PROMISED MESSIAH SPEAKS
The Second Advent of the Messiah: A Discussion of some Fallacies

by Hadhrat Mirza Ghulam Ahmad
Founder of the Ahmadiyyah Movement in Islam

Except for a few differences in detail, Muslims and Christians are unanimous in believing that Jesus ascended to heaven in his physical form and that he will return at a later date. I have already stated in my publication (Fath Islam) that this belief is incorrect and have also explained that the belief in the advent of Christ does not mean the reappearance of Christ, the son of Mary. This belief contains a metaphorical meaning and bears the news of the coming of a person in the likeness of Christ. This is proved by the fact that, according to given signs and revelations from God, I am that person. I know for certain that as soon as this view of mine, which is based on clear and definite revelations, reaches other people, many pens will write in opposition and a cry of surprise and denial will rise among the masses. My intention was to refrain from any lengthy discussion of the issue and to present facts and reasons to dispel the objections of my opponents as and when they arose. I now feel that it would be wrong to abide by that decision for, if I do not commit my views to writing, I run the risk of opposition from Muslims in general and leaders in particular (including some maulawis) because
(a) their understanding, as a result of their depressed condition, is defective; and
(b) they remain under the influence of old dogmas.
Still clinging to their own ideas, they will try to prove that they are right, and will oppose me in the capacity of accusers. This will eventually prove a stumbling-block to their understanding. Thus, it will then be difficult or impossible for them to get out of the situation and retract their declared views. It is common observation that when a Maulawi declares publicly that his views are based on established facts (which in fact they are not) and pronounces them to be his final verdict on the matter, then he finds it worse than death to give up those views. I have, therefore, decided, through the mercy of God, that before my opponents contradict me and get involved in the curses of obstinacy and stubbornness, everything should be explained to them reasonably and plainly, and in a manner that should satisfy a person who is wise, just, and a seeker after truth. If I am

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OUR BELIEFS

(1) That there is no God but Allah and Muhammad is His Messenger.

(2) After the Holy Prophet (peace be upon him), Allah has completely barred the appearance of a prophet, old or new.

(3) After the Holy Prophet, Gabriel can never descend and bring Prophetic Revelation (Wahy Nubuwwah) to any person.

(4) If Gabriel were to descend with one word of Prophetic Revelation (Wahy Nubuwwah) on any person, it would contradict the two complementary verses:
   “This day have I perfected your Religion for you” (5:5); “He is the Messenger of Allah and the Last of the prophets.”

(5) The Holy Prophet also said: “I am Muhammad and I am Ahmad and I am at-Aqib (the one who comes last) after whom there can be no prophet.” (Al-Bukhari : Kitab al-Manaqib)

(6) In the light of the above Islamic fundamentals, the Holy Founder of the Ahmadiyya Movement never claimed to be a Nabi, but the God-Ordained Mujaddid (“The Promised Messiah”) of the 14th Islamic Century, having been expressly raised to re-establish the predominance of Islam in the world.

(7) He named his followers ‘Ahmadi’ after the Holy Prophet’s Jamali (beatific) name ‘Ahmad’.

(8) He proclaimed that no verse of the Holy Qur’an has been abrogated nor shall ever be abrogated.

(9) All the Companions of the Holy Prophet and the Imams are venerable.

(10) It is spiritually conducive to our Faith to accept the revivalist Islamic missions of all Mujaddids (Renovators).

(11) Any one who declares his faith in the Kalimah (Muslim formula of faith- la ilaha ilallahu Muhammadur Rasullullah) is a Muslim.

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A publication of the Ahmadiyya Anjuman Ishaat Islam, Lahore, Inc., 36911 Walnut Street, Newark, California 94560, U.S.A. Subscriptions: $12.00 per year ($18.00 outside the U.S.A.): by air $25.00. Copyright © 1987.

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EDITORIAL

Usury......the Challenge and the Response

By Masud Akhtar

"Those who swallow usury cannot arise except as he arises whom the Devil prostrates by (his) touch. That is because they say, trading is only usury. And Allah has allowed trading and forbidden usury. To whomsoever the admonition has come from his Lord, and he desists, he shall have what has already passed. And his affair is in the hands of Allah. And whoever returns (to it) these are the companions of the fire; therein they will abide. Allah will blot out usury, and He causes charity to prosper. And Allah loves not any ungrateful sinner." (Qur'ân 2:275-276)

The above verses of the Qur'ân prohibit usury in very clear terms and resuitingly both paying and charging of interest has been considered unlawful at all times in a Muslim Society.

In the present day life the problem of interest poses a challenge to Muslims living in the Western Capitalist world as well as in muslim countries which have espoused the capitalist economic system for their people.

Muslims living in the Western Capitalist world find themselves engulfed into a society whose whole economic edifice has been raised on Interest. There is hardly any item in the market or there is hardly any sphere of life wherein interest is not involved. Since the present economic pattern being followed in the free world emerged in Europe, therefore, the same usurious financial system, which was prevalent in Europe, came to be adopted in the free world. The only change that has occurred with the passage of time is that the usury has been institutionalized and big Banking Corporations with much larger resources and influence have replaced the individual money lender.

Since charging of interest has always been considered a normal business practice in Judeo-Christian societies at all times, therefore, the interest was readily woven into the new economic setups being framed after the leap made in the field of science and technology which gave birth to the present industrial developments. Hence, the interest, or in other words the share of the money lender, is taken for granted in this setup. But a Muslim finds himself at crossroads in this society. If he cares to follow the teachings of his religion, then he cannot participate in any economic activity, even to the extent of purchasing the bare necessities of life, as he knows fully well that either giving or charging of interest has been involved in it. On the other hand, if he participates in economic activities, then he is violating the teachings of his religion and this gulf between his professions and practice renders him a hypocrite like all the Christians in the Western world who have got so much used to professing to believe something and practice that something somewhat differently to such a large scale that they have been rendered incapable of seeing this gulf between their beliefs and their practice. This condition has been stated in the Qur'ân as, "Summun Bukmum Umniyun fa hum la yarjeen," that is, they have become deaf, dumb and blind so they will not return towards God." Thus the options are only two. Either a muslim is a misfit in this society or he is to become a hypocrite as the rest of the society.

The other challenge is more gigantic than the above inasmuch as the whole economic activity in today's free world revolves around the Western Capitalist Economics. So complete is the sway of the Western Capitalist economics on the rest of the world that the incident of inflation or deflation of the Master economies is passed on to the subservient economies in the rest of the world and, as a result, the poor people of those countries continue to suffer and share the burden of the faulty policies being pursued in these Master economies. A large number of countries and nations may be claiming to have gained independence in political terms but their economic slavery continues. Along with the economic system, the financial institutions of the capitalist system, which are based on the concept of money lending or deposits on interest, have also been made a part of the economic life of those nations. Furthermore, in most parts of the third world, it has become the legacy of the colonial era.

