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# The Review of Religions

Edited by MIRZA BASHIR AHMAD, (Qadian,  
and  
MAULVI FARZAND ALI, (London).

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AUGUST-SEPTEMBER, 1930.

No. 8 & 9.

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# 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 re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirad-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, Afof 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 JALALUD-DIN SHAMS,  
Tariqun Nasirah,  
Haifa, Palestine.
- (9) MAULVI RAHMAT ALI,  
c/o Daved Kampoeng,  
Djawa, Padang, S.W.C.



A SUNDAY GATHERING AT THE LONDON MOSQUE.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُكَ وَنُصَلِّيُ عَلَى رَسُولِكَ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

*"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."*

## Notes.

### THE SEVENTH LAMBETH CONFERENCE.

The Encyclical letter of the Archbishops and Bishops assembled at the Seventh Lambeth Conference, when stripped of the usual phraseology generally used in documents of this kind, bears witness to the failure of Christianity in dealing with those obnoxious evils which have established themselves in the moral and religious life in Christian countries. Belief in a living God and a close communion with Him is the bed-rock upon which everything pertaining to religion rests, but, unfortunately, these are the two things with respect to which the Church of England has been forced to admit its bankruptcy. This may seem to be a preposterous statement to make, but if you read between the lines of the following paragraph of the Encyclical letter, the truth of this statement will come out as clearly as it is possible for it to do in confessions of this kind.

"We are aware of the extent to which the very thought of God seems to be passing away from the minds and hearts of many even in nominally Christian nations. The ten years since we last met have seen the development of one vast political and social experiment which is, at least professedly, rooted in the denial of God's existence. Even where God is still acknowledged, He is often regarded as too elusive or

remote to be relevant to the practical concerns of life. And it is not surprising that where belief in God has weakened, the sense of sin has in large measure disappeared, morality has shown signs of degenerating into little more than a recognition of the value of kindness, and the supreme good has almost come to be thought of in terms of comfort and excitement."

It passes our comprehension how, along with such a confession, the Archbishops and Bishops assembled at the Lambeth Conference have had the boldness to say that "Christianity more than any other of the great religions has undergone the discipline of contact with scientific methods of thought, and emerges therefrom still strong to redeem and to inspire."

In the domain of morality its inadequacy to meet with modern conditions is still more apparent. We quote some of the resolutions, passed at this conference, which serve as a barometer to indicate the state of the moral atmosphere and the direction in which the wind is blowing:—

"The Conference emphasises the truth that the sexual instinct is a holy thing implanted by God in human nature. It acknowledges that intercourse between husband and wife as the consummation of marriage has a value of its own within that sacrament, and that thereby married love is enhanced and its character strengthened. Further, seeing that the primary purpose for which marriage exists is the procreation of children, it believes that this purpose as well as the paramount importance in married life of deliberate and thoughtful self-control should be the governing consideration in that intercourse."

"The Conference affirms (a) the duty of parenthood as the glory of married life; (b) the benefit of a family as a joy in itself, as a vital contribution to the nation's welfare, and as a means of character-building for both parents and children; (c) the privilege of discipline and sacrifice to this end."

"Where there is a clearly-felt moral obligation to limit or avoid parenthood, the method must be decided on Christian principles. The primary and obvious method is complete abstinence from intercourse (as far as may be necessary) in a life of discipline and self-control, lived in the power of the Holy Spirit. Nevertheless, in those cases where there is such a clearly-felt moral obligation to limit or avoid parenthood, and where there is a morally sound reason for avoiding complete abstinence, the Conference agrees that other



methods may be used, provided that this is done in the light of the same Christian principles. The Conference records its strong condemnation of the use of any methods of conception control from motives of selfishness, luxury or mere convenience." (Carried by 193 votes to 67).

"The Conference further records its abhorrence of the sinful practice of abortion."

"While the Conference admits that economic conditions are a serious factor in the situation, it condemns the propaganda which treats conception control as a way of meeting those unsatisfactory social and economic conditions which ought to be changed by the influence of Christian public opinion."

"Sexual intercourse between persons who are not legally married is a grievous sin. The use of contraceptions does not remove the sin. In view of the widespread and increasing use of contraceptions among the unmarried and the extension of irregular unions owing to the diminution of any fear of consequences, the Conference presses for legislation forbidding the exposure for sale and the unrestricted advertisement of contraceptions, and placing definite restrictions upon their purchase."

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## "THE MUSLIM SUNRISE" FROM CHICAGO.

The publication of the "*Muslim Sunrise*" had to be suspended some years ago on account of certain difficulties. But we are glad to announce to our readers that our brother Missionary Sufi M. R. Bengali, M.A., has again brought the quarterly into life. Knowing the useful work which this journal did during its short life when it was first started, we are confident that, by the grace of Allah, it will accomplish much more than it did before.

At the same time we congratulate Sufi M. R. Bengali on having the courage and the sense of duty which has impelled him to undertake the task along with his other duties, which we know are numerous and by no means easy.

We hope that our readers will encourage Mr. Bengali by subscribing to the "*Muslim Sunrise*" and by trying to increase its circulation. The Annual Subscription is \$1.00 for America, 5 shillings for England, and Rs3 for India; and the address for correspondence is: 56, E. Congress Street, Suite 1307, Chicago, Ill., U.S.A.

## THE TRUTH ABOUT THE BEGINNING OF DISSENSIONS IN ISLAM.\*

BY S. NIAZ.

The rise of Islam as a world power and its supremacy as a universal religion over all other religions of the world is a marvellous phenomenon in the history of world events. In its early days it was like the faint glimmer of early dawn struggling against the brooding blackness of a Cimmerian night, but in dispelling the darkness it more resembled a gleam of lightning that, in the twinkling of an eye, floods the landscape, from horizon to horizon, in a sudden rush of dazzling light. It was as sudden and swift and dazzling, but inasmuch as it came to stay, it was infinitely different from a streak of lightning that spends itself in a flash and is no more. Within half a century after its birth it had struck its roots deep and firm in Arabia, had stood the shock of a mortal clash with the two mighty Empires on its borders and had come out the victor in a struggle against tremendous odds.

At about this period in its history, however, a crack appeared in the grand edifice, which was small, insignificant and hardly visible at first, but deepened and spread and lengthened till it assumed the proportions of an imminent menace and the nature of an ugly and permanent disfigurement.

History books in the hands of the present generation tell us that the responsibility for these hideous happenings lies on the shoulders of some of the great companions of the Holy Prophet—men like Hazrat Usmān, Ali, Zubair and Talha. If this is the truth, the whole of the truth, and nothing but the truth concerning these happenings, it is a very unfortunate thing for Islam—a blow that sends it reeling and tottering to the ground. A tree, as Jesus of Nazareth said, is known by the fruit it bears. The companions of the Holy Prophet (Peace be upon him) are among the best fruits that Islam has produced and nothing can avail Islam much if this fruit proves bitter and unpalatable in taste, and gives out the stench and stinking odours of petty meannesses, petty jealousies and rivalries, and the obnoxious fumes of self-interest being given preference over

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\*This series of articles is based upon "The Beginning of Dissensions in Islam," by Hazrat Khalifat-ul-Masih II.

considerations of honesty, duty and public weal. But history books, they say, are, not infrequently, very unreliable, and when the subject matter is the history of a religion that has been so wilfully, persistently and unscrupulously misrepresented and distorted as Islam has admittedly been, one has to be very careful indeed in accepting all historical versions as unalloyed truth.

