Islamic Brotherhood

and

The Opportunities It Offers To Harijans.

BY

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IDEALS
1. Service of Islam.
2. Unity of Islam.

WORK
1. Establishing Islamic Missions.
2. Preparing Muslim Missionaries.
4. Preparing Islamic Literature.

OUR BELIEFS
1. We believe in the finality of prophethood in Muhammad. In the words of the Founder of the Ahmadiyya Movement “No prophet, old or new, will come after our Holy Prophet”; “The man who denies the finality of prophethood must be considered as having no faith in, and outside the pale of, Islam.”

2. We believe the Holy Quran to be the final and perfect Book of God, no portion of which has ever been or shall ever be abrogated.

3. We look upon every one as a Muslim who professes faith in the kalima, "La ilah ill-Allah Muhammad ur Rasul ullah," to whatever sect or school of thought in Islam he may belong.

4. We accept Hazrat Mirza Ghulam Ahmad of Qadian, the founder of the Ahmadiyya Movement, as the Mujaddid of the 14th century, and we affirm that he never claimed to be a prophet, as he himself writes: “I lay no claim to prophethood, but claim only to be a Muhaddath” (a non-prophet to whom God speaks); “I am not a claimant to prophethood; on the other hand, I regard such a claimant as outside the pale of Islam;” “They have devised a lie against me who say that I claim to be a prophet.”

Note:—The doctrines held by the Qadian section that the founder of the Movement is a prophet and that all non-Ahmadis are kafirs, have been repeatedly refuted by us.
1. THE PRINCIPLE OF BROTHERHOOD.

The teachings of Islam which literally means entering into a state of peace are drawn from two broad principles, the Unity of God and the brotherhood of man or the unity of the human race. Both these principles are clearly enunciated in the Holy Quran and both ideas are developed to the fullest extent. No harmony is more effective than that which exists in the members of a single family, and the foundations of Islam are laid on the two grand ideas of one God and one humanity, and the whole of the human race is treated as it were a single family.

That the doctrine of the Unity of God is clearly, definitely and emphatically laid down in the Holy Quran is perhaps known to all students of Islam, but most people are unaware that the doctrine of the unity of the human race is laid down with the same clearness and definiteness and the same emphasis is laid on it in the Holy Quran. “All praise is due to God, the (Lord) of all the Rabb nations” are the very first words with which the Holy Quran opens. The Arabic word Rabb which for want of a better equivalent is translated as Lord literally means the Fosterer of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion. The words “Rabb of all the nations,” therefore, clearly indicate that all the nations of the world are children of
one Father and that He takes equal care of all, bringing all to their goal of completion by degrees. And further on, it is plainly stated: "All people are a single nation" (2:213). And elsewhere: "People are naught but a single nation" (12:19). And still again: "O you men! We have created you of a male and a female and made you tribes and families that you may know each other: surely the most honourable of you with God is the one among you who is most mindful of his duty". And the words with which the Holy Book ends are equally plain that the whole human race is treated as but one family: "Say, I seek refuge in the Lord of men, the King of men, the God of men" (114:1-3).

As I have said, the idea of the unity of the human race is not only clearly laid down in the Holy Quran but it is also developed to its fullest extent. That God extends His physical sustenance to all the nations of the world is so patent a fact that no one has ever contested it,—yet it is only in Islam that stress is laid on the parallel idea that God's spiritual sustenance is also extended to all the nations of the world. It is not only laid down in the opening words of the Holy Quran as quoted above, that God is the Rabb of all the nations, i.e., the Lord who fosters them in such a manner as to bring them to their goal of completion, which indeed cannot be attained without spiritual perfection, but the fact that Divine revelation through which the spiritual fostering of man is brought about was granted to every nation of the world is clearly and definitely established. "There is not a
people,” says the Holy Book “but a warner has gone among them” (35:34). And again: “And every nation had an apostle” (10:47). It is for this reason that the Holy Quran speaks along with the Israèleite prophets, of several non-Biblical prophets; for instance, it speaks of Hud and Salih, two prophets raised on the outskirts of Arabia; it also speaks of an Ethiopian prophet, Luqman by name (31:13); of a prophet raised in Sudan (18:60), who was contemporaneous with Moses; and of a King Prophet of Persia, Zulqarnain or the lord of two kingdoms (18:83). And to emphasize the general nature of the statement made, the Holy Quran has made it clear that there were prophets other than those whose names are contained in the Holy Book: “And We sent apostles We have mentioned to thee before, and apostles We have not mentioned to thee” (4:164). Thus the theory that any one nation was particularly chosen by God for the bestowal of His spiritual favours is utterly rejected in Islam, and instead of that, a basis of the brotherhood of all nations is laid, so that all nations are looked upon as members of one human family with one God as their Lord and Master who treats them all alike, physically as well as spiritually.

Islam not only rejects the favourite-nation theory but also the theory that any nation was condemned by God. God listens to the prayers of all people, whatever their religion or nationality. He is forgiving and merciful to all and He rewards the good deeds of all. He makes no distinction between people belonging to different countries, coming
from different races, holding different opinions, having different colours or speaking different languages. He created all men alike, and He created them with a Divine nature, "the nature made by God in which He has made all men," (30:30); and it is added: "There is no altering of God's creation, that is the right religion but most people do not know". There is no colour bar in Islam, nor is there any bar on account of language. The differences of colour and language which have set nation against nation are according to the Holy Quran only the signs of God: "And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours; surely there are signs in this for the learned" (30:22). Attention is here drawn to the fact that with all the diversity of colour and tongues, the same human nature is revealed everywhere. I quote a few verses from the Holy Quran showing:

1. That the prayers of all people are heard by God: "And your Lord says: call upon Me and I will answer you" (40:60). "Or, Who answers the distressed one when he calls upon Him and removes the evil and makes you rulers in the earth: Is there a god with God"? (27:62).

