Observation and experience of the material phenomena can never suffice to produce perfect faith and firm conviction. All that has been attainable on this basis, all that people have actually attained to, is that they realized the need that there ought to be a Creator, Sustainer, and Controller of the universe. Further, this sense of likelihood applies to the realization of the need for the existence of God. In regard to the idea of punishment and reward in the Hereafter over human actions in this life, there is not even this sense of probability. When observation and experience of the material phenomena failed to create a perfect and absolute conviction, we have to accept one position out of two alternatives: either that God never intended to bring into existence means to enable man to rise to a point of perfect faith and firm conviction, or that He must have provided such means for the benefit of mankind. Of these, the former view is obviously false and untenable; and no sensible person would, or could afford to, doubt its falseness. In the case of the latter assumption, there is no other option than to accept the view that the need can be fulfilled only by a revealed Scripture, unrivaled in itself, embodying a full exposition of the laws of nature in every detail. Only such a Book can have this quality that it should take man to the point of a perfect faith and conviction, on the ground that it is matchless, beyond the compass of a human being that he should be able to produce anything like it.

The stage of complete conviction lies in a proper perception of things as they exist in fact; but human intelligence, by itself, cannot bestow this kind of strong conviction on man, for the utmost that human intelligence can do is to establish the need for the existence of a thing; on the basis of reason and argument, it can become, that the existence of the object in question was necessary and essential; it cannot definitely say that the thing also existed in fact. The stage of perfect conviction is reached only when the “ought to be so” in regard to a thing changes into “in fact it is so.” And this happens only when human intelligence gains the help and assistance of a faithful companion which confirms the validity of a conjectured situation, by turning it into a factor which can be observed and verified.

Evidently, it is one thing for the need of a thing to be established, and quite another that the actual existence of the object in question should come to be fully established. In any case, human intelligence cannot do without help from a friend and an auxiliary, which should turn the “ought,” established by the rational processes of the human mind, into an “is,” capable of being perceived and felt as matter of fact, enlightening the mind in regard to the matter as it actually stands. Therefore, God, Who desires that man should attain to the stage of perfect conviction, has fully provided for this great need: He has taken steps to fill this dire gap; He has appointed a number of such aids and auxiliaries, which open for man the way to a complete and perfect conviction, so that he should not come to be deprived of salvation which, primarily and essentially, depends on the attainment of a complete and perfect conviction in regard to things and factors which play an important part in his life; that he should duly cross the bridge of mental speculation and imaginary structures in regard to certain things to reach the place of safety on the other side of the river.

Where the matter in question pertains to the tangible and material things of this world, seen daily, or heard, or smelt, or felt, the aid and auxiliary that comes forward to help human intelligence to the stage of perfect conviction, is correct observation and experience on a basis of the various senses with which the human mind has been blessed. Where the matter in question pertains to incidents and events which have transpired in the past, or are transpiring in the present,

...continued on page 9
In This Issue:

5 A Plea for Enforcing the Muslim Personal Law in Europe and the U.S.A.
   By Masud Akhtar, B.A., Ll.B.

7 The Birth of Jesus
   By Mrs. Ulfat Aziz-us-Samad

8 Sources of Information about Jesus Christ and Early Christianity
   By Mumtaz Ahmad Faruqui

9 No Compulsion in Religion
   By Mumtaz Ahmad Faruqui

11 Revelation
   By Maulana Muhammad Ali, M.A., Ll.B.

12 The Story of Noah as Told in the Qur’an
   By Maulana Muhammad Ali, M.A., Ll.B.

13 Human Rights in Islam
   From The Illustrated Weekly of India

15 The Name of Allah
   By Maulana Abdul Haq Vidyarthi

16 Inner and Outer Reform
   By Hafiz Maulana Sher Muhammad

17 In Memory of Khwajah Kamal ud-Din

18 Homosexuality
   By N. A. Faruqui

19 Qur’anic Teachings on Tolerance
   By Maulana Muhammad Ali, M.A., Ll.B.

21 Man’s Dual Nature
   By Dr. Allah Baksh

22 Facility in Religion

Cover photo: Vase from Topkapi Museum, Istanbul

Editorial

Islamic Fundamentalists:
Islamic Resurgence or Decadence?

Barring a few states in the Middle East—and these are only two or three—most of the Muslim world is presently in the grip of what is being called Islamic Fundamentalism. Certain quarters are identifying Islamic Resurgence with this fundamentalist movement.

A fundamentalist movement, as the name suggests, must essentially seek as its object a return to the fundamental teachings of Islam. By putting their lot on the side of the fundamentalists, the masses in the Muslim world have undoubtedly provided a clear proof of their desire to shape the society on the basis of the fundamentals of Islam. It is simultaneously a strong indication of outright rejection of the atheist-materialist philosophies of life advocated by the two major groups in the West, namely the secular democracies and the communist world. It is an expression of their determination to revert to religion. This is one positive aspect of the present fundamentalist movement.

The fall of the Muslim lands to European colonialism and finally the fall of the Ottoman Empire completed the phenomenon of the decadence of the Muslim political existence. For some time the whole Muslim world was dampened in grief and shock. Recovering from this shock, the Muslim intelligentsia started thinking of revival or resurgence. In this era two schools of thought sprang up. Most people and clerics, who in the past had been associated with the state one way or the other, identified the decline of Islam with the fall of Muslim political sovereignty. The other school believed the phenomenon of political rise or fall was the natural result of the behavior of a particular nation or people and considered it a folly to identify the resurgence or decadence of a religion with the political rise or fall of its followers. According to them the reformation of the Muslim world was the first task to be accomplished and the political power would automatically follow as a natural consequence of the awakening brought about by the renaissance.

Hadrat Mirza Ghulam Ahmad, the Mujaddid (Reformer) of the 14th century Hijra and the founder of the Ahmadiyya Movement in Islam, can rightly be called the founding exponent of this philosophy. His cry to the Muslim world in those days of despair and sorrow was “Back to Qur’an, Back to Islam.” Through his monumental writings … continued on page 4
and personal example he demonstrated the predominance of Islam over all other faiths, as this and this alone could pull the Muslim masses from the mental abyss wherein they had landed due to the fallacious identification of the decadence of their religion with the fall of political sovereignty. In international spheres his followers zealously preached Islam in Europe with the dictum “Onward with Qur’an.” Dr. Sir Muhammad Iqbal, the philosopher-poet of the East, was much influenced by this school of thought and preached this philosophy through his poetry, essays and speeches. The ground for shaping society in the Muslim world on the fundamentals of Islam was prepared by this reformist school.

The other school, which drew its leadership mainly from the ranks of the establishment Ulema or politico-religionists, believed in assumption of political sovereignty or political power as a prerequisite for the predominance of Islam or even a reform within the Muslim society. Thus political power and force are central to their philosophy. In various Muslim countries political parties wedded to this thought have grown under different names. The Jammat-E-Islami of Pakistan, which calls itself an extension of the Ikhwon-ul-Muslimeen of the Arab world, the Jammat-E-Ulema of Pakistan, and their counterparts working from Indonesia to Turkey under one or the other name are all exponents of the same political thought. The objective is to obtain political power for reforming the society or for establishing an Islamic Order, as they call it.

A close study reveals that the exponents of this school contradict the fundamental teachings of the Holy Qur’an and Islam in three major ways:

First, as stated above, the front-line leaders of this school are clerics who claim to possess a monopoly of religious knowledge and interpretation of religious teachings. Establishment of a government of the clerics or of one that takes dictates from the clerics, according to them, satisfies the requirements of establishing an Islamic Order. In political terminology this is called theocracy. Now the office of the professional cleric, which one sees prevalent in the present-day Muslim world and which for its ritualistic and formal methods of social behavior may rightly be called a Muslim version of the Brahmin or Christian priesthood, is hard to find in the teachings of the Holy Qur’an and Sunnah. The tradition of the one and the same professional leading all the prayers in a particular mosque, delivering sermons on Fridays and Eid, solemnizing marriages, leading death rites, etc., etc., according to most learned people, is an outgrowth of the period when Khalifat (caliphate) had degenerated into a form of hereditary or family kingship. Bestowing such a monopolistic position on any individual in a society, even in matters of religion, does not find support anywhere in the verses of the Holy Qur’an. On the contrary, the Holy Qur’an may rightly be called the greatest charter of human freedom from all sorts of exploitations, including priestly exploitation in the name of religion. Islam does not preach, nor does it vouchsafe priestcraft in any form or shape. Thus the very foundations on which this school has been raised are in clear contradiction of the teachings of the Holy Qur’an.

Second, the assumption of political power as an essential prerequisite to the establishment of an Islamic Order and, as a corollary to this philosophy, considering permissible the use of force for obliging people to practice what the clerics think is an Islamic way of life, are central to this school of philosophy. In pursuing this notion, they go to the extent of inflicting corporeal punishments like whipping and lashing or even death penalties upon their political opponents for crimes like political protest which under the true Islamic Law would have qualified under freedom of expression and would not have called for any punishment — nay, these would not have constituted a crime at all. In furtherance of the doctrine of force this school believes that apostasy is punishable with death. Obviously, nothing more corrupting about Islam could have been thought than this view of reform or purification of people through the use of force or retaining people in the fold of Islam by force.

This philosophy in fact contradicts the whole process of evolution of human civilization through religion. Had political power and force been a prerequisite for the reform of human society, as the followers of this school believe, then prophethood would have been placed by Allah with Pharaoh and Abu Jehal rather than with Moses and Muhammad, and had force been necessary to keep people in the fold of Islam, then the verse “There is no compulsion in religion” would not have found a place in the Holy Qur’an. Thus the very philosophy around which this school seeks to establish an Islamic Order runs contradictory to the teachings of Islam.

Third, followers of this school prefer its philosophy over the teachings of the Holy Qur’an and Sunnah. In pursuit of their political objectives they habitually relegate the Qur’an and Sunnah to a secondary, rather nonexistent position. They trample the human rights, the human dignity, the freedom of expression and the rights of women that have been enshrined in the pure pages of the Qur’an. Not only that, they exhibit their complete incapability to comprehend Islam as a universal faith. They are still laboring under petty prejudices and narrow-mindedness of primitive ages when Allah was considered as belonging to one tribe or race.

Before proclaiming the present Islamic fundamentalist movement as a movement for the resurgence or revival of Islam, it has essentially to be identified with one or the other of the two schools of thought discussed above — and only after such identification can the merits or demerits of its claim of revival or resurgence of Islam be judged in proper perspective. However, two significantly positive signs are apparent on the horizon. First, the Muslim intelligentsia, especially jurists, are getting more and more involved with this phenomenon, though due to the extraordinarily high percentage of illiteracy in the Muslim world, the hold of the professional clerics on the mind of the masses is presently much stronger than the influence of the learned jurists. But this position is likely to change in a decade or two, and it is hoped that the Muslim jurists, who have the advantage of possessing knowledge of both religion and modern science and technology, will be able to play a significant role in reconstructing Islamic society on the basis of the fundamentals of Islam. The sooner this process is accelerated the better.

Second, the myth of the superiority... continued on page 14
A Plea for Enforcing the Muslim Personal Law in Europe and the U.S.A.

By MASUD AKHTAR, B.A., LL.B.

During the past quarter of a century or so a large number of immigrants from Asia and Africa have come to Europe and the U.S.A. either in quest of better economic opportunities in life or as a result of political changes and upheavals witnessed by the countries of their origin. Consequent to this process of immigration the complex pattern of society in Western countries is experiencing certain changes which call for certain adjustments in cultural, social, legal, and constitutional fields.

Society in these countries is now composed of various large groups of people representing different patterns of cultures emanating from their places of origin and embracing different faiths and religions. Each of these groups, taken individually as against the total population of the country, constitutes only a minority. Nevertheless, each such minority by itself constitutes a sizable group capable of making its mark on the cultural patterns of the country once it is allowed the necessary freedom of exercise of its religion and cultural values.

