the head of the tribe of Banu Nadir and its treasurer, i.e. the keeper of the funds which they used to collect as a provision against hard times and what might befall them."

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Shadow of God upon this earth," "The rope, stretched between God and His creatures," as Al-Mutawakkil was called in 849. In 775 Caliph Mansur declared himself in a Khutbah (sermon) that he was the "power of God on this earth."

When the last embers of the Abbaside dynasty were fading fast, many independent princes adopted the titles of Khalifa, Imam, Amir-ul-Muminin, shadow of God, etc., etc. Ibn Batuta, the well-known traveller, has dedicated his "Travels" to a prince of the Marivid dynasty (1249—1470) and addresses his patron with all the designations used by the Abbaside Caliphs. Sultan Ala-ud-Din Khilji (1296—1316) of India has also been given all these titles in his biography and his son continued the tradition.

On the very first election after the death of the Holy Prophet more than one name were proposed for the office. There were the Helpers, the Emigrants, the Legitimists and the Aristocracy from among the Quraish and the Umayyads. The Ansars considered Abu Ubaida as the fittest person for the Caliphate, Umar and Abu Ubaida held Abu Bakr, Abu Bakr suggested either Umar or Abu Ubaida, while Al-Zubair and his companions proposed Ali. We detect no trace of self-interest in all these proposals and it is absolutely unjustified to hold these groups responsible for the later unpleasant developments of the days of the Umayyads and the Abbasides. Even those who denounced the Umayyads for their making the Caliphate hereditary and a family concern did not do so on account of any self-interest. What led them to the denouncement was that they could not see the right of the whole nation being usurped by the House of Umayya without a protest. Otherwise, if there were any selfishness in the opposition, Al-Zubair, one of the leaders of opposition, would have gladly accepted the throne when

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offered by the Commander of the Army sent by Yazid against him, at his (Yazid's) death. One should therefore be careful in going through the pages which contain the summary of the contest for the Caliphate.

To be brief, all the candidates for the successorship of the Holy Prophet can be put into two groups : those who owned that the Caliphate was the sole right of the tribe of the Holy Prophet—the tribe of Quraish, and those who said that the right belonged to all believers in an equal measure. The Helpers or Ansars belonged to the second group and claimed the Caliphate for themselves on the basis of merit. They said that they had served Islam at the most critical hour, and had watered the plant of Islam with their very blood. When they were told by Abu Bakr that the Arabs will yield obedience before none other than the Quraish, they demanded that there should be two Caliphs one from among the Quraish and another from among them. But this method was obviously detrimental to the integrity of Islam, and the Ansars were easily won over by the Quraish. Some historians, instead of appreciating the selflessness of the Ansars, have attributed their withdrawal to their internal weaknesses such as the rivalries between their tribes of Aus and Khazraj. One of the Ansars while addressing his people on the occasion said that whatever services they had rendered to Islam they had rendered for the sake of Allah and that they should not expect their reward in mundane things. Quraish were the tribe of the Holy Prophet, so let them have their right. This clearly manifests the spirit of their sublime withdrawal. While refuting this view that the Ansars withdrew on account of internal jealousies we should not neglect the personalities of Abu Bakr and Umar, who contributed much to the miraculously peaceful settlement of the question.

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The Quraishites, moreover, had a sentimental approach to the hearts of the believers. The Holy Prophet is said to have remarked, "The Imams shall be from among the Quraish." If this tradition were accepted as genuine, there would have been no justification for any believer outside the Quraish to claim that right. But fortunately or unfortunately for the Muslims, it is not so. Ibn Khaldun in his famous work "Muqaddama ibn Khaldun" says that any believer, Quraish or non-Quraish, who fulfils the conditions of Caliphate and proves himself fit for the job can be called a Quraish. Again there is a saying of the Holy Prophet, "Listen and obey even though a mutilated Abyssinian be set over you as your ruler." This shows that there is the possibility of there being a non-Quraishite Caliph.

