

camels and let God protect His house against the intruder?" Of course the lives of the greatest men showed that they had made God's cause their own. But they had perhaps their call. I could not conquer my misgivings. Kesab's life brought an answer to such questionings. "I am a worshipper of the religion of fire," he says, "I am partial to the doctrine of enthusiasm. To me a state of being on fire is the state of salvation.....It may take time to know whether I am a sinner or not, but it is easy to know whether I am alive or dead ; I at once decide this by finding whether I am warm or cold." Too many of our youngmen I have found to be cold, calculating and always counting the cost. That is certainly not the stuff of which Kesab was made and of which heroes are made.

In the case of such a personage as Brahmananda Kesab it will be faint praise to speak about the part he played in such social reforms as Widow Remarriage, Female Emancipation, Spread of Education or the Assertion of Political Rights of the Indians. The culminating achievement of his life was "the New Dispensation". This has been the subject of much misunderstanding and cruel vilification. I do not propose in this place to enter into an appraisement of the value of this movement. What I wish to note is that it was a movement for the harmonizing of jarring religious systems and sects. It purposed to offer a common faith to all mankind. His object was to lay the foundation of a Universal Church upon the grounds of the essential unity among all religions. The same thought it may be remembered was the inspiring motive in the case of Nanak and Kabir. It was indeed the greatest problem of India, a problem which is getting intenser every day, and of which the solution is still to be sought. Whatever may be our opinion regarding the value of the movement started by Kesab there is no doubt that Kesab diagnosed quite correctly the case of his Motherland, that her salvation lay not in political or industrial regeneration but in a real reform of the heart. We may not agree with him that a religion could be synthetically produced like the German dyes, but we cannot withhold from him his legitimate tribute of our praise that he had a right premonition that the salvation of our country and of humanity lay in religious reforms. "Glory to

God in the highest," he sang, "and honour to all Prophets and saints in heaven and to all scriptures on earth."

What then is this Kesab and what promise does he bear for us ? He is, as I have said, the first offering of our long expectant Motherland to the new day that is coming. He is the breeze that ushers the dawn, the wind that foreruns the clouds bringing rain and fresh life to a dead land. His life and works are a proof that the heart of our country is sound, that it is ready to accord a loyal welcome to the Sun of Truth when it chooses to appear, that it is ready to be quickened back into life after it has been dead. In the words of the Holy Quran, "Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that God may make them taste a part of what they have done, so that they may return to truth ; and that He may reward those who believe and do good out of His Grace ; surely He does not love the unbelievers.....Allah is He, who sends forth the winds so they raise a cloud, then He spreads it forth in the sky as He pleases, then He breaks it up, so that you may see the rain coming forth from it ; then when He causes it to fall upon whom He pleases of His servants, lo ! they are jubilant, though they were before this confounded in utter despair. Look then at the sign of Allah's mercy, how He gives life to the earth after its death, most surely He is the quickener of the dead and he has power over all things." Rejoice then our countrymen. Kesab was one of the heralds of the New Dawn, a sign of Allah's Mercy and wait ready for the Great Day at hand when Allah's Glory will overspread the land and East and West will clasp their hands and unite their voice in singing His Praise. Amen !

ISLAMIC AND WESTERN SOCIAL SYSTEMS COMPARED*

BY DR. MUHAMMAD SADIQ, D. D.

At last year's annual meeting I spoke on the subject of "Social Intercourse," and in the course of my lecture, among other matters, I touched also in passing on the question of the personal liberty of the individual, and in this regard I tried to indicate both the directions in which and the extent to which it was necessary and desirable, in the interests of the society as a whole, to impose certain restrictions on personal liberty. For this year's lecture I have been assigned a subject which forms but a branch of the last year's subject of my lecture—namely, the financial dealings between individuals with particular reference to those points wherein the Islamic social system differs from the social system of the West. For it is a fact that in many important respects touching the financial dealings and transactions between individuals, as also in many other social matters, the widest divergence is found to obtain between the two social systems. Where the social system of the West allows perfect freedom and complete liberty of action to the individual the Islamic system has laid down strict rules and regulations to control his dealings and has left nothing to his option or choice. Now we have to see which of the two courses is the better one, the Islamic restrictions or the unrestrained and untrammelled liberty allowed by the European system; which of the two does correspond to the true spirit, the loftier conception, and the higher level of civilization. Thus my lecture this year is but a continuation of my last year's lecture.

But before I proceed to discuss the question of financial dealings, which forms the subject of my today's lecture, it will be as well to enunciate as briefly as possible the fundamental principle on which the whole question of financial dealings is broad-based. Many people hold the view that the sphere of religion is restricted to the moral and spiritual side of our life and that it

*Dr. Sadiq's lecture given at the Anniversary of the Ahmadiyya Movement held in December last at Qadian. The lecture was delivered in Urdu. It has been translated into English by Mr. M. H. Taj.

has nothing to do with such secular matters as pertain to financial dealings and to the commercial activities of our life or to similar other matters. But such is far from being really the case. In every walk of life man stands in need of the guidance of religion, and there is not a single sphere of human activities in which he can afford to dispense with it altogether. Under all circumstances and in every conceivable matter, whether great or small, he needs the help and guidance of religion in some form or other. Religion moulds our morals, it forms our character, it infuses into us a spirit of fortitude, of perseverance, a steadiness and tenacity of purpose and a driving force such as nothing else can give. Religion is the greatest known force in the world. While a secular government with all its man-made laws and armed with a physical force can exercise a sway over our physical bodies only, the empire of religion is seated deep down in our hearts. Hence religion constitutes our priceless possession and our indispensable need.

Let me illustrate my point by an example. Not long ago, the Government of the United States of America passed a law, known as the Law of Prohibition, forbidding all manufacture, sale, and purchase of alcoholic liquors for use as beverages in the country, but having at its command only physical force it most ignominiously failed in enforcing its enactment and in weaning the country from the pernicious evil of drink. But such would not have been the case had the prohibition been made on religious grounds, that is, if Christianity had made drinking unlawful. On the other hand, Islam succeeded most easily in completely eradicating the self-same vice in the space of a single day. No sooner the Holy Prophet announced the prohibition order than all the wine-stores and wine cellars completely ceased to exist. Every jar containing wine was smashed to pieces and its contents were spilled, so that within a few minutes of the proclamation all the streets of Medina were like rivers flowing with wine. The most confirmed inebriety was replaced at a stroke by utter abstinence, and the evil of wine became a thing of the past. Thus in religion there resides a power the like of which no earthly potentates, no royal edicts, and no human legislations have ever wielded or can ever wield. Therefore, in

all human affairs and in all human activities man always stands in sore need of the infallible guidance of religion and of the dynamic force which emanates from religion. But then religion must be a true living religion, and not a dead and spent force, a religion which really and truly effects man's union with his Maker and fills his heart, his mind and his soul with His love tempered with the awe and fear of His supreme power and omnipotence and of His Divine Majesty.

Islam Confers True Life.

The source of all healthy national life of a people or the causes of its weak and decadent state will always be found to lie in its social life, and the soundness or otherwise of the social life will invariably prove to be the outcome of a corresponding good or bad condition of the moral life of the individuals who compose the society. In other words, it is the moral character of the individuals that forms the foundation on which the whole edifice of its social and its national life is built. But social morality, a firm, chaste and steady moral character, is always founded on the sentiment of fear—for it is the fear of either compromising one's honour and self-respect among people that deters a man from immoral acts and wrong-doing or the fear of incurring God's displeasure and His punishment. But it is this latter fear that restrains one more effectively from committing all manner of wrong and sinful deeds and inclines him to virtue and chastity. The fear of one's fellow-beings is not a noble sentiment: it is in itself a defect, a weakness and a kind of moral servitude. Islam, therefore, rids you from this debasing kind of fear and in its stead inculcates in your mind the healthy and wholesome fear of God. Blessed are they in whose hearts reigns the noble sentiment of God's fear to the exclusion of every other kind of fear. They are gifted with those inward eyes whose vision never fails, that can see as well in darkness and gloom as in light, as well in society as in privacy.

Islamic Laws Regulate Financial Dealings.