Thus, a saying of the Holy Prophet Muhammad, peace be on him, "there will be a time when there will be none who has not partaken of the interest," stands fulfilled all fours today.

Some efforts are afront in some countries in the Muslim world to effect some changes in their banking system, with a view to solve the problem of Interest. But, in fact, these efforts until today for the most part revolve around changing the nomenclature of interest to some other term and falls much short of the efforts requisite for the complete eradication of interest from the economy of the country. On the other hand, Muslim Ulema during their visits to Europe and America are unnecessarily stretching their imagination in answering questions about interest raised by Muslims living in these regions of the world by saying that paying interest on certain categories of economic activities is permissible, while impermissible in the case of others. We humbly request these Ulema not to add to the confusion by unnecessarily stretching the teachings of the Qur'ân in its application to matters which are beyond their field of expertise. The problem of Interest is a challenge to Muslim economists, rather than to Ulema. The role of the Ulema ends by telling all muslims that the charging, as well as paying, of interest is impermissible according to the teachings of the Qur'ân. Beyond that, it is the field of the economists and Jurists and we hope it will be agreed that the Ulema are not experts in the field of economics nor are they jurists. Why then should they try to pose like them and answer questions about which they neither have training nor expertise?

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REVELATION IN ISLAM
By the Late Maulana Muhammad Ali

The eleventh distinction: every prophet brings a book

According to the Qur'an, every prophet brings a book. In the chapter al-Hadid (The Iron) we read:

"Certainly We sent Our messengers with clear arguments and sent down with them the Book and the measure, that men may conduct themselves with equity." (Qur'an, 57: 25). This verse is a conclusive proof that a book was revealed to every prophet, as the words anzula ma'alum al-kitab (sent down with them the Book) clearly points towards this fact. Then in the chapter al-Baqarah (The Cow) it has been stated:

"Mankind is a single nation. So God raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people concerning that in which they differed." (Qur'an, 2 al-Baqarah: 213)

It is evident that God has stated a general principle here according to which sending down of books has been mentioned with the raising of prophets. What further evidence is needed when in the first verse above the revelation of the Book was mentioned with the messengers and in the second verse with the prophets? These two verses prove beyond doubt that, with every messenger and prophet who was appointed for the reformation of the people, the Book was also sent down. The Book of every prophet was his prophetic revelation which descended on him for the guidance of men, whether it was in the form of law, guidance containing certain commands and prohibitions, or only guidance for the self-purification. Those who have taken the Book as necessarily meaning the shar'iah (Law) have found difficulties in understanding this verse. The Book does not necessarily mean shar'iah. On the other hand, shar'iah is a part of the Book. To some prophets shar'iah was revealed and to others not. But there is no doubt about it that every prophet brings more or less some messages (risalat) and communications from God. Thus whatever are his risalat in fact they are called his kitab (Book).

The third verse in this connection is found in the chapter al-An'am (The Cattle):

"And We gave him Isaac and Jacob. Each did We guide; and Noah did We guide before, and of his descendants, David and Solomon and Job and Joseph and Moses and Aaron. And thus do We reward those who do good (to others); and Zacharias and John and Jesus and Elias; each one of them was righteous, and Ishmael and Elisha and Jonah and Lot; and each one (of them) We made to excel the people...They are they to whom We gave the Book and authority and prophecy." (Qur'an, 6 al-An'am: 85-7, 90)

If we include Abraham, there are eighteen prophets mentioned in these verses. We find the name of Noah also along with Abraham, who were sent respectively to their nations at different times. These are the prophets who have appeared between Abraham and Moses, such as Isaac, Jacob, Joseph and Ishmael. Moses himself, the great law-giver prophet of Israelites, is also mentioned, and Aaron too, who was a co-prophet with him. The prophets after Moses have been also named here, such as David, Solomon, Job, Zacharias, John and Jesus. In short, the names of all kinds of prophets are found here, givers of law and the non-givers of law, prophets raised to different nations and prophets consecutively sent to the same nation and also prophets who were appointed together. After mentioning them all, it has been stated that these were they to whom the Book was given and the authority and the prophecy. It is evident that every prophet got authority and prophecy. It does not mean that the authority and the prophecy of a former prophet was passed on to one who came afterwards. It follows necessarily that every prophet should have got a book. It is not possible that only one Book was given to all, nor that some got the Book and others did not, nor that some got the Book by God's own revelation and others were merely given some previous Book. The giving of one Book is not true because the Book which was given to Moses was not the Book which was given to Abraham. The Qur'an has itself mentioned about the scriptures of Abraham and Moses separately (Suhaif-i-Abraham- wa Musa). (Qur'an, 87 al-A'la: 19) (The scriptures of Abraham and Moses)) Again, it cannot be the case that the Book which was given to Joseph was given to Ishmael. The giving of the Book to some prophets and not to others is not possible because in this manner the whole statement of the Qur'an is rendered totally defective. In this case, it could also be said that, maybe, some of them got the prophecy and others did not. As all of them got the prophecy, similarly, all of them got the book. How clearly this proves the point that kitab, in fact, is the other name of prophetic revelation. The possibility cannot be accepted that the book was given by God by way of revelation to some prophets and others were only asked to act upon a previous book which was considered as good as the giving of a book to them. This, however, does not seem agreeable, that the giving of a book to a prophet should mean the giving of a barbeld and interpolated book. There is no sense in such a book being given to a prophet. If a man who is guided and enlightened by God holds an altered and adulterated book in his hand and declares that this is the Book which has
been given to him by God, then there is no faith left for anything else in the world.