Muslims, for example, as the figures indicate, now constitute the second-largest religious denomination in the United Kingdom and France. There are also quite sizable Muslim communities in Holland, West Germany, Austria, and other European countries. Though no official census has been taken in the U.S.A. or Canada, yet the number in the U.S.A now runs into millions. What distinguishes the Muslim immigrants from the rest of the immigrants is that they are already bicultural at the time of their landing in the country of their new abode—they have the culture of the area of their origin and, predominant over that, the Islamic culture which is the common factor amongst all Muslims the world over.

Islam has provided guidance to its adherents in all walks of life. It does not teach spiritual values in isolation; rather, Islamic teachings guide a person to mold his complete personality in a particular fashion as one whole reflecting the union between a man's spiritual and temporal self—the total self trained and shaped in such a way that at every step of life in all his actions, whether spiritual or mundane, obedience and submission to the command and will of Allah is reflected. Thus in a Muslim's life the chance of any conflict or contradiction between his spiritual and his temporal self does not exist at all, so long as he honestly practices his religion.

Now this same Muslim after landing in Europe or the U.S.A. experiences the impact of a culture where, due to the predominance of secular ideology, the lives of people have been divided in separate spiritual and temporal parts, the first being the concern of the individual himself and the latter being the entire responsibility of the state. The state being much more organized and much more powerful and stronger than the individual, the temporal side has now come to dominate a person's life in these countries. Most of the reasons one may choose to advance for this predominant temporal role—keeping in view the history of all the human blood shed in the name of religion due to the narrow-mindedness and prejudice-ridden thinking of the clergy—appear cogent; yet the fact remains that this extreme secularist approach to life has contributed to a certain extent, if not directly then definitely indirectly, to the demolition of religion in these countries.

Though the constitutions of all these states contain provisions guaranteeing freedom to profess religion on the one hand and noninterference by the state in religion on the other, yet the unfettered sovereign power of legislation has in many instances found these states exercising their legislative sovereignty to such an extreme that it amounts to violating these guarantees. Quite often laws are enacted and enforced that indirectly amount to demolishing or harming religious beliefs and practices, and this trend is ever growing: to quote some instances, legalizing gambling and betting, alcoholism, homosexuality, etc., etc.; taxation regulations that impose taxes in such a manner that married couples have to pay more taxes than unmarried individuals; the community property laws that compel spouses to share ownership of property and earnings during marriage, etc. (incidentally, the last two provisions are said to be major contributing factors responsible for many couples living together without legal marriage); and the compulsory teaching in public schools of the Darwinian theory of descent and evolution of man to the exclusion of the theories of the origin of man and evolution as found in various Scriptures or as expounded by religious personalities, e.g., Imam Ghazali's exposition of this subject. If one were to conduct research into legislation, many other laws in many states would be seen to have contributed directly or indirectly towards the annihilation of religion, religious beliefs, and institutions taught and developed in human civilization by religion.

This state of affairs generates an atmosphere for the citizens of these states wherein they are compelled to live under and adjust their lives to two different codes of life—one founded and promulgated by the state and the other dictated by their religion. The violation of the first carries with it penalties and economic and social disadvantages, while the other, though erroneously, is thought by many to concern the hereafter. This order makes the temporal selves of its citizens predominant over their spiritual selves; hence the waning of the spiritual values and the growth of all inclinations towards temporal aspects of life. Thus Western secular democracies, in spite of their high-sounding claims of adherence to God, religion and belief, have knowingly or unknowingly gradually slipped into a situation where they are instrumental in creating an atmosphere in which, in spite of calling oneself a believer, one has thrown God out of one's life in practice. In religious terminology such a condition is called hypocrisy.

In contrast to the above, the life of a Muslim in his worldly or temporal affairs too is guided and governed by the dictates of God and not necessarily by the dictates of the society or even the state if the rules of the latter contradict those given by God. As a result an Islamic state can never enjoy the position of that unfettered sovereignty in its legislative functions as to be able to frame and promulgate any laws that it
chooses to. Its legislative powers are subject to certain limitations.

The Muslims have been specifically enjoined to the Book of God (the Holy Qur’an) and the Sunnah (the sayings and practice of the Holy Prophet Muhammad); thus the legislature of an Islamic state has no powers to frame laws that directly or indirectly contradict those found in the Holy Qur’an and Sunnah. Even in matters of interpretation and promulgation of laws by applying the method of what is called “Ijtihad,” it does not enjoy unlimited powers. Ijtihad has essentially been the consensus of the learned ones of the whole Islamic world in a particular era as to the interpretation of certain injunctions of the Qur’an and/or Sunnah.

Since detailed laws of marriage and divorce, property ownership, inheritance, adoption, gifts, etc., are found in the Holy Qur’an and Sunnah, almost all Muslim states have incorporated these laws in their enactments and thus eliminated any chance of conflict or contradiction between the laws of the state and the laws of the religion of their citizens.

Side by side with this process, the Holy Qur’an teaches in crystal-clear terms that there must be no compulsion in matters of religion, and this aspect of the Qur’anic teachings was further fortified by the Holy Prophet Muhammad by his practice, first of allowing the Christian delegation of Najran, who visited him to question him on his religion, to hold their Sunday church service in the Muslim mosque at Medina (Masjid-e-Nabwi), and second by allowing the Jews and Christians residing within the boundaries of the early Islamic state to be judged in accordance with the laws of their respective religions or by Islamic law according to their choice. Coupled with the Islamic teachings of belief in all the prophets and revealed books and with instructions of noninterference in the religion of minorities and leaving alone their churches and priests, these practices of the Holy Prophet established magnificent rules of civilization the height of which has not yet been touched even by the most democratic and civilized states of today.

These teachings and practices are so firm-rooted that through all the stages of history religious minorities in Muslim states have always enjoyed complete freedom of professing, preaching, and practicing their religions and being guided by their own sets of laws. The existence of a sizable community of Arab Christians in the Middle East and hundreds of millions of Hindus in the Indian subcontinent, even after more than a thousand years of rule by Muslims in these areas, is a living evidence of this fact, or else these areas would have presented the scene of Spain vis-à-vis the Muslims.

Almost all the Muslim states of present days too have incorporated these principles in their enactments apart from providing guarantees to this effect in their constitutions. Religious minorities in the Muslim world of today are free to exercise their rights as to their marriage and divorce, inheritance, ownership of property, etc., not only at par with the Muslim inhabitants of these states, but rather in an advantageous position as against them. The Holy Prophet Muhammad by allowing the followers of other religions to be adjudged under the laws of their religion or Islamic law according to their choice had in fact conferred this advantageous position on them. The Muslims, who are bound only by Islamic law, do not have the choice of electing any law that appears advantageous to them.

The British colonial government during its rule over these territories in the wake of extending its laws and enactments over its colonies, on the protestation of various religious groups in these areas who had enjoyed this freedom under their Muslim rulers whom the British government had now replaced, recognized the wisdom of the principles of allowing various religious denominations to be guided and judged in accordance with the laws of their religion in their religious and personal matters. This came to be known in British colonies as “personal laws.”

Unfortunately, these principles of “personal laws” were not extended to the United Kingdom, nor have they been recognized in any other European country, the U.S.A, Canada, Australia, etc. Thus the Islamic world of today, where these golden principles of freedom of professing, preaching, and practicing one’s religion and being able to shape one’s life in accordance with the dictates of one’s religion rather than the dictates of the state, as taught by the Qur’an and the Holy Prophet Muhammad, are carried out in letter and spirit, is evidently treating religious minorities much more generously than our civilized states in Europe and the Americas may think.

Strange as it may sound to most people in Europe and the U.S.A., yet the fact remains that this great aspect of Islamic civilization and the Muslim world has escaped the sight of almost all the representatives of the Western media working in the Muslim world; or else they intentionally ignore it, thinking it to be beyond their professional assignment; or most probably it is different from their sense of freedom of professing, preaching, and practicing one’s religion, as they are the product of a predominantly secularistic atmosphere where such religious niceties are not considered of much value. Whatever the reason, these facts have inadvertently or intentionally been kept from the people of the Western democracies.

Most probably the principles practiced by Muslim states vis-à-vis their religious communities have not been extended to Europe and the U.S.A because no situation demanding their extension had arisen in the past. The process of immigration of various religious denominations to Europe and the U.S.A. has brought us face to face with such a situation of calling for allowing the enforcement of personal laws of various religious denominations and sparing them the fate of the people who profess to be believers yet in their day-to-day practical life relegate God and dictates of God to a secondary rather non-existent position.

Speaking for Muslims we can safely say that with them the command of God carries much more sanctity than any enactment or constitutional provision of a state that runs contrary to the dictates of God; hence a failure to recognize their personal laws will result in frequent violations of such enactments and constitutional provisions, and the more frequently a provision of law is violated, the stronger the case for reconsidering the utility of such a provision of law to the society.

It may confidently be said that recognition of “personal laws” and extending their enforcement to various religious denominations will neither jump up any problems for these states nor affect the principles of secularism to which most of these states are philosophically wedded. Rather it will amount to enforcing in letter and spirit the guarantees of “freedom of religion” and “nonentanglement” in religion or “noninterference” with religion contained in the constitutions of these states.

There evidently is no conflict in allowing a religious denomination to profess and practice its religion without any limitations being imposed by the state, and the professed secularists...continued on page 20
The Birth of Jesus

By MRS. ULFAT AZIZ-US-SAMAD

Christmas is celebrated all over the Christian world with rejoicing and festivity. A number of colorful and picturesque customs and ceremonies are associated with Christmas celebrations in different parts of the world. It is believed that Jesus Christ was born on the 25th of December in a stable at Bethlehem. Two of the four Gospels declare that he was born of a virgin, without the agency of a male parent. Each one of these so-called facts, which form the basis of Christmas celebrations, has been shown to be unfounded by modern scholars.

When in 1863 Ernest Renan in The Life of Jesus came out with the simple yet devastating statement, “Jesus was born at Nazareth? a small town of Galilee… He proceeded from the ranks of the people. His father, Joseph, and his mother Mary, were people in humble circumstances,” the world simply gasped in astonishment and horror. In two sentences there disappeared the lovely Bethlehem story, the dogma of the Virgin Birth, the whole theology of the Incarnation and the Atonement. It brought down upon Renan’s devoted head such a whirlwind of rage and calumny as few men have ever endured, and fewer still survived. It was, however, not long before many other scholars, including several Church dignitaries, were saying the same thing.

Cecil John Cadoux, who was Mackennal Professor of Church History at Mansfield College, Oxford, wrote in his Life of Jesus:

“Jesus was the first-born son of a Jewish girl named Mary and her husband Joseph, a descendant of David, who worked as a carpenter at the small town of Nazareth in the region of Palestine known as Galilee. The date of his birth was about 5-7 B.C., and the place in all probability Nazareth itself. Towards the end of the first century A.D., it came to be widely believed that at the time of his birth his mother was still a virgin, who bore him by the miraculous intervention of God. This view, however, though dear to many modern Christians for its doctrinal value, is unlikely to be true in point of fact” (page 27).

Dr. Harry Emerson Fosdick, who was probably America’s best-known and beloved pulpit figure, wrote in his well-known book The Man from Nazareth:

“There is no evidence in the Gospels, apart from the birth stories themselves, that any member of Jesus’ family or any of his first disciples ever thought of him as virgin-born. Mark, who gathered from Peter the facts of Jesus’ life, does not mention it. In Matthew and Luke, where the birth stories appear, are two genealogies, so inconsistent that they cannot possibly be reconciled, both of which in tracing Jesus’ lineage come down to Joseph, not to Mary. These genealogies are inconceivable except on the supposition that when they were prepared Joseph was thought to be Jesus’ father” (Pocket Book, p. 118).