In order to control and regulate all human activities and dealings relating to monetary matters, Islam has formulated and laid down certain laws which by purifying man's thoughts and

sentiments infuse into all his transactions a spirit of honesty and rectitude. For instance, the Holy Prophet has strictly enjoined that you must earn your living by absolutely fair, honest, and lawful means and never to have recourse to dishonest, deceitful, and fraudulent methods. The slightest lapse in this respect on your part, he warns, will corrupt and vitiate all your moral and spiritual health and gradually sever your connection with God and end by paving your way to hell. Says he :

“ The Law has laid down in clear and unambiguous language that which is lawful and that which is unlawful so that no one can make any mistake in regard to them, but between these two there stretches a vast borderland of the things doubtful which many people fail to distinguish from each other. He who follows the safer course and refrains from encroaching on the doubtful will have preserved his religion and his honour; but he who meddles with them will end by falling into the unlawful. Remember, your position is identical to the position of that shepherd who grazes his flock on the borders of a preserved grass-land, and is exposed to the constant danger of any of his sheep straying into the forbidden area. Remember, Kings have preserve-lands, and God’s preserve-lands are those things which have been forbidden by the Law. Remember, there is a small piece of flesh in the human body on which depends all the spiritual and moral well-being of man. If it is sound, the whole man is sound, and if it is corrupted the whole man is corrupted. And, know it well it is the human heart.”

Now, when God and his Prophet so strictly enjoin and make it a part and parcel of our religion that in all our dealings with one another we must always act with fairness and equity and must discriminate between the lawful and the unlawful; that we must respect the rights of others and commit no encroachments on them; that we must not give underweight in trade, and should in all matters try to be gentle, patient, considerate, and magnanimous towards others; that in case any one owes us a debt we must allow him time till he can repay us with convenience, and to remit our debt to him who is unable to pay, and that when we discharge a debt ourselves we should

try to give something over and above the proper amount we borrowed ; that we must not sell a bad article ; that we must not make a false bid at auction merely to push up the price of an article ; that we must not indulge in frivolous swearing ; that we must be always truthful ; that we must not stock a commodity and withhold it from sale till its price has gone up in the hope of making large profits, that in every case and under all circumstances we must be true to a plighted word ; that we must not give a false testimony nor withhold the truth even if it concerns our own near relatives, and so on and so forth, we may be sure that these matters are indispensable to our social peace and happiness as well as to the smooth-working of all human relations.

The Need and Origin of Loan

Now I come to what constitutes the real subject of my lecture today—namely, the institution of interest. There is not the slightest doubt about it that most of the social ills with which the world is afflicted at the present day and many of the social and political problems which are baffling mankind have their root-causes in this evil of interest. Mankind, living as they do in communities, are by nature inter-dependent on one another for co-operative help and assistance in all human affairs and in all the daily avocations of life. Among other things, not infrequently a man finds himself reduced to the necessity of asking for monetary assistance from others. He takes some money on loan which he afterwards repays to his creditor. Now it happens that in all countries, except those which are Muslim and have the Islamic Social System, those who lend money generally charge something from their debtors in consideration of the use which they allow the latter to make of their money. This is termed as interest. This interest is charged at varying rates, ranging from one per cent. to such extortionate rates as one hundred per cent. per annum and more. Some people will charge a low rate of interest from men of their own community and nationality, and a higher rate from those belonging to other nationalities and other religions, while others, as in the case of the Jews, will lend money at interest to men of other religions and nationalities but will charge no interest within their own

community.

In Europe generally two kinds of rates prevail, one is called interest and the other is known as usury. The former represents a low rate and is charged on money but for commercial purposes and in business relations, and the latter, which represents a very high rate of interest, an extortionate rate being charged on loans which are issued to individuals for a non-commercial use. Although usury is often theoretically condemned by many, it is nonetheless widely practised and is by no means considered an illegal or unlawful thing in any European country. But there can be no question, and experience has demonstrated it beyond a shadow of doubt, that in every form interest is a most harmful and most objectionable thing. In every country innumerable families have been ruined through interest, and are being ruined every year. It has blighted happy homes, sapped nations and destroyed powerful kingdoms and empires. It is the cause of untold misery and human suffering in the world. The great and powerful empire of the Czar owed its destruction to causes which are directly traceable to interest. But for interest, the late world-war could not have lasted for more than six months at the most. And lastly, the present financial crisis, this great economic depression through which the world is passing, and which is so terribly telling on all classes of society in every country, is the outcome of interest. In short, interest may be described as being the greatest evil of the day, as the chief root-cause of the present abnormal conditions obtaining in the world, and of most of the social and political ills which afflict humanity today.

But God, who has created man and Who knows all his needs and all his requirements, foresaw all these things and anticipated them by providing a remedy for them in Islam, which is the final and most perfect revelation and is meant as a guidance for all the nations of the earth and for all time. Islam has abolished all interest and thereby struck at the root of the evil. God says in the Holy Quran that to lend money at interest is to wage war against God. Now it is a very curious thing that experience has proved that interest has a deep and peculiar connection

with war. For example, authorities in economics, after a deep and careful study into the causes of the late world-war, have declared that it was the money-lending Jews of Europe who were the real cause of the whole trouble. And it is this fact which has led to the general expulsion of the Jews from Germany.

In the commercial world also, interest has produced highly abnormal and unequal conditions. Certain individuals have concentrated huge capitals into their hands and have thus succeeded in securing big monopolies to themselves to the serious detriment of the interests of the small merchants. Islam does not allow these things. Islam has laid down laws which are admirably calculated to insure an almost equal distribution of wealth in a community, without depriving any person of the just fruits of his labours.

In short, Islam has provided a social system which is the most perfect and far superior to every other system. No stable and all-round prosperous financial conditions can be possible unless the world conforms to the Islamic laws.

THE PROPHET DAY

(A paper read by Begum F.S. Muayyidzada Choudhry, M.A., at the Albert Hall, Calcutta on the 26th November 1933)

It is scarcely surprising to find that the celebration of the Prophet's Day should draw together a large and distinguished gathering of men of all classes and creeds. There was a time when religion divided men by bitter prejudices and was the exponent of dissension and discord among them. But the present age is characterized by rationalism and breadth of thinking. It is an age in which the prophecy of the Holy Quran جَاءَ لِلْعَالَمَيْنَ وَرَهْقَ الْبَاطِلِ promises to come true, for, today irrespective of sectarian differences there is a tendency towards the dispassionate study of history. We may even unite in revering the religious leaders of each other's faith for we realize that religious divergences do not extend to the foundation of belief. Thus the forces of good-will are organized and hope and faith for the future are kindled.

The present gathering being more or less of a cosmopolitan nature, I should dwell on the Holy Prophet's career not as that of the Prophet of Islam but as that of a reformer, legislator and benefactor of mankind. The quality which distinguishes a man of genius from a merely clever man or a merely successful man is the creative faculty whereby the rough material of human affairs is impressed by his mind and personality. By this test the Holy Prophet (may the peace of Allah be upon him!) stands out unique in history for he has left an imperishable mark on the scroll of human affairs.

Born in the midst of a disorganized, demoralized and drunken people who were given over to a base form of fetish worship, he transformed this nation into a nation of heroes and conquerors. He stood up almost alone. He challenged them, defiant in the face of threats of death and by his splendid heroism, his transparent honesty of purpose and earnestness, his absolute trust in God and in his own mission he carried everything before him. He surmounted every obstacle and achieved the most amazing success in the world's history. The religion in Arabia was purged of its dross of superstition and idol-worship and

replaced by pure and uncompromising monotheism. The Arabs were given laws and rules of conduct which are still followed by the Muslims throughout the world. Edmund Burke has said of these laws, "It is a law interwoven with a system of the best and most learned and the most enlightened jurisprudence that has ever existed in the world." The Prophet united the loose agglomeration of the Arabian tribes into a nation and actuated as they were with high and spiritual motives, his nation which was sunk in semi-savagery was raised and redeemed and made great and powerful among the peoples of the world.

Not only was the Holy Prophet a benefactor of Arabia but he rendered true service to mankind in general as well. Those fairly conversant with history have read of the gloom of Europe's degeneration in the Middle Ages. At such a time the message of the Holy Prophet of Islam spread within a century over half the earth, shattering great empires, overthrowing long-established kingdoms and remoulding the souls of men. Bosworth Smith writes, "The West was sunk in darkness. A bright star rose in the Eastern firmament and gave light and comfort to a groaning world." T. L. Vaswani in a lecture delivered in Sind has said, "Arabia became the leader of civilization. Arabia became the torch-bearer of culture and Arabian culture nourished in Asia and Europe a new renaissance and a new humanism. Unto thee Muhammad I a humble servant of the Rishis pay homage in humility and reverence. Unto thee I bow as a veritable Prophet. Thy tremendous Sakti was derived from the eternal and centuries unborn will salute thee as an immortal of history." Major Arthur Glyn Leonard writes in his book "Islam, her Moral and Spiritual Value", "Do not we, who consider ourselves on the topmost pinnacle ever reached by culture and civilization, recognize that had it not been for the high culture and civilization and intellectual as well as social splendour of the Arabs, to the soundness of their school system, Europe to this day would have remained sunk in the darkness of ignorance! Have we forgotten that the Mohammadan maxim was that the real learning of man is of more public importance than any particular religious opinion he may entertain, that Muslim liberty was in striking contrast with the intolerant state of Europe."