The second difficulty on this point is about the Israelite prophets who were raised after Moses. From among these prophets, there are some whose books have been mentioned in the Qur'an, such as David and Jesus Christ. If all the prophets who came after Moses received the Torah as their Book, what was the peculiarity of David and Jesus? When two prophets coming after Moses were given the books, what prevented others from having them? Neither one would have received any other book except the Torah and, if some had received it, for what reason could others have remained deprived of it? Again, the third point is that the Qur'an has clearly stated that ataina-hum al-kitab, i.e., We gave them the Book. (The Qur'an, 6 al-Al'am:90) Similarly, in the case of David, it is mentioned: wa ataina Dawsa zabara, i.e., We gave David the Zabar (Psalter). (Ibid., 4 al-Nisa:163; 17 Bani Isra'il:53), which signifies that the Book which was given to David was Zabar and not the Torah. Again, for Jesus Christ it is said: Wa ataina-hum al-injil, i.e., We gave him the Gospel. (Ibid., 5 al-Ma'idah:46; 58 al-Hadid:27) This also shows that the book given to Jesus, as mentioned here, was Evangel and not the Torah. It will not be found in the whole of the Qur'an that the Torah was given to David or Jesus Christ, nor that it was revealed to them. The only mention in this respect has been that the Evangel was given to Jesus and the Zabar to David. Although the word Torah has been used for Jesus Christ in the Qur'an, it is in some other context. It is not said that the Torah was given to him but that its knowledge was, as has been mentioned in the Qur'an: Wa ya'limihu al-kitaba wa-l-hikmata wa-l-tauwata wa-l-injila, i.e., And He will teach him the Book and Wisdom and the Torah and the Gospel. (The Qur'an, 3 al-Imran:47; also 5 al-Ma'idah:110) This is the knowledge that God gives the prophets. In short, the mention of the Evangel being given to Jesus and the Zabar to David is found in the Qur'an but not the giving of the Torah. Thus it appears from the verses quoted before (6:86-90) that the mention of the books being given to prophets were those books which were given separately to each and every prophet.

Let me remove another misunderstanding here. It might be said that the giving of or sending down of the Torah and the Qur'an to all men has also been mentioned. This is indeed true. But can a wise person say that the Qur'an was sent down to the Prophet in the same manner as it has been sent down to the Muslims? When a book is given or revealed to a prophet it means the receiving of the Book through the revelation of the Most High God. And because, in turn, the ummah of every messenger is bound to act upon that Book, therefore, the giving of the Book to the ummah could also be used as an expression which, in fact, is only the way of metaphor. The underlying significance of the giving of the Book to a nation is that the Book was revealed to a messenger and, through him, it was communicated to that particular nation. But, when the same expression is used for a messenger or a prophet, the significance is different and, as has just been explained, means the receiving of the Book by Divine revelation. For lack of space, it is enough to draw attention to the three verses which have been quoted above, which are sufficient to prove that, when the prophets of God are raised, they also bring a Book with them; or, in other words, God bestows on their revelation such a high status that He gives the name kitab (Book) to their prophetic revelation. But the name kitab cannot be given to the revelation of a follower.

In fact, the bringing of a book by a prophet is such an obvious and self-evident phenomenon that even a man of ordinary intelligence cannot deny it. The coming of a prophet or a messenger must fulfill the following four conditions:

1. The Sender- that is God;
2. The sent one- that is a prophet or a messenger;
3. To whom he is sent- that is his ummah or community; and
4. The thing- with which he is sent- that is his book- his risalat (messages), the communication of which is obligatory on every prophet.

If the disciple of a prophet is Divinely raised for the reformation of a people he would not bring any messages, he would invite to the Book by following which he himself attained to perfection. Therefore, he would not possess a book of his own. His main task would only be revival, that is to say, he would invite towards the Book which is true and of Divine origin, free of all defects and alterations. Thus a book is essential for a prophet and without a book a prophet cannot be a prophet. And prophetic revelation (wahi nubuwali) is in fact the kitab of a prophet, and he who does not get wahi nubuwali is not a prophet, or he who does not get a book is not a prophet either. And a prophet's disciple cannot possess a book. Because if he has a book- and a book is the name of the guidance given for the reformation of a people- and the book and the wahi nubuwali is one and the same thing- then, by virtue of his being the recipient of prophetic revelation he should be considered a prophet. His book will of course bring the previous book to perfection, which implies that the earlier book was defective and it was to remove this defect that the prophet who was raised later was given a book. In case a person is made the possessor of a book, the previous scriptures must be declared defective. And he who considers the Qur'an defective is not a Muslim. Besides this, the earlier Muslim Imams have had such a belief that every prophet must necessarily bring a kitab or sahifah (scripture). The great Muslim commentator Fakhr al-Din Razi says: “The most High God has ended this chapter with this verse: Surely this is in the earlier scriptures, the scriptures of Abraham and Moses (The Qur'an, 87 al-'Ala:18-9), which means that every one of the prophets was given a book (kitab) or a scripture(sahifah).” (Matalib ‘aliyah)

The prophets whose books are not known

As against this, it may be said that if it is true that every prophet must bring a book, then where is the book of John? I have, however, given proof from the Qur'an that every prophet must bring a book. The eighteen prophets, among whom are also found the Israelite prophets who appeared

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REASON AND RELIGIOUS BELIEFS

By The Late Khwaja Kamal-ud-Din

Logic-The Word of God makes another departure in the Qur'-an from the rest of the revealed Books when giving its message to the world. It is neither dogmatic nor assertive. If it incalculates any principle or contradicts any doctrine obtaining elsewhere, it puts forth logical reasons to substantiate its assertions. The other Books do not do so. The Qur'-an sets forth its tenets in a way that appeal most readily to our intelligence. "Reason" (1) being one of the names which the Qur'-an takes to itself. (1)- "O people! surely there has come to you manifest proof from your Lord and We have sent to you a clear light." (4:175). We may be assertive in imparting wisdom and knowledge to the younger generation, but when they reach the age of discretion nothing except logic and reason would be acceptable to them. Compulsion is of no avail when logic begins to rule the world. The Qur'-an, therefore, says the same when it lays down a golden principle in the matter of preaching religion. It says:- "There is no compulsion in religion, truly the right way has become clearly distinct from error." (3:1)."There is no compulsion in religion; truly the right way has become clearly distinct from error..." (2:256).

If the way has been clearly reasoned out and found to be the correct one, there would be no point in resorting to compulsion for its acceptance. The Book repeatedly lays stress upon this principle. We often read versus like the following: "The truth is from your Rabb, and so let him who pleases believe and let him who pleases disbelieve." The logic of the principle lies in the word Rabb. Ar-Rabb is He who sustains and brings all our capabilities to perfection. He lays down rules for their perfection. Every one of us, therefore, must be interested in His ways; we must look to them as they come from our Nourisher and Evolver. Why, then, should a person be compelled to accept them if they are not such? He should be left to his own judgement. The verses speak of the true test by which every teaching should be tried. We have to see if a Book that claims to possess guidance for us contains anything that will nourish our faculties and bring them to their full growth. The Qur'-an must also be put to the same test before it is accepted.