And this is what Edgar J. Goodspeed, America’s greatest New Testament scholar, writes in A Life of Jesus:

“In Matthew’s story of the virgin birth of Jesus the idea of his sonship is translated into narrative form. The Jewish mind instinctively cast its doctrines in the form of narrative. But while the manner of the story is clearly Jewish—the casting of dogma into narrative—the subject-matter of it is just as definitely Greek; Greek legend was full of demigods, sons begotten by Zeus, with human mothers. It was a way of stating Jesus’ divine sonship in terms intelligible and acceptable to the Greek mind. And to this day many people cannot think of his sonship in any other way. But while Luke takes a very similar view of his birth, our earliest sources, Mark and Paul, show no knowledge of it, and Matthew and Luke are not consistent about it, as both of them trace Jesus’ ancestry through Joseph to David” (Harper Torchbooks, p. 29).

A little later (on page 32) the same author clearly mentions that Joseph was the father of Jesus and that he had four brothers and many sisters:

“Jesus’ father Joseph was a carpenter, and Jesus when he grew up seems to have followed the same trade. He has brothers and sisters—four brothers, Joseph, Judah, James and Simon, and a number of sisters, who were living in Nazareth when he once preached there in the course of his ministry.”

This is supported by a large number of Gospel texts. To quote just a few:

“And they said, Is not this Jesus, the son of Joseph, whose father and mother we knew?” (St. John, 6:42);

“Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the Law, and the prophets, did write, Jesus of Nazareth, the son of Joseph” (St. John, 1:45);

“Is this not the carpenter’s son? Is not his mother called Mary? and his brethren James, and Joseph, and Simon, and Judas? and his sisters, are they not all with us?” (St. Matthew, 3:55-56).

Then how did the belief that Jesus was born of Mary when she was still a virgin originate? The sacred records of several nations show that many teachers of religion were ridiculed and violently opposed as long as they were alive but were raised to the Divine pedestal soon after they passed away. Death and distance lend a halo to every great man. Like many other great prophets and founders of religions, Jesus was also deified soon after his death. Once the dogma of the divinity and Divine-sonship of Jesus had gained currency, the belief that he was born of a virgin was the next, and perhaps necessary, step. It would have seemed incongruous for God to be born in this world as a result of the normal and natural coming together of a man and a woman. Karl Barth states the case frankly. Christ being the savior of mankind, he writes, his existence on earth must depend on Divine agency alone, and cannot have been due to an act of human will, as it would have been if a human father had begotten him. One impossibility leads to another. Setting aside all historical evidence, the Church Fathers declared that Jesus was the Son of God and that he was conceived by Mary of the Holy Ghost before her marriage to Joseph the carpenter. Such a belief did... continued on page 10.
Sources of Information about Jesus Christ and Early Christianity

By MUMTAZ AHMAD FARUQUI

CHRISTIAN SOURCES

The Jewish and pagan sources of the times when Jesus was born, lived, preached, and was crucified incredibly lack reliable testimony. Even Josephus is referred to by Farrar in his famous book *The Life of Christ* as follows:

"Josephus ... a renegade and a sycophant ... did not choose to make any allusion to ... Christ ... deliberate as it was dishonest."n2

The primary sources of the life of Christ are, therefore, Biblical — the Canonical Gospels, the Acts of the Apostles, and the Epistles. The earliest of all Christian sources are the Epistles of Paul. Paul, or Saul, was one of the contemporaries of Jesus, but he neither knew Jesus nor ever saw him. He testified, however, to having seen him in a vision whilst on his way to Damascus (Acts, 9:2-5).

Three years later, he went to Jerusalem for fifteen days and during that time he met Peter and James the Just, brother of Jesus, but he did not come in contact with any other of the apostles (Galatians, 1:17-19).

It is quite probable that Paul did obtain, by hearsay, information about the life and teachings of Christ. But Paul, brought up under the influence of the syncretistic mysteries of the pagans, conceived Christ as the Savior-God to whom his followers had been united by a powerful rite: his redeeming sacrifice on the cross. He set up a creed of which Jesus knew nothing. He not only ignored the historical Jesus for the mythical Christ but he also maintained his apostolic independence of those who lived with and saw Jesus, and he held himself aloof from the teachings of Jesus as contained in the gospels (Galatians, 1:11-19).

Dr. Arnold Meyer, Professor of Theology at the University of Zurich, surmises that the doctrines and teachings of Christianity as preached today, such as belief in Divine incarnation, death, and resurrection, and the necessity for such beliefs for obtaining salvation, were founded by Paul and not by Jesus Christ. He asserts that it was Paul who raised Jesus from the position of a Jewish Messiah to that of Divine Redeemer of the Gentiles, and of the whole world.3 Similarly, Dr. Johannes Weiss of the University of Heidelberg observes:

"Hence the faith in Christ as held by the primitive churches and by Paul was something new in comparison with the preachings of Jesus; it was a new type of religion."n4

Paul did not believe in the observation of the law (Romans, 2:14-18); he also wrote: "Knowing that a man is not justified by the works of the law [italics mine], but by the faith of Jesus Christ..." (Galatians, 2:16). Paul was not inspired to make those statements, for he naively pointed out that his gospel was something different from the teachings of Jesus Christ (Romans, 16:25).

The other apostles denounced Paul and his views. Thus James, the brother of Jesus, head of the Church at Jerusalem, was the first to challenge the views of Paul. He says in his Epistle: "Even so faith, if it hath not works, is dead, being alone" (James, 2:17). Addressing Paul, he says: "Thou believest that there is one God; thou dost well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" (James, 2:19-20).

THE APOCRYPHAL GOSPEL AND OTHER EARLY SOURCES

There were several "Lives of Christ," some of them contemporaneous with and some even older than the New Testament. Paul was the first to convey the information that even in his time some Gospels had already been written (I Corinthians, 9:14-15). The first Canonical Gospel, that of Mark, however, was written after Paul's death.

Of all the Apocryphal Gospels, the Gospel according to the Hebrews and the Gospel of the Ebionites invite special attention as, according to Harnack, they were written in about A.D. 65. They were written in Palestine, in the Aramaic language, for the benefit of Jewish Christians who were still alive to the spirit of Jesus and knew details of his life. In these Gospels was the belief that Jesus was a man, born of Mary and Joseph in the normal manner. Since they did not suit the growing needs of Christianity, as preached by Paul, these Gospels were rejected. Another well-known book, *The Gospel of Barnabas*, was later suppressed by the Christian Church.

The Authorized Version of the Bible in English appeared in print in A.D. 1616, by the order of King James I of England. The Revised Version was published in 1884. Today a Revised Standard Version is also available.

The Canonical Gospels ("good news") were written in Greek and were in existence, in some form or another, in the second century of the Christian era. It is believed that Mark appeared in about A.D. 65-70, Matthew in about A.D. 85-90, Luke in about A.D. 90-95 and John in about A.D. 110. None of these writers could have been an apostle who knew Jesus and closely observed him.

The canon of the New Testament was finally settled after the Third Council of Carthage in A.D. 397. The trustworthiness of the Gospels is doubtful as the original works are no longer extant; the carelessness, the ignorance, the conceit and the deceit of many a copyist worked havoc with the texts. William R. Greg has pointed out: "The Gospels nowhere affirm, or even intimate, their own inspiration — a claim to credence which, had they possessed it, they assuredly would not have failed to put forth. . . . Nor do the Apostolic writings bear any such testimony to them."n5

On the face of it, the very idea of God having inspired four different men to write records which are at some places at variance from each other, and are irreconcilable records of the same events, seems not only ridiculous but illogical.

No wonder the Holy Qur'an has referred several times to these forgeries of the original revealed books given to the Jews and the Christians. One such reference is the following verse: "And there is certainly a party of them who lie about the Book, that you may consider it to be (a part) of the Book while it is not (a part) of the Book; and they say, It is from Allah, while it is not from Allah; and they forge a lie against Allah whilst they know."n6

...continued on page 14
Faith in a Living God...

(Continued from page 2)

can make all discoveries in the sphere of the finite, and he can conquer all forces of nature, but the Creator is Infinite, and outside the sphere of man’s discoveries: “Vision comprehends Him not, and He comprehends (all) vision; and He is the Subtle, the Aware” (6:104).

So, out of His great mercy, He reveals Himself to man; He revealed Himself through His chosen servants in every age and every country: “Surely We have revealed to thee (Muhammad) as We revealed to Abraham and Ishmael and Isaac and Jonah and Aaron and Solomon, and We gave to David a scripture. And (We sent) messengers We have mentioned to thee before and messengers We have not mentioned to thee” (4:163-164).

Only mortals, to whom He revealed Himself, were sent as reformers, because none but a mortal could serve as a model for men: “We sent not before thee (Muhammad) any but men to whom We sent revelation; so ask the followers of the Reminder if you know not. Nor did We give them bodies not eating food, nor did they abide” (11:77-8).

It is to be noted that discussing whether a religious Scripture is such that in its qualities and attributes, it is beyond the powers of mortal man to produce anything like it, forms only a part of the main question of divine revelation, of which the need is not logically proved. When it is not established that revelation is indispensable for human progress then discussion whether a particular Scripture is so sublime that the human mind cannot produce anything to match it, becomes entirely useless.

As a matter of speculation, whatever picture may be built up in regard to the Lord and other related metaphysical questions, it fails to create perfect conviction and complete knowledge. The doubts and misgivings which remain lurking in the mind cannot be eliminated except with the help of divine revelation. On the basis of a study of the universe, the conclusion to which the human mind can rise is that there ought to be a Creator Who brought it into being. Of course, when we see a building, we feel sure that some architect and engineer must have set up the structure; but this kind of conviction is the result of our routine observation, since every day we see around ourselves structures being put up, and we also see the engineers, builders, masons and other workmen employed on them. But who can manage to show the Builder of the earth, the heavenly bodies, and other related phenomena? Our conviction in regard to Him will become firm only when someone shows some sign or trace of His existence and presence. Even if human intelligence comes forward to testify as to His existence, this intelligence will immediately find itself running out of depth; it will begin to flounder in the face of a question: why has no one ever seen Him, if He does really exist?

Therefore, at one stage, if human intelligence leads a man part of the way towards a realization of the exist-

No Compulsion in Religion

By MUMTAZ AHMAD FARUQUI

Says the Holy Qur’an:
“There is no compulsion in religion—the right way is indeed clearly distinct from error. So whoever disbelieves in the devil and believes in Allah, he indeed lays hold on the firmest handle which shall never break. And Allah is Hearing, Knowing” (2:256).

(1) The following instructions were given to the troops dispatched against the Byzantines by the Holy Prophet:
“In avenging the injuries inflicted upon us, molest not the harmless inmates of domestic seclusion; spare the weakness of the female sex; injure not the infant at the breast, nor those who are ill in bed. Abstain from demolishing the dwellings of the resisting inhabitants; destroy not the means of their subsistence, nor their fruit trees, and touch not the palm.”

(2) In the battle of Hunain, six thousand men of the Hawazin tribe (infidels) were taken prisoners, and they were all set free simply as an act of favor. Seventy prisoners were taken in the battle of Badr and it was only in this case that ransom was exacted, but the prisoners were granted their freedom while the war with the Makkans and infidels was yet in progress. In no case was the religion of Islam forced on them, nor was it offered as a price of their freedom.

(3) After the conquest of Makka, the leader of the tribal deputation of Banu Hanifa was Musailima. He accepted Islam along with others, but on return to his home in Yamama, he apostatized and wrote to the Holy Prophet: “In prophethood you and I are partners, hence you keep half the country, while I will rule over the other half.” The Prophet replied: “In the name of Allah, the Beneficent, the Merciful. From Muhammad, the Prophet of Allah, to Musailima the liar; peace be on those who follow the right path. After this, note that the Earth belongs to Allah (God) and He awards it to any of His bondsmen, as He pleases; and the end is good of those who fear God.”

Even in this letter there was no threat of punishment; on the other hand, the Prophet sent a responsible man, Rijal by name, to counsel Musailima to accept Islam again. Musailima refused and started another State within the State and collected an army to fight the Muslims. After the death of the Prophet, the first Caliph Abu Bakr sent an army against him, and after a fierce battle Musailima was killed. But it was as a rebel that he was punished, and not because he had turned apostate.
not seem impossible or extraordinary in those days. All around the land of Jesus there lived people who had been for centuries believing in virgin-born sons of God.