2. That God's forgiveness and mercy are equally extended to all:

"And My mercy encompasses all things" (7:156).

"Our Lord! Thou embracest all things in mercy and knowledge" (40:7).

"O My servants who have acted extravagantly against their own souls, do not despair of the mercy of God, for God forgives the sins altogether" (39:53).
"Surely, thy Lord is the Lord of forgiveness to people in spite of their wrongs" (13:6).

3. That all people shall be dealt with according to what they have done:

"He who does an atom's weight of good shall see it, and he who does an atom's weight of evil shall see it" (99:8).

"Whoever brings good, he shall have ten times like it, and whoever brings evil, he shall be recompensed only with the like of it" (6:161).

"And we will set up a just balance on the day of Resurrection, so no soul shall be dealt with unjustly in the least" (21:47).

It is thus clear that the conception of Divine Unity in Islam not only reveals the fact that God is the common Father of all the nations of the world but also that His dealings with different men and different nations are the same. Thus one Humanity is the natural corollary of the doctrine of one God. As I have already shown, all people are repeatedly spoken of as being a single nation. They are even described as being members of a single family: "O men! We have created you all of a male and a female and made you tribes and families that you may know each other". In this family of humanity, there is no honour in belonging to one country, nor any disgrace in belonging to another; nor is the colour of a people nor their language a criterion of their greatness, for it is added "Surely the noblest among you in the eye of God is
the one who is most mindful of his duty” (49:13). It was to enforce these basic principles of Islam that the Holy Prophet declared in plain words in his Farewell pilgrimage that “the Arab had no superiority over the non-Arab, nor the white man over the black one”. And Bukharee records a saying of his: “If a negro slave is appointed to rule over you, hear him and obey him”.

As regards dealings with each other, the same broad view is taken. A Muslim is defined in a saying of the Holy Prophet as being “one from whose tongue and hands all men are safe”. And the golden rule of conduct is laid down for him in the Holy Quran in these words: “O you who believe! be upright for God, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety and be careful of your duty to God” (5:8). And again: “O you who believe! be maintainers of justice, bearers of witness for God’s sake, though it may be against your own selves or your parents or near relatives” (4:135). And still again: “And let not hatred of a people, because they hindered you from the sacred Mosque, incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression” (5:2). To be strictly just is the general rule of conduct laid down for a Muslim’s dealings with all people and nations, even nations that have persecuted Muslims and been cruel to them. Not only justice but even the doing of good is recommended in one’s dealings with all people except those who are actually at war with
one's people: "God does not forbid you respecting those who have not made war against you on account of your religion, and have not driven you forth from your homes; that you show them kindness and deal with them justly; for God loves the doers of justice" (60:8)

2. UNIFYING INSTITUTIONS.

There are four kinds of organizations established by the law of Islam and prevailing in the whole of the Muslim world which aim at unifying the human race and levelling all differences of rank, class, caste and colour. These four organizations have no doubt their spiritual value as well, but I will not speak of it here, as my object here is simply to draw attention to the great purpose of unification which they serve.

These four organizations, the four fundamental institutions of Islam, are:

1. The institution of prayer.
2. The institution of fasting.
3. The institution of zakat (charity).
4. The institution of pilgrimage.

The service of prayer is divided into two parts, one to be said in private and the other to be performed in congregation, preferably in a mosque. While the private part is meant simply for the development of the inner self of man, the public part has other ends in view—ends, indeed that make the Islamic prayer a mighty force in the unification of the human race. In the first place,
this gathering of all people living in the same vicinity five time daily in the mosque, is a help to the establishment of healthy social relations. In the daily services these relations are limited to a narrow circle, i.e., only to members of the same neighbourhood, but the circle becomes wider in the weekly Friday service which gathers together all Muslim members of a particular locality, and still wider, in the two great Id gatherings. Thus prayer promotes social relations between the different sections of Muslim community. Far more important than this, however, is the levelling of social differences brought about by means of congregational prayer. Once within the doors of the mosque, every Muslim feels himself in an atmosphere of equality and love. Before their Maker they all stand shoulder to shoulder, the King along with his poorest subject, the rich man arrayed in gorgeous robes with the beggar clad in rags, the white man with the black. Nay the king or the richman standing in a back row will have to lay his head, prostrating himself before God, at the feet of a slave or a beggar standing in the front. There could be no more levelling influence in the world. Differences of rank, wealth and colour vanish within the mosque, and quite a new atmosphere, an atmosphere of brotherhood, equality and love, totally differing from the outside world, prevails within the Holy precincts. To be able to breathe, five times daily, in an atmosphere of perfect peace, in a world of strife and struggle, of equality where inequality is the order of the day, and of love amid the petty jealousies and enmities of daily life, is indeed a blessing. But it is more than a
blessing; for it is the great lesson of life. Man has to work amidst inequalities, amidst strife and struggle, amidst scenes of hatred and enmity, and yet he is drawn out of it all five times a day, and made to realize that equality, fraternity and love are the real sources of human happiness. The time spent on prayer is not, therefore, wasted even from the point of view of active humanitarianism; on the contrary the best use of it is made in learning those great lessons which make life worth living. And these lessons of fraternity, equality and love, when put into practice in daily life, serve as foundations for the unification of the human race and of the lasting civilization of mankind. In fact the five daily congregational prayers are meant, among other things, to carry into practice the theoretical lessons of equality and fraternity for which Islam stands, and however much Islam may have preached in words the equality of man and the fraternity of the community of Islam, all this would have remained a dead letter had it not been translated into the every-day life of man through the institution of five daily congregational prayers.