The first group, *i.e.*, those who believed that the right of succession was reserved for the tribe of the Holy Prophet, were divided into three groups—the Quraishites, the Abbasides and the Alids. The Quraishites made no restrictions of family conditions, while the Abbasides narrowed the right to the descendants of Abbas, the Prophet's uncle, and the Alids confined it to the descendants of Ali.

The Ansars gave way at the very first election. The Quraishite theory was wide enough to be practicable and made them win the contest. But at the third election there appeared signs of discord among the Quraish themselves. The course of history was kind to the Abbaside Legitimists. After a persistent and hard struggle they made their claim acknowledged and retained the Caliphate in their family for five hundred and eight years. On the other hand, there was the passionate claim of the Alid Legitimists. The entangled skein thus tended to become more entangled, so much so that it could not be unravelled throughout the life

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of the Institution of Caliphate and even to-day the *Tabarra* and the bewailings of the Shias every year point to a doleful struggle in the past.

The Alids believed that the Holy Prophet had explicitly mentioned Ali as his successor, that the first three Caliphs before him had simply usurped his right. But Ali is said to have never harboured such ideas in his heart. It is absolutely wrong that he was a candidate for the Caliphate at the first two elections. It is quite another thing that others proposed his name. At the third he was, no doubt, but even then he never supported his claim on his hereditary position. When Abdur-Rahman, the head of the body of electors, decided in favour of Othman, Ali gave his hand into that of Othman, although he was much displeased with the choice. The hereditary descent of kings or Amirs was alien to the Arab sentiment. The Holy Prophet says, "We Prophets, neither do we inherit (from our ancestors) nor do we have any heritage." When Fatimah, the only surviving child of the Holy Prophet, demanded her share from the Crown lands of Khaibar, Abu Bakr refused her on the same ground, despite all the love he bore for the family of his late Master. Ali delayed the oath of fealty to Abu Bakr not because he thought himself superseded in his right, nor because Fatimah was displeased with Abu Bakr, but because the oath of allegiance to a Caliph was not considered by Ali to be essential and so it was later on by Talha and Zubair. It is a later invention of some historians that Fatimah took the refusal so much to heart that she did not see Abu Bakr afterwards. Some European writers have given this story a still darker colour. But there is many a reason to doubt the authenticity of this story. It is strange that the story is mainly supported by the fact that Fatimah did not go to see Abu Bakr. We should, however, consider in the first

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place, that Fatimah was not keeping good health and was more or less confined to bed. But even if she were not she had no mind to go and see Abu Bakr. Muslim ladies in those days did not go to see their Caliphs in the way ladies in Europe used to go to their Popes.

After the death of Uthman, Ali was elected. Muawiyya offered him a strong and persistent opposition and consequently Ali had to divide the kingdom and the Caliphate with Muawiyya. But after the death of Ali, Muawiyya deprived his successors of even this half. Al-Hasan, the elder of the two sons of Ali, had to abdicate in favour of Muawiyya and retire to Madina. The younger, Al-Husain, denounced Yazid for certain reasons and at last the tragedy of Karbala stopped the activities of the Legitimists for the time being. The Martyr of Karbala became the hero of all those who were Legitimists at heart or were against the Umayyads. The Alids, henceforward called Shias, and the Abbasides never gave up their silent activities. Both invited the believers to the Caliphate of "Ahlul-Bait," *i.e.*, the Family of the Holy Prophet, without naming any particular person as a candidate. Both were under the impression that they were aiming at one and the same person, while the term "Ahlul-Bait" comprised in it both the descendants of Abbas and those of Ali. The disillusion came when they became successful in overthrowing the dynasty of Umayyah. Each party upheld its own respective nominee and ultimately fell upon each other. But the Abbasides had the upper-hand and the terribly severe treatment which the Shias met at the hands of the Abbasides, especially in the days of Mansur, Rashid and Mutawakkil, surpassed all their previous experience. Despite all this the Shia theory of succession never died out. Some adherents to this theory migrated to Africa where they

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established their own kingdoms such as, Dawlat-i-Fatimiyya, Dawlat-i-Adarisiyyah, and others. Those who remained in the East kept on labouring hard against the Abbasides. At last a renowned Shia leader Khwaja Nasir-ud-Din Tusi suggested to Halaku Khan to attack Baghdad, the capital of the Abbaside dynasty. Another Shia, Ibn Alqami, who was the Vizier of the then Caliph of Baghdad, also gave considerable help to the invader. Halaku Khan captured Baghdad in 1258 A.C., put to sword the 37th, the last Abbaside Caliph al-Mustasim, along with his sons and thousands of the Abbasides.