**Pagan Origins**

Mithra, the Persian god of light and wisdom, was believed by his devotees to have been born of a virgin. The Greeks regarded their sun-god Apollo and their hero Perseus to be sons of God, born of virgins Leto and Danae respectively. Tammuz was the virgin-born son of God of the Babylonians. The Nordic hero Baldur was believed to be the son of the All-Father Odin and the virgin Frigga. Even in far-off Mexico, the god Quetzalcoatl was regarded as the son of the virgin Xochiquetzal and the god Mixcoatl.

Was Jesus born on the 25th of December? The Gospels lend no support to this view. If what Luke says is correct, we shall have strong reasons for thinking that Jesus was not born in December. The third Gospel states that when the angels appeared to the shepherds to give them the good news of the birth of Jesus, they were in the fields keeping watch over their flock by night. This could not have taken place in December, for that month is the height of the rainy season in Palestine, when neither flock nor shepherds could have been by night in the fields of Nazareth or Bethlehem.

The 25th of December was fixed as the date of the nativity of Jesus more than five centuries after the event by a Scythian monk, Dionysius Exiguus. Ernest Renan writes in his famous *Life of Jesus*:

“It is known that the calculation which serves as basis of the common era was made in the sixth century by Dionysius the Less. The calculation implies certain purely hypothetical data” (*Modern Library*, p. 82).

Like the belief that Jesus was a virgin-born son of God, the date of his birth also was borrowed from the pagan mythologies and religions. To quote from Wallace K. Ferguson’s *Survey of European Civilisation*:

“Christian celebrations were created to replace certain pagan feasts and holidays. For example, the date of Christmas was set on the birthday of Mithras (the unconquered Sun), which had long been a day of joyous celebrations in the pagan world” (p. 112).

Coming now to the place where Jesus was born, modern scholars have shown that the belief that Jesus was born in a stable at Bethlehem is also not correct. Bethlehem was chosen by the evangelists as the birthplace of Jesus to show that his birth was a fulfillment of an Old Testament prophecy and a far-fetched and incredible explanation was invented to show why Joseph and Mary, who lived in Nazareth, went to Bethlehem at the time of Jesus’ birth. His birth in a stable, and the four astrologers who had seen the sign of his birth in the sky and followed a star which moved before them and came to a stop over the stable where Jesus was born, are again legends taken over from the pagan sources. Dr. Morton Scott Enslin, one of the leading scholars of Christian history and theology, writes the following in his famous book, *Christian Beginnings*:

“Jesus was born and brought up in the hills of Galilee, in the quiet town of Nazareth, the very name of which is unknown to us in that period outside the Gospels and Acts. The Bethlehem stories, regardless of their homiletic beauty, apparently rest upon no historical foundation, but must be regarded as pure legend. A critical examination of the two accounts—the one assuming the fixed residence of the parents in Bethlehem, the homage of Magi guided from the East by a miraculous star, the edict of a cruel king (strangely akin to that told of the infant Moses), the flight into Egypt, and subsequent return to Palestine, but to Nazareth, not Bethlehem, undertaken by the expectant mother in compliance with the requirement of a supposed census, the inability to find lodging, the resultant birth in a stable, the vision of angels granted to shepherds, and their visit to the manager—reveals that they are mutually exclusive, contradicting each other at every point” (pp. 154–155).

The correct historical facts about the birth of Jesus, therefore, are that he was the first-born son of a Jewish girl Mary and her husband Joseph, and that he was born at Nazareth (not Bethlehem) sometime between 7 and 5 B.C. on a date which it is now not possible to determine.

---

**Faith in a Living God**

(Continued from page 10)

ience of God, the same intelligence, a little later, confuses the issue and puts out the light, plunging the seeker-after-truth into a distressing kind of darkness of the mind. It turns some into atheists; others into “naturalists”; some begin to incline this way, while others rush off at quite another direction. How can mere speculation satisfy the mind when there is nothing to confirm its veracity? Even if the speculative power of the human mind took a bold leap, and said there should be a Creator at the back of the measureless material phenomena, who is there who would give satisfaction and peace to our mind by convincing us that there is no fallacy involved in the conclusion to which we find ourselves driven in this sacred search? Beyond this point, there is nothing at all to which our intelligence can lead us; and here we find ourselves confronted by a weighty question: if human intelligence is enough for leading man, then why does this intelligence begin to flounder? Why does it collapse and refuse to proceed? Is this the height of our knowledge and comprehension in regard to the Supreme Being? Should we stay contented with this frame of mind? Taking our stand on weak and baseless ideas of this kind, can we come to inherit the eternal happiness and peace, prepared for those who have a firm conviction, and a deep realization in regard to the existence of God? Is this the perfect and complete faith for which the human soul is always thirsty? Had mere human intelligence been in a position to lead us to God, we could have said with a measure of justification that we had no need for inspiration and revelation, since we had already arrived at our goal. But if we do not look around for some remedy, even after we have been struck down by an illness, if we do not try to discover means for the restoration of our health, we are indeed very unfortunate people.
Revelation, according to the Holy Qur'an, is universal. Five kinds of revelation are referred to; revelation to inanimate objects, to animals lower than man, to men in general, to the prophets in particular, and to angels:

"On that day she (the earth) shall tell her news, as if thy Lord had revealed to her" (99: 4, 5).

"So he ordained them seven heavens in two periods and revealed in every heaven its affair" (41: 12).

"And thy Lord revealed to the bee, saying, Make hives in the mountains and in trees and in what they build: Then eat of all the fruits and walk in the ways of thy Lord submissively" (16: 68–69).

"And we revealed to Moses' mother, saying, Give him suck, and when thou fearest for him cast him into the river and do not fear or grieve, for We will bring him back to thee and make him one of the apostles" (28: 7).

"And when I revealed to the disciples of (Jesus) saying, Believe in Me and My apostle" (5: 111).

"Surely We have revealed to thee as We revealed to Noah and the prophets after him" (4: 163).

"When thy Lord revealed to the angels, I am with you, so make firm those who believe" (8: 12).

The Divine revelation to each class is, however, of a different nature, and we are chiefly concerned with the Divine revelation to man. It is said to be of three kinds: "And it is not for any mortal that God should speak to him except by inspiring or from behind a veil or by sending a messenger and revealing by His permission what He pleases" (42: 51). The first of these, which is called wahy in the original, is the inspiring of an idea into the heart, for the word wahy is here used in its literal significance of a hasty suggestion, as distinguished from wahy matluww, or revelation in words, which comes under the third heading. The second mode of God's speaking to a man is said to be from behind a veil, and this includes ridya (dream), kashf (vision), and ilham (when voices are heard or uttered in a state of trance). The third kind, which is special to the prophets of God, is that in which the angel (Gabriel) brings the Divine message in words. This is the surest and clearest form of revelation, and such is the revelation of the Qur'an to the Holy Prophet. This is called wahy matluww, or revelation that is recited. The first two kinds of revelation may be granted to prophets as well as to non-prophets, but the third is granted only to the prophets, and is the highest form of revelation.

Thus, according to the Holy Qur'an, revelation is a universal fact, only the forms being different in the case of different recipients. In fact, God speaks as He hears and sees. The revelation of the prophets is, therefore, not the solitary experience of a certain class of men; it is only the most developed form of revelation; in a less developed form it is met with among all men, whether or not they be believers in God. The Holy Qur'an speaks of a vision of a king who was apparently not a believer in God (12: 43), and it had a deep significance underlying it. Revelation, therefore, is the universal experience of mankind, only the prophets receiving the highest form of it.

Speaking of the first man, the Qur'an has told us why revelation from God was needed and what purpose it fulfilled. Man had two objects before him: to conquer nature and to conquer self, to bring under his control the powers of nature and his own desires. In the allegorical story of Adam, related in 2: 30–39, we are told that Adam was given the knowledge of things, i.e., he was endowed with the capacity to obtain knowledge of all things (2: 31); he was also gifted with the power to conquer nature, for the angels (beings controlling the powers of nature) made obeisance to him (2: 34); but Iblis (the inciter of evil passions in man) did not make obeisance, and man fell a prey to his evil suggestions (2: 36; 7: 20–22). Man was powerful against all, but he was weak against himself, and he needed Divine help to give him sufficient strength to conquer his passions. This help came in the form of certain...
The Story of Noah
As Told in the Qur’an

By MAULANA MUHAMMAD ALI, M.A., L.I.B.

In chronological order the history of Noah may be taken next. Though Noah is referred to in the Holy Qur’an repeatedly, a detailed account of his preaching is contained in the short chapter entitled Noah, and devoted entirely to his life-work, one of the earliest Makka revelations, in 11:25-49, 26:105-121 and 54:8-15, another early revelation, other references being very brief. A few quotations are given below, as showing how strenuously Noah worked to establish the truth and how stubborn his people were in rejecting it, and how they were finally destroyed by a deluge:

“Surely We sent Noah to his people, saying: Warn thy people before there comes upon them a painful chastisement.”

“He said: O my people, I am a plain warner to you:

“That you should serve Allah and keep your duty to Him and obey me...”

“He said: O my Lord, I have called my people night and day; but my call has only made them flee the more.

“And whenever I have called them that Thou mayest forgive them, they thrust their fingers in their ears and cover themselves with their garments and persist (in their evil ways) and are made big with pride.

“Then surely I have called to them aloud,

“Then spoken to them in public and spoken to them in private,

“So I have said, Ask forgiveness of your Lord, surely He is ever Forgiving:

“He will send down upon you the rain, pouring in abundance,

“And help you with wealth and sons, and make for you gardens, and make for you rivers.

“What is the matter with you that you hope not for greatness from Al-lah” (71:1-13).

“And certainly We sent Noah to his people: Surely I am a plain warner to you,

“To serve none but Allah. Verily I, fear for you the chastisement of a painful day.

“But the chiefs of his people who disbelieved said: We see thee not but a mortal like us and we see not that any follow thee but those who are the meanest of us at first thought. Nor do we see in you any superiority over us; nay, we deem you liars.

“He said: O my people, see you if I have with me clear proof from my Lord, and He has granted me mercy from Himself and it has been made obscure to you. Can we compel you to accept it while you are averse to it?

“And, O my people, I ask you not for wealth (in return) for it” (11:25-29).

The Bible is silent about Noah’s preachings to his people and his great struggle to bring about their reformation. It tells us only that there was wickedness in the whole of the earth while only “Noah was a just man and perfect in his generations,” and that God told Noah to make an ark for himself and his family as He was going to destroy the earth and all on it.

There is another marked difference in the story of Noah as related in the Qur’an and as related in the Bible. According to the Bible, the deluge covered the whole earth and its result was destruction of all flesh on the surface of the earth:

“And all flesh died that moved upon the earth, both of fowl and of cattle, and of beast, and of everything that creepeth upon the earth, and every man” (Gen. 7:21).

According to the Holy Qur’an, the deluge was a punishment only for the particular people who persisted in their evil ways and rejected the truth, who refused to bow before God. The Holy Book speaks again and again of Noah being sent to a particular people and only of their destruction by the deluge, because they not only would not give up their wicked ways but even planned to destroy the righteous:

“Noah said: My Lord, surely they disobey me and follow him whose wealth and children have increased him in naught but loss.

“And they have planned a mighty plan

“And indeed they have led many astray. And increase Thou the wrong-doers in naught but perdition.

“Because of their wrongs they were drowned, then made to enter Fire, so they found no helpers besides Allah” (71:21-25).

“My Lord, my people give me the lie. So judge Thou between me and them openly, and deliver me and the believers who are with me.

“So We delivered him and those with him in the laden ark. Then We drowned the rest afterwards” (26:117-120).

“But they rejected him, so We delivered him and those with him in the ark, and We made them rulers and drowned those who rejected Our messages” (10:73).