The next institution is that of fasting, according to which every Muslim is required to fast for a whole month, the month of Ramadzan, from dawn till sunset. In addition to its spiritual and moral values, fasting as prescribed in the Holy Quran has also a social value, more effective than that which is realized through prayer. Rich and poor, great and small, residents of the same vicinity are brought together five times daily in the mosque on terms of perfect equality, and thus healthy
social relations are established through prayer. But the appearance of the moon of *Ramadzan* is a signal for a mass movement towards equality, which is not limited to one vicinity or even one country but affects the whole Muslim world. The rich and the poor may stand shoulder to shoulder in one row in the mosque but in their homes they live in different environments. The rich sit down on tables laden with dainties and with these they load their stomachs four, even six, times daily, while the poor cannot find, sufficient with which to satisfy their hunger even twice a day. The latter often feel the pangs of hunger to which the former are utter strangers; how can one feel for the other and sympathise with him? A great social barrier thus exists between the two classes in their homes, and this barrier is removed only when the rich are made to feel the pangs of hunger like their poorer brethren and go without food for a day, and this experience has to be gone through not for a day or two but for a whole month. The rich and the poor are thus, through out the Muslim world, brought on the same level in that they are both allowed only two meals a day, and though these meals may not be exactly the same, the rich have perforce to shorten their menu and to adopt a simpler fare and thus come closer to their poorer brethren. This course undoubtedly awakens sympathy for the poor in the hearts of the rich, and it is for this reason that the helping of the poor is especially enjoined in the month of *Ramadzan*.

The third fundamental institution of Islam is *Zakat*. 
To Islam is due the credit of not only solving the wealth problem but, at the same time, developing the higher sentiments and building up character, on which alone can be laid the foundations of a lasting civilization for the human race. The rigid laws of Bolshevism, which give the body sufficient to live on, are killing the higher sentiments of human sympathy and love, qualities which not only make life worth living but lacking which humanity must degenerate into the worst barbarism. Islam accomplishes both objects by its state-institution of charity, which goes under the name of zakat or poor-rate. Every possessor of wealth in the Islamic commonwealth is required to contribute annually one-fortieth of his wealth to a common fund, which is managed by the state or by the Muslim community where there is no Muslim state; and this fund is utilized by the state or community for the amelioration of the condition of the poor; the needy are helped, prisoners or slaves are set free, the debts of those unable to pay are discharged, and no discrimination is made as to what caste or community or creed the needy, or the prisoner or the slave or the debtor belongs. Zakat, therefore, acts not only as a levelling influence but also as a means of developing the higher sentiments of man, the sentiments of love and sympathy towards his fellow men, while the rigid system of state-ownership and equality of distribution helps to kill man's higher instinct. By this means, too, wealth is made to circulate in the body-politic of Islam, just as blood circulates in a living organism, a fixed portion of the wealth of the richer members being drawn to the centre, whence it is
sent forth to those parts of the body politic which need it most. The institution of zakat thus becomes not only a levelling influence but also means for the upliftment of the nation as a whole.

The fourth levelling institution of Islam is the Hajj or the pilgrimage to Mecca. No other institution in the world has the wonderful influence of the hajj in levelling all distinctions of race, colour and rank. Not only do people of all races and all countries meet together before the Holy House of God as His servants, as members of one Divine family, but they are all clad in one dress—in two white sheets—and there remains nothing to distinguish the high from the low. There is a vast concourse of human beings, all clad in one dress, all moving in one way, all having but one sentence to speak, Labbaika Allahumma Labbaika which means Here are we, O Allah! here are we in Thy presence. It is hajj alone that brings into the domain of practicality what would otherwise seem impossible, namely that all people to whatever class or country they belong should speak one language and wear one dress.

Thus is every Muslim made to pass once in his life through that narrow gate of equality which leads to broad brotherhood. All men are equal in birth and death; they come into life in one way and they pass out of it in one way, but hajj is the only occasion on which they are taught how to live in one way, how to act in one way and how to feel in one way.
3. ISLAMIC BROTHERHOOD IN PRACTICE.

The Muslim community has from the very first day of its birth been true to the principle of equality and fraternity on which it is based. The most frequent assemblage of the Muslims takes place in the mosque and here it is that scenes of equality and fraternity are witnessed which find no parallel elsewhere in the world. The Hindu temples are made for the high caste Hindus only and their doors are shut upon half their own votaries because they do not belong to the favoured castes. There are Christian churches for the white Christians and others for the black Christians, and inside them there are seats for the high and the rich which cannot be occupied by the poor or those who hold a lower position in society. But the mosque knows no such distinctions. If the poor man or the labourer comes first, he occupies the front seat, and the rich man or even the ruler must take his seat in the back rows if he comes late. There is no reservation of seats inside the mosque. Nor can the gorgeously dressed man object to the man clad in rags standing shoulder to shoulder with him, nor the master to the servant, nor the king to his poorest subject. All men are equal in the sight of God and all men are equal within the precincts of the mosque which is thus literally true to its name, the house of God.