Let us now turn to the consideration of the Holy Prophet's message for our age. This message which solves many of the world problems of today is not confined to Muslims but other nations would also do well to profit by them.

It has been said that the ideal of human civilization does not lie in isolation or independence, but in the brotherhood and interdependence of individuals and communities, in action as also in all spheres of thought. In other words we men and women of the present generation are obsessed today with dreams of unity. We desire internationalism, the co-unity of nations and the outlawry of war. The Prophet of Islam, centuries ago, came with the same message for us. He acted also on this message. He united peoples of different colours, races and countries by the common bond of belief in one God, that is by a spiritual bond. The pages of Islamic history give us a glimpse of a spiritual unity such as has never been attained by any other nation in the years that have passed. Let us learn the lesson of concord between men of different races from the example set by the Holy Prophet. Let us read the pages of Islamic history which teach us that not materialism, or the theory of each for himself but belief in truth and devotion to the service of God and man can bring about the long wished for era of peace and good-will on earth.

We are experimenting today with Socialism and Bolshevism. The momentous problem before us is how to remedy the defects in our social organization under which we have in our midst a permanent body of men on whom hard necessity stares every hour of their working lives and even the moments which they snatch from their toil for rest and sleep. These problems would never have arisen had we acted on the teachings of the Holy Prophet. Among Muslims he established a joint family system of Islamic fraternity which still draws the admiration of the world. Muslims rich or poor, black or white are equal in the eyes of God and they are enjoined to regard their co-religionists as brothers. Nowhere in the world is there a greater or more genuine brotherhood than among the Islamic peoples. Moreover although Islam does not favour Socialism which is described as "the yearning for the equal distribution of unequally earned

wealth" it has enjoined a system of charity and economic principles which prevent the accumulation of wealth in the hands of a few and glaring inequalities in its distribution would be unknown if the precepts of Islam as regards charity are followed generally by the Muslims and not made a dead letter by certain sections. Our Prophet, because of these reforms, has been called the greatest humanist that has ever been born.

Islam has also another achievement to its credit—the elevation of women. It has given women rights which other systems of law, the Hindu and the Christian systems have denied them for centuries. It has enjoined respect for women and taught us true chivalry. Let us turn over the pages of the history of Islam. From its promulgation down to its present time it is replete with the records of distinguished women. I will not enter into details on this point but it is disheartening to note that so far as the education of women is concerned we have turned away from our ancient traditions. Jami has well said in a poem:

دین ترا هر پس آرائش ازد
بس که برو بسته شده است برگ و ساز خود دشادیش چو بینیش باز

Let me, in closing, quote somea ppreciations of our Holy Prophet by eminent authors. Major Arthur Glyn Leonard writes of him "A man not only great but one of the greatest, *i.e.* the truest man that humanity has ever produced. Great if not simply as a Prophet but as a patriot and a statesman; a national as well as a spiritual builder who constructed a great nation, a greater empire and more ever than all these a still greater faith. True moreover because he was true to himself, to his people and above all to his God. The man of fixed and unchanging purpose who has a supreme contempt for obstacles. But when as in his case that purpose is the gratification of God, he has at hand a lover that can move the world." The great G. B. Shaw writes—"I have studied him – the wonderful man and in my opinion far from being anti-Christ he must be called the Saviour of humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much-needed peace and happiness."

BIHAR IN MOURNING

Bihar is in mourning. The loss in life and property caused by the recent earthquake is simply appalling. Thousands have perished and tens of thousands have been rendered homeless and resourceless. Great, flourishing and beautiful towns are in ruins. Monghyr is no more. Muzaffarpur is no more. Darbhanga, Motihari, Samastipur and Sitamarhi are but heaps of debris. Patna, Chapra and Bhagalpur have suffered grievously. The terrible change in the face of nature wrought by those few catastrophic minutes of earthquake on the afternoon of January 15, beggars description. Rivers have changed their courses. Where there was fertile soil there is a covering of sterile sand, extending in some cases to three feet in depth, so that an area of 2,000 square miles may well have been turned into a permanent desert which will never bear crops again. Deep fissures have appeared. Telephones, telegraphs, railways and even roads have been dislocated.

The earthquake that shook and rocked Bihar only a few days ago and of which the tremors were felt throughout the length and breadth of India, in places as far distant from the centre of greatest destruction and devastation as Lahore in the North and Bombay in the West was, according to Dr. Dunn, of the Geological Survey of India, one of the biggest and most extensive earthquakes of which human history has kept record. Bihar will take many years, together with enormous sums of money before its prosperity can be restored.

Bihar has suffered grievously. It is grief-stricken. To those who have suffered in any shape or form our sincerest sympathies go. But Bihar alone has not suffered. The earthquake has wrought terrible havoc in Nepal also. Thousands of people have lost their lives and property worth crores of rupees has been destroyed. A day or two after the earthquake in Bihar there occurred an earthquake though of less severity and extensiveness, in Mexico and on the same day that Mexico was severely heaved and swayed by a terrible earthquake, as many as 10,000 people perished as the result of a flood in China. And Bihar, Mexico and China alone have not suffered. Japan was visited a few years ago—in 1923—by one of the greatest natural calamities of human history. According to official state-

ments, 72,600 persons then perished in Tokio, 23,000 in Yokohama and 6,495 in the Kanagawa Prefecture. As many as 334,606 houses were destroyed in Tokio, 68,000 in Yokohama, and 95,870 in the Kanagawa Prefecture. The island of Ossina disappeared totally from the map.

The earthquake in Japan was indeed very severe. But in recent years mankind has suffered for its sins from earthquakes as severe and causing as much loss of life and property, if not more, as the earthquake of Japan caused. San Francisco was laid waste in 1906 by an earthquake about which the *Pioneer* of Allahabad wrote that "*it would be hard to parallel such havoc since the first century A. D.* Jamaica was almost destroyed in 1907, and the towns of Messina and Reggio de Calabria were wiped out of existence by an earthquake in 1908 which was described as "*an unparalleled one, and it has no precedent in magnitude, neither is it likely to have any sequel.*" But the Avezzano earthquake in 1915 was declared to be even more devastating than the Messina earthquake. In 1905, the beautiful Kangra Valley was totally destroyed by an earthquake in which more than 25,000 people lost their lives.

The last fifty years have witnessed a large number of terrible earthquakes, and it is not possible to point to another period in the world's history when the earth was visited with such a fearful succession of seismic disturbances. It must have some significance, some explanation. A student of geophysical science may look upon this bewildering succession of terrible earthquakes in the past fifty years as ordinary freaks of Nature. But when these usual vagaries of Nature assume the form of dreadful calamities and occur in very rapid succession, and visit different parts of the world within a short time, in various shapes and forms, they point to an important spiritual phenomenon. The revealed word of God in various religious scriptures tells us and history bears witness to it that whenever natural calamities visit the earth in quick succession with a startling rapidity, in the form of epidemics, famines, earthquakes, floods and wars, there is always present at that time in the world a Prophet of God whose advent and presence they trumpet forth. Never was humanity visited with afflictions and calamities in the shape of epidemics, earthquakes, floods, famines and wars as it has been in the past 50 years. And it was about 50 years ago that the Prophet Ahmad of

Qadian was raised by God for the rejuvenation and resuscitation of the spiritually dead world. The earthquakes, famines, wars and epidemics that have embittered human life in recent years were predicted by Jesus to occur at the time of his second advent. "When nations rise against nations," said he, "and famines, wars, earthquakes, pestilences and iniquity abound, and the sun and the moon are darkened and the stars fall from heaven and the powers of heaven are shaken, then shall the sign of the Son of Man appear in heaven and he shall come from heaven in great glory." Not only famines, wars, pestilences and earthquakes were predicted by Jesus to take place at the time of his second advent, but the Promised Messiah, Hazrat Ahmad of Qadian, who came in the name and with the powers and attributes of Jesus also prophesied that these extraordianay events would occur in unusually large numbers in his time. After the terrible earthquake which destroyed the beautiful Kangra Valley in 1905 he wrote in the *Review of Religions* (October, 1906) as follows:

"Bear in mind that Almighty God has informed me of earthquakes in general. Know it for certain then, that as earthquakes have come in America, Europe and Asia in accordance with my former prophecies, more will yet occur in diverse places, some of which would be so severe that the destruction wrought by them would resemble the destruction of the Judgment Day. Death will make such havoc that streams of blood would flow. In fact, so great would be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and present such scenes of destruction that one would think they had never been inhabited. Other calamities of a terrible nature from earth as well as heaven would come upon men, so that the wise men will be convinced of their extraordinariness. Then will men in great bewilderment begin to ask themselves what was going to happen. Many shall be saved and many shall be destroyed. The days are near, nay, they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God, and with all their heart and all their soul they are bent upon the world. Had I not come, these calamities would also have been put off for a while, but with my appearance the secret designs of the wrath of God have been made manifest, for He says that 'punishment is not sent, until a Messenger is raised.' Those who repent shall be saved and those who show fear before the calamity comes shall be shown mercy. Do you think that you can be saved by your own plans. That

cannot be. Do not think that severe earthquakes have come in distant places in America and your country will be safe, for I see that greater distress is in store for you. Thou, O Europe art not safe, nor thou O Asia ! and ye that dwell in islands ! No self-made deity will assist you on that day. I see cities falling down and I find inhabited places in ruins. The Omnipotent God has kept silence for a long time while detestable deeds were done in His sight, but now He will show His face with great awe. Let Him who has ears hear that that time is not distant. I strove hard to gather men under the protection of God, but it was necessary that the Writing of Fate should have been fulfilled. I say to you truly that the turn of this country is drawing near. The days of Noah will be before your eyes, and the scene of Lot's earth you will see with your own eyes. But God is slow in sending His wrath. Repent that mercy may be shown to you. He who forsakes God is a worm, not a man, and he who does not fear Him is dead, not living."

In accordance with this great prophecy of the Promised Messiah any earthquake that occurs in any part of the world testifies to the truth of his claims but the Bihar earthquake has a special significance. It fulfils a particular prophecy of his.

On this subject an exhaustive article will appear in the next issue of the *Review of Religions* from the able pen of that famous writer and theologian, Mirza Bashir Ahmad, M. A. We have made these few general observations as an earnest of what that learned article would contain.

AHMADIYYA MOVEMENT IN FOREIGN LANDS

England.

Maulvi Abdur Rahim Dard M. A., Imam of the London Mosque writes in one of his letters :

"On October 24, I was invited by a branch of the Student Christian Movement in London to speak before them on the Message and Teaching of Islam. There were about 25 girls and youngmen present. The number of the audience in the meetings arranged by this Movement is generally very small and this is done purposely so that those present may have a good opportunity of freely talking to and discussing with the speaker the various important points arising out of his discourse. I spoke for over an hour and laid special stress on the need of divine revelation and on the purpose and practice of God in sending at various periods in human history His Messengers and Prophets who guide and lead mankind towards the realization of the grand and sublime object of their creation.

"Pointed reference was made to the advent of the Promised Messiah (peace be upon him). After the speech for about an hour and a half I was plied with questions from almost every student present such as 'why does Islam give an inferior status to women?', 'does God suffer?', 'how can the problem of human misery in this life be explained?', 'religion has failed to solve human difficult problems', 'what are the criteria by which the truth of the mission of a Prophet can be tested?', 'what is the object and purpose of religion?' etc., etc.

"In order to introduce more people to the Mosque a 'social' was arranged in which small boys and girls with their parents took part. The Secretary of the Putney Literary Society was also invited. Some of them promised to come again.

"Three persons joined the Ahmadiyya Movement on the 'Tabligh Day' on October 22. One of them is from South Africa and the other two, an Englishman and his wife are educated persons. Mr. Cowen, this is the name of our new brother-in-Faith, is a poet of some repute. A collection of his poems has

already been published. Mr. Abdul Aziz, Mr. Aziz-ud-Din's young and zealous son went to the East End of London to preach the doctrines and teachings of Ahmadiyyat. Maulvi Muhammad Yar Arif spoke in the Hyde Park in the evening and I was kept busy by a young Muslim from Sudan. Chaudhri Zafrullah Khan distributed books and pamphlets among his friends and Mirza Muzaffar Ahmad wrote letters to friends in which he conveyed the message of Ahmad to them. Mr. Mubarak Ahmad Fuelling preached to a family. In this way was the 'Tabligh Day' in London observed.

"On 15th November I gave a lecture in the Anglo-Spanish Society of London on 'Muslim Spain'. There were about 100 persons present. Mr. Stephen, C. B. E., Librarian of the Foreign Office was in the chair. Though the subject was a purely historical one, yet I managed to introduce and refer to the special features of Islam.

"In yesterday's *Times* (16th November) there have appeared the proceedings of an extremely interesting case of bigamy. Christianity positively disallows a second marriage in the lifetime of the first wife and to wed, maintain and live with two wives at a time is considered criminal in the eyes of the law in England. I am referring to this case to show how Christendom is irresistibly being compelled to accept the teachings of Islam. Pronouncing his judgment in the case of a person who had two wives at a time the judge, Mr. Mackinon said that where second marriage did not involve an infringement of the rights of the first wife, it was improper to drag people in the courts for a technical breach of law. The judge *discharged the offender, a bigamist.*"

In his latest letter, Mr. A. R. Dard writes as follows :

"On Friday, 24th November I delivered a speech in the Spanish Society of the Cambridge University. The subject of the lecture was "the Debt of Science to Islam." I was received at the Cambridge Railway Station by a University Professor who took me home where I had tea with him. The lecture was given in the Hall of the Pembroke College. About a hundred students and some University lecturers were present in the lecture. The lecture took more than an hour to finish, after

which about half an hour was spent in answering questions. The lecture dealt at length with the enormous debt that the different branches of science owe to Islam with a particular and pointed reference to the great light that spread from the seats of Muslim learning at Damascus, Cordova, Granada, Baghdad and Egypt at a time when Christian Europe was groping in the darkness of barbarism and was exorcizing demons and evil spirits. Some of the questions put to me, especially by girl students were like this : 'Who was Mohyi-ud-Din Ibn-ul-Arabi?', 'Are the Muslims at present doing something to keep alive their great tradition in serving the cause of knowledge and learning?' 'What status, if any, Islam gives to women?' 'Are students in India taught the history of the Moors in Spain?' 'How does Muslim poetry affect French poetry?' 'What is the philosophy of Ibn-i-Rushd and in what way has it influenced Europe?' In my answers to these questions I did not lose sight of the religious aspect of the Islamic teachings. I did not fail to mention the Promised Messiah and the Ahmadiya Movement. I was warmly thanked by the Secretary of the Society and the President of the meeting Mr. J. B. Trend who is the Professor of the Spanish Language in Cambridge University. The Professor gave me a book written by himself as a tribute to, as he said, my moving speech. I was also introduced to some people from Spain. I was booked for a lecture in a society at Oxford but as on that day Chaudhri Zafrullah Khan was leaving for India, it had to be cancelled.

"On 26th November the Prophet Day was celebrated. A meeting was arranged. Mr. Mubarak Ahmad Fuelling opened it with the recitation of the Quran and the Rev. Dr. W. M. Weston, D. D., Ph. D., in a beautiful speech paid a great tribute to the wonderful services rendered to the cause of humanity by Islam and the Holy Prophet (peace and the blessings of God be upon him). He said that the emphasis which the Prophet of Islam had laid on faith in God was much greater than that laid by any other Prophet or religious teacher or reformer and that this was the only means by which true and real peace of mind could be obtained. The reverend gentleman, moreover, observed that a true Muslim considered it a great sin to become quite hopeless of the grace and mercy of God and that he was always resigned to

the will and decree of God while those who did not possess such faith often commit suicide when beset with dangers and difficulties. Dr. Weston was strongly of the opinion that the only real guarantee of the world-peace was a true and unshakable faith in God. The League of Nations, the Dr. said, had its uses and advantages but as there was no room for God in its machinery, it could not completely succeed in its mission and objects. It was the Prophet of God who taught mankind the supreme lesson of unreserved submission to God and trust in Him which was really the key to every success in life. An Egyptian Christian also, in a brief speech, admired the character and work of the Holy Prophet. The meeting was brought to a close with my speech in which I briefly dealt with the kind and benign treatment extended to the slaves by the Holy Prophet and in persuance of his instructions and directions by his followers and with the practical measures and methods adopted by Islam to blot out slavery from the face of the world. I referred also to the cruel slave-trade in which almost all nations of the West indulged till the middle of the last century and pointed to the fact that slavery existed even now on a large scale in a Christian country, Abyssinia, and was extant, if not in name, but in practice and in a most inhuman manner, in one of the most cultured, advanced and civilized countries of the West—the United States of America, which boasted to be "a land of the brave and the free" but where freedom was conspicuous by its absence. The number of the audience was much larger than usual, Sir Telford Waugh being one of the most distinguished of the company.