Thus, according to the Holy Qur’an, the Divine purpose was the destruction of evil and injustice, not the destruction of flesh. It was only the unjust people who would not give up their evil ways and who planned to bring about the destruction of the preachers of righteousness that were destroyed. There is no mention at all in the Holy Qur’an of the deluge covering the whole face of the earth.

Another difference is that while according to the Bible only Noah and his family were saved, according to the Qur’an there were other people who believed in Noah, and they too were saved, as the above quotations show. That the aim was destruction of evil is further emphasized by speaking of a son of Noah who was among those who were drowned, because he too persisted in evil, but of this there is no mention in the Bible:

“...And Noah called out to his son, and he was aloof: O my son, embark with us and be not with the disbelievers... And a wave intervened between them so he was among the drowned” (11:42, 43).

There is thus this essential difference between the two stories. All the righteous are saved, not only Noah and his family, and all the wicked are destroyed, including even a member of Noah’s family, according to the Qur’an.

The Bible also speaks of a son of Noah but the difference is remarkable. It makes Noah first drunken to

...continued on page 15
Human Rights in Islam

Fortunately, there has been...in recent years, after centuries of calumny of the faith, a genuine revival of interest in the world over in the fundamentals of Islam prompted by a sincere desire to discover the truth. In May, 1979, the First International Conference on the Protection of Human Rights in the Criminal Justice System was held in Syracuse at the International Institute of Higher Studies in Criminal Sciences. Among the papers read was one by its Dean, Professor M. Cherif Bassiouni, which ably documented the safeguards for the protection of human rights in the Islamic Criminal Justice System.

Last December, at Kuwait, a Seminar on Human Rights in Islam was held under the auspices of the International Commission of Jurists, the University of Kuwait and the Union of Arab Lawyers. The Seminar considered the subject in a much wider perspective. Among the topics discussed in depth were security of the person and the rights of the defense; equality before the law and treatment of minorities and foreigners; freedom of opinion, expression and association; the role of judges, jurists and lawyers; and the status of women.

The Reports of the Committee, which considered these and allied topics, are being consolidated in a single final document, which will be published in due course. The success of the Seminar owed not a little to the labors of Dr. Badria Al-Awadi, Dean of the Faculty of Law and Sharia, University of Kuwait; and Mr. Niall MacDermot, Secretary-General of the IJC, who was Organizing Secretary of the Seminar. Participation was mostly confined to Muslims so that they could discuss their problems in earnest without being defensive.

It is through such disinterested studies, that the principles of Islam are correctly ascertained. The Muslim world has enough problems of its own and apologetics are worse than futile. They instill dangerous complacency. Consider, for instance, the appalling perversion of Islamic criminal law that is afoot in some Muslim countries.

There is none of the passionate concern for justice which is an outstanding feature of Islam. The Qur'an enjoins:

"O believers, be you secured of justice, witnesses for God, even though it be against yourselves or your parents and kinsmen whether it concerns rich or poor, for God has a better right over both. So do not follow caprice, lest you swerve from truth."

But caprice is writ large in the selective application of law and coupled with it is immunity from accountability for the privileged few. The Prophet's warning is relevant:

"The nations that lived before you were destroyed by God because they punished the common man for their offenses and let their dignitaries go unpunished for their crimes; I swear by Him (God) Who holds my life in His hand that even if Fatima, the daughter of Muhammad, had committed this crime, then I would have amputated her hand."

However, as even the fundamentalist Maulana Abul Ala Maududi pointed out, this punishment for theft is meant for a society wherein the wealthy pay zakat (a tax) to the state and the state provides for the basic necessities of the needy and destitute. It is not meant for the present-day society where you cannot get a single penny without having to pay interest.

What is more, the Qur'anic verse which prescribes the punishment is followed by another which says: But whoever repents after his crime and reforms, Allah will accept his repentance. Is not amputation, then, clearly reserved only for the habitual offender?

Likewise, the flogging of adulterers. Its infliction depends on proof of the offense by four eyewitnesses, which suggests that the aim of this particular punishment was to deter public aspects of the offense.

Be it remembered that the Qur'an explicitly forbids spying on people and entry into another's home "unless you are sure of the occupants' consent."

Islamic law recognizes only two kinds of detention — under a court order and during investigation of a crime — and none other. In a famous case, Caliph Omar ruled: In Islam, no one can be imprisoned without due course of justice.

Islamic Law (Sharia) recognizes the basic principles like the presumption of innocence, non-retroactivity of criminal legislation, and benefit of the doubt to the accused. The Kuwait Seminar not only acknowledged these principles but listed the safeguards conferred on the accused. It regarded the practices of torture, kidnapping and the physical liquidation of persons as violations of Islamic principles and pointedly recalled that the Sharia prescribes the death penalty only for certain offenses, and not for the political crimes.

The Qur'an deprecates group hatred: And do not let ill-will towards any people incite you so that you swerve from dealing justly. It recognizes the unity of mankind and considers not mere belief but conduct as the decisive factor: The noblest of you in the sight of Allah is the best in conduct.

The non-Muslim is very much a citizen and is entitled to political rights and equality before the law. As Caliph Ali said: They accepted our protection only because their lives may be like our lives and their properties like our properties.

While the basis of the citizenship of the Muslim is the religion, that of the non-Muslim is the covenant (aqd-al dhimmah; hence the appellation dhimmis). The dhimmis is as much entitled to the national wealth as the Muslim and equally with him to security of person and property, to freedom of religion, protection of culture and retention of personal law. The Muslim pays the zakat while the non-Muslim pays the jizya, a small poll tax levied only on adult, able-bodied males in return for protection.

Must the law remain static on this point? Is it not possible, indeed desirable, to do away with the distinction between the zakat and the jizya, which owed its origin to the exigencies of... continued on page 16
Sources of Information . . . (Continued from page 8)

1. Flavius Josephus (A.D. 37–100), a Jewish historian whose History of the Jewish War and Antiquities of the Jews contained much valuable historical evidence bearing upon Biblical history.


ISLAMIC SOURCES

The Holy Qur'an

When we deal with the Holy Qur'an and the Hadith (sayings and traditions of the Holy Prophet Muhammad), we are on the solid ground of historical tradition and records. Islam enjoins on its followers to respect all the Prophets sent by God through the ages to different tribes and nations before the advent of Muhammad (on whom be peace), who was appointed as the Final and Universal Prophet of God. Further, the Holy Qur'an and the Traditions, when mentioning the foregoing Prophets, make it a point to clear their character of all the falsehood and calumnies leveled against them. For instance, if we read the Gospels and the Talmuds (the holy Hebrew scriptures) together, we appear to be informed that:

(1) Jesus was born of an immaculate conception or of an immoral union;
(2) Jesus was disrespectful to his mother;
(3) Jesus's death was accursed (to the Jews, death by crucifixion was damming);
(4) Jesus was resurrected from the dead and ascended bodily into heaven;
(5) Jesus was the son of God—an incarnation of God.

The Islamic sources deal with all these questions and, exposing the falsity of these calumnies, clear the character of Jesus, though they do not go into the minutest details.

The Holy Qur'an contains exclusively Divine revelation, which the Holy Prophet Muhammad (on whom be peace) received from the Almighty God through the instrument of the Holy Spirit (the angel Gabriel). Different scribes wrote down the verses exactly as they were revealed, according to the instructions of the Holy Prophet. Furthermore, these verses were also committed to memory by several of the Muslims in the company of the Prophet; and these were recited (in their correct sequence) in the daily congregational prayers in the mosques. After the death of the Holy Prophet, the entire revealed verses were carefully written into a complete book form. Later, the verified copies of the same were distributed to various Islamic centers to serve as a guide and a book of reference.

That the Holy Qur'an is the word of God is surely proved by the fact that the Holy Prophet preached his message for only twenty-three years, and in that time he converted the whole of Arabia to Islam and became the overlord of the Arabian people, though this daily life-style remained as austere and righteous as before. The Qur'an not only did reform and uplift a degenerate people but also it contains prophecies which have been fulfilled in time. Had Muhammad been a false prophet, he could not have falsely attributed to God the messages he received and subsequently survived for so long. The Holy Bible (Deuteronomy, 18:20–22; and Jeremiah, 14:15, 23:32–32, and 28:15–17) and the Holy Qur'an (69:44–47) clearly indicate that a false prophet laying false claims to have received Divine messages and prophecies is soon made to perish.

The Hadith

The actions or practices of the Holy Prophet are called Sunnah (“mode of life” or “way of acting”). The Sunnah are incorporated in the Hadith (plural: Ahadith), the recorded actions, practices, and utterances of the Holy Prophet. The Hadith also contains his answers to questions put to him by his Companions. Hadrat ‘Aishah (the Holy Prophet’s wife), when asked about his actions, habits, and manners, replied that there were none apart from those in keeping with the Holy Qur'an itself. No wonder that authentic testimony to what he said or did is borne out by his Companions when he was in public, by his relatives when he was in his house, and by his servant when he was by himself. Many an important saying or instruction was actually recorded at the time for future reference.

It is true that during the lifetime of

Editorial . . . (Continued from page 4)

of the Western civilization is gradually exploding, and the common Muslim who now visits Europe or America is exhibiting signs of confidence in his own way of life rather than behaving like a blind follower of the West. He may be modernizing in science and technology, but is no longer being attracted to Western culture. This cultural identification with the teachings of Islam in the so-called modern Muslim is a recent development but one of the most significant ones. Now the one-way traffic of cultural influence has made way for two-way traffic which may ultimately help the nations of the West find solutions of their cultural problems in Islamic teachings.

Let us hope these hopeful signs do not delude us.

the Holy Prophet the Ahadith were not written collectively in a book form. But by the end of the first century H. there was felt a necessity to gather together in book form the Ahadith culled from some of the surviving Companions of the Holy Prophet, and also from successors of those Companions who had carefully preserved, in memory or writing, his sayings. The task once begun was vigorously pursued and was completed before the middle of the third century H.

The noted traditionalists took great care to check and countercheck all the sources and authenticity of all the Ahadith they collected and recorded. Of these collections, six were in the course of time generally recognized as authoritative. These six are called simply al-kutub al-sittah (“the six books”) and were collections by six scholars: al-Bukhari, al-Muslim, Abu Dawud, Ibn Majah, al-Tirmidhi and al-Nasa'i. However, there is a great touchstone, as stated by Hadrat ‘Aishah, that any saying or action attributed to the Holy Prophet which is contrary to the teachings of the Holy Qur'an cannot be true and is, therefore, to be rejected. Similarly, a tradition opposed to known facts or Sunnah as learned by the Companions direct from the Holy Prophet and practiced daily in their lives, is to be disregarded.

It can be seen, therefore, that any reference to Jesus and the Christians which has been taken from the Holy Qur'an cannot be treated lightly or disregarded.
The Name of Allah

By MAULANA ABDUL HAQ VIDYARTHII

The Holy Qur’an does not begin with the genealogy of the Holy Prophet Muhammad, nor does it begin with the geology or creation of the heavens and the earth in a space of six days. A book of God as it is, it very appropriately begins with the name of God: “In the name of Allah, the Beneficent, the Merciful.” His attributes Beneficent and Merciful comprise the embodiment of His greatness and glory, and ascribe to Him the possession of all attributes of perfection. Through His beneficence evolved the creation of the heavens and the earth and through His mercy do our deeds flower into results. Thus we have, on the one hand, an expression of His perpetual generosity and sustenance and, on the other, an expression of His infinite and vigilant mercy and favor.

The first verse of the Holy Qur’an tells us that the creator of this universe is a beneficent God, that He is not the revengeful Nemesis of the Greeks who holds man as a plaything in her hands. The Arabic word for the Beneficent is al-Rahman, for which we have no word in the English language. It denotes that not only His love and mercy are unbounded, but that He blesses us with gifts of untold proportion both for and in spite of meritorious service on our part. He has granted to all of His creation those indispensable provisions necessary for their existence, sustenance, growth and development: space, forces, time, atmosphere, earth, sun, water, law—to name a few—which comprise an inconceivably small proportion, all of which, however great or small, are still subservient to His will. We are obligated, therefore, to acquire knowledge of all things, be they in the heavens or on the earth. But in our search for knowledge, we should always be conscious of our Benefactor, to Whom we owe our efforts, to Whom we owe the results of our efforts, and to Whom we look for prototype.