Even the dining table of Islam knows no distinctions of rank, colour or caste. The servant is made to sit down with his master on the same table; this was recommended by the Holy Prophet himself. If this was not done, the servant was at least to be served with a part of the food
which the master ate. Nor is any distinction observed between subordinates and superiors, and all mix up in society and social functions as brethren.

Inter-marriages between the great and the small and the high and the low are of common occurrence among the Muslims. The way is opened for establishing all kinds of relationships between the faithful to whatever country, tribe or profession they may belong by declaring that “the faithful are all brethren”. The Holy Prophet interpreted this by saying: “The Arab has no precedence over the non-Arab, nor the non-Arab over the Arab, nor the white man over the black one, nor the black man over the white one, except by excelling in righteousness”. It was in accordance with these principles that the Holy Prophet himself arranged the marriage of his own aunt’s daughter Zainab, a lady belonging to the highest Quraish family, with Zaid, a liberated slave. And Bilal, a negro and a liberated slave, was married to the sister of Abdur Rahman Ibn Auf, one of the Quraish chiefs. Again Abu Hind, who was a liberated slave of a tribe known as the Bani Bayadz, and followed the craft of the cupper, was recommended to that tribe for inter-marriage relations. All these cases belong to the Prophet’s time and the later history of Islam is full of such examples.

The same story is repeated in all other scenes of life. Many of the slaves who were persecuted for accepting Islam in the Prophet’s time are honoured by the Muslims as great spiritual leaders. Of Bilal, the negro slave, the
Prophet himself said that he saw him in Paradise walking ahead of him; "I heard the sound of thy sandals in Paradise before me." That undoubtedly shows that he rose to a high spiritual place. In temporal matters also slaves were placed very high. Thus in the Holy Prophet's time, Zaid, a liberated slave, was placed in command of an army, and so was his son Usama made a commander under whom served men like Abu Bakr and Umar, the greatest heroes of Islam. Many slaves rose to the position of great Imams in Islam, and their judgments were accepted as authoritative. A large number of them rose even to the position of rulers. The slave dynasty of India is known to every student of history. Thus Qutbuddin Aibak, a famous ruler, was a slave, and so was Shamsuddin Altamash. Ghiasuddin Balban, a slave of Nasiruddin Mahmud, also rose to kingship. Malak Kafur, a slave and a convert to Islam was the generalissimo of Ala-ud-Din Khilji, while Khan Jahan, a slave of Firoz Tughlaq, became a Vazir. Similar experiences, are recorded in other Muslim countries. Qanbar, a Turkish slave, became a ruler of Egypt under the name of Sultan Muzaffar; and Malak Tahir was also a slave. Both Alaptīgin, the founder of the dominion of the Ghaznavides, and Subuktīgin, another king of Ghazni, were slaves. Tariq, the conquerer of Spain, was a slave, and so was Abu Muslim Khurasani who became Governor of Khurasan. Islam has thus an immense power of upliftment and it raises men in the lowest strata of society to the highest positions in the spiritual as well as
the temporal sphere. No other religion can show anything like it. The Hindu cannot get rid of the curse of untouchability so long as he is a Hindu. Even the reformed Hinduism of the Sikhs has not been able to get rid of untouchability as there are untouchable Sikhs like untouchable Hindus. Nor has conversion to Christianity brought about any change in the status of the Hindu untouchables. And how could it when there are millions of Negro Christians in the civilized land of America occupying no better position than that of the Hindu untouchables in India.

4. TRIBUTES PAID TO ISLAMIC BROTHERHOOD.

Professor Gibb brings his book "Whither Islam" to close with the following passage:

"But Islam has yet a further service to render to the cause of humanity. It stands after all nearer to the real east than Europe does, and it possesses a magnificent tradition of inter-racial understanding and co-operation. No other society has such record of success in uniting in an equality of status, of opportunity and of endeavour so many and so various races of mankind. The great Muslim communities of Africa, India, and Indonesia, perhaps also the small Muslim communities in China and the still smaller community in Japan show that Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of the East and the West is to be replaced by co-operation, the mediation of Islam is an indispensable condition. In its hands lies very largely the solution of
the problem with which Europe is faced in its relations with the East.

2. Prof. T. W. Arnold writes.

"The Universal Brotherhood.—But above all and herein is its supreme importance in the missionary history of Islam......it ordains a yearly gathering of believers of all nations and languages, brought together from all parts of the world, to pray in that sacred place towards which their faces are set in every hour of private worship in their distant homes. No stretch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of brotherhood in the bonds of faith.

Here in a supreme act of common worship the Negro of the West Coast of Africa meets the Chinaman from the distant East, the courtly and polished Ottoman recognises his brother Muslim in the wild islander from the farthest end of Malayan Sea."

In the report of the Jerusalem Meeting of the International Missionary Council for 1928 occurs the following passage:—

"If there is one element which more than any other deserves our serious attention and to some extent our admiration, it is this fundamental fact of Islamic brotherhood. However grave be its limitations, both in its spirit and in its negative applications, it is, on its own plane, a real achievement. It does introduce a factor of actual
unity amid the clashes of colour, race, nationality and class .....Islamic fraternity as a unifying factor is a real thing, and beyond all other things in Islam gives occasion for meditation and thought to all Christians” (p. 28).

Mrs. Sarojini Naidu says:—

“Democracy and Brotherhood:—It was the first religion that preached and practised democracy, for, in the mosque when the call from the minaret is sounded and the worshippers are gathered together, the democracy of Islam is embodied five times a day, when the peasant and the king kneel side by side and proclaim, “God alone is great.” I have been struck over and over again by this indivisible unity of Islam that makes a man instinctly a brother. When you meet an Egyptian, an Algerian, an Indian and a Turk in London, what matters it that Egypt was the motherland of one and India the motherland of another”.