This was the course which the question of the right of succession to the Holy Prophet took in the subsequent history. Now the methods for selection which were adopted by different Caliphs demand our attention. The first selection was carried out by a general election and the majority of votes decided the issue. This is the only election in the history of Caliphate which truly reflects the pure Arabian character. According to the Arabian notion the leader of a nation is the representative of his people and his office remains invalid unless confirmed by the homage of the nation. And the only way to test the mind of a nation is the vote system. But the election of Abu Bakr was carried out so irregularly and so few Muslims were present there that Umar had afterwards to remark that the election of Abu Bakr should not be taken as a precedent and that it was justified only by the urgency of the moment.

The second method is what is wrongly called the nomination of Umar by Abu Bakr, because it was done with the consent of the public. Abu Bakr's method was not at all that of nomination, rather it was a suggestion on his part. First he consulted Abdur-Rahman, who was one of the foremost Councillors of the Holy Prophet, then his choice was confirmed by

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other prominent men like Uthman. And yet he was not satisfied. Not caring for his own death pangs he asked his wife to raise him from the window over the men that had gathered below. He did not breathe his last till he had asked the public if they were satisfied with his choice. At last Abu Bakr could die in peace when they all approved of it.

The third method is that a body of electors should be appointed by the Caliph to select his successor after his death. This method was practised by Umar, and Uthman was selected as a result.

From the above-mentioned three elections one thing at least is clear : that the right of election lies with the Muslim Community collectively. In the case of Abu Bakr it was the pure elective method. The Community was given its chance in this election, though not on a very large scale. In the case of Umar, Abu Bakr knew it fully well that his suggestion carried no weight unless supported by the Community and that is why he was so anxious to know the voice of the public. Similarly, in the case of Uthman, the body of electors were the representatives of the public. The six electors differed with each other, discussions followed, each of them made direct approach to the public to secure its point of view and at last all bowed before the decision of the majority. This is no proper place to discuss the subject in detail which has a permanent value in itself. But it will not be out of place to mention here that some of the historians have doubted the very theory that Umar appointed any body of electors. Prince Caetani, a well-known historian of his age, says that the need to invent this story was felt by the Abbasides to justify their practice of first proclaiming the Caliph privately in the presence of so many prominent persons whose loyalty could be relied upon, and then to proclaim in public. (*Annali dell 'Islam*,

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Vol. V, p. 48). And there are reasons to accept this theory.

In the fourth election, that of Ali, there arose a fresh problem, *viz.*, Muawiyya. To solve it two umpires were appointed. But their powers were limited and their decision bore no fruit other than that a second umpire of the Kharijites sprang up. The Kharijites came forward with the slogan, "There be no umpire but Allah."

The Umayyads adopted the second method, *viz.*, that of Abu Bakr, but with a deliberate misrepresentation of it. The first Umayyad Caliph nominated his son as his successor in his lifetime. This met with a strong opposition from a certain section of the community, including the Ansars, Ibn Zubair and Al-Husain being the leaders of the opposition. This practice did not go well with the Umayyads in the long run. Just after Yazid, Muawiyya II had to abdicate. Marwan bin Hakam bin Abul-As bin Umayya took one step further and laid the foundation of quite a new method. He nominated after him two successors successively. The first chance was to be given to Abdul Malik bin Marwan and the second to Abdul Aziz bin Marwan. This method was observed for a long time, even by the Abbasides, although it has ever been the cause of much bloodshed and rivalries between the pairs of nominees. Abdul Malik tried his best to overlook the right of his brother Abdul Aziz and to seat his own son on the throne in his stead. Similarly when Sulaiman, the son of Abdul Malik, nominated his uncle's son Umar bin Abdul Aziz and after him his brother Yazid bin Abdul Malik, there arose the same trouble. Umar II did not like Yazid II to succeed him, but Umar II died soon. Again Yazid II nominated two successors. First chance was given to his brother Hashsham bin Abdul Malik and his son was given the

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second chance. After the death of Yazid II his son met the worst possible treatment at the hands of Hashsham, his uncle.