In the Arabic language the proper name of God is Allah, for which again we find no English equivalent, and we are forced to interpret it as God. But Allah is the proper name of the Deity and is, at the same time, more definite in its application and more profound in its meaning than the term “God.” God, in the English language, is, more often than not, applied to other than the One Supreme Being, besides being continually used in malevolent and abusive oaths. In Webster’s English Dictionary we find: “God (god), the supreme Deity and self-existent Creator and Upholder of the universe; (god), a supernatural being conceived of as possessing powers or attributes; idol; a person or thing defiled or honored to excess; (slang) an occupant of a seat in the upper gallery of a theater.” Allah, however, has from time immemorial been applied only to the Supreme Being, the possessor of all attributes of perfection; it has no plural number and no feminine gender (Edward Lane, Arabic-English Lexicon, “Allah”).

The world-renowned late Agha Khan, when asked by a friend: “Is it true that the people in India believe you to be God?” humorously replied: “The people of India worship cows and calves as gods; it does not matter to them if they believe me to be God.”

Saint Paul writes: “For though there be that are called gods, whether in heaven or in earth (as there be gods . . . continued on page 17

Story of Noah...

(Continued from page 12)

such an extent that he became naked: “And he drank of the wine and was drunken and he was uncovered within his tent” (Gen. 9:21). One of his sons, Ham, saw him in this condition, and when “Noah awoke from his wine,” he cursed Canaan, the son of Ham, and condemned him to be “a servant of servants” to his brethren. The story in all its details is entirely repugnant to moral laws. Canaan suffers for the fault of his father, but the fault was really Noah’s own. Moreover, it ascribes the sin of getting drunk to a prophet of God. The story as narrated in the Holy Qur’an has a moral purpose beneath it, but as related in the Bible it shocks the very sense of morality.

There is generally a misunderstanding about the origin of the deluge due to a wrong interpretation of the word tannur which occurs in the following verse:

“At length when Our command came and water gushed forth from the valley, We said: Carry it in two of all things, a pair, and thine own family — except those against whom the word has already gone forth — and those who believe” (11:40).

The deluge was the result of an exceptionally heavy rain, a severe cloud-burst:

“Then We opened the gates of heaven with water pouring down, and made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained” (54:11-12).

It should also be noted that in the language of the Qur’an, the words all things of which pairs were to be taken mean not all animals existing on the earth, to gather together which was a physical impossibility for Noah, but all things needed for the sustenance of those in the ark. The same words occur elsewhere:

“I found a woman ruling over them, and she has been given of every thing” (27:23).

Here too by all things are meant all things needed for her pomp and glory.

A very short notice of Noah contained in 29:14, 15 adds that he remained among his people for 950 years, which may refer either to his own span of life or to the duration of his law. In 66:12, his wife is mentioned along with Lot’s wife, and it is stated that both of them acted treacherously towards their righteous husbands. Further, according to the Holy Qur’an, Noah’s ark was left as a sign for the coming generations, while there is no such mention in the Bible.

“And We bore him on that which was made of planks and nails, floating on, before Our eyes—a reward for him who was denied. And certainly We left it as a sign, but is there any that will mind?” (54:13-15)
Inner and Outer Reform

By HAFIZ MAULANA SHER MUHAMMAD

Question: Please name the standard works dealing with Fiqh and Tasawwuf.


Q: What is the conception of Tasawwuf as described in these works?
A: It is that one should strive hard to follow the Holy Qur'an and the Sunna. The lives of the Holy Prophet and his Companions should be the guiding light. The religious commands and prohibitions should be observed. All love and association with ungodly things should be cut off, and the soul should feel overwhelming fear and humility before God. No aspect of the struggle for self-purification should be neglected.

Q: But the conception of Tasawwuf you have explained is not to be found in present-day Sufism. Please explain.
A: The current distorted Tasawwuf has mixed in it Greek ideas, Persian concepts, Hindu rituals and other non-Islamic elements. Only some aspects of it, and even those are found with difficulty, can be called Islamic.

The true Islamic Tasawwuf was that of the Holy Prophet Muhammad, and that of Abu Bakr, Ali, Salman, and Abu Dharr (may Allah be pleased with them all). It was that which was later taught by Junaid of Baghdad (10th century C.E.) and Rabia'ah of Basrah (8th century); and later still by Shaikh Abdul Qadir Jilani (12th century), Shaikh Suhrwardy (12th–13th century), Khwaja Mu'inn-ud-Din (13th century) and Shaikh Ahmad of Sirhind (16th–17th century). In recent centuries, the teachers of Islamic Tasawwuf were Shah Wali-Allah (18th century), Shah Ismael Shahid (19th century) and lastly, Hadrat Mirza Ghulam Ahmad, the Mujaddid of the 14th Hijrah century, who died in 1908.

Q: Were all the various branches of Islamic knowledge such as Tafsir (study of the Qur'an), Hadith (traditions of the Holy Prophet), Fiqh (jurisprudence), Kalam (theology), and Aqaid (study of beliefs), established in the Holy Prophet's time?
A: No. The later scholars of Islam, in order to propagate and support the religion, instituted each one of these branches and established their principles.

Q: Just as these branches of knowledge have names and recognized founders (for example, there is Fiqh and its well-known four Imams; and there is the science of Hadith and its founders such as Bukhari and Muslim), does Tasawwuf have any accepted leaders?
A: Indeed so. Of those who taught the purification of the soul there are many elders of the religion who are recognized and accepted as leaders of Tasawwuf. Some of them are: Shaikh Abdul Qadir Jilani of Iraq (d. 1166 C.E.), Khwaja Baha-ud-Din (d. 1389), Khwaja Mu'in-ud-Din Chishti (d. 1236) and Shaikh Shabab-ud-Din Suhrwardy (d. 1234); and before them Abul Qasim al Junaid of Baghdad (d. 910) and Shaikh abu Bakr al-Shibli (d. 946).

Q: And as we have the four schools of Fiqh (Hanafi, Shafi'i, Hanbali, and Maliki), are there any schools of thought in Tasawwuf?
A: Yes. There are four schools of thought in Tasawwuf too. These are: Suhrwardy, Chishti, Qadiri, and Naqshbandi. Their Founders have been named in answer to the last question.

Human Rights . . . (Continued from page 13)

the times? One asks this question apropos another subject as well—the status of women.

The Seminar agreed that men and women are equal in Islam. The Qur'an ordains: And they (women) have rights similar to those (of men) over them in kindness.

Marriage in Sharia is not a sacrament but a civil contract based on the free consent of both parties. Accordingly, it is open to a woman to stipulate a right to divorce in certain circumstances. She can go so far as to withdraw from the husband's company if he fails to obey a dowry stipulated to be paid promptly on marriage. It is only lack of education, economic dependence, and deficiencies in the legal machinery which prevent the woman from asserting her rights under Sharia.

Man is permitted to take more than one wife, but with the clear Qur'anic proviso: But if you fear you will not be equitable, then marry only one wife. Further on, the Qur'an adds: You will never be able to treat all your wives equally, even though you should desire it ardently.

The spirit of the injunction is so clear that one is tempted to advocate a fundamentalism which discards the dross of special pleading accumulated over centuries and bases itself on the fundamentals. On any honest reading of the texts, the spirit underlying them is clear—a strong disapproval of polygamy. Is legislation which gives effect to it with the support of the community objectionable?

One of the sources of Sharia is ijtihaad (judgment). Iqbal deplored the closing of the gate of ijtihaad and held that the claim of the present generation of Muslim liberals to reinterpret the fundamental legal principles in the light of their own experience and the altered conditions of modern life is, in my opinion, perfectly justified. The teaching of the Qur'an that life is a process of progressive creation necessitates that each generation, guided but unhampered by the work of its predecessors, should be permitted to solve its own problems.

This is the cardinal issue before the Muslim world today—the separation of the vital from the lifeless, the permanent values of Islam from the transient directives for the times.

The quest for an "Islamic" Constitution serves only to deflect the Muslim world from this urgent task. As A. K. Brohi told the Kuwait Seminar: "All debates that have gone on in our time as to the form of Constitution which can be validly called Islamic are seen to be pointless considering that the Qur'an and the Sunnah (precepts) of the Prophet are silent on that question."

That Islam is a way of life is incon... continued on page 20
In Memory of Khwajah Kamal al-Din
The first Muslim missionary in Europe during the twentieth century

Khwajah Sahib was a member of a respectable Kashmiri family of Lahore. He took his B.A. degree from the Forman Christian College, Lahore, with Dr. Ewing as its Principal. Christian missionary propaganda was at its highest at that time. Khwajah Kamal al-Din, not knowing any better then, came under the influence of a Christian missionary, and almost decided to take baptism. But fate decreed otherwise. He happened to come across the famous book Barahin-i-Ahmadiyya by Hadrat Mirza Ghulam Ahmad Sahib. It opened his eyes and he became convinced of the beauties of Islam and the hollow and false doctrines of Christianity. He entered the Bai'at of Hadrat Mirza Sahib in 1893. In 1897, when both he and Maulana Muhammad 'Ali were acting as lecturers in Islamia College, Lahore, he was instrumental in taking Maulana Muhammad 'Ali to Qadian.

Khwajah Kamal al-Din was a good lawyer. He served Hadrat Mirza Sahib in some of the lawsuits that were brought against him by his opponents and enemies. Ultimately Khwajah Sahib decided to forsake his legal practice in order to serve the cause of Islam and Hadrat Mirza Sahib. Things came to such a pass that his funds ran short, as he took no fee or compensation for his services to Mirza Sahib. His wife had to sell her gold ornaments to make ends meet. His young daughter fell ill when he was very busy with the Mirza Sahib’s cases. He could not even go to see his daughter who later died. Hadrat Mirza Sahib, on coming to know about the financial troubles of Khwajah Sahib, felt very sorry and did help him with money (through a friend); but Khwajah Sahib had proved his devotion and self-sacrifice.

Hadrat Mirza Sahib had seen in a vision that Khwajah Sahib had been given the title of Husi-i Bayan (one who speaks eloquently). So it proved to be in later years when Khwajah Sahib went on a tour of the principal cities of India, Burma and South Africa. His speeches drew big crowds and were listened to with rapt attention and cheered. In 1912 C.E., he went on a visit to the United Kingdom to plead a case before the Privy Council. During that time he came to know of a small mosque with an adjoining house and property at Woking (Surrey, England). It was built by an orientalist, Dr. Lietner, but financed by the Lady Muslim Ruler, Begum of Bhopal State (India). Through influential friends, Khwajah Sahib managed to take temporary possession of the mosque in 1912 C.E. He and a companion of his, Noor Ahmad by name, swept and cleaned the mosque, and were the first to sound the call to prayer (Azan) and say their prayers there. Thus was laid the foundation of the Muslim Mission at Woking, and also the issue of the monthly journal The Islamic Review. As the result of noble preaching and propaganda carried out from there, many British people — men and women — accepted Islam, because Christian religion and its dogmas no longer satisfied them. Lord Headley Farooq, a British peer, also accepted Islam, and he along with Khwajah Sahib went to Mecca to perform the pilgrimage.

Thus proved true a vision of Hadrat Mirza Ghulam Ahmad which he saw as long ago as 1891 C.E. Hadrat Mirza Sahib saw in a vision that he was standing on a pulpit in the city of London, and was giving a lecture in the English language about the truth of Islam. Then he saw many white birds (of the size of a partridge) sitting perched on small trees all around him. He caught many of these birds. He gave an explanation of this by saying that “Even if I don’t go to the United Kingdom my literature will spread there, and many right-minded Britons will accept the truth of Islam.