Mr. Gandhi says:—

“Someone has said that Europeans in South Africa dread the advent of Islam—Islam that civilized Spain, Islam that took the torchlight to Morocco and preached to the world the Gospel of Brotherhood. The Europeans of South Africa dread the advent of Islam, for they are afraid of the fact that if the native races embrace Islam they may claim equality with the white races. They may well dread it. If brotherhood is a sin, if it is equality of the coloured races that they dread, then that dread is well-founded. For I have seen that any Zulu embracing Christianity does not ipso facto come on a level with the
Sir Abdullah Archibald Hamilton, Bart.
Christians; whilst immediately he embraces Islam, he drinks from the same cup and eats from the same dish as a Mussalman. That is why they dread”.

5. DISTINGUISHED NEW MEMBERS OF ISLAMIC BROTHERHOOD.

A.—Converts from Hinduism.

K. L. Gauba, Bar-at-Law, Lahore:—

"The Hindu religion recognises the transmigration of the dead, not of the living. In Islam a person acquires full status by a mere simple declaration of faith. Islam is again coming into its own as the greatest single force for the moral and economic uplift of the nations of the world.

"My heart at this moment overflows with gratitude at the welcome you all have accorded me and my family upon our entry into the fold of Islam—a remarkable demonstration of the brotherhood that exists among all Muslims. I render thanks to Almighty Allah that among so many millions He should have chosen me to declare my faith in Islam and thereby set an example to others as to the right path to approach Truth and the Supreme.

"It was fifteen years ago I fell in love with Islamic culture. This happened in Egypt, and the call grew stronger as the years passed. Whenever I passed a mosque I was moved by its bare majesty, the minarets called out to me to congregate among the Faithful and to open my heart to the Spirit of Allah, the All-merciful and All-knowing."
"If the world at large wants to know why I chose Islam in preference to any other creed, I would like to set out briefly my reasons:—

1. "Firstly, the simplicity and the clarity of the Islamic religion. Two simple propositions constitute the foundations of the faith——so simple that even the feeblest of intellect can comprehend the Divine inspiration of the Holy Prophet (may the peace of Allah be upon him), and the Oneness of God, Who is neither born, nor begotten, Who cannot be divided into sub-deities, nor be moulded in clay nor be fashioned in stone.

2. "My second preference for the Islamic creed is its essentially democratic character. The equality in Islam is not the equality of Socialism or Bolshevism, which seek to destroy the "Haves" for the "have-nots." It is not the equality of the Christians, where the Negro is lynched because he looks upon a white woman, or where coloured converts worship their God in churches specially indicated to them. Every Mosque is open to every Muslim, rich or poor, black or white, monarch or slave.

"As this unity is based upon the simple tenets above enumerated, Islamic religion ordains no ceremony for admission of converts. The bare declaration of the acceptance of the two cardinal principles of faith embodied in the Kalima opens the portals to the greatest fraternity in the world, where all men are equal, not merely in theory, but also in practice. The new Muslim is at once
entitled to stand beside his king at the Mosque and to share the food from the same salver. Nowhere in the wide world is there a greater and more genuine brotherhood than that among the Islamic people.

3. "At the present time there is a great deal of controversy among the Hindu communities about temple-entry for the untouchables. Islam happily knows of no untouchability or of any grades in touchability. In Islam a person acquires full status by a mere simple declaration of faith. What is in his heart is for him to settle with the Omnipotent. In these circumstances my message to the untouchables is that they should consider if it is not possible for them to enter into the ever-open fold of Islam, where they can touch and be touched, where shadows pollute no man's food, where there are no bounds set to ability, and the discharge of duty is deemed to be the best qualification for honour.

4. "On the fourth and last basis of preference, I would place the capacity of Islam to suit the needs of modern life. No other religion is so suited to present-day problems. The modern world speaks of fraternity and equality. Islam recognises both par excellence. It speaks of the recognition of merit. Islam considers the person who does his duty the most deserving of honour. We hear the clamourings for the rights of women, and of the clash of married state. In Islam woman has rights and independence. Her association with man is based upon an intelligent contractual basis. The Muslim laws were made for human beings, not for angels. Fuss, farce
and collusion, secret fornication and the unmarried mother are problems unknown to Islamic society."

2. Dr. R. D. Khan, M. A. Ph. D:

"I am once again with you to declare my faith in Al-Islam, that complete surrender to the will of God,—a faith with which every man is born. I believe in one God and His messenger the Holy Prophet, Muhammad. I also believe in all the messengers and prophets of God and in the revealed scriptures of all ages and all peoples so far as they are pure and are in consonance with the Holy Quran. To me Al-Islam (complete surrender to the will of God) is the only faith for mankind. I believe that in this faith all religious sects and creeds will find a synthesis and a solution. By following this faith we can break down all barriers between man and man, race and race, religion and religion. By following this faith we can at once enter a realm where God alone is king. In this faith tolerance is a great virtue, and the advancement of the whole human race the definite goal. The Holy Quran is the only complete code to guide man in all spheres of his duties."

3. Rajkumari Jawed Banu:—

(She comes of the ruling family of Kainka State, N. Bengal.)

"Well, the flaws, defects and pitiable state of the Hindus are daily being brought to light—not by outsiders, but by the Hindus themselves. Why should Mr. Gandhi
W. R. Bashir Pickard, B. A.