Logic for every doctrine- There are many doctrines commonly taught by every faith, but no other revealed Book proves their validity on grounds of logic and reason, while the Qur'-an frankly appeals to our reason before it asks us to accept them. For example, all sacred scriptures speak of God, Angels, Revelation, Messengership, the Hereafter and the Resurrection. They ask us to accept these as truths, but modern education in our days has given rise to scepticism because of the lack of any intelligent proof in pre-Islamic scriptures. The Muslims have escaped this pitfall. If education has prompted our reason to fight against our faith, the Qur'-an, has made use of the same weapon against unbelief. I have in this book given some of the Qur'-anic reasons proving the existence of God. I have also enumerated some of the grounds on which the Qur'-an speaks of the necessity of some guidance from the Lord. I summarize here a few more from the same Book:

(A) Everything has been shown its way to perfection. All its properties come out when it follows the course chalked out for it by Creator. This rule applies everywhere in the physical world; and it could hardly be otherwise in matters of consciousness. But we bring no knowledge from the mother's womb."And Allah has brought you forth from the wombs of your mothers- you did not know anything and He gave you the hearing and the sight and the hearts that you may give thanks." (16:78) whereby to cultivate our minds. Knowledge must come to us from Above.

(B) All things are surrounded by materials which are beneficial or deleterious to their growth, but there is something that urges them to assimilate the former and reject the latter. Physically, our body does the same, but mentally we have no such guiding knowledge. It must come from without, and it did come in the shape of Divine Revelation and brought us out of darkness to light."I am Allah the Seeing (this is) a Book which We have revealed to you that you may bring forth men, by their Lord's permission, from utter darkness into light to the way of the Mighty, the Praised one." (14:1).

(C) The Holy Book often refers to birds that remain constrained in air. They receive their nourishment from something that exists in the atmosphere. "So they do not see the birds, constrained in the middle of the sky? None withholds them but Allah; most surely there are signs in this for a people who believe." (16:79). It shows that the Providence has looked to the nourishment of every creature according to its environments; and as human mind had to live upon knowledge, which must come from the Universal Providence, hence the necessity for revelation.

Resurrection- Perhaps the child in man had passed its infancy and reached the age of discretion some 1400 years ago, as the trend of Revealed Literature had become changed. Only two thousand years back when the Nararene philosopher was asked for proof of the life after death(Mark 12:16) by the Saducees, Jesus replied that they often spoke of Abraham and Jacob as their ancestors; the patriarchs must be living, otherwise they could not be alluded to. The reply might have satisfied his inquirers, but the modern Sadducees would not see any logic in it.

No religion can live if its followers do not believe in the life to come. In fact, it is the function of religion to inform us concerning our future existence and warn us against anything which may mar our happiness therein; for the future is but a shadow of the present."And who ever is blind in this, he shall(also) be blind in the hereafter, and more erring from the way." (17:72). Nevertheless, inasmuch as it belongs to the unseen world, no sooner does credulity give way to reason then our belief in
religion generally becomes weakened, if that particular one to which we belong does not give us some logical grounds for it. We belong to an intellectual order. We cannot believe in anything which does not come within the scope of our perception or experience or is unable to stand the test of logic. A religion, therefore, should give us good reasons for our belief in the life after death, if it demands of us that we should lead a good life. Unfortunately, the Formal Church could not show any intelligent reason in support of its tenets. It was wont, instead, to harp continually on the dogma of faith, thereby naturally losing hold on the Western mind as liberal education became more prevalent. Religion, in general, also began to decay at the same time, but Spiritualism stepped in to save the situation. It revived Occidental faith in the life beyond the grave, but the cult is not without grave drawbacks. On the one hand, it believes in our accountability for our present actions in a future life, but, on the other, it does not give us any good code of life, like that in the Qur’an, whereby we may make our future a brilliant one. Besides, Spiritualists are now taken up with what may be termed Spiritism. They are more concerned with receiving messages from departed spirits than in discovering means for securing happiness in the world to come. Curiosity has got the better of utility, and to be a medium has now become a business, and swindlers have discredited their mission. Moreover, the trivial nature of these messages, as recently admitted by Sir Oliver Lodge in his address to the Modernist Churchmen at the Cambridge Conference, is detracting much from the impression originally created by the cult. The return of departed spirits is a truth not unknown to Muslim divines, but they neither make a living out of it nor trumpet it abroad.

We need some solid arguments to substantiate our belief in the Last Day. Though all religions speak of it, they do not go beyond making mere assertions with little or no explanations. The Qur’an, however, is an exception. As with all its verities, so with this, it applies the soundest of Logic to prove both the Resurrection and all that it entails. The Holy Book throws such a vivid light on the subject as to make it a reality beheld by mortal eye. It starts with the principle of evolution, and makes resurrection a necessary link of progress in our journey. It gives other reasons too. It refers to the same phenomenon of resurrection which takes place every year in the vegetable world. Autumn comes to strip the trees of their raiment, foliage, fruits and flowers, which may soon become rotten and reduced to their elements. They in turn become scattered and diffused in the atmosphere. But the coming spring brings them back and gathers them again into the same organism which they left in the preceding autumn. The Qur’an gives a vivid description of this process and then concludes most emphatically: “Thus is the rising.”(“A sustenance for the servants, and we give life thereby to a dead land; thus is the rising.”(50:11).

The composition of elements and their decomposition followed by recomposition is a daily phenomenon and a decisive proof of resurrection. But the mind of the sceptic fails to see in it any proof of the return of an individuality. Our body may be resolved into its disintegrated elements and composed into a new shape, but it does not show that our personality has also been restored. It evinces ignorance of the fact that all different species in the vegetable kingdom are from the same substance and yet their original elements become individually specialized into various plants, trees, etc. As the man, the dog and the bird come from the same material—Nature giving personal individuality to each species—so trees and plants bearing different kinds of fruits and flowers, though they be of the same material and receive the same water for sustenance (13:4), yet each fruit differs from the other in taste, form and species. The Holy Book refers to this very operation of Nature and they says: “And if you would wonder, then wonderous is their saying, what! when we are dust, shall we certainly be a new creation?”(13:5). It is not, in fact, the substance but the difference in “magnitude and measure”(13:8) observed by Nature in combining the elements that creates variety of fruit and grain, while keeping their identity. The Qur’an gives another illustration of resurrection which is even more direct in its bearing. It refers to the phenomenon of fire when it burns(36:79,80). Fire is the same sunshine which was stored up in trees when they first sprang up from the earth. For this reason they have been called “bottled sunshine” in scientific phraseology. The Sun sends down its heat and light in the form of sunshine which penetrates into the earth. There it becomes mixed with other materials and gives rise to the vegetable kingdom. But sunshine is like a spirit in the tree, the rest of the ingredients of which act as its clothing. The trees give us logs of wood for heating purposes. But what we call burning of fire is only the separation of the sunshine from the other constituents—carbon, hydrogen, oxygen and the like. All these come out of wood in the same proportions in which they combine to make a tree. Sunshine likewise retains its former proportions, but it emerges from the log in a form nearer to its original source. The Sun when seen at dawn, say, on a winter morning in the mountains, is of the same color as fire. But the sunshine in its transit, from the big luminary, loses much of its heat and color by the time it reaches the earth. It, however, restores them in their original condition when it forsakes its vegetable body. But all flames do not act in the same way. Some logs when burnt give out much smoke but aflame very little. Their flame is a mere flicker with practically no heat. On the other hand, there are certain logs of wood which exude very little smoke but flames of all shapes, giving intense heat. The Divine Spirit was breathed into us when we all were into womb, and ought to display its full brilliance of leaving the body. But most of us give out only smoke and must dwell in the regions of smoke till the Divine Flame is fully ablat(56:43). Thus on its resurrection will the spirit resume its identity.