Khwajah Kamal al-Din sided with Maulana Muhammad ‘Ali when “the Split” in the Community occurred. He was one of the co-founders of the new Ahmadiyyah Anjuman Isha’at-i-Islam at Lahore, which carried on the defense and propagation of Islam, especially in the foreign countries like the U.K., U.S.A., West Indies, Germany, Holland, West Africa, Indonesia and the Fiji Islands. The Holy Qur’an was translated into the German and Dutch languages also. Khwajah Kamal al-Din finally came back from England and settled in Lahore, as he was not then keeping good health. He traveled to the Mosque at Woking were looked after and run by the members of the Ahmadiyyah Anjuman Isha’at-i-Islam, Lahore.

Khwajah Kamal al-Din died in December, 1932 and was buried in the Ahmadiyyah cemetery in the Miani Sahib graveyard at Lahore.

The Name of Allah...

(Continued from page 15)

many and lords many)” (1 Cor. 8:5). And we also find reference in the Bible that there were stolen gods taken by Rachel (Gen. 31:39). The use of the word “god” in the Bible and in Christian lands is a proof that this term does not apply to the Supreme Being alone.

Allah being the proper name of God, it should not be translated into any other language, futile as the attempt shall be, for we all know that proper names of cities and persons are not translated. Hence Muslims all over the world, regardless of their native languages, refer to the Supreme Being as Allah, and begin all their affairs by uttering Bismallah (in the name of Allah we begin).

We have stated that there is no equivalent of Allah in the English language nor in any other language of the world. Of course, different languages have different names for the Divine Being, but none of them connotes what the term Allah does: while they are general or descriptive of a particular expression of His nature, it is only the proper name Allah that entirely embodies descriptive names, i.e. He who possesses all attributes of perfection. We have in the Holy Qur’an: “And Allah’s names are all the excellent names” (The Qur’an, vii. 180). Again, we have: “Allah there is no god but He, His are the very best names” (The Qur’an, xx. 8). We conclude, therefore, that the names of God in all other languages are merely expressions of particular attributes.
Homosexuality

By N. A. FARUQUI

Had I not been asked by an esteemed and learned friend from England to write on this subject, I would not have done it. Firstly, because it is, to me at least, such a shameful subject to discuss. Secondly, it is such an obvious perversion that it has been described in legal books and other literature as an "unnatural offense." However, I feel that the subject should now be discussed openly because:

(a) It has now been legalized in certain prominent countries, some of them known for their conservatism in the past.

(b) Even before this legalization, it had recently come to be practiced openly and shamelessly.

(c) I confess that sitting here in Pakistan I am not fully aware of the public reaction to the flagrant and growing indulgence in this vice. But as far as I am aware neither the press in the West nor the Church has condemned it. In fact, when this unnatural offense was being legalized in a certain hitherto conservative country, I was surprised to read that the Church had lent support to the legalization. Is the Church's attitude consistent with the teachings of the Bible which calls it a "very grievous sin" (Genesis, 18:20) and describes it as being the cause of the Divine wrath and destruction of the cities of Sodom and Gomorrah?

(d) The Holy Qur'an requires us to raise our voice against all evils. It condemns the Israelites of the pre-Islamic period thus: "They forbade not one another the hateful things they did. Evil indeed was what they did" (5:79).

And it was one of the reasons why the then Israelites were cursed "on the tongue of David and Jesus" (5:78).

(e) Very few people have the fear of God. But most people are afraid of public opinion. So that when public opinion goes corrupt and does not forbid glaring evils like homosexuality, in fact legalizes it, then the conscience of such people is really sick, if not dead.

Causes of Homosexuality

2. Homosexuality is pretty ancient, the earliest historical case being that of the people to which the Prophet Lot was sent, namely, the residents of Sodom and Gomorrah (about 3,500 years ago). But it probably existed, although to a small extent, in almost all times. There is no notice in history of such cases because it was always considered to be an unnatural offense of shame, except of course among the people of Sodom and Gomorrah who indulged in it blatantly as has now, unfortunately, become the case in the West.

3. In certain regions, the evil was attributed, by those who tried to justify it, to the shortage of women or their being in seclusion. However plausible a reason it may look for certain regions, it is certainly not true of the West.

4. The only reasons one can surmise for the growth of the evil in the West are:

(a) The living together of boys and adolescents in schools and colleges, especially in the hostels.

(b) Perversion, due surprisingly to over-indulgence in natural sex. Such sex as one gets in married life is not over-indulgence. What I mean is promiscuous sex-indulgence outside marriage, made possible in the West by the huge preponderance of women over men—particularly after the two World Wars, and the free mixing of the sexes in and outside the home, indulgence in sex being whipped up by novels, erotic poetry, films, nudity and obscenity all around.

Over-indulgence in natural sex leads to a stage where man loses enjoyment in natural sex and seeks variation and diversion. That he is told could be had in homosexuality.

Lesbianism

5. This sex-indulgence among females was not known at least publicly or talked about until recently. Now women in the West themselves talk about it, no longer in whispers, and cases are openly reported in the press. And nobody seems to consider it an evil, for those openly accused of lesbianism go about none the worse for it. Nobody even thinks of prosecuting indulgence in unnatural offenses (sodomy or lesbianism), for public opinion has come to tolerate it even where these evils are not legalized. Lesbianism, again, starts from schools and colleges—particularly the hostels. But its main cause is the huge preponderance of women over men in the West. When women cannot find the natural way of satisfying their sex impulses, whipped up as they are by novels, erotic poetry, films, nudity and obscenity, they "make their own sex," as the lesbians say.

Polygamy

6. The answer, of course, is polygamy, which Islam prescribes for a society where women preponderate in numbers over men. Polygamy is pooh-poohed by those in the West, but the same people do not mind illegal polygamy (extramarital sex-indulgence) which is being practiced freely. What is better for the society, even women, than a proper home life, security and legitimate children. And for those who still care for morals and spiritual welfare, legal polygamy is the only choice, rather than the illegal polygamy with all its evil consequences, including the slow decline of the institution of marriage. In any case, the Mormons in America allow polygamy and their women are certainly more happy than the poor women who have to submit to adultery because they cannot find husbands.

The British Judge Lindsay's book A Case for Polygamy is one which those who care for the moral, spiritual, and social health of their society should read.

General Remarks

7. Generally speaking, whether it is the promiscuity in sex-indulgence or perversion (homosexuality and lesbianism), some of the remedies suggest themselves in the above discussion. Other than those, the following general remedies are a "must":

...continued on page 21
There is a very general and very deep-rooted misconception that the Qur'an preaches intolerance, and that Muhammad preached his faith with the sword in one hand and the Qur'an in the other. Misrepresentation could go no further. The basic principle of Islam, a faith in all the prophets of the world, is enough to give the lie to this allegation. The great and liberal mind that preached not only love and respect for the founders of the great religions of the world but much more than that—faith in them—could not shrunk to the narrowness of intolerance for those very religions. Tolerance is not the word that can sufficiently indicate the breadth of the attitude of Islam towards other religions. It preaches equal love for all, equal respect for all, and equal faith in all.

Again, intolerance could not be ascribed to a book which altogether excludes compulsion from the sphere of religion. “There is no compulsion in religion” (2:256), it lays down in the clearest words. In fact, the Holy Qur'an is full of statements showing that belief in this or that religion is a person's own concern, and that he is given the choice of adopting one way or another: that, if he sticks to error, it is to his own detriment. I give below a few of these quotations:

“We have shown him the way, he may be thankful or unthankful” (76:3).

“The truth is from your Lord, so let him who wishes believe and let him who wishes disbelieve” (18:29).

“Indeed there have come to you clear proofs from your Lord: whoever will therefore see, it is for the good of his own soul, and whoever will disbelieve, it shall be against himself” (6:105).

“If you do good, you will do good for your own souls; and if you do evil, it shall be for them” (17:7).

The Muslims were allowed to fight indeed, but what was the object? Not to compel the unbelievers to accept Islam, for it was against all the broad principles upon which they had hitherto been brought up. No, it was to establish religious freedom, to stop all religious persecution, to protect the houses of worship of all religions, mosques among them. Here are a few quotations:

“And had there not been God's repelling some people by others, there would have been pulled down cloisters and churches and synagogues and mosques in which God's name is much remembered” (22:40).

“And fight against them until there is no more persecution, and religion is only for God” (2:193).

“And fight against them until there is no more persecution, and all religions should be for God” (8:39).

Under what conditions was the permission to fight given to the Muslims? Every student of Islamic history knows that the Holy Prophet and his companions were subjected to the severest persecutions, as Islam began to gain ground at Makka; over a hundred of them fled to Abyssinia, but persecution grew still more relentless. Ultimately, the Muslims had to take refuge in Madina, but they were not left alone even there, and the sword was taken up by the enemy to annihilate Islam and the Muslims. The Qur'an bears express testimony to this: “Permission to fight is given to those upon whom war is made because they are oppressed, and God is well able to assist them; those who have been expelled from their homes without a just cause except that they say, Our Lord is God” (22:39, 40). Later, the express condition was laid down: “And fight in the way of God against those who fight against you, and do not exceed, for God does not love those who exceed the limits” (2:190).

The Qur'an, therefore, allowed fighting only to save a persecuted community from powerful oppressors, and hence the condition was laid down that fighting was to be stopped as soon as persecution ceased: “But if they desert, then God is Forgiving, Merciful. And fight against them until there is no more persecution” (2:192, 193). If the enemy offered peace, peace was to be accepted, though the enemy's intention might be only to deceive the Muslims: “And if they incline to peace, do thou incline to it and trust in God; He is the Hearing, the Knowing. And if they intend to deceive thee, then surely God is sufficient for thee” (8:61, 62). The Prophet made treaties of peace with his enemies; one such treaty brought about the famous truce of Hudaybiya, the terms of which were not only disadvantageous, but also humiliating to the Muslims. According to the terms of this treaty, “if an unbeliever, being converted to Islam, went over to the Muslims, he was to be returned, but if a Muslim went over to the unbelievers, he was not to be given back to the Muslims.” This clause of the treaty cuts at the root of all allegations of the use of force by the Holy Prophet. It also shows the strong conviction of the Holy Prophet that neither would Muslims go back to unbeliever, nor would the new converts to Islam be deterred from embracing Islam because the Prophet gave them no shelter. And these expectations proved true, for not a single Muslim deserted Islam, a large number came over to Islam, and, being refused shelter at Madina, formed a colony of their own in neutral territory.

It is a mistake to suppose that the conditions related above were abrogated at any time. The condition to fight “against those who fight against you” remained in force to the last. The last expedition led by the Holy Prophet was the famous Tabuk expedition, and every historian of Islam knows that, though the Prophet had marched a very long distance to Tabuk at the head of an army of thirty thousand, yet, when he found that the enemy did not fulfill the condition laid down above, he returned, and did not allow his troops to attack the enemy territory. Nor is there a single direction in the latest revelation on this subject, in ch. 9, the Immunity, that goes against this condition. The opening verse of that chapter speaks expressly of “idolaters with whom you made an agreement,” and then, v. 4, excepts from its purview “those of the idolaters with whom you made an agreement, then they have not failed you in any thing and have not backed up any one against you,” thus showing clearly that the “immunity” related only to such idolatrous tribes as had first made agreements with the Muslims and... continued on page 22
Revelation... (Continued from page 11)

making it an article of faith in Islam that we believe in all those prophets as we believe in the Prophet Muhammad. Surely a universal religion upon which the whole human race could agree could not go further than this.

The Arabic word for prophet is nabi, which is derived from nab meaning an announcement of great utility, also a prophecy which gives information concerning the future. The word nabi in its literal significance is applicable to anyone to whom prophecies about the future are revealed, but in the technical language of Islam it is applicable only to a man who is chosen by God to deliver His message to mankind. Such a person is also called a rasul (apostle), which literally means one sent. The two words, nabi and rasul, are interchangeable, but rasul literally carries a wider significance, for the angels are also called rasul (messengers); see 35:1.