These dissensions began in the troubles and disturbances during the Caliphate of Hazrat Usmān, which ultimately developed into a serious revolt against him; disturbances which resulted in his assassination and subsequently became what, at first glance, appears to be a fight for the honours and the mantle of Khilafat. Western historians contend that these disturbances arose partly out of the weakness and partiality which Hazrat Usmān showed towards his own kith and kin and partly out of the innovations which he began to introduce into the religion of Islam, which two factors, they say, were cleverly manipulated by Hazrat Ali, who at this time began to plot and conspire in order to secure his own succession to the Caliphate.

The Arabs, if they were nothing else, were at least good historians. All the facts of the complicated struggle are there in the original sources for any student of history to see for himself. These facts point an indubitable finger in quite another direction, when one looks at them closely in order to determine the cause and the significance of this eventful drama. But one is entitled to ask, if the question is so clear, why this confusion regarding these events which one comes across in modern books of history? The answer is that, in the treatment of the material at hand the Arabs were radically different from the historians of to-day. Modern historians study their facts, form their opinions whichever way they like to form them, and treat and arrange the subject matter in the order which is best calculated to support and emphasise their own conclusions. The Arabs were more conscientious and scrupulous; they put down all they came across for what it was worth and, after supplying the future student with every detail, left him unhampered in the exercise of his own judgment in order to dig out the relevant from the irrelevant and to extricate the truth and differentiate it from all else that sounded false or dubious. Thus it comes to pass that in the original sources, along with the kernel of truth inside, one comes across a quantity of brittle shell which begins to break and come off at the first touch of intelligent handling. Western historians who

began their quest with some preconceived notions found it more to their purpose to bring the outer shell into prominence. They chose to stick to the dubious and the doubtful and to discard what threatened to thwart the object of their quest in order to enable them to paint the picture not as it was, but as they wanted to see it. A circumstance which has greatly favoured them in setting the false coin into circulation is that the Muslims themselves have nowadays become oblivious of their past history. Never having heard the clear ring of pure gold in their time, they have been easily taken in by the clumsy jingle of base alloy. For however incredible it may seem, it is nevertheless true that the Muslim themselves read the history of these events through the pair of glasses that has been put upon their eyes by western historians. Overawed by the so-called "Western method of higher criticism," they, too, have been carried away into an acceptance of those obviously prejudiced and perverted versions concerning these events which have been welcomed and broadcast by historians, with whom the unworthiness of everything relating to Islam is an overmastering obsession. Such historians either credit sources and statements which on the very surface of them show symptoms of a vision obscured and overclouded by bias and an interpretation which has a distinct colour of hidden hostility and malice suffused all over. Basing their research upon such sources and statements, they have arrived at the conclusion that these disturbances took their birth in the undignified scramble for the spoils of the victories of Islam which, they aver, ensued between the companions of the Holy Prophet, between the *Muhājireen* and *Ansār*, between the old factions which re-sprang into life and between the new ones which did not take long to form. These historians hold that Hazrat Usmān, Ali, Zubair, Talha, and Mu'āvia were all selfish and greedy men who coveted wealth and power the more they tasted of its intoxicating sweetness.

This is their side of the picture. The other, the true one, will emerge gradually from this article as the essential items in the piece that have been omitted are put in their places and the argument developed.

In the first place it must be remembered that the companions of the Holy Prophet were not, in any way, responsible for these disturbances. The enemies of Islam find it convenient to try to drag them into the mud, but their life histories show what sort of men they were. These men who had been trained in the strict moral school of the Holy

began their quest with some preconceived notions found it more to their purpose to bring the outer shell into prominence. They chose to stick to the dubious and the doubtful and to discard what threatened to thwart the object of their quest in order to enable them to paint the picture not as it was, but as they wanted to see it. A circumstance which has greatly favoured them in setting the false coin into circulation is that the Muslims themselves have nowadays become oblivious of their past history. Never having heard the clear ring of pure gold in their time, they have been easily taken in by the clumsy jingle of base alloy. For however incredible it may seem, it is nevertheless true that the Muslim themselves read the history of these events through the pair of glasses that has been put upon their eyes by western historians. Overawed by the so-called "Western method of higher criticism," they, too, have been carried away into an acceptance of those obviously prejudiced and perverted versions concerning these events which have been welcomed and broadcast by historians, with whom the unworthiness of everything relating to Islam is an overmastering obsession. Such historians either credit sources and statements which on the very surface of them show symptoms of a vision obscured and overclouded by bias and an interpretation which has a distinct colour of hidden hostility and malice suffused all over. Basing their research upon such sources and statements, they have arrived at the conclusion that these disturbances took their birth in the undignified scramble for the spoils of the victories of Islam which, they aver, ensued between the companions of the Holy Prophet, between the *Muhājireen* and *Ansār*, between the old factions which re-sprang into life and between the new ones which did not take long to form. These historians hold that Hazrat Usmān, Ali, Zubair, Talha, and Mu'āvia were all selfish and greedy men who coveted wealth and power the more they tasted of its intoxicating sweetness.

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Prophet and who had learnt the wisdom and the secret of life from that greatest teacher of all, were men with such extraordinary standards of morality and piety and disinterested service to mankind, that the like of them is not to be met with in the history of any other nation or country—not even among the followers and disciples of the great religious teachers of mankind who preceded the Holy Prophet of Arabia. They are the only people about whom it can safely be said that, following in the footsteps of their beloved Master, they generated and accumulated in themselves such a reserve of spiritual strength, that, even when going across the dangerous quagmires of the political issues of a world-wide empire, they never allowed their honesty and their love and fear of God, by which alone they were actuated in their actions, to be sullied by the dust of any baser motives. If there ever have been people who bore the burdens of a vast empire, but still stood erect, as straight and steady as when their horizon was bounded, their needs simple and austere; who remained honest and true to the core in the day of want and stinging poverty as well as when wealth flowed in at their disregarding feet in rolling streams of gold, they are the followers of the Prophet of Arabia. They were not interested in the world and its pleasures, and the craze for money-making had not touched them. With a high sense of independence, they worked enough to enable them to procure the simple necessities of life and they spent their hours of leisure in the company of the Holy Prophet, listening to his words. Their recreation consisted in rendering deep devotion to the Almighty God, their Creator, whom they loved to exalt and glorify as they loved nothing else.

Symptoms of the impending catastrophe began to show clearly only in the time of the third Khalifa Hazrat Usmān. During the reign of the first two successors of the Holy Prophet the dissensions (there were hardly any at that time) never assumed any serious aspect, and the entire body of Muslims, all through their reigns, remained so closely knit and welded together that friends and foes alike considered it to be impossible that it should split asunder and fall apart. It is on account of this fact that people generally ascribe these dissensions to the weakness and incapacity of Hazrat Usmān.