The Holy Book gives another reason when proving the transference of the particular consciousness from the deceased body into the new one with the same measure and quality which it possessed at the time of the separation of the soul from its last body. But if a most insignificant thing, like sperma and ovum, can impart to their offspring many of the traits of parental consciousness, they may follow the same course in the new form. Something may invisibly proceed from
us at our death and remain in an embryonic condition in the new womb of nature and give birth to the new child in the life after death. So the Book says: "Says he: who will give life to bones when they are rotten? Say: He will give life to them Who brought them into existence first and He is cognizant of all creation." (And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to the bones when they are rotten? "Say: He will give life to them Who brought them into existence at first, and He is cognizant of all creation." (36:78,79).

In the last line of the above quotation the Book gives another reason for Divine ability to do so. It needed knowledge of the whereabouts of things to be collected again. So the verse ends with a Divine Attribute referring to His knowledge of everything.

Life after Death- The question no doubt is an intricate one, but the Holy Book makes a practical suggestion when appealing to our reason for the required belief. It makes observation of things around us in the long evolutionary journey which the ethereal world had to undergo before it attained the human consciousness under the wise consideration of the Originator and Designer. It clearly shows that the human frame in its material form cannot be the last stage. The Qur'an speaks of it in a most illuminating manner; it carries us to the very first beginning of the universe. It speaks of the first formation of the heavens and the earth within seven periods of gradation ("He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens, and He knows all things.(2:29). "And certainly We made above you seven ways; and never are We heedless of creation."(23:17)), which was to serve some ulterior object. What we call space was then full of vapors and gases, when another gaseous matter, hot like fire, that floated in space, assumed the form of the earth in its nascent condition. The heavens and the earth were at that time a closed thing with various contents in a confused and mixed mass. Water then came to open the closed casket. "Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water every thing living; will they not then believe? (21:30), and in so doing brought life to the earth. The earth, as the Book says, was constantly quaking in the beginning; and the mountains and the rocks were created to steady it. "And We have made great mountains in the earth lest it might be convulsed with them, and We have made in it wide ways that they may follow a right direction." (21:30,31). Earth-spaces got wide ways to enable their coming denizens to follow the right course. The heaven-space was decorated with shining lamps to guide them in the darkness ("And We made a shining lamp."(78:13) "And certainly We have made strongholds in the heaven and We have made it fair seeming to the beholders." (15:16). The water came from the clouds in sufficient measure to move the dead matter ("And We send down water from the clouds according to a measure, then We cause it to settle in the earth, and most surely We are able to carry it away." (23:18)). It settled in the earth and brought forth verdure and vegetation ("Then We cause to grow therein the grain." (80:27)). It made gardens ("Then We cause to grow thereby gardens of palm, trees and grapes for you; you have in them many fruits and from them do you eat." (23:19)) of fruits and flowers with varieties of corn for our subsistence ("Allah is He who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as a sustenance for you and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the river subservient to you." (14:32) "That We may bring forth thereby corn and herbs." (78:15) "Who made the earth a resting place for you and the heaven the structure, and (who) sends down rain from the clouds then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know." (2:22)). It was for this purpose that days and nights were made, with alternations in their duration which moved the winds and brought forth clouds. The winds also floated ships and boats that enriched us with the treasures of the sea. "Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the clouds, then gives life with it to the earth after its death and spreads it in all kinds of animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand." (2:164). The day ("And We made the day for seeking livelihood." (78:11)) came that might engage ourselves in the various occupations of life; night ("And We made the night to be a covering.") was made for our rest, to refresh us for the coming day. The Book also refers to our own creation; and tells how various products of the earth became combined under various specializations to evolve the genital seed as her essence ("And certainly We created man of an extract of clay." (23:12)). It became located in woman's womb ("Then We made him a small life-germ in a firm resting place." (23:13)) where it passed through other seven stages of evolution and gave rise to a new creation ("Then We made the life-germ a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the Creators." (23:14)). The earth also brought forth cattle ("And in your own creation and in what He spreads abroad of animals there are signs for people that are sure." (45:4)) of many kinds for our use and food. The Book speaks very strongly of the subservience ("Allah is He who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as a sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you." "And He has made subservient to you the Sun and the Moon pursuing their courses, and He has made subservient to you the night and the day." (14:32,33)) of the whole universe to our needs, and of various other gifts to us, innumerable ("And He gives you of all that you ask Him; and if you count Allah's favors, you will not be able to number them; most surely man is very unjust, very ungrateful." (14:34)) and
baffling even to imagination. In short, whatever we may need has already been
provided for.

The Designer of the whole scheme, which took Him millions of years to
accomplish, must have some true purpose("Most surely in the creation of
the heavens and the earth and the alternation of the night and the day
there are signs for men of understanding."(3:189)) before Him. It
cannot be all in vain("Our Lord! Thou hast not created this in vain!")(3:190)). It was all made as if
to receive and accommodate some person of dignity on the
earth("And surely We have dignified
the children of Adam, and We carry
them in the land and the sea, and we
give them of the good things, and we
have made them to excel, by a
(high) degree of excellence, most of
those whom we have created."(17:70)); and that person was no other
than man himself-God’s own
vicegerent. The Book came to raise him and exalt him to that state of
honor("And exalted for you your
ermience."(94:4)). If we had to live on
the earth for but sixty or seventy years
and then to be no more at all, would
not creation become a mere sport
on the part of our Lord?("And We did
not create the heaven and the earth and
what is between them for sport."(21:16))) It must be purposeful,
as every other thing in His creation
shows, and the purpose cannot
materialize unless there be continuity
of our life, when we shall make still
further progress in realms beyond the
grave. The Qur’an speaks repeatedly
of the life after death. It makes it an
article of faith for us.