Mr. Habib Ullah, J. W. Lovegrove,


Miss Effie Halima Schwerdt (South Australia)
stake his life for the Harijans? Why was widow-
remarriage enforced through legislature. Why was
"Sati" forbidden by an act of law of the British Govern-
ment? Why is every social reform only available and
enforced through legislatures? What good and of what
use is religion if it has no power to give social and mental
relief from evils which exist in mankind? Why borrow
acts of humanity against the laws of religion? No
wonder, these religions are mere matters of birth-right
now, and have failed to serve humanity in every way.

"Having realized these facts, can you wonder at my
inexpressible happiness in having found and embraced
Islam? Could any one be true to any religion except Islam?
I doubt it. At last I have found Truth, and I am happy.
Are we Mussalmans struggling and striving for any
religious and social reforms in the present day civilization
which we cannot find in our Holy Quran? Was Prophet
Muhammad not the only one, of all spiritual leaders, to lay
down Liberty, Equality and Fraternity as the guiding and
main principles of Islam? Which is the religion that
can show these principles in living spirit and daily
connections? Which religion is there that has not the
name of God in the tongue of the spoken language of the
country, except Islam? Allah is for every Mussalman,
whether Chinese, Indian or European. Assalamu- Alaikum
as a greeting unites all Mussalmans to the ever-growing
spirit of brotherhood, no matter what their nationality
and mother-tongue may be. These are very simple
examples but deep beyond measure when the effect is
understood and realized.
"Which is the religion that can pride in a more generous, wide and great-hearted pronouncement than that of the Holy Quran, in which every Mussalman is told to believe in Abraham, Moses, Jesus and all other prophets as equally as our own Prophet Muhammad?"

"It was impossible for me to belong to any religion which stood poles apart in the practical outlook of our lives today. How could I be a true Christian or Hindu, when the commandments of men and civilization make me directly opposite to the laws and teachings of these respective faiths? If a religion cannot afford us relief in our daily lives, why bear the name of the faith at all? Such religions are surley incomplete, and truth is dying out of them. I felt and thought so. I had to embrace Islam. I found all Truth in it. I found what every non-Islamic people are thirsting for. But whatever they do, and whatever they find, I am sure, no reforms and organizations can last and bring happiness without Islam, which was established on the pure love of God. Islam will never need reforms. Islam will never know revolts of dogmas and churches. Islam stands firm and steady in her great and heroic Faith of Unity and Brotherhood.”

**B. European Converts from Christianity.**

*Lord Headley Al-Farooq:*

"There is comfort and freedom from bigotry, and no intolerance in Islam, which is, to my mind, the religion of gratitude, faith and love, the religion of charity and peace."
“Though my gratitude for God's favours and loving care has been profound from my earliest youth, I cannot help observing that within the past few years, since the pure and convincing faith of the Muslims has become a reality in my heart and mind, I have found happiness and security never approached before. Freedom from the weird dogmas of the various branches of Christian Churches came to me like a breath of pure sea air, and on realising the simplicity, as well as the illuminating splendour, of Islam, I was as a man emerging from a cloudy tunnel into the light of day”.

Sir Abdullah Archibald Hamilton, Bart:

“In becoming a Muslim I have merely obeyed the dictates of my conscience, and have since felt a better and truer man.

“I do not think I need say much about the Universal Brotherhood of man in Islam. It is a recognized fact, lord and vassal, rich and poor are all alike. I have always found that my brother Muslims have been the soul of honour, and that I could believe their word. They have always treated me justly, as a man and a brother, and have extended to me the greatest hospitality, and I have always felt at home with them.

“In conclusion, I would like to say that whereas Islam guides humanity in the daily workaday life, the present day so-called Christianity, indirectly in theory and invariably in practice, teaches its followers, it would seem, to pray to God on Sundays and to prey on His creatures for the rest of the week”.
T. H. McBethlie.

"The broad outlook of Islam, as opposed to intolerance of the Christian sects, the learning and culture in the Islamic countries of the middle ages, compared with the ignorance and superstition of other lands at that time, the logical theory of compensation as against the Christian idea of atonement, were a few of the points that first struck me. Later I came to realise that here was a faith as wide as humanity itself, ready for the guidance of rich and poor alike and able to break down all barriers of creed and colour."

Habeeb-Ullah J. W. Lovegrove:

"I found in the Holy Quran and the sayings of the Prophet a consolation, which in vain I had searched for elsewhere. I wanted a simple, practical religion, free from dogmas and tenents, which I could not accept without killing my reason. To do my duty to God, and my neighbour, undoubtedly is and ought to be the main object, of every religious system, but Islam came to give the maxim a practical shape. We want precepts as well as example to meet all the contingencies and exigencies of life, and directions to guide us in our difficult callings. This I found in Islam."

Professor Haroun Mustafa Leon M. A. Ph. D., F. S. P.

"One of the glories of Islam is that it is founded upon reason, and that it never demands from its followers an abnegation of that important mental faculties. Unlike certain other faiths, which insist upon their votarie
implicitly accepting certain dogmas without independent inquiry, but simply on the authority of "The Church". Islam courts inquiry and counsels its disciples to study, search and investigate prior to acceptation".

_A Kane:_

"I cannot believe that a system of ethics is enhanced by abnormalities which capture the popular imagination, but are rejected by a logical being. So the Christian traditions surrounding the birth of Jesus Christ, the belief in the Trinity, and in the Resurrection are not only unnecessary but positively needs nothing to support it in the way of propaganda".