This view, however, is not supported by facts. After the death of the Second Khalifa all eyes turned to Hazrat Usmān as the only person deserving of the honour and the mantle of Khilafat. He was chosen Khalifa by a concensus

of opinion on the part of the companions of the Holy Prophet. Hazrat Usmān was the son-in-law of the Holy Prophet. Two of his daughters had been married to him, one after the other, and when the second of them died, the Holy Prophet said that if he had had a third daughter, he would have married her to Usmān. This fact shows the high esteem in which he was held by the Holy Prophet. In the eyes of the Meccans also, Hazrat Usmān was considered to be a distinguished person, who, according to the standard of such things in Arabia, was known to be a wealthy man when he accepted Islam. He was one of those extremely rare men who had never touched wine, even in the lax pre-Islamic days, and he was never known to have committed any of those immoralities such as lust, licentiousness and debauchery, at a time when such things left the consciences of men absolutely untroubled. These excellent traits of character, found in a man at a time when drunkenness and debauchery were looked upon as legitimate pleasures, denote a nobility and purity of nature which is as commendable as it was rare. The events of his life previous to his accession to the Khilafat and the trend which his character was following in its development do not therefore warrant and justify the view that, after becoming Khalifa, he became grasping and partial to his own kin and adopted a policy which was so obviously injurious to the interests of Islam. But it is not necessary to emphasise this point any further, particularly when it is known that, at the time of his assassination, he was, comparatively, a much poorer man than at the time when he accepted Islam. He left no private estates or treasures to his descendents, and while he lived he was never known to spend anything upon his personal requirements.

The causes which led to this terrible tragedy were neither of the making of Hazrat Usmān nor of the making of the other companions of the Holy Prophet. They owed their origin to far different things. They had their birth in the following factors :—

1. It is a psychological fact about the generality of mankind that people are always hankering after the attainment of wealth and power. None, except those whose hearts are cleansed and purified by God, ever succeed in rising wholly above these sordid considerations. Seeing the position of respect and great consequence which belonged to the companions of the Holy Prophet at this time, and seeing how their voice counted in the great affairs of State, some of the later converts to Islam, who had not imbibed the spirit

and teachings of Islam sufficiently deep into their natures, began to cast envious and covetous glances on these honours. As has happened often before in the history of man, these people began to hope and expect that the companions of the Holy Prophet should step aside, leaving the management of affairs in their hands and so provide them with an opportunity to prove their worth. Besides, such people could not bear to see that, along with exercising such a control over the affairs of State, the companions should also come in for a special share of the wealth which, by this time, had begun to flow into the hands of the Muslims. Men of this type were, therefore, burning with a secret jealousy and, carefully nursing the smouldering fire of discontent, they remained ever watchful so that they might lose no chance of overthrowing the existing order of things and gathering the reins of government into their own hands. In this way they hoped to be able to carve out a name for themselves in the annals of history and expected to benefit by the change in a more material sense also. In a State that is based and modelled on purely temporal lines, such considerations can be held excusable to a certain extent. Within their proper limits they may even be regarded as justifiable and proper. The basis of all temporal and secular states are the material means whose efficiency depends, to a very large extent, on the infusion of new blood and fresh enterprise into the old institutions. This is possible only if the older hands are ready to retire and leave the field open for fresh enterprise. But in a state whose foundations rest upon far deeper and subtler things than material means, such considerations act as a terrible blight upon the organism.

2. Secondly, in a secular State, as it is some kind of universal suffrage which vests the governing body with authority, it, therefore, becomes necessary for the executive in such a system always to keep in consideration the consensus of general public opinion. Consequently it is only proper that those persons alone should hold the reins who can rightly claim to be representatives of public opinion. But in a State based upon purely religious foundations, the case is exactly the reverse. In such a State strict adherence to a given principle takes preference over all other considerations, and any interference, except in questions of such minor detail concerning which the religious law has nothing to say either one way or the other, is strictly forbidden. In religious organisations, moreover, the authority wielded by the governing body is vested in its hands by Almighty God

Himself, and it is the duty of such persons who are responsible for the management of affairs that they should not allow the public to swerve out of the path that has been chalked out. Instead of their becoming the representatives of public opinion, their duty consists in pursuing an exactly opposite course—that of trying to shape and set the tendencies of the public in the particular mould which in the eyes of God is best suited to the needs of the age. Such people as had failed to grasp this all-important basic principle of the Islamic constitution fell easy victims to their restless ambitions. These unfortunate men did not take the trouble to pause and consider that the Khilafat was not an institution of secular Sovereignty like the other States and Kingdoms around them. Nor did they perceive that the companions of the Holy Prophet were not in the least bit like the proud oligarchies and wealthy aristocracies which go hand in hand with all of secular States. The institution of Khilafat was a purely religious institution which had been set up in conformity with the principles laid down by the Holy Quran in Sura Noor. The position of the companions of the Holy Prophet in this scheme of things was that they were a body of men who functioned as the pillars upon which rested the entire structure of Islam. They were, in short, a body of men concerning whom God had made it incumbent upon the rest of Muslims that they should follow in their footsteps. These companions of the Holy Prophet had performed supreme sacrifices for the cause of faith; had voluntarily put themselves in want and stringency and accepted exile; had torn themselves from their near and dear ones and risked their lives and had made that most difficult of all sacrifices—the sacrifice of their ideas and sentiments, their hopes and ambitions. They had done all these things with the one motive of being near the person and for the sake of benefiting by the company of the Holy Prophet. Some of them had spent a whole quarter of a century in his discipleship and imbibed the teachings of Islam by gradual and sure degrees and by regulating their lives in strict and rigid conformity with these teachings. They understood the essence and the spirit of Islam as no one else did; they alone understood best what Islam stood for and aimed at. They were not like the kings and their nobles in secular States; they were the teachers of that most perfect of all religions brought down by the Seal of Prophets for the guidance of mankind. Their purpose, their aim, their duty in life was to furnish the world with a clear, unmistakable interpreta-

tion of this religion through their words and deeds—to make their entire lives a living interpretation and a speaking image of its principles and teachings, so that these truths might sink into the minds of others and begin to guide and regulate their lives also. They were not arrogant; they were not despotic tyrants: their meek and gentle natures were the bearers and expositors of a gentle law. They had no taste for the things of this world and, only if they could have done it, they would have been happier in seclusion, devoting their lives to the glorification of God Almighty. But they were forced out of their lives of retirement by their sense of duty and the heavy responsibilities which had been placed upon their shoulders by God and His Apostle. Whatever they did they did, not in the pursuit of their own desires, but because of the injunctions of God and His Holy Prophet. To become jealous of them and covet their honours was a dangerous error. As to the question of their receiving a special share of the commodities of wealth, it must be borne in mind that this also was a misconceived notion. The companions of the Holy Prophet never received more than what rightfully fell to their share. They never encroached upon the rights of others. Every Muslim, even though he may have been converted only the previous day, had his proper share which he was in no case deprived of. However, in so much as their toils, sacrifices and achievements far surpassed those of others, they naturally and justifiably received more than did the others. They had not fixed their share themselves, but it had been fixed for them by God and His Apostle. It was impossible for the word of God and His Prophet not to find its fulfilment. In the Holy Quran and the Ahādees (sayings of the Holy Prophet) we read of prophecies concerning the companions of the Holy Prophet—prophecies which contain promises of a glorious future, prosperity, wealth and affluence—prophecies, moreover, which foreshadowed an attitude of sublime contentment and noble disregard of riches, pomp and power which they were destined to adopt in the days of their prosperity. But with all this it must not be forgotten that the share of the companions of the Holy Prophet never deprived anyone of what of right belonged to him. They were never given more than their legitimate share, although this in itself was larger than that of the others, for the simple reason that they deserved special consideration on the strength of their sacrifices and valuable services in the past, while many of them were still employed in active service and thus deserved a double reward.