Why a particular Revelation for
guidance- It is said that we need not
look to any new Revelation, nor need
we stick to it in its particular form.
There is material enough to guide us in
the old Revelations and other books of
wisdom. Truth, it is said, may be sifted
out of them to meet our requirements.
Some of the new-fangled churches in
our days have adopted this attitude.
But here again, it is human judgement
that is guiding our selection from the
confused mass of past revelations. It
was man that caused corruption, and it
is the same man who is now out for
reform. If the beautiful of yesterday
has become the ugly of today, our
choice of today is not likely to meet the
approbation of tomorrow. Moreover,
if the All-knowing God has been
gracious enough to provide us of His
own accord with necessary knowledge
in the days of old, we need not usurp
His functions in trying to do it for
ourselves. The Qur’an has anticipated
the modern mind and argued out the
case 1400 years before. It declares any
such attempt on our part to be puerile.
It refers to the processes of Nature in
supplying things to minister to our
physical nourishment. Things of vital
importance to us become vitiated and
rotten. They become reduced to their
elements after they are used once. But
no manual labor has devised a system
for bringing them to their original
form. This is surely the Hand of God
and to Him we look for our fresh
supplies. In illustration of this
universal principle, the Qur’an
devotes full two sections(Section 8-9)
in the chapter called The Bee, which
deals with the subject of revelation in
all its phases. The section speaks first
of the revelations before the Qur’an;
it admits their Divine origin; but goes on
to say that they are not the same as
when they were originally given. A new
revelation is needed. In this connection
it speaks of various things in the
physical world essential for our life,
such as water, milk, fruit and
corn("And Allah has sent down water
from the clouds and therewith given
life to the earth after its death; most
surely there is a sign in this for a people
who would listen.

"And most surely there is a lesson
for you in the cattle: We give you to
drink of what is in their bellies-from
betwixt the faeces and the blood-pure
milk, easy and agreeable to swallow
for those who drink."

"And of the fruits of the palms and
the grapes-you obtain from them
intoxication and goodly provision;
most surely there is a sign in this for a
people who ponder."(16:65-67)). The
Book mentions honey, also, in this
respect. If the other things have been
cited as different forms of food, honey
comes under the category of a
medicine("And your Lord revealed
to the bee saying; make hives in the
mountains and in the trees and in what
they build.

"Then eat of all the fruits and walk in
the ways of your Lord submissively,
There comes forth from within it a
beverage of many colors, in which

there is healing for man; most surely
there is a sign in this for people who
reflect."(16:68,69)). No one can deny
the indispensable nature of such gifts
of God. They become rotten and lose
their utility when once used, though
their ingredients remain existing in the
universe; but we look to Divine
Providence for new provision which
takes place by recomposition of the
said elements. The Book first refers
to water to illustrate the principle.
There is limitless water in the sea, but it
has lost its vivifying elements, as having
become corrupt by mixing with other
earthy substances. We cannot afford
to have recourse to any condenser for a
full supply of fresh water to meet the
universal need. Rain, and rain only,
comes from Above in full measure to
re-animate Naure. Milk is next in
importance to water for human life. It
consists of liquid, grease and sugar,
these are the three, out of the seven,
things that are the necessary
constituents of nourishing food. Milk
exists in grass and corn on which cattle
subsist, so we cannot separate it from
these things. They are inseparably
mixed then with blood and facial
matter, as the Qur’an says, and reach
their final development in the stomach
of the cattle which supplies us with
fresh milk. Fruit and corn come next to
milk in food value. They disappear at
the end of every crop, but their
component parts are not destroyed.
They exist, mixed with other things in
the atmosphere, but God sends out the
spring breezes to sift out what is
necessary from the confused mass.
Whatever is necessary for the same
form of fruit or corn automatically
becomes separated and goes to the
place where it is needed. There is no
confusion in the new distribution.
Then the Book speaks of honey. As we
need food, so we need medicine. Food
and medicine alike are from the Hand
of God and are used by us to cope with
various ailments. The Qur’an has
chosen honey to illustrate this point
from various reasons. Honey comes
from the essence of innumerable fruits
and flowers that are scattered far apart
from each other. Honey is the result
of their mixture, but the medicinal value
of honey cannot come from human
hands. The bee has been created to do
the work of the druggist, and travels
hundreds of miles to collect the sweet
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Islam - Peace For Man And Mankind

By M. Yasin Sahu Khan
A Speech At The Guyana Convention

The Holy Qur'an says:

"Allahumma Antassalam wa minkas salaam wa ilaika yaris salaam, Haiyana Rabbana bissalaame wa addhilina Darrus Salaam, Tabarakata Rabbana wa ta'alaita ya Zaljalali Walkiram."

O Allah, Thou art the Author of Peace, and from Thee comes Peace, Peace always turns towards Thee. O Creator and Sustainer, make us live in Peace, and let us enter the home of Peace, Blessed art Thou O Lord of Glory and Honor.

One of the most common words in the vocabulary of the 'New Generation' especially of the Western World is 'Peace'. This word is coupled with other words of filial affection like 'Peace and love', peace and brotherhood', etc. Wherever we go, whatever we see and hear, we are often reminded of this term...Peace!

But why this consciousness? Is it because there is too much peach or is it because there is a lack of it? From all appearances one would realize that there is a great lack of it. There seems to be no sincerity in the peace and love in homes and communities. As a result, the masses are searching for this self-satisfying peace. They are groping and yearning for it. In their vain search some unfortunately and erroneously think that they have found the answer in the taking of drugs only to be disillusioned or be destroyed physically, mentally or morally. We the Muslim Community, especially of the Western World, should realize the great task that we have to perform towards this end. Our challenge lies in letting the masses know that their search for peace can end successfully only in finding and practicing Islam, the Universal Religion given to Mankind by God, for the sole purpose of satisfying that great need of humanity...Peace! Peace in this world and in the world hereafter. Peace is good and, as Allah is the source of all goodness, the Holy Qur'an teaches us to offer the supplication:

| Rabbana Aatena Fiddunia Hassanataw wa Filakhrete Hassanataw wa Kena Azabannar: (2:201) | Will; the resignation of one's will and judgement to the will and judgement of God, and Peace with man implies the doing of good to fellow-man; and both these ideas are briefly, but beautifully, expressed in Qur'an (2:112) which says:

| O Lord, grant us good in this world and good in the hereafter, and save us from the chastisement of the fire. | "Nay whoever submits himself entirely to Allah, and he is the doer of good to others, he has his reward from his Lord, and there is no fear for such nor shall they grieve."