"To train and educate the new Muslims in the Islamic teaching, lessons in Arabic and Theology are given every Sunday. But no satisfactory arrangement as yet existed for those of our brethren who live outside London and cannot, therefore, afford to visit the Mosque frequently. This year I thought of an ingenious plan. It was this that those of our new friends in Islam who could get time should get their names enrolled and they would be examined on November 15th in a pamphlet entitled, "Muhammad the kindred of Humanity." Three days were given to all the examinees for doing their question

papers and they were allowed the use of the pamphlet provided they did not quote its actual words. The names of the ladies and gentlemen who appeared in this examination with the numbers they got are given below :

Mrs. Cowen $\frac{70}{100}$, Mr. Cowen $\frac{64}{100}$, Mr. Dyer $\frac{84}{100}$, Mr. Bush $\frac{52}{100}$, Mrs. Shah $\frac{68}{100}$, Mrs. Saeeda Smith $\frac{80}{100}$, Mrs. Hajwari $\frac{81}{100}$, Mr. Barker $\frac{81}{100}$.

The children were examined in the Islamic prayer. Their names with the numbers they got are as follows :

Sam $\frac{50}{100}$, Albi $\frac{50}{100}$, Patsy $\frac{50}{100}$, Ruth $\frac{50}{100}$ and Almas $\frac{85}{100}$.

Mr. Faulks, Miss Davis and Miss Vaccaro have lately joined our Movement."

West Africa

The Rev. Haji F. R. Hakeem writes from Salt Pond in his letter dated 24th November, 1933 :—

" After the last report the work here has progressed satisfactorily. The Missionary in charge has to do a vast variety of work. He is the Manager of the local Ahmadiyya School, a sort of Director General of the Provincial Ahmadiyya Schools, and Theology teacher of the local school. He has to supervise and direct the work of the African Ahmadi missionaries. He has to conduct a vast correspondence, to train and educate the newly converted Ahmadies, to supervise and keep a watch over the affairs of the Community here in general and maintain friendly relations with high government officials who are all Christians while carrying on a ceaseless and ruthless war against Christian teachings and dogmas. This work is big enough to break the back of a weak man like me if I am not supported and helped by God's special grace and mercy.

" The Gold Coast has also suffered from the economic blizzard which has swept over the entire world since 1930. The people of this country are extremely poor. 95 per cent. of the inhabitants depend for their total yearly income on the cocoa crop which has suffered very heavily this year. The output is very very meagre. Realizing that the bad condition of cocoa crop would tell upon the small contributions the Ahmadies of these parts make towards meeting the

expenses of the Central Ahmadiyya Association in Gold Coast, I forewarned the local missionaries to tell the Ahmadies that in time of adversity and poverty the faith of a person could really be tested and tried.

" Since the time I came here I had not been able to visit Ashanti. On October 6, however, a special meeting was arranged in Ashanti which was very largely attended by Ahmadi men and ladies. It was unanimously decided at the meeting that in order to complete the building of the Komasi school every Amir of a community should contribute £7, every able-bodied employed adult should contribute £ 5 and every woman 10 sh. On my way to Ashanti I had time to address two public meetings which the Chiefs of the place attended in State and the special State umbrellas which are spread over the heads of the Chiefs when they hold their State Durbars were spread over my head and in this way God honoured a quite insignificant disciple of the Promised Messiah and Hazrat Khalifa-tul-Masih. May God have mercy on these Chiefs and open their hearts for the acceptance of the Light which He caused to be spread through His Messenger and Prophet, the Promised Messiah. During this journey I had an opportunity to see my old friend the Amir Amaheen Kamba Khali. He is the biggest Chief of the Awransi province and is a very wealthy man. There are many gold mines in his territories. He is about 100 years old and is an extremely wise and shrewd judge of affairs and men. My acquaintance which has now ripened into intimate friendship dates from 1922. During my absence at Qadian, the people of his territories had dethroned him and had foolishly elected another man as their Chief of which act they repented afterwards and made amends for it by re-electing this old gentleman as their Chief and Ruler. This double change occurred during my absence at Qadian but I am told that when he was deposed, he had, at the advice of the local Ahmadies, written to Hazrat Khalifa-tul-Masih requesting His Holiness to pray for his reinstatement. His Holiness had assured him that he would be reinstated which exactly came to pass as was foretold. I was warmly received and was feted and feasted and became quite fresh after a fatiguing and tiring journey.

" The examination of the last class of our school is over. Six students have appeared in it from our school. I request the readers of the *Review of Religions* to pray for their success. We badly

want educated youngmen. The dars of the Quran and of the books of traditions and of those of the Promised Messiah is regularly given. It is indeed a miracle of the Promised Messiah that not a few very old men who have passed the prime of their lives in sowing wild oats and in barbarous and superstitious practices have learnt to read and write. During the period under report about 151 persons have joined the Ahmadiyya Movement at my hands. May God grant them firmness and steadfastness and success in their worldly affairs. I request the readers of the *Review of Religions* to pray for me and my relatives, especially my father, my father-in-law, my wife and children."

Mauritius

Hafiz Jamal Ahmad, our Missionary in Mauritius writes from Rose Hill :

"I paid a visit to Port Louise and preached the message of Ahmadiyyat to a young Ahl-Hadith and effectively answered some of his questions. 22nd October was the Tabligh Day, which was duly observed here. In company with Mianji Yaqub I went to see a family belonging to the Ahl-Hadith sect and had a long talk with them on the truth of the Promised Messiah's claims and on the finality of the Holy Prophet's prophethood. He thanked me for my explaining to him so clearly and lucidly many points and promised to make a full and complete investigation about our doctrines and teachings. A controversy was arranged to take place on November 1, with the representatives of the Ahl-Hadith sect. Till very late in the night the controversy continued. My speeches created a very favourable impression. A place named Naboki is the centre of the propaganda of the Arya Samajists. They have even succeeded in converting two or three Muslims to their way of thinking. A sort of a controversy with the Arya Samajists arranged by the Muslims of the place was instrumental in strengthening their faith. Messrs. Ahmad Hussain, Noorayya, Pir Muhammad and Ahmad Ibrahim took a prominent part in making the Tabligh Day a success. In the first week of November three youngmen who wield great influence at Port Louise had a long talk with me on the death of Jesus and the possibility of the coming of Prophets after the Holy Prophet. They went very much impressed. On November 9, I went to Tarboole where I preached and gave useful advice to the local Ahmadies about the affairs of the Community there.

Sumatra

Maulvi Muhammad Sadiq, Ahmadi Missionary in Sumatra writes from Kotaraja in his letter dated 1st December 1933, about the activities of our Mission there as follows :

"So many and important things have happened after I wrote my last letter that it is not possible for me to give a detailed report. I will, however, refer to matters of greater importance and prominence.

"Maulana Rahmat Ali invited me to Java in March. There were apparently insurmountable difficulties in the way of my undertaking the journey but considering all the relevant circumstances I left for Java in April and after the great controversy was over, I started for Kotaraja *via* Padang where I reached in May. I had to stay in Padang for about four months. During my sojourn there, we were able to buy a machine-press, though the general economic condition of the people is awfully bad. The machine is a small one but it will, for the time being, serve our purpose quite alright. The following gentlemen participated in raising the amount that was needed to buy the machine :

(1)	Brother Muhammad Yusaf Ladagh	...	Rs. 150
(2)	Brother Abu Bakr Razahri	...	Rs. 100
(3)	Brother Boganda Zakria	...	Rs. 50
(4)	Brother Aghku Doming	...	Rs. 10
(5)	Myself	...	Rs. 10
(6)	Brother I. D.	...	Rs. 50
(7)	Brother S. L.	...	Rs. 10
			<hr/>
			Total Rs. 380

"The 6th and 7th gentlemen are not Ahmadies but view with sympathetic interest our efforts for the propagation of the true teachings of Islam. They will join our Movement any day, if God wills it.