Another thing also should be borne in mind in this connection. As is well established by their life histories, these companions of the Holy Prophet never spent the wealth received in this way upon the satisfaction of their own personal desires. Neither did they hoard it in their coffers. They only accepted it in order that the prophecies concerning them might find their fulfilment. Apart from that, out of their boundless charity and generosity, they bestowed freely upon the poor and the needy. In short, the jealousy with which some people began to regard the companions was altogether unjustifiable and groundless. But with cause or without it, the evil seed was sown and people, who did not possess much knowledge of Islam and whose reformation consequently was not deep and thorough enough, came to regard the companions as usurpers and began to wait for a chance to set them aside and assume control themselves. From later events in this regrettable episode it becomes clear how healthy and beneficent and necessary was this influence of the companions. By removing this influence for a brief interval God proved what dire calamities their retirement from public affairs could lead to. During this brief interval the actions of the so-called Muslims, who then were at the head, exposed Islam to such ridicule that one trembles to read of these events.

3. The third cause of these disturbances was that Islam had created and established freedom of thought and action and the sense of individual liberty to an extent which had never been dreamt of even by the advanced thinkers and philosophers of the age. But in the case of a man who carries the germs of disease in his system, an invigorating diet often proves injurious. Instead of benefitting by this freedom, these people overstepped the bounds and wrought their own destruction, doing, at the same time, an irreparable damage to the whole system. An instance of the abuse of these liberties is to be met with as early as the lifetime of the Holy Prophet himself. On an occasion when he was distributing the spoils of war, a man stood up and exclaimed, "O Prophet of God! remember God and make a more equitable and just division." The Holy Prophet upon this remarked that from among the descendents of this man there will rise up a class of people who will read much from the Holy Quran, but that the words thereof will not go deeper than their throats, *e.g.*, they will not affect their hearts. The second time when this smouldering fire shot out a tongue of flame was during the Caliphate of Hazrat

Umar. Another man with a similar nature once got up and publicly asked Hazrat Umar, who was a most selfless man and a very conscientious guardian of the public treasury, as to how he had obtained a shirt which he was wearing at the time, thus implying that the Khalifa, in possessing himself of sufficient material to make a shirt out of, must have deprived someone of his share. But on both these occasions these incidents led to no serious consequences as, at that time, there was no suitable soil and no suitable atmosphere for the evil seed to thrive in. Later on, however, in the time of Hazrat Usmān, both these factors came into existence and this pernicious growth took strong root and began to flourish and to throw out branches and off-shoots, until Hazrat Ali saw the danger just in time and in one sweeping blow cut it clean through. Although this operation did not altogether counteract and destroy the poison that had been spreading, still the mischief was checked and the range of its influence narrowed and confined.

4. Fourthly, owing to the spiritual strength which came of peoples' submitting themselves to the ennobling and uplifting influence of Islam, they had worked a radical and revolutionary change in themselves. But this sudden change, which came over them under the influence of the new-born zeal and impetus, could not take the place of the deep-set transformation which becomes possible only after constant application and self-discipline under the guidance of a teacher. A danger of this kind existed in the lifetime of the Holy Prophet also, when people began to accept Islam in prodigious numbers. But God had favoured the Holy Prophet with a special promise to safeguard the Muslims during his lifetime from evil influences. Accordingly, we find that although a wave of apostacy set in soon after his death, it was quickly checked and destroyed. Nevertheless, the spiritual ascendancy and prestige which Islam established for itself after the conquest of Persia, Syria and Egypt, through coming into contact with the other prevailing religions, that same ascendancy and prestige led to the disruption of its political organisation. The result of this ascendancy was that millions upon millions of men hastened to accept Islam and became so enamoured of its beautiful teachings that they were ready to sacrifice their very lives for its sake. But the difficulty which arose out of this state of affairs was that the number of converts who flocked in was so great that it became an impossibility to make satisfactory arrangements for their education and instruction.

As was to be expected from the nature of man, these converts themselves, under the fresh impetus of their new-born zeal, showed no very great signs of being in special need of being instructed and educated. They began to obey the injunctions of Islam cheerfully, and started to do all those things which they found that the Muslims were doing. But when the strength of the first fervour was spent, the people who had had no chance of completing their spiritual training and intensifying their knowledge of Islam began to find the strict observance of its principles an irksome burden, and the old habits of their life began to re-assert themselves. Man is ever liable to err and he learns and perfects himself only after laborious training and constant concentration. If the desire to learn and to reform themselves thoroughly had been strong and deep enough in such men they could have succeeded in doing so by watching themselves rigorously. In the days of the Holy Prophet a certain individual showed some weakness and committed a particular sin. But in spite of a hint from the Holy Prophet, to the effect that one should not heap shame and ignominy upon one's self by proclaiming one's sins if God, by His action, showed His mercy by letting them remain buried and unknown, he persisted in confessing his guilt and cheerfully accepted the penalty—which in this case was death. As opposed to this admirable mentality, however, the condition of these later people was such that they fretted and fumed inwardly if they were called to account for any laxity or disregard of the laws of Islam. In this way it came to pass that those upon whom the influence of Islam was not deep enough and thorough enough could not keep themselves from transgressing the law. But when they were called to account they resented it with the fierceness of their undisciplined natures, began to find fault in and murmur against the Khlaifa and his officers and, nursing their supposed grievances, they began to plot and scheme for the overthrow of the existing government.

5. Fifthly, the rise of Islam was such an extraordinary and abnormal phenomena, and conquest followed conquest in such sudden and swift succession, that its enemies could not at all gauge its strength. The Meccans were yet sitting well satisfied in contemplation of their mighty resources, with hardly any premonition of the impending blow, when the fall of Mecca itself descended upon them like a bolt from the blue skies, scattering their wits and benumbing their arms. The next instant Islam had overrun the entire Arabian peninsula. Even Rome and Persia too had not yet

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done regarding the ill-clad, half-starved handful of Muslims with the half-amused, half-disdainful looks with which a heavyweight champion watches the first exertion of a child trying to stand on its own legs, when both these mighty empires went tottering to the ground before the shock of the very first impact. So long as the Muslims were pitched against the tyrant strength of these despotic empires, so long as their small, insignificant and ill-equipped bands were contending in the field against enormous forces, splendidly armed, the enemies of Islam remained confident that the success it had gained was a temporary advantage and that in the long run the Muslims would surely be destroyed and wiped out. They remained hopefully quiet and waited for the tide to turn, and every moment expected to see the nation that had spread from horizon to horizon with the speed of a whirlwind, to dissolve and disappear like the clouds of dust which a whirlwin raises into the air. But their amazement knew no bounds when the skies cleared in a few years and in all the four corners of the earth the flag of Islam was seen floating in the breeze, serene and secure, like a thing that is fixed and has come to stay. The unexpectedness and the brilliancy of these successes took away the enemies' breath and left them totally nonplussed and paralysed. The companions of the Holy Prophet, who were the moving spring and the real striking force, with their supporters, the rest of the Muslims, assumed superhuman proportions in the overawed eyes of the enemies of Islam. When, however, some little time had passed over these conquests these enemies began to recover from their amazement and wonder; and when, by coming into daily contact with the Muslims, they found them to be no more than mortal men like themselves, the awe and fear, which had penetrated into their hearts, began to wear off. Their spirits thus revived, they once more thought of taking up the field against Islam and re-establishing the pre-Islamic religions. But, in their second onslaught they were clever enough to see that if they fought the pure and lofty teachings of Islam on the ground of rationability and reason the fight would end against them. Their power, too, had been broken and in this way they had been deprived of the only weapon they had so far relied upon—that of force and compulsion and persecution. They had only one last resort—to work silently and secretly in the guise of friendship, to try to bore a tunnel deep below the surface and to explode it at an opportune moment. These hard-hearted, perverse-natured men, who had been blinded

by the brilliance of Islam, became Muslims outwardly, but in the secrecy of their hearts they determined to undermine its strength. As the cohesive powers of Islam were centred in and represented by the institution of Khilafat, and as wolves cannot carry away and devour sheep before the eyes of the shepherd, these clever conspirators decided to strike at the head, in order to paralyse the functioning of all the organs. In this way it was hoped that the unity of Islam would be broken and the Muslims deprived of the irresistible strength which springs from solidarity and singleness of purpose, and that the disruption thus brought about would give the vanquished religions time to raise their heads again.