| It is our duty to let the world know that all peace comes from God, and this is very clearly stated in the Bounteous and Glorious Qur'an: | So appropriate is the name of religion that everything in Islam connotes Peace. The greeting in Islam is "Assalamu Alaikum " which means "Peace be unto you." And our daily prayers, which is a fundamental institution of Islam, is never completed unless we indicate to those sitting to our right and to our left that we wish "peace" for them by saying "Assalamu Alaikum wa Rahmatullah", meaning, "God's Peace and Mercy be upon you." This closing gesture in the Muslim's prayer symbolizes that we desire for the entire world around us the Peace and Mercy of God, as we are created in a state of peace!

| "Allahumma Antassalam wa Minkassalam" | But Islam is not just a Religion of theory. It is a religion to be practiced. Therefore, a Muslim should not be content with simply wishing peace and love to humanity, but he should be doing the needful and strive for peace through living a life as outlined by the Holy Qur'an to promote this peace and love amongst mankind. Since Islam means Peace and the religion is designed to promote Peace, then to deal with such a topic in detail would entail having to cover the entire Qur'an that deals with every problem affecting and hampering mankind in its progress towards unity and peace.

| "O Allah, Thou art the Author of Peace and from Thee comes Peace." | Peace, according to (the Concise Oxford Dictionary), means "freedom from war or public disturbances." It also means "an undisturbed state of mind...the absence of mental conflict. Peace and war are therefore experiences which affect an individual outwardly as well as inwardly. There

| The very name Islam, which signifies Peace, was given to our religion by God Himself. The Holy Qur'an, which is a Book complete in itself and is called the "pure pages wherein are all right books," says: |

| Surely the religion with Allah is Islam. And this great Divine System Islam, which is the Heritage, Prophetic, Birthright, Natural and Spiritual religion of mankind was revealed through Creation by God the Creator and perfected by Him at the advent of the Holy Prophet Muhammad(Peace and blessings of Allah be upon him), the Last and Final Prophet of God. The Omnipotent, Omnipresent and Omniscient Allah says in the Holy Qur'an: |

| "Alyaua Akhmatlu laakum deenakum, wa atamamto alaikum niyaamate, wa razeeo lakumul islaame deenan." | "This day have I perfected for you your Religion and completed My favor to you and chosen you for Islam as a religion." (5:3) |

| "This day have I perfected for you your Religion and completed My favor to you and chosen you for Islam as a religion." (5:3) | The word Islam means Peace, Peace with God the Creator, and Peace with man, His Creatures. Peace with God implies complete submission to His

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have been many reasons for a lack of peace in recent times. The most pronounced are:

1. Racial discriminations and national pride.
2. Strife among people of different creeds or religions.
3. Poverty and Disease.

All these situations affect us outwardly creating mental conflicts. There can never be peace in this world nor in our minds unless a solution is found to improve these situations. Islam alone, of all world movements, offers solutions to these problems. The Holy Prophet, peace and blessings of Allah be on him, not only preached ways and means to solve the accrued and cancerous problems, but he set up a powerful and perfect Muslim State in Arabia 1400 years ago to demonstrate to the world the manner of dealing with these problems. On the question of race and national pride, he buried this myth by embodying in the Muslim Constitution, “All mankind is a single nation” and that no man, regardless of race, nationality, color or creed, is superior to another except that he may be the more dutiful to his Creator and his fellow-men.”

History has borne testimony to the success of the Holy Prophet, achieved in welding the racially divided East into a powerful single Islamic World of peace.

Poverty and disease were unknown to the Holy Prophet’s world, for he outlawed all filthy food and drink, such as pork and alcohol and he perfected and strictly enforced all the laws of hygiene for his people. The hoarding of wealth became a criminal act and spontaneous giving away of worldly goods became, in the Holy Prophet’s world, a highest act of virtue. While the Apostle declared that “being in a state of perfect cleanliness, half the faith is perfected.” He also admonished: “It is senseless to pray to God without helping your brethren in need.”

The Holy Qur’an says:

“Araay tallazee yu kazibee bideen.
Fazaaal kallazee ya du ul yateem. Wa laa

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ROLE MODEL

By Dr. Muhammad Iqbal Rajabally

As a child, many times we fancy some role model, some person that we would like to emulate and be exactly alike. This is because, as a child, we have not yet developed our own personality and character, so we look around us for a person to set an example in our lives. As a muslim, we have to be very careful as to who our role model should be.

Should our role model be a movie star, a singer like Michael Jackson, or a fictitious cartoon hero like Batman? Many children in the United States take their role model from such personalities or characters because these are familiar names they hear on television or in the news. They are influenced by the elements of success, glamour, pride, power, or even the outward beauty associated with these celebrities.

However, we should bear in mind that none of these categories necessarily represent a true role model for a muslim. A muslim will evaluate his role model on completely different ground, as we shall see at the end of this article.

What about our parents? To a child, his parents are the perfect human beings on earth. Sons want to act like their fathers and daughters cannot wait to play the role of their mothers. But again, we should remember that parents do not automatically make perfect role models. We will have to compare our parents behavior to the Islamic standards, and then and only then should we decide as to whether or not our parents should be our role models.

Who then should be our role model? The answer is straightforward and quite clear. For all muslims, there can only be one role model and this is to be the Holy Prophet Mohammad (peace be upon him). Allah tells us in the Qur’an that the Holy Prophet (peace be upon him) is our model and we should follow him. No matter when or where a muslim is

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Jesus and Muhammad-Their Missions-Failure and Success

By Muhammad Sadiq Dudley Wright, Ph.D., F.Z.S.

The reliable sources for the compilation of a Life of Muhammad are more copious than those for a Life of Jesus. This may account, in part, at any rate for the very large number of the alleged "Lives" of Jesus in almost every language that have seen the light of publication. The paucity of reliable information has led to much speculation but the various speculations and theories put forward are certainly not without interest and, of course, there is the chance that one out of the number may be right. In the case of Muhammad, however, the main facts of his life are on the records and are not disputed, either by friend or foe. He, too, has had many biographers, although his number is insignificant when compared with the number of the biographers of Jesus. Not only is it possible to trace and prove the main facts in his life but his pedigree can also be drawn up and traced in a manner that would satisfy the requirements of the most exacting genealogical expert.