"There are no distinctions in Islam. Muslims of all colours and nations come together without that pharisaical pride, from which even the Christian clergy are not free. Muslims, rich and poor, are distinguished by an implicit faith in God".

_Mr. John Fisher:_

"On several occasions having asked a Christian priest a certain question, I have been answered thus: "I cannot tell you, but you must believe it, that is where "Faith" comes in".

"How different is Islam, wherein no question is beyond or beneath, answering. "That great German himself remarked after reading the Holy Quran, if this is Islam, then every thinking man among us is, in fact, a Muslim."
"The Churches are utterly incapable of grappling with present day problems. Islam alone, offers the solution".

Sam R. De Grey Firth.

"I had been brought up in the Christian faith; I had been confirmed, and attended Communion; I had blindly accepted the doctrines of Trinity, the Atonement and the Divinity of Christ. But when I gave the matter a little thought I found that I could not believe in these dogmas. I was unable to accept them as the word of God.

"Imagine, if you can, my delight when I discovered that everything I read about Islam coincided with my own views, and that the teachings of our Holy Prophet (Allah bless and keep him) answered all my questions. Surah after surah of the Holy Quran revealed to me the Truth, and I gave thanks to Allah that He had, in His mercy, accepted my surrender".

J. Gum: Munro F. R. G. S.

"I enclose herewith the solemn declaration of my acceptance of the faith of Islam, which I made on the 27th ultimo, and at the moment of forwarding it to you, I would like to mention that my convictions are based on several years' observation and contemplation of Muslims, as well as Christians, and of earnest study and meditation in the paths of Islam and Christianity.

"As a Muslim now I endeavour, by the grace of Allah, to order my life and use it in right way, and I hope that
I may be able, more and more to use such gifts as I have in my profession of journalism and authorship in the service of our ideal”.

**Muhammad Marmaduke Pickthall.**

“Muhammad alone, of all the great religious teachers who have influenced mankind, is a clear historical character, the minute details of whose prophetic career have been recorded for us by his own contemporaries. The Quran has been preserved to us exactly in the form in which it was delivered. And if the Holy Prophet were to come in this world, while we are praying, he would recognize our form of service, as the very same which he himself, our great Imam, so often led in the little mosque at El-Madinah. Go into the great Suleymaniyeh Mosque or the Mosque of Aya Sophia at Constantinople, go into the Sultan Hassan Mosque at Cairo or the Mosque El-Aksa at Jerusalem—any of the great cathedrals of Islam—or go into some little mud-built village Mosque in Central Africa, everywhere it is the same service; there has been no alteration, on elaboration since the Prophet’s day. Islam alone, of all religions of the world, has thus preserved its first simplicity. This is the pure religion, as it came from God. Of the existence of this Prophet and the nature of his teaching, of the authenticity of his Quran there is no doubt. It is a clear guide—the only clear guide in existence—for the God-fearing”.

**Dr. Hugo Hamid Marcus Ph. D.**

Islam and Progress. Islam is the youngest of all the
great revealed religions of mankind. It is also the most modern of them—that is to say, the most advanced and progressive........Islam, of all the religions is by far the most rational; for it demands nothing of you which cannot be brought to agree with the human intellect; nay, it says clearly that all its teachings are necessarily derived from Intellect........Now as Islam attaches very little importance to dogmas, and as it allows its followers a great freedom of thought, there is in it no such a fearful conflict between belief and knowledge as that which is splitting the European mental life of today. The rational, moreover, is the atmosphere in which pure philosophic thought moves.

*Omar Rolf Baron Ehrenfels:* —

I have not learnt about Islam from any wise man. All I know is the simple Islamic teachings. The true idea of the unity of God and of Moslem brotherhood from the two most attractive principles of Islam which led me to embrace this religion........In my opinion Islam is the greatest link between God and humanity. I predict that very soon Europe will be attracted towards Islam.

*W. B. Bashir Pickard B. A.*

Now to illustrate: Seeing that there is but One God it follows that in essence there can be but one religion, to worship and serve the One God. Hence a common ideal is established for all mankind and for all created beings. With one common end in view, one common purpose in life the self-same origin and the self-same goal, straight
way there springeth up the triumphant conviction of the unity of mankind; universal brotherhood becomes no more a dreamer’s ideal, but a matter of actual truth, capable, if desired, of logical proof. No more do we view some lofty ideal which we have to strive hard after, before we can bring it down from the clouds and make it a moving force in practical every day life—nay rather, the truth is here already, embedded in the essence of our existence.

*Universal brotherhood of mankind.*—We have but to throw aside the obscuring wraps of outward difference, and to act upon the underlying truth, than clearly revealed, of the essential brotherhood of all mankind. Let me state this more briefly and more clearly. Mankind is one brotherhood. This is not a lofty philosophical ideal, towards which it will be good for us to strive, in order that in might become an actual truth. It is rather already an actual unchangable truth which is often not fully realised, and which is often but little acted upon.

The brotherhood of mankind is more than an ideal to be striven after; it is a proven truth to be grasped and put into practice. Further let me illustrate yet another clear result, following from the Unity of God. God being One, Eternal the prophets sent by Him at various times to mankind to deliver, in essence, one and the same message, the difference in no case being such as might constitute contradiction or even inconsistency.

*Col. Donald S. Rockwell.*

*Chief Editor “Radis Personalities”.*

“The simplicity of Islam the powerfull appeal and
compelling atmosphere of its mosques—the earnestness of its faithful adherents, the confidence inspiring realization of the millions throughout the world who answer the five daily calls to prayers—these factors attracted me from the first...."