These are the causes out of which there developed all those forces of disruption which, in the time of Hazrat Usmān shook the foundations of Islam. The storm came in all its fury, and while it was raging there were moments when the enemies of Islam began to rejoice that the day was at hand when the grand and imposing structure of Islam would collapse and cease to be, and all traces of that religion wiped out which had predicted such a grand future for itself as to say "It was God Himself who had sent down His Apostle so that he should establish the supremacy of the one true and divine religion even in the teeth of the worst opposition on the part of non-believers."

(To be continued).

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## LAUGH LITTLE AND WEEP MUCH.

*(Extracts from the Discourses of the Promised Messiah).*

(Translated by MAULVI SHER ALI).

Sufis believe that if a man does not weep once in forty days, it is an unmistakable sign of a heart turned hard. The Holy Quran says: "Let them laugh little and weep much." But quite contrary is the case, for the people laugh more than they weep. The verse does not signify that man should always wear a lachrymose look. He, whose heart weeps within, does really weep. A man should, within barred doors, engage himself in prayer with lowliness and humility. He should cast himself on the threshold of God, and thus avoid coming under the application of the verse which shows that he who laughs much is not a true believer.

If a man were to take stock of his life during the past twenty-four hours, he would find the scale of laughing much

heavier than that of weeping. In some cases there would be no weeping at all.

Man's life passes in utter carelessness. The path of *Imān* (faith) is an uphill one. To tread it is to die a death which alone brings man to the goal.

*Imān or Faith.*

When we preach to the people, they say, "Aren't we Muslims? Do we not say prayers? Do we not keep fasts?" These questions betray their ignorance of the true meaning of *Imān*. Had they known it, they would not have behaved like that. They are ignorant of the essence of Islam. It has been divine practice throughout that when the essence of Islam is gone, He sends His Messenger to infuse a new life into dead and rotten bones. But so overpowering is the remissness of the people, that they do not feel even the death of their souls. The Holy Quran says, "He who resigns himself to Allah and is a doer of good deeds shall have his reward with His Lord." A true believer is he who dedicates his whole soul in the path of God, and applies himself to the doing of righteous deeds. In short, he sacrifices his each and all in the way of God. Abraham (Peace and Blessings of God be upon him) set this high and noble example of sacrifice. How, in the carrying out of divine will, he did not allow his self to obstruct his path, and prepared to sacrifice his son on the slightest hint! But the people ignore this example. All their deeds contain an alloy of selfishness. There is no work purely for God. If anyone starts a journal, he does so as a commercial enterprise to earn his livelihood and to support his family. The stenching smell of selfish motives issues from every nook and corner.

People do not know that belief in *Islam* means an inspiration from on high. He alone can find God who annihilates himself for Him. Divine help and succour attend his efforts. He witnesses the work of an unseen hand which crowns all his efforts with success in every field. If a man walks towards God, He runs towards him. If he inclines a little to Him, He turns to him with mercy. He is not a miser, nor is He of a hard heart. But if a man shuts the doors of his house, light cannot enter. Similar is the case with the human heart. If a man's words and deeds are not in tune with God, but are overwhelmed by his lower passions, it shows that he has shut the doors of his heart to prevent the entry of divine light. The moment he opens up his heart for God, His light rushes into it.

## NINE POINTS FOR ISLAM.

(DR. SADIQ).

(1) Of all the Sacred Books of the world the Holy Quran is the only one which has been preserved in its original text, pure and genuine, from the day of its revelation without any changes. It is only the Quran which is recited by the millions of Hāfizes in different countries of the world in the month of Ramazān.

(2) Islam is now the only religion which produces such saintly persons who come into union and communion with God, obtaining fresh revelations from Him, containing prophecies about future events. Ahmad, the Promised Messiah, His Holiness the Khalifatul-Masih and many Ahmadis are the living examples of such saints of Islam.

(3) Islam is reasonable and all its doctrines can be proved to be true by the philosophic arguments and the common sense with which man is imbued by the Creator. There is no such dogma in Islam as may cause one's rational powers to revolt against it.

(4) Islam is a practical and a practicable religion, all the doctrines of which are practised by its followers in all ages, and there is nothing in it which ought to remain hidden or mysterious from others.

(5) Islam teaches a perfect Brotherhood and Internationalism, knowing no difference of colour or country or caste systems.

(6) Islam enjoins its followers to remain faithful and loyal to the Government of the country in which they live. They must be peaceful and peace-abiding citizens and must never be inclined towards mutiny or revolt of any kind.

(7) Islam encourages the promotion of and research in all departments of Science and Philosophy and Art and induces its followers to increase their knowledge by travelling far and wide.

(8) Arabic, the language of the Quran, is the only language in the world which has remained as a living language for such a long time as thirteen hundred years over such a large, continuous area of the population from Mesopotamia in the East to Morocco in the West.

(9) The Prophecies of the future events in the Quran and the Traditions are being fulfilled in all ages, which also shows that Islam is a Living Religion.

## MONASTICISM IS A MONSTROUS SIN.

SUFI M. R. BENGALÉE, M.A.

The world is consciously or unconsciously coming to recognize and accept the truth of Islam. Thirteen centuries ago when monasticism and sex-repression used to be looked upon as one of the holiest and cardinal teachings of Christianity, Islam promulgated the truth, "No Monasticism in Islam." The Holy Founder of Islam laid an especial emphasis on the sanctity of marriage when he said, "Marriage is both my precept and practice (*sunnat*); those who do not follow my injunction are not of me."

So many centuries have passed since these words of truth were uttered. On account of this highly-wise teaching, Islam has been made a target of severe vilification by the so-called torch-bearers of light—the Christian Missionaries. But, glory be to God! Light is sure to overcome darkness! To-day even a Christian minister, without knowing that he is preaching the truth of Islam, has to confess that sex-repression is a monstrous sin.

It really is a flagrant example of the triumph of Islam over the traditional Christianity. In proof of the above statement I quote below the sermon of Rev. Haynes Holmes of New York. This speech was published in almost all the leading newspapers of the United States of America. The following is quoted from a leading paper of Detroit, Michigan :—

"New York, July 15.—Many of the men and women at the Community Church, one of the best known and most fashionable churches in New York city, at Park Avenue and Thirty-fourth Street, were startled by the sermon of the Rev. John Haynes Holmes. He spoke on 'Sex : Are There Any Standards?'