This practice of nominating two successors remained in vogue among the Umayyads till they met an ignominious end. They had ruled over a kingdom stretching forth from India and the borders of China in the East to the shores of the Atlantic and North Africa in the West. They had even reached beyond the hills of Pyrenees. But there were many factors at work against this dynasty. The Shias of Iran, the Kharijites, the Alids and the Hashimites contributed much to the downfall of the Umayyads, while the tribal feuds among the tribes of Tamim, Ribab, Rabia, the Abd-al-Qais and Bakr, the Azd and Madahhij, Amdan and Kinda, all these tribes were always at loggerheads and hastened the end of the Umayyads.

With the Abbasides, the practice of direct succession of a son after his father was so much neglected in the case of the first twenty-four Caliphs that during the period of two hundred years only six sons succeeded directly to their fathers. But the practice of nominating two successors was most solemnly observed. As-Saffah nominated his brother Mansur and next to him Isabin-Musa was to be given the chance. Mansur was always conspiring against Isa until he succeeded in setting his son Mahdi on the throne. Mahdi in his turn again nominated his two sons, Hadi and Rashid, successively. Again the same drama was staged. Hadi tried to usurp the right of Rashid (Harun-al-Rashid) but the hand of death intercepted and Hadi failed in his designs. Harun-al-Rashid also nominated his two sons—Amin and Mamun-al-Rashid. Mamun had to wade through the blood of his brother before he could reach the throne. The Abbasides stuck to this practice as long as they could. When they were

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rendered too powerless to nominate their successors, they should not be held responsible for their being remiss in conservatism. How could they nominate their successors when they themselves could not enjoy a lifelong Caliphate and were hurried from throne to grave one after the other. The later days of the Abbaside rule were so much fraught with adversities that the Caliph Muqtadir (908—932) was twice deposed and many times installed on the throne and was at last killed. The end of the Caliph, who followed Muqtadir, was still more tragic. Qahir, as was his name, had to beg in the streets after having undergone imprisonment for eleven years.

In spite of all this debasement and degradation of the Caliphs, the Institution of Caliphate was still held in great esteem and extreme reverence. "Even as early as the eighth century superstition had regarded the Caliphs as free from attack of plague." (*Fragmenta Historicarum Arabicorum*, p. 101, l.11.) If it were not for the superstitious conception or rather the misconception of the masses about the Institution of Caliphate, the Abbaside Caliphate would have perished long before 1258 A.D. Even the savage Halaqu Khan had to think twice before marching on the sacred city of Baghdad, the seat of the Caliphate, lest he should invoke some supernatural powers against his forces. Even the kings of far off Muslim kingdoms felt the need of confirmation of their title by the Caliphs. The usurpers of thrones from rightful owners could not feel their position safe unless they took their sceptre from the Caliphs, however nominal their position may be. Babar, the third of the Mamluks of Egypt, caught hold of a man who had come by chance from Baghdad to Egypt, announced him an Abbaside, declared him a Caliph and after taking his sceptre from him disposed of him easily.

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It was for the first time in the days of the Abbasides that the question of Caliphate drew the attention of the Ulama and the theologians, and it was then that the question was taken in the purview of religious discussions. These discussions revolved round six points :

1. The necessity of an Imam (Caliph).
2. The conditions of an Imam.
3. Was Ali the rightful Imam or Abu Bakr ?
4. Who was the more perfect of the two—Ali or Abu Bakr ?
5. How the Imamate of an inferior person in the presence of a superior one should be taken ?
6. The proofs of Imamate.