"Though travelling by motor tells heavily on my health but in view of the needs and requirements of the Community I had to travel by motor the whole way which goes through rivers mountains from Padang to Kotaraja. On my way I broke journey at several places where I lectured and distributed literature. After paying a hurried visit to Maidan, I reached Lahu Sakan of which place the Raja is our enemy. He at once issued orders to me to leave the place at once. I shook the dust of Lahu Sakan off my feet and arrived in Kotaraja the next day. A few days afterwards I received a letter

from Brother Haji Mahmud from Lahu Sakan informing me that he was being persecuted by the Raja. I saw the Governor in this connection and the officer incharge in Lahu Sakan. The result was that the persecution of the Ahmadies ceased. Coming back to Kotaraja I started my work in real earnest by the distribution of literature and by writing letters and publishing pamphlets. During the period under report these gentlemen have joined the Movement :—

“ Brother Arshad Kotaraja, Brother Sakarloon. Brother Haji Mohammad writes to inform me that the following gentlemen have accepted Ahmadiyyat in Lahu Sakan :—

(1) “ Brother Tinko Abdul Jaleel, (2) Brother Muhammad Tahir, (3) Tankora Mulla, (4) Tanko Ma'oon, (5) Brother Abdul Ghani, (6) Brother Muhammad Adam, (7) Brother Ahmad. Brothers Nainko Wahi and Mat Chard have joined the Movement through the efforts of Brother Abdul Jaleel.

“ I request the readers of the *Review of Religions* to pray for me and our new brethren in Ahmadiyyat.”

NOTES AND COMMENTS

Can Atheists be depended upon?

Some time back an interesting case came up for trial in the court of Judge Barnhill of Charlotte, North Carolina, (U. S., America). One Saunders Miller along with six others was charged and convicted for the murder of Chief of Police Aderholt of Gastonia (U. S. A.). Miller's wife appeared as a witness testifying to the innocence of her husband. On being asked whether she believed in God and in the life after death she said, according to her, man controlled his own destiny and denied belief in the existence of a Supreme Being "Who punishes for wrong and rewards for virtues." Judge Barnhill held that Mrs. Miller's views were pertinent evidence as to her credibility and were proper material for her impeachment as a witness. "If I believed that life ends with death and that there is no punishment after death," said the Judge, "I would be less apt to tell the truth."

The ruling of Mr. Barnhill seems manifestly to be absurd. To reject the evidence of a person on the basis of his or her belief is clericalism of the most foolish and deteriorated type. You cannot impeach a person by what he believes. A man can believe anything and still be truthful and honest. Religious belief, or disbelief, has nothing whatever to do with justice. Nor is there any logic or common sense in saying that because a person does not believe in God he will never tell the truth. But though to be truthful, upright and honest is not the exclusive privilege of those who believe in God, in the Judgment Day and in the life after death, it cannot be denied that the number of honest, truthful and upright men among those who believe in these things will be found to be far greater than that of the unbelievers and even that the

honesty, truthfulness, integrity and uprightness of the former are of a higher quality and superior and nobler stamp than those of the latter. The realization of the accountability for one's deeds before an All-Powerful Being does certainly serve as a strong check to the evil human propensities. We do not mean the fear that we are liable to account for our actions and deeds is the only justification for our belief in the life beyond the grave or for our belief in the existence of God. (Thousand and one arguments may be cited to prove them). But we *do* mean that for an average man this belief goes a long way to save him from falling into many a pit-fall and this world of ours is not inhabited only by geniuses, highly intelligent and moral men. The statistical evidence that the number of suicides among those who believe in God and life after death may be added as another unassailable argument that belief in these things greatly helps man to lead a happy, healthy, clean and contented life.

The Fruits of Zionism

The British policy of creating a national home for the Jews in Palestine which is already a national home of another people has brought much bitterness in its wake against both the British and the Jews in Palestine. It has done a lot of harm to the Palestinian Arabs socially and economically. But the British Government continues to cling to its policy. There is much substance and truth in the views of the *Month* regarding this perilous experiment of the British Government of finding a home for this homeless people (Jews). It says :

At the end of October strikes and riots broke out amongst the Arabs in Palestine as a protest against the greatly increased immigration of Jews caused by German anti-Semitism. Arab resentment is quite intelligible: they are the victims of that ill-considered policy called Zionism. No one can be unsympathetic with the desire of the landless Jews to found a National Home, and if the 15 million Hebrews scattered all over the world could be organized as a nation

once again in some one region, many inconveniences would be avoided. But, unhappily, there is no unoccupied country large enough and otherwise suitable to house that homeless race, and the original sin of the Balfour Declaration was, without consultation with the inhabitants and against their wishes, to encourage the settlement of large numbers of foreign Jews in Palestine. There was a lamentable loss of life in the late riots, for although the High Commissioner endeavours to combine the policies of favouring a home for the Jewish race in Palestine, and at the same time "of safeguarding the civil and religious rights of existing non-Jewish communities," it is not generally recognized that the two programmes are irreconcilable. No doubt, a wealthy Jewish settler may stimulate the development of the country, but the Jewish process of buying large parcels of land cannot but ultimately dispossess the original owners. The ignorant and indigent Arab should be protected against himself and should not be allowed by the Mandatory to alienate the soil of his country for a little ready cash. The Jews in Palestine, now about one-tenth of the population, are only waiting for a higher proportion of numbers to set up a Jewish State, and reduce the owners of the land to the condition of foreigners.

Islam and Christianity

The Rev. Pierre Charles, S. J., writes in *Fishers of Men*.

"Much have we suffered in defending against the infidel—the Holy Church. Indeed, it is a curious paradox this invasion of Islam into the primitive world of Christianity, when the Church, thrust back into the West of Europe, fought a rear-guard-action for six long centuries to save her very existence. The Atlantic closed us in on the West; from Spain to the plains of Hungary, by Africa and the Islands, Greece and the Balkans, Islam hemmed us in. Impossible to evade the barrier to the North; impossible to pierce it; impossible before the days of Vasco da Gama to take the enemy in the rear by circumnavigation of the enormous African Continent. Because of this great grief weighted down our Fathers, and the Pontiffs, one after the other, have sounded in the Church the rallying-call of the Crusades. I am touched with the tragic piety of those

ancient prayers that we find in the missals of olden days 'against the prevailing force of the Turks': of those Masses that were offered for the frightened people, when the armies of Suliman or of Mahomet IV carried the green standard to the gates of Budapest and of Vienna. It is not yet two centuries and a half since the Turks left Austria. A hundred and fifty years ago the Janissaries were in the streets of Budapest, and those among us who were born at the time the Turk evacuated Belgrade are not yet sixty.

"Well may one say that for the Christian no more difficult and uphill task ever existed. What were our quarrels, our little wars, our puny political schemings, in the face of this disaster, when Christianity seemed doomed and was wellnigh engulfed by the overwhelming tide of Islam. Between the days of Charles Martel and the Victory of Poitiers and the time of Charles of Lorraine and the Victory of Vienna six centuries passed. And during all this time, until our great navigators set forth on their adventures, the Far East, Africa, and America were inaccessible to our Evangelists. Islam has cost us eight centuries of delay in the work of our Asiatic missions, and ten or twelve centuries in our work for Africa. To-day these countries remain in a state which causes us great anguish. The conqueror may lose, in a military sense, power and territory, but the religious influence still lives, tenacious, indestructible, overwhelming. We have put back the sword into its sheath, and we and the 'Saracens' look peacefully upon one another; yet in spite of ten centuries of close contact, we have not yet learned to understand one another. Against this power of Islam we stand powerless. We do not even know where lies the secret of their power, nor what are their methods of propaganda, how they pursue their aims. At times, as by a clap of thunder, we are awakened; we behold a sign. We are told that in ten years, from 1911 to 1921, Islam has gained in India some millions of fresh converts. And to think that during those ten years we have in the same region increased only by 100,000 the number of those we have baptized. Once more we see these disciples of the Prophet, a hundred against one, repeating in these distant lands the tale of our ancient disasters. They have invaded Malaya; they are in Africa; they are still to this day in Europe. They have

established in India and Egypt centres of instruction. When shall we be able to convert them?

Christian Attitude Towards Non-Christian Faiths

The Christians have in the past, consistently with their doctrines of the God-head of Jesus Christ and Atonement, regarded the Founders of different religious systems of the world as so many imposters and liars. The Roman Catholics, who far out-number all other Christian sects put together, if we are not very greatly mistaken, still regard these spiritual leaders of the world as such. But the march of time and the spread of light and knowledge have created such an atmosphere that the adherents of all religions, notably a large section of the Protestant Christians, have been compelled reluctantly to follow the teaching of the Quran that God has manifested Himself to different peoples at different times and therefore the Founders of different religions should be equally respected and revered. The following excerpt from *The Youngmen of India, Burma and Ceylon* amply supports our statement :—

The first thing we Christians need to remember is that God has manifested Himself to all people. And if this is so, we should try to understand how, under forms that seem strange and unfamiliar to us, light has been given to those who have genuinely searched after God. There is nothing perhaps more wonderful in the story of humanity than this world-wide search after God, this striving to penetrate the mystery of the universe. Religion is one of the universal facts, and we cannot believe that wherever that search has been genuine and sincere there has been no answer from God. Of course God has answered. And God is everywhere and to all men the same God. It is the form in which the experience of God is expressed that differs. It might be argued that in that case the differences between religions do not matter ; but they do, because there are more and there are less perfect expressions of that experience ; or to put in another way, some ways of describing that experience are more true than others, and we may not be content with anything less than the greatest approximation to the truth.