“ In the course of his sermon he said: ‘ I have no use for asceticism in sex relations. Repression of the sex instinct is as unwise and wrong on the one side as gross sensual indulgence on the other. The Christian Church is guilty of a monstrous sin in having cultivated asceticism and repression with the base idea that there is something sinful about sex, and that there is therefore virtue in putting it altogether out of one’s life.

“ ‘ What we have to remember is that sex may be as beautiful as it is natural—at once the loveliest and most normal expression of the deepest instincts of human nature. I would base all that I have to say to you to-day on the idea of the sanctity of sex. To the pure and true lover, sex is the greatest sacrament of human life.

#### MUST BE PROTECTED.

“ ‘ It is just for this reason that sex must be protected by rigid codes of discipline and uplifted to high levels of dedication. Just because sex life is sacred, it must never be made common or unclean. To use it flippantly, selfishly, promiscuously, is a profanation more terrible than the desecration of an altar. Not the priest who regards sex as a sin, but the normal man or woman who regards it as an exaltation of love and life, must be the first to guard it from degradation.

“ ‘ It is because I would elevate, exalt, beautify and sanctify the sex life, that I would insist upon most rigorous standards. What are these standards?

“ ‘ Sex relations shall be joined only on the basis of love. This outlaws, on the one hand, marriage for convenience, or support, or any other worldly motive, and on the other hand all relations for mere selfish enjoyment or gratification.

“ ‘ Sex relations shall continue only on the basis of love. This permits divorce—the ending of the outward bond at the same time the inner sanction is ended.’ ”

## THE MOSLEM MOVEMENT IN AMERICA.

Re-produced from *The Moslem World*, Edited by  
Dr. Samuel M. Zwemer.

Early in 1920 Mr. M. M. Sadiq, a representative of an aggressive Moslem sect of India known as the "Ahmadiyya Movement," began to promote his faith among the coloured people of America. Previous to that he had spent three or four years in London where he gained, according to reports, some two hundred converts. He opened headquarters at Chicago, where he laboured until 1923, when he returned to India. Mr. Sadiq was an active promoter and he won a following among the negroes in Detroit, Indianapolis and Chicago. The movement spread to St. Louis and a few other cities. New York was said at one time to have a membership of about 125. Three years ago Chicago claimed to have an active membership of sixty to seventy, although 250 to 300 had joined the movement. The men who followed Mr. Sadiq were less aggressive.

The writer visited a number of these Mosque meetings. The attendance varied from twenty-five to forty, mostly adults. The lectures were listened to with interest. The virtues of Islam were exalted and Christianity was severely criticized. Race prejudice loomed large; Islam promised racial equality.

Sufi M. R. Bengali, M.A., came to America in August, 1928, to inaugurate Moslem work among the whites. He opened headquarters at 56, East Congress Street, Chicago, and visited Detroit where a number of coloured and Arab Moslems conduct weekly meetings under the Arab lay leader. He has also visited Indianapolis where an organized work among negroes still continues. He seeks whites, converts and classes. He secured an opening through lectures which have given him some publicity. He spoke before a "Reconciliation" group consisting mainly of university students, gave an address on the "Life of Mohammed" at the University of Chicago, and was one of the speakers at a union meeting of the Fellowship of Faiths in the Chicago Temple.

The writer attended one of these meetings in December, 1929. Between forty-five and fifty people were present. The subject was, "The Life of a True Moslem," and the address well worth hearing. Those present listened with interest. The speaker presented his subject positively,

exalting it and with no critical reference to Christianity. Following him a lawyer spoke, praising the ancient learning of Islam. Mr. Bengali informs me that this gentleman has recently united with his movement. He claims a membership of twelve (whites) in Chicago and in the country at large between eighty and ninety.

Mr. Bengali feels greatly encouraged, declaring that he has thus far succeeded beyond his expectations. He sees a great future for his sect among the American people. "Our plan is," he says, "we are going to conquer America."

The movement has a devoted disciple in the person of Mr. G. A. Zandra of Hollywood, California. Writing in November, 1929, he says, "My conversion to Islam, the true faith, has given me the inspiration to establish a Hollywood Study Centre. . . . You must realize that I have been a profound student of the Al Koran, and consequently it is my sincere desire to do as much as I can to stimulate interest in our beloved Ahmadiyya Movement and by organizing a local study group composed of some of the most intellectual motion picture professional people, I know that many can be converted to our cause." This gentleman for the past twelve years has lectured on inspirational psychology in the larger cities of America. Early in January he wrote of delivering lectures over the radio. He finds this "a very effective medium with which to convert many to the cause of Islam."

*The Moslem Sunrise*, a Moslem monthly started by Mr. Sadiq in 1921, has not been published for a number of years. Mr. Bengali intends to start publishing this paper again in the near future as a means for promoting his cause.

Approximately 1,500 negroes are said to have joined the movement, most of them from the poorer classes. They were attracted to Islam by the simplicity of its faith, its advocacy of race equality, its claims to universality, and its ideals as they were held forth in contrast with the practices of our western civilization. There is no persecution for those who are drawn to Islam. In this respect the promoter of Islam in America has an advantage which the missionary teaching Christianity to Moslems does not have. The convert to Christ in a Moslem land must face persecution. This movement is only one of a number of Eastern cults found in our American cities.

Chicago, Ill.

ANDREW T. HOFFERT.

# THE ENCYCLOPÆDIA BRITANNICA

## 14<sup>TH</sup> EDITION.

We have great pleasure in publishing below a letter from our esteemed friend Dr. Muhammad Shāh Nawāz, M.B., B.S., Uganda, to the Editor-in-Chief of *Encyclopædia Britannica*, and the reply thereto, which we feel sure will be read with great interest. Our apologies are due to the learned Doctor for this correspondence not being published earlier.—ED., “R.R.”

Kakamari, Uganda,  
June 17th, 1929.

To J. L. Garvin, Esq., Editor-in-Chief,  
*Encyclopædia Britannica*.

Dear Sir,

I am told that the new “humanised” and “picturised” 14th Edition of the *Encyclopædia Britannica* is now on the presses and the sets will be ready for delivery in late autumn.

I being a pre-publication subscriber to the *New Britannica* beg leave to make a few inquiries and some suggestions concerning the articles on my religion in the new edition.

It is being claimed that the leaders of religious thought of all beliefs and denominations have carefully analysed the present situation regarding the conflict that is existing between the different Churches and creeds. Please let me know if Sir Thomas Arnold, the Editorial Adviser on Islam, has recorded the history and development of the Ahmadiyya Movement, which represents the True Islam, in his article on Mohammanism.

It is also said that the *New Britannica* will contain articles on the lives and teachings of prophets, saints, reformers . . . . . May I please know if Sir Thomas Arnold has included a note on the life and teachings of Prophet Ahmad, the Messiah of the latter days and the Holy Founder of the Ahmadiyya Movement.

Please delete the word "Mohammadanism" and substitute the word "Islam" in the new *Britannica*, because Mohammadanism is no religion at all. Similarly, instead of calling us "Mohammadans" in your *Britannica*, please substitute the word "Muslims," because Islam and Muslim are the two words by which our Allah has been pleased to call our religion and ourselves in the Holy Quran.

I was glad to know from your booklet that Sir Thomas Arnold is the Editorial Adviser on Islamic religion. Undoubtedly he is the most learned authority on Arabic literature in the West. He is at the same time a personality free from prejudice. I do not know if he has requested His Holiness the Khalifatul-Masih or his representative in London, the Imam of the London Mosque, to contribute an article on Ahmadiyyat or the True Islam. I being a Muslim and a subscriber to the new *Britannica*, wish he had done so.