The result of all these discussions was that many theories were put forward. Because of the unrighteous ways of the later Abbaside Caliphs and because of their titular position a school of thought revived the theory that the Caliphate in the sense of real successorship to the Holy Prophet remained practically up to the first four Caliphs, the orthodox Caliphs, as they were called. Also the saying of the Holy Prophet, "The Caliphate after me will endure for thirty years; then will come the rule of a King." (Kanzul-Ummal, Vol. III, nr. 3152) supported this theory. Ibn Khaldun dates the extinction of Caliphate from after the reign of Harun-al-Rashid, while Qutb-ud-Din, a well-known personality who died in 1582 A.D., marks the date of the fall of Baghdad by the Mongols (1258 A.D.) as the last date of the Institution. In the 10th century A.D. there arose a literary society called the Ikhwan-al-Safa, who put forward a new theory about the Caliphate, a theory which was a compromise with the prevailing situation. They said that the kings were the successors of God upon earth and the protectors of His religion while the Qadzis (judges) were the successors of the

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Holy Prophet. This was all the Ikhwan-al-Safa could make out of the then position of the Abbaside Caliphs.

During the period of Ottoman rule the word "Caliph" was given quite a new interpretation. The conditions which were considered to be necessary for a Caliph ; those of his being a Quraishite or a descendant of the House of Abbas, were no longer necessary. Theirs was a practical method of succession ; the seniormost member of the family succeeded to the throne. In spite of this, history records instances when the junior members of the family challenged their seniors off and on. Still this method proved more successful than all the previous ones. The elective method, however, of the early days was, unfortunately, never again tried. The Osmanli dynasty made even the proudest of kings kneel before them, but, although they entertained the Caliphate for five centuries in their house, theirs was absolutely a nominal succession to the Holy Prophet. Sir William Muir rightly remarks, "The illusory resuscitation by the Mamluks was a lifeless show ; the Osmanli Caliphate a dream."

At last, the last Turkish Caliph was deposed by the Angora Republic. It stirred the Muslim world but a little, for it was nothing new for them. Sultan Abdul Majid who was thus deposed was the 24th Caliph of the dynasty. But the President of the Angora Republic took one step further, a step which can be justified by no precedent in history. He proposed the abolition of the very Institution of Caliphate. On the 4th of March 1924, the last chapter of the history of thirteen centuries was closed, God knows whether for good or not.

Whether or not the Grand National Assembly of Angora had the right to abolish the Institution, in this way is a question to be dealt with on some other occasion.

THE OXFORD GROUP MOVEMENT*

[AS A MUSLIM SEES IT]

BY MAULVI AFTAB-UD-DIN AHMAD

The Oxford Group Movement, or the "Moral Rearmament" as it is called nowadays, seemed to carry everything before it just before the present war. But for the rise of Hitlerism, it might have created the same kind of excitement in the popular mind of Germany as it did in the popular mind in other Western countries. Its appeal has proved most powerful for youthful minds throughout the British Empire and America. Although, like many similar Western movements, it fulfils some peculiar needs of the Western social mind, it has its ramifications in the East, particularly in India. Here it has been very busy in expanding itself despite the confusion caused by the rapid strides of the fire of the European War.

* * * * *

Only a few months back it had one of its conferences held in Lahore in which the Muslim Premier of the Punjab spoke very highly of it and characterised it as a hope for humanity. In view of the growing importance it has been acquiring and the popularity it has been gaining, it seems fit that the Muslim public should know more about the movement and examine its principles and methods in the light of their own religion.

It must be noted at the outset that this Movement has something in it that alarms the organised church. This fact, in itself, is one that should rouse curiosity in the Muslim mind. As a matter of fact, members of this Movement are not found to talk much about the ideas of religion peculiar to Christianity, so much so that they are pleased to enrol members holding non-Christian beliefs.

* Adapted from a series of editorials on the subject in the *Working Muslim Mission Gazette*.

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Another striking thing about an Oxford Grouper is that he or she is always serious about life. The habit of introspection fostered by the Movement, which we shall discuss more fully later, is responsible for this. It will be no exaggeration to say that, in any European gathering, deep thoughtfulness of mind in a person renders one liable to be suspected of being an Oxford Grouper.