But though that is true we must not despise or treat without sympathy forms that seem to us less perfect than those we have received. Thus idolatry, *i. e.*, the worship of material things as in some way embodying the Deity, is no mere superstition. For there is first, in what we term idolatry, the genuine movement of the soul that we call worship, the recognition of the spiritual. The worship of the sun, of the sacred river, even of the painted idol, may easily be more spiritual than the incense that is burned at the shrine of the Goddess of Wealth. And, secondly, God is revealed in the material and the physical, and it is better to see Him there than not to see Him at all.

We are less likely to miss the importance of the prophets of the various faiths,—Zoroaster, Confucius, Buddha, Muhammad, Guru Nanak, Tulsi Das, and a host of other religious teachers who have contributed to the world's wealth of spiritual experience. Life is too short for most of us to get at the messages of these men, either at first hand or at second, but we shall be false to the Christian doctrine of the Holy Spirit if we do not recognize that these men, each in his measure, have been inspired...

I have said enough, I hope, to indicate the guiding principles that should determine the attitude of the Christian to non-Christian faiths. Christians cannot forego their belief that in Jesus Christ we have received a final and supreme revelation of God, and that in Him the truths that all the faiths have found will find their completion. The Christian cannot, therefore, regard other faiths as of equal value to his own. And, since what he has received is meant for the ultimate happiness and blessing of all mankind, he cannot cease from trying to propagate his faith.

But (1) he will not proselytize, *i. e.*, to win converts by depreciating the faith of others, by any kind of pressure, or any kind of bribery, however subtle,—anything in a world, that does violence to the personality of others. His true means are a persuasive presentation of the truth as he sees it, and the witness of his life and service.

(2) He must be very humble, recognizing his own failure in discipleship of Jesus Christ, and that he is himself a very poor

vehicle of the truth he wishes to commend. The life and faith of many non-Christians puts many of us to shame.

(3) I think the Christians should be keen to learn about and understand other religions, firstly, because they are worthy of study, and because they are the result of a sincere search after God. Secondly, because we can best commend our own faith if we appreciate sympathetically those who differ from us. And, thirdly, because there is a real bond between all those who in these secularised days hold to a spiritual interpretation of the Universe.

Annual Conference of the Ahmadiyya Community

The Annual Conference of the Ahmadiyya Community was held as usual in the Christmas week, to be exact from 26th December to 28th December. As this year the Gathering was being held in the month of fasting it was feared that this fact would greatly tell upon the number of the visitors to Qadian. But contrary to all apprehensions the number of the Pilgrims was appreciably greater than in any previous year. About 15,000 Ahmadies from all parts of India, Burma and even Ceylon gathered to hear the soul-stirring speeches of their revered Leader and refresh and strengthen their faith by paying a visit to the place where God manifested Himself through His Messenger and Messiah, Ahmad of Qadian. Ch. Zafarullah Khan, Barrister-at-Law, and a member of the three Indian Round Table Conferences, Qazi Mohd. Aslam, Maulana A. R. Nayyar, a former Missionary to England and West Africa, Khan Sahib Farzand Ali, late Ahmadi Missionary to England and Dr. Mufti Muhammad Sadiq were among those who addressed the vast Gathering. Hazrat Khalifatul Masih II reviewed the progress and activities of the Ahmadiyya Community during last year in his speech in the afternoon of the second day of the Conference and on the last day he gave a most learned address on the "Distinctive features of the Revelations of the Promised Messiah" which kept the whole audience spell-bound for about three hours. His Holiness had to cut short his speech to allow those who were keeping fast to break it at the setting of sun. Though it was greatly and rightly

apprehended that it would not be possible to properly look after the comfort of about 15,000 persons in view of the fact that almost all the workers were to be observing fast, but thank God everything passed off quite nicely. Sheikh Abdur Rahman Misri was in charge of the whole management and deserves to be congratulated. A separate Ladies' Conference was also held which was addressed by male and female speakers and by Hazrat Khalifatul Masih II as well.

Polygamy in British West Africa

Mr. W. Addison has written an interesting article on polygamy in British West Africa in *the Aryan Path*. The following extract is from that article:

One of the problems facing the advance of Christianity in British West Africa is that of the prevailing marriage custom, namely, polygamy; the beneficent system of several wives sharing one husband, the work of one household, the farm, and the production of raw products for export.

Native law does not prescribe the number of wives a man may have, but it does definitely provide against marriage within the blood. For example, a man may not marry his wife's sister, his own sister, his mother, daughter, aunt, cousin, neice, and so forth. Away from civilization, there are few illegitimate children, no prostitutes as we know them, no homes for "fallen women", and "rescue" societies are unnecessary.

If a man and a woman within the prohibited degrees of kinship are intimate both commit the crime of "Simongama", a very serious breach of native law and custom involving heavy punishment for the delinquents and their respective families. Unfaithfulness in a wife is considered an offence, but it is not a disgrace. In certain circumstances, unfaithful conduct in the husband is allowable.

The first wife to be married is, as a rule, the head wife, and she is sometimes older than the husband. She controls the

household, and by virtue of that good sense which is born in the blood manages to do so without undue friction. Jealousy among the wives is not obvious to a stranger, and any untoward inquisitiveness would be strongly resented.

A humane and wise arrangement safeguards the health of an expectant mother and her baby until the child is weaned and, at the same time, acts as a natural, non-mechanical non-chemical form of family limitation.

His wives help one another to keep the house clean, prepare and cook the meals, weed the farm, manufacture palm oil from the pericarp of the fruit the husband has gathered, and crack the nuts to obtain the palm kernel. They co-operate in harvesting the crops grown on their farm, clean, spin, and dye their own cotton with the most wonderful shades of blue, the husband, if he is a weaver, weaving the spun cotton into long strips which he sews together forming the "country cloth" for which the Protectorate of Sierra Leone is noted. There is no machinery; all the operations are done by hand. From this home-made cloth are made roomy and picturesque gowns for men, and wraps for women, and bed coverings. What is known as the "Gallinas Cloth" is a work of art in colour, design, and lasting quality. It is a curious fact that the men are the seamsters, and not the women.

The men share with their wives every penny they receive as the result of the joint efforts of the family. The houses are their own property, the land is their own; the land houses, clothes, and feeds them; they pay one direct tax, namely, five shillings per dwelling-house per annum; there are no "rates and taxes," and the income-tax is still unknown; every woman can have a child if she wants one, and the child will not be a bastard to carry the brand of shame through all its innocent young days; there is no unemployment, the "dole" is still a stranger, and women do not compete with men for men's work; in truth, in well-administered chiefdoms the drawbacks and hindrances of the vaunted civilization of the countries of the modern white man and woman are difficult to find.

On dark nights, early to bed is the rule. In fine weather, when the moon shines with all the beautiful splendour of the tropics, the family joins in the village dance to the tune of segbulis, drums, and song; the pipe and palm wine creating in a very happy and pleasant scene an urbane, frictionless sociability difficult to imagine, and which must be seen through unprejudiced eyes to be believed.

For many years, the white missionary of various nationalities, foreign as well as our own, has tried to convince the African woman I know that she is a slave and a mere chattel. "living in sin." In the Protectorate of Sierra Leone there were women Paramount Chiefs, Sub-chiefs, and heads of villages long before the women of Britain obtained the vote. With such a vigorous mentality the people on whose behalf this is written will, one day, if led aright, realize which kind of life is best for them; that of the industrialized white man and woman, or their own.