The study of the Arabic literature is incomplete as well as unauthoritative unless the scholar understands the Holy Quran and the Traditions of the Holy Prophet of Arabia. I can confidently say that the Khalifatul-Masih, being the greatest scholar of the age, is the final authority on matters relating to Islam. You were wise enough to choose the Very Rev. J. H. Hertz, the Chief Rabbi of the United Hebrew Congregation, to write on the Jews for the *Britannica*. I suggest that you will please request H.H. the Khalifatul-Masih, or his representative in London, to write an article on Islam. In this way your claim that the *Britannica* possesses "micometric accuracy" and that it is an indisputable authority can remain unchallenged, concerning your articles on Islam.

You claim that all the articles for the *Britannica* are written by one "who knows best." May I please know who knows best the Islamic religion in this age? Evidently he who himself is a Muslim and thoroughl yunderstands the Holy Book and leads his life according to its teachings.

Again, it is said that "when you quote the *Encyclopædia Britannica* argument ceases." It is certainly true about the articles on Science, Medicine, Art, Music, Ball-room Steps, etc., but I doubt if it would be true about the

article on my religion, because the contributor of this article is not an authority on Islam.

Supposing Sir Thomas Arnold, with due deference to his abundant wealth of knowledge of the Arabic literature, writes as he believes, in his esteemed article on Islam, that shaking hands with ladies is not a part of the Islamic religion, does it mean that all arguments should cease because it is quoted in the new *Britannica* by an expert? Certainly not! We shall be quite justified to raise arguments against it, because this belief of his is against the various traditions of the Holy Prophet of Arabia.

In closing I again request you to please add an article on the Ahmadiyya Movement and Prophet Ahmad its Holy Founder, in the new *Britannica*, if it is not already done. Also please request H.H. the Khalifatul-Masih or his representative in London to contribute an article on Ahmadiyyat or the True Islam, in order to uphold your claim that all shades of opinion through responsible spokesmen have been recorded in the new *Britannica*.

Thanking you in anticipation,

Yours truly,

M. S. NAWAZ AHMADI, M.B., B.S.

P.S.—In order to avoid delay, please dispatch the reply to this letter c/o The Imam, The London Mosque, 63, Melrose Road, Southfields, London, S.W.18.

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Encyclopædia Britannica Co., Ltd.,

August 19, 1929.

To M. S. Nawaz Ahmadi, Esq., M.B., B.S.

Dear Sir,

Reference FE.5458.

We are much obliged to you for your letter from Kakamari, Uganda, of the 17th June last, and for your appreciative remarks regarding our work.

We are glad to be able to assure you that practically all the recommendations you offer were arranged for at the outset of the construction of the New (Fourteenth) Edition, and have since been carried into effect. For instance, "Islam" and "Muslim" have throughout the whole twenty-four volumes been substituted for "Mohammedanism" and "Mohammedan" respectively.

The article on the Ahmadiyya Movement and its Founder has been written by Sir Thomas Arnold himself; it forms part of the main article "Islam," but is cross-referenced from "Ahmadiyya," so there is no danger of its being overlooked. While we cannot say definitely that Sir Thomas Arnold consulted His Holiness the Khalifatul-Masih or the Imam of the London Mosque on this subject, we are certain that he would have omitted no precaution in assuring the accuracy of his work.

Our article on Arabic Literature, in common with all our articles, was entrusted to only highly-qualified authorities, viz., Sir Charles James Lyall, a former Chief Commissioner for the Central Provinces and author of "Translations of Ancient Arabic Poetry," etc.; Theodore Noldeke, late Professor of Oriental Languages at Strasbourg; H. A. R. Gibb, Lecturer in Arabic at the School of Oriental Studies, London University; and Michel Jan de Goeje, Editor of the first three volumes of the *Encyclopædia* of Islam and late Professor of Arabic at Leyden.

We trust that this information will satisfy you that every care has been taken with reference to the Islamic portions of the *Encyclopædia Britannica*.

Yours faithfully,

THE ENCYCLOPAEDIA BRITANNICA CO., LTD.,

W. H. FRANKS, Manager.

WHF/D/RH

## BOOK REVIEWS.

By S. NIAZ.

“*Caste in India*,” by Emile Sonart; translated from the French by Sir E. Denison Ross, C.L.E. (Methuen & Co., Ltd., London. 8/6 net).

The caste system of India is one of those outstanding characteristics of Indian life which are the first to impress themselves upon the foreigner. From the academic point of view also it forms a fascinating study. Scholars interested in the evolution of social institutions have therefore been puzzling their brains for a long time over the origins of this system. The various classifications, with the chief features relating to their organisation and customs which distinguish them from each other, have been minutely studied. With these classifications and their characteristic features as the starting-point, many theories have been advanced to account for the crystallisation of the masses of India into so many divisions and groups.

“*Caste in India*” is intended above all to set forth the character of the caste system as displayed in the only country where it appears to have shaped the whole framework of society, with more precision and authenticity than it had hitherto received.” The author’s special aim “has been to discover in what light the religious and literary tradition of India appears where caste is concerned.” The book is divided into three parts. The first part gives an exhaustive but concise account of the caste as it is found to-day; part two studies it in the light of the past; and part three deals with the different theories which have been advanced about the origin of the system.

As to how numerous are the castes and their divisions and sub-divisions, the following quotation will help the reader to form some idea. “Surveys drawn up on the Census returns of 1881, record no less than 855 different castes, numbering at least a thousand members or divided

among several provinces or native States. If we add those which are less numerous, or which exist only in one province or in one State, we reach the figure of 1,929, but these calculations are far exceeded by the truth. Under a single head are registered nearly 14,000,000 Brahmans, 12,000,000 Kunbis, 11,000,000 Chamars, etc. All these, though claiming the same title, are in reality resolved into a multitude of secondary castes, which form as many autonomous bodies. These last, more often than not, despise each other and refuse, as a rule, either to inter-marry or to eat together. It is, indeed, a characteristic tendency among all the castes to divide into more and more multiple groups, like coteries in the same social sphere." The organisation of these divisions "is regulated by custom alone; it is, therefore, subject to all the uncertainties and incoherences of those institutions which time, circumstances, even casual caprice, may modify, without being held in check by any strictly legal restraints. Its essential elements seldom vary; they are those which governed the organisation of that wider family, the clan." But with all this diversity the caste system, as Emile Senart rightly observes, "is the very soul of this somewhat indeterminate, fluid collection of customs and beliefs which is called Hinduism."