There is an air about the members of this Movement which may be called mystical. The very terms they use—and they have quite a good few special terms—are mystical in nature. Sitting in their midst one may be easily reminded of the Dervish Orders of Islam. There is a vision of a spiritual order of society to be read even in their looks. There is an undercurrent of sadness running through their mood which may be regarded as a religious melancholy. At least they are not happy with the materialistic order of the present civilisation.

And yet they have an inner cheerfulness which is rare in an average European. They seem to have risen above the economic conception of life. Mr. Frank Buchman, the founder and leader, appears to be a very jolly man.

Lack of formality is another characteristic of the social atmosphere of the Movement. The president in a meeting is addressed by his Christian name such as John or Jack or Sikandar or something of the kind. I am not aware if this principle of non-formality is observed in the East as well.

The speakers in a meeting are not billed beforehand so as to be called one by one by the president. They get up as they like. The president's function is to see that one person speaks at a time. The absence of sham courtesy of an Oxford Group, in the midst of

THE OXFORD GROUP MOVEMENT

English surroundings, comes as a welcome relief to an Easterner sojourning in England.

Absence of race-consciousness or of the feeling of national superiority is another characteristic of this Movement. But this is no monopoly of this particular group. In Theosophical and Spiritualist Movements also, among other movements of the West, you find the same spirit. The various inter-religious movements that have made their appearance of late have the same spirit inculcated in the minds of their members. But this Movement seems to have outrun the others in the practical demonstration of that spirit. They seem to have the dash of youth in this matter as in every other.

It may also be of interest to note that it has drawn members from circles that are not expected to foster any atmosphere of serious thinking. Some very world-renowned sportsmen and even film actors and actresses are among its most enthusiastic members.

Coming to its aims and objects, the chief one seems to be the inauguration of an international social system based on peace, love and sacrifice, and this is what they call the "Moral Rearmament." Not bombs and bayonets, products of hatred and jealousy, but sympathy, co-operation and service should be the instruments in fighting the prevailing chaos in human social life—that is its motto. In this it seems to have taken a cue from the youthful idealism of the present-day cultured West. The high cultural level of the West has changed the previous martial and aggressive spirit of its youth into one of thoughtfulness and sympathy for others. If the previous outlook on life was "Look after your own interests—others will look after theirs," this changed outlook is, "Your own interest is involved in the interest of others."

Needless to say, this is a wholesome change. It is likely to abate the fury of selfishness and greed that

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has been the source of all the troubles afflicting the West. It must be remembered that the idea, in itself, is one that is as old as religion itself and as a religion even Christianity has never been slack in preaching it with all the eloquence in its power. All these preachings, however, never went deep enough either in the hearts of the preached or even in the hearts of the preachers themselves. This new outlook may, therefore, be regarded as an approach on the part of the materialistic West to a standard that is religious.

(To be continued.)

CORRESPONDENCE

LONDON :

17th October, 1940.

DEAR SIR AND BROTHER-IN-FAITH,

I thank you for your letter dated 24th September which I received safely. You must excuse the delay in my sending back the completed Declaration Form but as you will see from the above address, my unit has been transferred to————— which will be my address in future. I have accordingly enclosed the Form but I will endeavour to send you a photograph later, as at present I find it impossible to get one until I obtain some leave.

I must say, Dear Brother, that now that I have returned to the True Path of Love and Duty to God and my fellow-men by embracing Islam, I feel spiritually uplifted and this in spite of the destruction and suffering going on all around me in this terrible war.

I am particularly eager to attend the festival of Id-al-Fitr and would ask you to let me know the exact date and time as soon as possible as I wish to apply to the military authorities here for special leave so that I may join the function. Also I should very much like to know the names of the months in the Muslim world and approximately how they correspond with the months of the Christian calendar.

May the Blessing of Allah be with you !

Yours very sincerely,

B. IVAN JAMSET.

P.S.—Could you send me some booklets on Islam for me to read during my spare time ?