Benefits of Knowledge

One of the most renowned and learned thelogians of Islam, Imam Ghazali, in a most valuable and charming little tract entitled the *Child* gives the following eight benefits of knowledge. We have taken this extract from the *Moslem World* :

"If thou conduct thyself, my child," he goes on, "according to this tradition, thou will not need large knowledge." And then, to exhibit the true benefits of knowledge, he recites the eight benefits which a certain Hatim told a Teacher he had received from his instruction. The *first* was that he had found that no friend could go with one farther than to the brink of the grave; but he needed one who could enter the grave with him and cheer him in it, and the only such friend was good works. The *second* was that, seeing men rushing to the gratification of their desires, he meditated upon the word of the Koran which promises Paradise as the reward of him who does not follow his desires, and he girded himself to war upon them till he had diverted himself from them, and broken his soul in, to obedience to God. The *third*, that the sight of men occupied in gathering

the good things of this world to themselves led him to meditation upon the word of the Koran : "All that is with you passes away, but that which is with God abideth" (xvi : 98). Then he changed the goal of his efforts from this world to the face of God, and divided his possessions among the poor, that there might be an abundance of good works with God. The *fourth* was that he saw that some men thought that nobility and honor arose from the multitude of people and tribes; others, from great quantity of possessions and multitude of children; some, in snatching away the wealth of men, abusing them and shedding their blood; some, in destroying wealth and stealing and squandering it; and he meditated on the word of God : "The most honoured of you with God is he who fears God the most" (xlix : 13). And he believed that the Koran was perfectly true, and that the illusions and imaginations of these men were unreal and transitory. The *fifth* was that he perceived that accusations and slanders arose from envy of wealth and position and learning; and he meditated upon the word of God: "It is we who distribute their subsistence among them in this world's life," (xlivi : 31), and perceived that the distribution was by God in eternity, and he envied no man. The *sixth* was that he saw men hostile towards one another for various reasons; and meditated on the word of God : "Satan is an enemy to you. Wherefore take him for an enemy" (xxxv : 6). He learned that no one should think enmity lawful, except with Satan. The *seventh* was that he saw that men, in their struggle to gain their living, fell into doubt, and illicit courses, and into error of soul, and so lost much of their true worth; and he meditated on the word of God: "There is no moving thing which does not depend upon God for its food" (xi : 8); and he learned that he too depended upon God, and he laboured in his service and cut off his greediness for whatever is not God. The *eighth* was that he saw that all men put their trust in some created thing, some in money and wealth, some in power some in their daily occupation and handicraft, others in some creature like themselves; and he meditated on the word of God : "To him who puts his trust in God, God is his sufficiency. Verily God accomplishes his purpose, and God hath given to everything its destiny" (lxv : 3; xxxix : 37). He put his trust in God and found in Him his sufficiency, for God hath mercy on him who trusts in Him.

Arts and Sciences under Harun-ur-Rashid

Mr. H. St. John Philby, a retired I. C. S. man who has lived in Arabia for many years and is a close and trusted friend of King Ibn-i-Sa'ud in his book, *Harun-al-Rashid*, records the services rendered to the cause of the various arts and sciences by that famous Abbaside monarch as follows :

"The reigns of Harun and his son Mamun stand out conspicuously against the dark background of the world's ignorance as beacons welcoming the rebirth of the arts and sciences after their long eclipse. The treasures of the past were eagerly sought out in their obscure hiding-places, and the stored-up knowledge of ancient Greece was replaced at the disposal of the world in Arabic translations of the works of her philosophers, astronomers, doctors, herbalists *et hoc genus omne*, while the more recondite tastes of the masses were catered for in treatises on astrology and hypnotism, sword-swallowing, glass-chewing and the like. The torch of knowledge was relit and the taste for learning revived in an atmosphere that challenged the long monopoly of professional theologians. It is perhaps not so much the achievement as the example of Harun and his son that entitles them to the commendation of posterity as pioneers on the long and thorny path that pointed the way to the modern world.

"As patrons of literature and art they have naturally been rewarded by the historians and poets and anecdoteists with some exaggeration of their services to humanity at the expense of their Umayyid predecessors, but, after all said and done, the fame of Mu'awiyah and his dynasty rests rather on their military exploits and the success of their empire-building than on services rendered to the worthier cause of human progress. They have left, indeed, a permanent mark on the world as far afield as Spain on the one hand and India on the other, but it may be fairly questioned whether their achievement can be compared with that of Harun, who not only added nothing to the territorial extent of his inheritance, but actually witnessed some diminution—notably in Africa—of the imperial stature of the Caliphate. Nevertheless he more than made good the loss of some precarious provinces by handing down to a posterity extending far beyond the limits of his effective influence as a ruler the priceless heritage of learning. And it is perhaps more particularly to his credit that his feat was achieved in an atmosphere wholly unfavourable to such a development by one who, despite his enlightened attitude towards the activities of the human mind, abated no jot or tittle of his attachment to a creed of which he was the natural champion as the successor of the Prophet.

Muslims in Eastern Turkestan

Dr. Mustafa Ali who claims to be the special representative in India of the newly-formed Republic of Sharqi Turkestan has

given the following spirited account of his country and its peoples in an interview to a correspondent of the A. P. I.

Islam was first introduced into this part of Turkestan by Qutaiba, an Arab General in the time of Hazrat Omar. The total Muslim population was about 2½ millions and their chief occupations were agriculture, animal rearing and manufacture of rugs and carpets. The country exported gold which, together with customs receipts and land revenue, formed the chief source of the government's income. Education until recently was mainly confined to theology, but now primary schools were cropping up all over the country. As in other Muslim countries, purdah was still strictly observed but young men, especially in the towns, were swiftly taking to European clothes and had begun to shave and wear their national cap, called the tumak. Old and middle-aged men still wore beards and turbans.

Means of communication were few and roads bad, and horses, camels and donkeys were the main method of transport as there was only one car in the whole country. The old Chinese coinage was still current but the new Republic was calling it up.

What surprised me most, however, was to learn that the Republic possessed a small newspaper, a two-page journal published twice a week in Arabic type but Turkish language. This newspaper, a copy of which was shown me, is published from Kashgar and is named *Erkin Turkestan* ("Independent Turkestan"). It contains short items on religious and moral topics and foreign and local news, and its circulation is about 2,000."

Let Christianity Die

That Christianity is dying in Europe there is not the least vestige of doubt about it. There is a wonderful concensus of scholarly opinion regarding this point. Another religion, a more practical and matter-of-fact religion will arise on Christianity's ashes in Christendom. Opinions differ as to which religion that would be. We are fully convinced like Bernard Shaw, one of Europe's greatest realist thinkers, that it would be Islam. But whether or not Islam takes the place of Christianity in the West, there is no denying the fact that Christianity is going, fast disappearing from Europe. Its days are numbered. It is doomed. Professor Jean Guehennd, the editor of the French International Review, *Europe*, agrees with us in this respect fully and completely. He has contributed an extremely thoughtful article on the above subject to the *Aryan Path* in the course of which he says :

"Christianity is dying. Let it die for it has ceased to nourish our souls. Once upon a time it helped us to become

aware of our souls, but now it has degenerated into a second-rate market of passion and self-interest. Too often it justifies the world we live in. Compromises, conciliations are killing it. But even while Christianity is dying, something else is rising in its place, a Religion of man, every day more demanding, every day more clearly defined. Nothing is more touching than the story of its development. I only know it as far as it has affected the small canton in which I live, but I am sure that in all the provinces and in all the literatures of Europe one can find sentiments and phrases akin to those I am about to quote."

Collapse of Christian Civilization

Even the Head of the Christian Church, the Vicar of Christ, the Pope agrees with Dr. Jean Guehenno and Mr. Bernard Shaw. He also fears the collapse of Christian civilization. *Reuter* has wired from Rome on February 1, as follows :

His Holiness deprecated militarism, especially physical training for young women. He condemned excessive nationalism and said the ideal of glorifying one's own country by any means would eventually lead to the subordination of the weaker State to the stronger, contrary to the integrity of small nations and the ideals of Christian charity. What was needed was not exterior peace but a peace which would penetrate the hearts of men.

Home in Brazil for Assyrians

A *Reuter's* telegram, dated London, January 19, 1934, runs as follow :

The Council of the League of Geneva discussed the Assyrian question at some length this afternoon. Sir John Simon expressed thanks of the Council to Brazil for the offer to settle on agricultural land in Brazilian territory the whole of Assyrians in Iraq, numbering about 10,000 persons.

Special committees have been set up, one in Iraq and one in Brazil, to investigate the methods of migration and most suitable territory. To meet the costs of the inquiry 20,000 Swiss francs have been voted."

To Our Readers

Owing to an unforeseen trouble with our Printers the January number became very late. We have, therefore, most reluctantly combined the January and February issues into one number. We are sorry for it.



The Ahmadiyya Movement

THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

- (1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.
- (2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E. Congress St., Suite 1307,
Chicago, Illinois, U. S. America.
- (3) THE AHMADIYYA MOVEMENT,
Commercial Road, Salt Pond,
Gold Coast, West Africa.
- (4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.
- (5) THE AHMADIYYA MOVEMENT,
25-27, Alop Street, Okepopo, Lagos,
Nigeria, W. Africa.
- (6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.
- (7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony.)
- (8) MAULVI ABUL 'ATA, Maulvi Fazil,
Sharial Burj, Haifa, Palestine.
- (9) MAULVI RAHMAT ALI, Oetoesan Ahmadiyah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.
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