As regards the origins of the system the author of "*Caste in India*" does not agree with Nesfield, Ibbetson or Risley. Nesfield's view is that common occupation is the foundation of the caste. "According to this theory, the caste system springs from the regular evolution of social life, starting at its lowest level and following in its slow progression. How he can reconcile this with the relatively late date, to which, on the other hand, he refers the constitution of the castes, I do not pretend to understand. What likelihood is there that a thousand years before our era the Hindus were still barbarians, devoid of the most rudimentary elements of civilisation?" "Ibbetson's thesis, less complete and, if I may venture to say so, less forced than that of Nesfield, is based on the same data. . . . This system may appear more logical than that of Nesfield, but it proceeds perhaps in an even higher degree from a wholly gratuitous conjecture unsupported by a shadow of proof. And what are we to say of this conception of the most essential and characteristic rules of the caste? It regards them, with all their strictness and the absolute sway which they exercise over conscience, as nothing more than an artificial invention

of later growth calculated to further party interest." Risley has sought the soul of the caste in race and enmities and amities born of race. "According to him the existing hierarchy is the social consecration of the ethnological ladder from the Aryans, who have retained their purity in the highest castes, down to the humblest aboriginals herded together in the lowest." As opposed to these theories the author of "*Caste in India*" is of opinion that "the caste is the normal continuation of ancient Aryan institutions taking their form according to the variations of conditions and environment which they encountered in India. It would be as inexplicable without this traditional foundation as it would be unintelligible without the racial admixtures which have crossed in it and without the circumstances which have moulded it." "In India the caste continues the customs of antiquity; it even develops them in several respects along their logical lines; but it loses something of the impulse which had created the primitive groups, and does not renew its spirit. Diverse conceptions mingle with or replace the genealogical tie which bound the first societies. In thus modifying and becoming castes they find no regulating principle within themselves, but overlap, each isolated in its own jealous autonomy. The social order is immense, without defined limits or organic life—a confused mass of little independent societies reduced to a common level."

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"*Capital Punishment in the Twentieth Century*," by  
E. Roy Calvert, with an introduction by the Rt. Hon.  
Lord Buckmaster, P.C. (Putnam. 5/- net).

Mr. E. Roy Calvert is a strong advocate for the abolition of capital punishment. We quite agree with him when he says that "It is imperative that this whole question of capital punishment should be discussed scientifically in a spirit of honest inquiry and accurate research," and like the candour with which he puts his cards on the table. "This book," he says, "has been written with the avowed object of presenting the case against Capital Punishment. In doing so, I wish to indicate clearly that my purpose is not a sentimental one." The sentimentalist he regards "as the curse of any cause." Neither does he hold a brief for the

murderer; on the contrary, he admits him often to be "in the words of Jonathan Dymond's phrase, 'a depraved and deep violator of the law of God.'" His objection to the death penalty, he urges, is based upon the conviction that it is both futile and immoral, and that the interests of society would be best served by its abolition.

The book begins with a chapter on Capital Punishment in the Nineteenth Century, which is a vehement denunciation of the inhumanity of inflicting capital punishment for such trivial offences as horse-stealing, sheep-stealing, shop-lifting, the latter of which was punishable with death even though the value of goods stolen may not exceed five shillings. We are far from suggesting that any condemnation of the infliction of the extreme penalty for such minor offences can be too strong, but still the fact remains that this chapter gives one the impression that the modern movement in favour of the abolition of the death penalty represents, to a great extent, a swinging back of the pendulum. The total abolition of capital punishment is as unjustifiable from the ethical point of view as its infliction in trivial offences of the kind mentioned above. Mr. Calvert has discussed capital punishment on grounds of ethics and morality, and he agrees with what Tolstoy has said on this point: "When I saw how the head was separated from the body and as it dropped noisily into the basket, I understood, not with my reason, but with my whole being that no theories of the rationality of modern civilisation and its institutions could justify this act; that if all the people in the world, by whatever theory, had found it necessary, I knew that it was useless, that it was evil. I knew also that the standard of good and evil was not what people said or did, not progress, but myself and my own heart."

This is what Mr. Calvert believes. But the argument by means of which he has sought to bring the public to his way of thinking is based upon a fallacy and does not sound very convincing. The instinctive loathing, he says, which the public evinces for the hangman's calling is proof of the fact that it is revolting to human nature. The hangman, he says, is looked down upon and avoided in every society and country, which means that his calling is regarded as immoral by the innate goodness inherent in the human soul.

In this Mr. Calvert overlooks the fact that there are many other callings besides that of the public hangman which, in a greater or lesser degree, inspire us with similar feelings. No one likes to go down into the sewers to clean them, nor do we regard those who are employed in this profession to be the best specimens of humanity. The company of such men is far from being sought after, but will anyone venture to say that this calling is immoral?

Another argument which is advanced by abolitionists is that it is a huge responsibility to take away human life. No sane person will contend the truth of this statement. But does it not follow from this very fact that a depraved man who sinks so low in the moral scale as to put an end to his brother's life forfeits his own by doing so? The greater the sanctity of human life, the more monstrous the crime of the man who violates it. Even a life sentence would not satisfy the requirements of justice in such a case. Besides, such a sentence is harder for the poor wretch himself. A speedy death is preferable by far to a long, lingering life spent, like a captive beast, behind iron bars in wretched cells. Such a life is harder to bear, more galling and searing for the soul, than a sudden end to life, however tragic.

Mr. Calvert has also produced statistical evidence from countries where capital punishment has been abolished in order to establish the fact that the death penalty is not justifiable on the ground of its being the most effective deterrent. Its abolition in so many countries has not led to any increase in capital crime. That may be so; but the deterrent qualities of capital punishment are not its only justification. Unless, indeed, it is contended that the infliction of punishment upon the wrongdoer is not necessary in an ordered society. If the infliction of punishment upon the evildoer is a binding obligation upon society, though ever so unpleasant, justice demands that the punishment should be reasonably proportionate to the crime. In the case of a man, therefore, as to whose guilt there can be no possible kind of doubt, a long term of imprisonment or even a life sentence would not meet the ends of justice. In Islam, therefore, the death penalty is retained to be resorted to in extremely clear cases of deliberate murder, while the State has discretionary powers which it can use in those cases which hold out a promise of greater gain to society by not inflicting the extreme penalty.

Leaving aside the controversy over the abolition or retention of Capital Punishment, however, another very important point has been raised in the opening paragraph of the Second Chapter. "The very consideration of deterrence in relation to crime constitutes a confession of failure—failure, that is, to remove the root causes of wrong doing. The best method of preventing crime is to eliminate the conditions which produce it; deterrence is concerned not with the removal of fundamental causes, but with the fear of consequences. . . . The real task of society should always be to remove the root causes of crime." In order to determine the conditions which produce crime, let us study the statistics according to the figures for England and Wales, given on pages 28 and 29, during the 20 years ending 1905. No less than 90 murders out of a grand total of 551 were caused by drink, 92 caused by jealousy and intrigue, 12 are accounted for by illegal operations, 9 were committed in order to remove obstacles to marriage, and 26 were caused by sexual passions; 50 of them had robbery as their motive, 3 were committed in order to secure insurance money, 39 were caused by extreme poverty. This means to say that out of a total of 551 no less than 321 murders are traceable to drink, the distribution of wealth and the unrestricted intermingling of the sexes. Should we not conclude, then, that if the use of intoxicants were to be prohibited, and chances for the occurrence of such incidents which end in murders, caused by factors relating to the relations of the sexes were to be removed, and that if the wealth of the world were to be more equally divided than is the case nowadays, there would follow a decrease of nearly 60 per cent. in the murders. This is by no means an insignificant gain, and the teachings of Islam are unrivalled in their excellence in this respect. Islam enjoins total abstinence from drink upon its followers, regulates the relations of the sexes in such a way as to reduce the chances of trouble in this field to their lowest level, and distributes wealth more equally through the working of its institution of *Zakāt* and its laws of inheritance. Those who are anxious to reduce capital crime should hasten to enact laws similar to those enacted by Islam. This is the only remedy that can dig out the evil from its roots, and no laws or enactments which do not pay sufficient attention to these cardinal factors can ever prove to be of much avail.



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