CORRESPONDENCE

LONDON, S.W. 3 :
21st November, 1940.

DEAR SIR,

I am a member of the Christian Church but I am very interested in Islam. I have very vague knowledge of the faith but I am very anxious to study Islam in detail.

Would you please be good enough to supply me with the necessary literature and oblige.

I am,
Yours faithfully,
D. C.

WELLINGTON :
24th November, 1940.

To
THE IMAM,
THE MOSQUE,
WOKING.

DEAR IMAM,

Would you be so kind as to forward to me twelve copies each of your free pamphlets and leaflets on Islam. I should like to distribute them to members of my W. E. A. class to whom I am giving a course of lectures on Islam.

Thanking you,

Yours in anticipation,
(REV.) G. W. PARKINSON,
Stockton Unitarian Church, Wellington.

STOCKTON-ON-TEES :
2nd December, 1940.

To
The Imam,
THE MOSQUE,
WOKING.

DEAR IMAM,

Thank you very much for the interesting and informative literature which you kindly forwarded to me several days ago. I have found it most helpful in understanding the Muslim point of view. The members of my class also wish me to convey to you their deep appreciation of your kindness. As students of Comparative Religion and disinterested seekers after Truth, we hope at the end of the course of lectures, to have attained a true appreciation of Islam.

Please find enclosed one shilling in stamps to cover the postage of the two communications which I have received from your mission.

With fraternal greetings,

Yours truly,
(REV.) G. W. PARKINSON.

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Bismillah ar-Rahman-ar-Rahim !

FALMOUTH,
CORNWALL :

31st December, 1940.

DEAR IMAM SAHIB,

Assalam alaikum wa Rahmat-Allah !

I have just received two copies of the *Islamic Review* and have been reading them with a fellow-Muslim. I have a new convert to Islam and we are both very much interested in these books. We often meet at my house in the evenings and talk from six until nine o'clock about the different religions in the world. We were greatly interested in what we read about Mirza Ghulam Ahmad. It is written that no Prophet will arise after Muhammad.

We spent much time in reading over the sermon and grasping its full meaning and points. Since last writing to you I have learned many things about Islam which have given me a better outlook on life. I am never "hard up" for something to do now because there is always the Holy Qur-án to read and study. A person could study the Qur-án for a lifetime and there would still be more to seek from it. Could you please send another copy for my friend who keeps asking me to ask you for one. He desires one for his own perusal.

We hope to obtain other converts soon. This is a great difficulty because most young fellows are not interested in religion at all and think we are mad but, as you have said before, being a Muslim one has to put up with such difficulties. As there are two of us we are always together and what other people say is a matter of course.

We hope the Mosque has not been damaged in any way by Nazi raiders.

We have just received the postcard dealing with 'Id-ul-Adzha and very much regret that we shall be unable to attend the Mosque on January 9 for several annoying reasons. Firstly, because we commence school on the 9th. Secondly, because of the travelling difficulties, and thirdly because our parents would not let us go because of school. It would be quite a different matter if our parents were Muslims. We thank you for the trouble of sending us word but as you see our predicament we hope you will understand our failure to be present. As we cannot be with you in the flesh we will be with you in soul.

May Allah grant all those at the Mosque a good 'Id-al-Adzha !

Yours fraternally,
DENYS GRAY.

[The writer of the above letter refers in his opening lines to the July 1940 issue of *The Islamic Review* which contains a correspondence entitled "Renunciation of the Ahmadiyya" by a Muslim English lady. Readers should do well to read that correspondence to understand the full import of this letter.

It is significant that we have not only ourselves to steer clear of all kinds of sectarianism but have, at times, to combat heterodox views tending to create sectarian differences within the house of Islam, such as the Ahmadiyya doctrines as preached from Qadian in India and Putney Mosque in London.

—Ed. *Islamic Review*.]

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 Pre-measurement of good and evil; (7) Resurrection after death.

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

The sixth article of Faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in 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 Makka.

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

ISLAMIC REVIEW

all 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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