_Dudley Wright Mohammad Sadiq._

"Islam is no mere creed: it is a life to be lived. In the Quran may be found directions for what are sometimes termed the minor details of daily life, but which are not minor when it is considered that life has to be lived for God. The Muslim lives for God alone. God is the centre of all satisfaction, all hope, all life.

The aim of the Muslim is to become God bound, and to endeavour to advance the knowledge of God in all his undertakings. From the cradle to the grave the true Muslim lives for God and God alone."

_Miss Effie Halimah Schwedt (of Adelaide)._  
I was brought up in Lutheran Church, where I was christened, and when 14 years of age, I was confirmed by bishop of the Church of England, and at the age of 22 I was baptised in the Church of Christ and sang in the choir for two years. I thought this would save me, but after a while it seemed absolutely ridiculous. I became so disgusted that I gave up going to the church altogether. My friends thought that I was doing wrong, but I knew all the time that the real thing in my life was missing.
"I can see quite plainly now how Muhammad (peace of Allah be upon him) was God’s last Messenger and Holy Prophet, and that Christianity has not proceeded further than the time of Jesus Christ."

Mrs. Rahima Griffiths:

"Until a few months ago I was regarded as a Christian, having been born into a Christian family some 26 years ago, and having endeavoured to live a good life based on the principles taught to me from childhood.

"Some years ago—1926-27—I was in Egypt, and as an ordinary sight-seeing tourist visited the famous Mosque of Muhammad Ali in Cairo. I had the privilege of being present during prayers, and was immediately impressed by the true reverence of rich and poor alike, and by how much their "Allah" and prayer meant to them, and many times since have marvelled over it.

"To me the Holy Quran is a mine of infinite wealth, with such guidance—for every day of one’s life—no one need fear or go astray. Inwardly and apparently, too, I am told; I am a much happier person than before, though many trials have come to me because of my changed views. In fact I have had to resign my position in a Church of England institution because of it."

Mrs. H. Buchanan Hamilton.

"My relations belonged to the Church of England amongst whom were many dignitaries of the Church; but I never agreed to the teachings of Christianity—the
Atonement, the Divinity of Jesus, the Intercession, the Confession and Sacrament—which all to me seemed to be utterly against the real teachings of the Prophet Jesus, the teacher of Galilee.

"The extreme simplicity, coupled with extreme sincerity of the worship of Islam by its followers impresses me with the feeling, that this Faith occupies the first place in the Universe.

Miss Joan Fatima Dansken:—

"My mind was dissatisfied all along with the Christian teachings till I was old enough to have independence of thought to shake off them......I became interested in Islam whose key-note is simplicity—for instance, belief in the Unity of God. This is why it appeals to me. As a Christian I could never bring myself to believe in the doctrine of Trinity, the Atonement or the Virgin Birth. Islam is absolutely free from such gross impossibilities. That it was necessary for an innocent man like Jesus to come to the world and give his life to save it from sin, as the Christian dogma would have us believe, is beyond my comprehension. Further, the crucifixion has not made the world any better".

Lady Evelyn Cobbold (Zainab).

(Her Ladyship performed the pilgrimage to Mecca in April 1933 and was indeed the first Englishwoman to have had that honour.)
"If this be Islam, asks Goethe," "Do we not all live in Islam?" "Yes," answers Carlyle, "all of us that have any moral life, we all live so."

"I am often asked when and why I became a Moslem. I can only reply that I do not know the precise moment when the truth of Islam dawned on me. It seems that I have always been a Moslem. This is not so strange when one remembers that Islam is the natural religion that a child left to itself would develop. Indeed, as a Western critic once described it, "Islam is the religion of common sense."

The more I read and the more I studied, the more convinced I became that Islam was the most practical religion, and the one most calculated to solve the world's many perplexing problems, and to bring to humanity peace and happiness. Since then I have never wavered in my belief that there is but one God, that Moses, Jesus, Muhammad and others were prophets, divinely inspired, that to every nation God has sent an apostle, that we are not born in sin, and that we do not need any redemption, that we do not need any one to intercede between us and God, Whom we can approach at all times, and that no one can intercede for us, not even Muhammad or Jesus, and that our salvation depends entirely on ourselves and our actions.

Islam is based on two fundamental truths, on the Oneness of God and on the brotherhood of man, and is entirely free of any encumbrances of theological dogma.
Above everything else, it is a positive faith. Muhammad was once asked, "What is Islam" to which he replied: "Obedience to God's commandments and kindness to His creatures". On another occasion he was asked, "What is a Moslem?" and he replied, "A Moslem is that man from whose tongue and hand people are safe," and on yet another occasion he said, "The test of a man's religion lies in his dealings with others."

*Ameena (an English Lady)*.

The Holy Book of Islam—The Quran on the contrary, has come to us through only one man namely the Holy Prophet Muhammad. It has never been altered, twised, paraphrased and transcribed as the Bible, but has remained true to its original copy. The Quran appealed to me. The doctrine of Islam appealed to me. There, then, are some of the reasons why I have embraced Islam,—a religion that is comforting, uplifting and sustaining,—and why I have discarded one that has never, from the first word I learnt of it, ever inspired, encouraged, or uplifted me at all.
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Should our aims and objects appeal to you as worthy of your moral and material support, I would suggest some ways to help to forward this cause of Islam which is common to us all and, I am sure, dear to us all:—

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3. Transfer the amount of interest on your bank deposits, not permissible for personal use, to the propagation of Islam.

4. Send a donation for any of the objects which you approve.

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8. Commend the cause we stand for, in your sphere of influence.

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