The prophet, according to the Holy Qur'an, must be a human being, and hence it does not accept the doctrine of incarnation, or God in flesh. The reformation of man is entrusted to men to whom the Divine will is revealed, because only a man could serve as a model for men; even an angel could not have served that purpose. How could God in flesh serve as a model for frail human beings who have to meet hundreds of temptations, whereas for God there exists no possible temptation? Hence the Holy Qur'an has affirmed in the clearest words that only prophets or men to whom God revealed His will could be sent as reformers:

"Had there been in the earth angels walking about as settlers, We would have sent down to them from heaven an angel as an apostle" (17:95).

"And We did not send before them any but men to whom We sent revelation. . . . And We did not give them bodies not eating the food" (21:7, 8).

To every prophet was given a book for the guidance of his people:

"God raised prophets bearing good news and warning, and He revealed with them the book with truth that (the prophet) might judge between people in that in which they differed" (2:213).

"Certainly We sent Our apostles with clear arguments and sent down with them the book and the measure" (57:25).

The prophets were all sinless, both their words and their deeds being in accordance with Divine commandments:

"And We did not send before thee any apostle but We revealed to him that there is no god but Me, therefore serve Me. And they say: The Beneficent God has taken to Himself a son; glory be to Him. Nay! they are honored servants. They do not precede Him in speech and only according to His commandment do they act" (21:25-27).

"And it is not attributable to a prophet that he should act unfaithfully" (3:160).

The revelation of the prophets is specially guarded:

"The Knower of the unseen—He does not reveal His secrets to any, except to him whom He chooses as an apostle; surely He makes a guard to march before him and after him, so that He may know that they have truly delivered the messages of their Lord" (72:26-28).

The idea that the devil can insert suggestions into a prophet's revelation is opposed to the above clear statement. 22:52 is sometimes quoted in support of this idea, but that verse does not speak of the revelation of prophets at all. It runs thus: "And We did not send before thee any apostle or prophet but when he desired, the devil made a suggestion respecting his desire." What is spoken of here is not the prophet's revelation but his desire, i.e., his desire to establish the truth; and the devil here stands for the leaders of wickedness, as it does in 2:14, the significance being that, when the prophet desires to establish truth, the evil-doers make evil suggestions into the hearts of their followers to oppose him.

Personal Law...

(Continua from page 6)

tic ends of a state. This will rather cure the overlapping of the secular states that has become visible in recent years. On the other hand imposing limitations on the genuine practices of religion amounts to negation of avowed principles of secularism.

It is an undeniable fact that Europe and the U.S.A. have been predominantly Christian in the past few centuries; hence historically all basic concepts of marriage, divorce, inheritance, property ownership, treatment to various sexes, etc., as found in various enactments in these states, have derived mainly from the teachings of various Christian churches. Though in certain cases there have been independent or contrary enactments, yet the influence of the teachings of the Christian church in the process of enactments cannot be denied.

It would be all right to extend such enactments to the Christian population but extending them to Muslims or religious communities other than Christians practically amounts to asking these communities to accept living under a Christian style of life. This amounts to denying the freedom of professing, preaching, and practicing one's religion, and is a clear negation of constitutionally provided guarantees.

Hence this plea for allowing enforcement of "Muslim personal laws" for Muslims and "personal laws" of other religious communities for those communities.
Man's Dual Nature

By DR. ALLAH BAKHSH

Man is the best of the Lord’s creation. Some have even observed that he is a universe in miniature. Says the Holy Qur’an: “Certainly We have created man in the best of make” (23 : 14). Among the other distinctions of superiority, man has also been inspired with the Divine spirit.

“He created everything in the best of its make, beginning the creation of man from dust. Then He multiplied his progeny through insignificant water. Finally He perfected him, breathing into him His own spirit. He has gifted you with ears, eyes and hearts. But little are the thanks that you give to Him” (32 : 7–9).

By far the greatest of man’s distinctions is his great sense of reasoning, through which man discovers natural laws and utilizes them for his benefit. Another distinction of man is his power of discretion; his freedom to choose the one way or the other. All the lower animals are more or less creatures of their instinctive urges. It is only man who has not only been created to rule natural forces but who can also control his instincts and emotions. “We have shown him the path of rectitude. Now it is for him to adopt the way of thankfulness or be of the ungrateful ones” (76 : 3). Not only man possesses the animal instincts of self-preservation, but he has been bestowed with the choice of serving others through self-sacrifice. Thus he combines in himself both the instincts of animal and Divine natures. Out of satisfaction, in a judicious manner, of his animal existence spring forth the Divine qualities. Nay, man possesses the power of self-sacrificing and self-annihilation to uphold and preserve the Divine attributes of truthfulness, justice and service. By far the greatest struggle within man consists of the balancing of the demands of self and sacrifice. Human civilizations in their various forms are a balanced combination of the expression of the instincts of animal and Divine attributes.

The present-day civilization, however, takes its genesis on the instinct of self rather than service. Strange as it may appear, yet the fact is undeniable that the age of development of human reasoning and science has remained completely blind to the growth of the Divine qualities in man. The sense of selfishness has been developed to such an extent as to stifle and strangle the development of the Divine qualities in man. The humane sense of serving others has been suppressed so much that man’s behavior with others has become brutal, like animals. The smaller fry serves as a food for the bigger fish. It is considered right for the stronger person or nation to devour the weaker one. To satisfy this so-called “natural” instinct, no tyranny, no aggression or exploitation of the weaker one is considered inhuman or brutal. The beast in man has taken hold of him. An Urdu couplet expresses so tersely the present-day cult of the cultivation of man’s animal self:

داڑ بیڑ مصنور بولا خدا هون بیں
داڑون بیولا بودوڑ هون بیں

Upon the cross, Mansur declared himself to be God, while Darwin declared himself to have descended from the species of ape. Everyone evaluates himself according to his own reflection.

Modern sciences and inventions of destructive weapons have led mankind to the verge of destruction. The Western nations started their ideology with the ostensibly object of making this earth an abode of peace, harmony and happiness. But they have arrived at a stage of mutual antagonism, confrontation and enmity. Nations are vying with one another in the manufacturing of deadly warfare equipment. Instead of treading the path of amenity and welfare, they are competing in the business of devilish devices of human destruction. The very science and technology meant to usher in an era of happiness and heavenly bliss is engaged in the creation and proliferation of instruments meant to rain hell on men and cities. The natural instincts of goodwill and welfare have become substituted by the jealous emotions of enmity and annihilation.

The Holy Qur’an has truly depicted man’s nature vis-à-vis other creations in the following verse:

“We offered the trust to the heavens and the earth as well as to the mountains, but they all refused to be unfaithful to it and shrank from shouldering the same. Whereas man refused to be loyal because he is ungrateful and ignorant” (33 : 72).

Man’s being unfaithful signifies his refusal to develop his higher and nobler instincts. In other words, man has been endowed with vast capabilities by God. But he has also been given the discretion to use these capabilities in either way. The Holy Qur’an provides guidelines to enable him to shoulder the responsibilities which God entrusted to him as His vice-regent on earth.
Facility in Religion

It is related that a certain man, guilty of transgressing the religious law in a certain respect, confessed his fault to the Prophet, who said: “Set a captive (or slave) free.” The man replied: “I cannot afford to do that.” “Then go and feed sixty poor men,” said the Prophet; and the man declined, saying, “I have not got the means.” The Prophet kept silent for a little while. In the meanwhile somebody came and presented a basketful of dates to him. The Prophet turned towards his questioner and said: “Take this basket and distribute the dates among the poor.” The man replied: “O Prophet of God, there is none so poor within the limits of this town as myself.” The Prophet laughed and said: “So be it, go and distribute it amongst your family.”

Muaz bin Jabal used to lead the prayers in a certain quarter of the town and, in his prayers, used to recite lengthy chapters of the Qur'an. A certain man complained to the Prophet that Muaz read such long chapters that it had proved to be a hindrance for him to say his prayers in his leadership. Abu Masud Ansari relates that he had never seen the Prophet more angry than at that time. He answered thus: “There are certain people who inspire aversion in the minds of others; everyone from amongst you, who happens to lead the prayers, should read short chapters, for in the congregation of those that pray there are the weak, the deceitful and the old.”

Hazarat Ayesha (the wife of the Holy Prophet) reported that one of her girl friends got married. She met the bride again after a few months and noticed with somewhat of a shock that she was looking pale and sad and was shabbily dressed. Hazrat Ayesha asked her the reason why. She replied that her husband hardly took notice of her, as he kept fast during the day and prayed the whole night through. Ayesha reported this to the Holy Prophet who sent for the man and was very angry with him. “I pray in the night also, but I have my sleep as well,” exclaimed the Prophet. “Similarly, I fast on certain days and eat and drink on other days.” Afterwards he directed the man to go and show love to his wife. He said that he was keeping fast, whereupon the Holy Prophet ordered him to break his fast forthwith and go home.

The Holy Qur'an says: “Allah desires ease for you, and He desires not hardship for you” (2:185).

“And when My servants ask thee concerning Me, surely I am thy He who has sent thee as Taubah (the one who is using the principle of Taubah for the benefit of all).” (2:186).
SOME AUTHENTIC WORKS ON ISLAM

By Maulana Muhammad Ali, M.A., Ll.B. —
The Holy Qur’an. English translation with Arabic text, exhaustive footnotes, and detailed index. • The Religion of Islam. “Extremely useful work, almost indispensable to the students of Islam.” —Dr. Sir Muhammad Iqbal • A Manual of Hadith. A selection from Hadith. • Muhammad the Prophet. A biography. • The Early Caliphate • The Living Thoughts of the Prophet Muhammad. A wonderful book on the life and teachings of the Holy Prophet. • The New World Order • The Ahmadiyya Movement • Muhammad and Christ • Muslim Prayer Book • History of Prophets • Introduction to Study of Quran

By Mirza Ghulam Ahmad—
Najmul Huda (The Star that Guides) • Teachings of Islam • Triumph of Islam

By Maulana Abdul Haq Vidyarthi—
Muhammad in World Scriptures

By Khawaja Nazir Ahmad, Barrister-at-Law—
Jesus in Heaven on Earth

By Mumtaz Ahmad Faruqui—
Anecdotes from the Life of the Prophet Muhammad • Anecdotes from the Life of the Promised Messiah • The Crumbling of the Cross • Prayers of the Quran and the Holy Prophet • Truth Triumphs

By Mirza Masum Beg—
Christ Is Come

By Mrs. Ulfat Aziz Us-Samad—
Great Religions of the World

By Ghulam Nabi Muslim—
Manual of Quran

By Maulana Aftabuddin Ahmad—
Sahih Bukhari. parts 1, 2, 3

Ask for these books at your bookstore, or write for complete details and prices to:
Zafar Abdullah, 36911 Walnut St., Newark, Calif. 94560
MUHAMMAD THE GREATEST MAN OF HISTORY

"If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad... Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask: Is there any man greater than he?"

—Alphonse de Lamartine in *Histoire de la Turquie*

QUR'AN, THE GREATEST SPIRITUAL FORCE

"It is the one miracle claimed by Muhammad—his standing miracle, he called it—and a miracle it is."

—Bosworth Smith

"Never has a people been led more rapidly to civilization, such as it was, than were the Arabs through Islam... And to it was also indirectly due the marvelous development of all branches of science in the Moslem world."

—*New Researches* by H. Hirschfeld

"Here, therefore, its merits as a literary production should, perhaps, not be measured by some preconceived maxims of subjective and aesthetic taste, but by the effects which it produced in Muhammad's contemporaries and fellow-countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well organized body, animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh woof into the old warp of history."

—Dr. Steingass, *Hughes' Dictionary of Islam*

THE BEAUTIFUL CHARACTERISTICS OF ISLAM

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phases of existence which can make itself appeal to every age. I have studied him—the wonderful man—and in my opinion far from being an anti-Christ, he must be called the Saviour of Humanity. I believe that if a man like him were to assume the Dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness. I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today."

—George Bernard Shaw