The exact opposite has to be admitted when the life of Jesus is considered. The Fundamentalist will not take into consideration any source of information outside the Old and New Testaments, nor will he permit any doubt to be passed upon the authenticity of either of these documents. If secular history happens to confirm any of the contents, well and good; if, on the other hand, history should be in opposition, so much the worse for history for the Old and New Testaments are divinely inspired documents and must be right. It seems to matter not at all that the gospels which are the only source of information as to the life of Jesus, instead of being in agreement are often, even in some of the most important details, in direct disagreement, particularly as to time and place. Many attempts have been made to produce a "Harmony of the Gospels" but all have signally failed. Tatian, in the second century, has been accredited with priority in this effort, although Eusebius, the Christian historian, refers to two less pretentious efforts. As a general rule, in consequence of the difficulty, the so-called "Harmonies" consist merely of the arrangement into four parallel columns of the various incidents, discourses and miracles of Jesus without regard to the time of their occurrence, thus mutually recognizing the impossibility of harmonizing events which are contradictory in essential details.

In addition to the four gospels, which form part of the Biblical Canon, various apocryphal books are sometimes mentioned, particularly the "Apocryphal New Testament," but the incidents related therein, which refer to the infancy and boyhood of Jesus, are of so puerile and trivial a character that they fail to carry either conviction or respect. They cannot be criticised because there is nought wherewith to compare them. This remark does not apply to the important and valuable contribution to apocryphal literature, "The Excluded Books of the New Testament," the work of Bishop Lightfoot. Doctors M.R. James and H.B. Swete and others, published by Eveleigh Nash and Grayson.

Nor does a belief in the plenary inspiration of the Bible ensure agreement in any argument that may be constructed upon that foundation. For instance, Christadelphians at their week-day meetings when public discussion is permitted, will not allow any participation in the discussion except upon that basis. But it is very likely that there would be more than a limited agreement in a discussion between, say, a Plymouth Brother and a Christadelphian, despite the similarity in the conduct of their meetings for worship, although the arguments would be on a common basis. There would be even less probability of any agreement between, say, a hard-shell Baptist and a Christadelphian or a Plymouth Brother.

Prior to the sudden appearance of Jesus upon the scene of his labors at the age of thirty years, there is no mention of any incident in his career, save that of the Temple, at the age of twelve. A word or two upon this scene in the Temple. If there has been an error and the age should be thirteen years instead of twelve, then the incident undoubtedly occurred at what is known as a Barmitzvah ceremony, which can happen once only in the life of a Jew. It has been my pleasure and privilege to be present at more than one of such ceremonies but, at my request, the Rev. S. Levy, M.A., has kindly furnished me with the following note on the function:

Bar Mitzvah or Bar Mitzvah, means literally "son of commandment" or "man of duty", a Hebrew term applied to a boy on completing his thirteenth year, the age of religious duty and responsibility.

The solemnization of the attainment of the age of religious maturity takes place on the first Sabbath of the fourteenth year, when the Bar Mitzvah is called up to read a chapter from the weekly portion of the Law, either as one of the seven men or as the eighth, where it is customary to read the closing chapter and the Haftarah, i.e., the Lesson or Reading from the Prophets.

The event is celebrated by joyous festivity, the Bar Mitzvah boy delivering on this occasion a learned discourse or oration at the table before the invited guests, who offer him presents, while the Rabbi or teacher gives him his blessing, accompanying it at times with an address.

Henceforth he is reckoned among the adults to fill the "Minyan" or required number of ten (for synagogue services). Marsakot Soferi, xviii, 5, is even more explicit: "In Jerusalem, they are accustomed to initiate their children to fast on the Atonement Day or two before their maturity; and then, when the age has arrived, to bring the Bar Mitzvah before the priest or elder for blessing, encouragement and prayer, that he may be granted a portion in the Law and in the doing of good works."

Rabbi Eleazar remarks: "Until the thirteenth year it is the father's duty to train the boy: after this he must say: 'Blessed be He who has taken from me the responsibility (the punishment) for this boy.'" 

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In the light of these facts the story related in Luke ii, 42-49, as observed by the elder Lightfoot, Wetstein and Holtzmann in their commentaries to the passage, finds its true significance. The child Jesus, when only twelve years of age, having not yet attained the religious maturity, joined, of his own accord, the teachers of the Law and astonished all by his understanding and his answers, being, as he said, concerned only about the things of his Father in heaven (Wist ye not that I must be about my Father's business?)

Compare with this what Josephus writes of himself: "When I was a child about fourteen years old, I was commended by all for the love I had for learning, on which account the high priest and principal men of the city came to me in order to know my opinion regarding the accurate understanding of points of the law." Vita 2.

Before proceeding to points of contrast in the lives and careers of Jesus and Muhammad, we may linger for a moment upon one of similarity. This one characteristic which they held in common appeals to the finer instincts of both men and women-their love and affection for children. The incidents of this recorded in the life of Jesus are familiar and it is recorded of Muhammad that he would stop children in the street and pat their cheeks in affection. He was never known to speak harshly to a child and certainly never to strike one.

How and where Jesus spent the period intervening from twelve years of his age and his baptism is unknown and has given rise to much speculation. Some writers have assumed that he went to India and studied there. Another theory is that he became, for a time, a member, though not, perhaps, a professed member, of the Essene community. Certainly, there were striking parallels between the teachings and practices of the Essenes and those recorded of Jesus, as I demonstrated in a brochure published nearly forty years ago, entitled: "Was Jesus an Essene?" long since out of print, of which I possess only a shorthand copy.

Joseph, his father, disappeared from the scene when Jesus embarked upon his public career. He may have been alive; he was present at the scene in the Temple (Luke ii, 31) after which he returned to Nazareth, Jesus accompanying him. This is the last we hear of Joseph, though Mary, the mother, appears upon the scenes several times. As a matter of interest, the fact is generally overlooked, but from Luke ii, 4, we learn that Joseph and Mary were living in Nazareth before Jesus was born.

There is a striking contrast between the attitude of the parents and kinsmen of Jesus towards him and the kinsmen of Muhammad towards him after he had declared his mission. Both have been admirably summarized by Syed Ameer Ali in his "Critical Examination of the Life and Teaching of Muhammad." Of the former he says (pp. 39-40):

The influence of Jesus himself was lost amongst his nearest relatives. His brothers never believed in him (John iii, 5) and once they even went so far as to obtain possession of his person, believing him to be out of his mind (Mark iii, 21).

Even his most intimate disciples were not firm in their conviction; and, as we are told, they all fled at the first sign of danger. The exact opposite is shewn in the story of Muhammad. Syed Ameer Ali says (op. cit., p. 39):

It is a notable feature in the history of the Prophet of Arabia and one which strongly attests the inspired character of his teachings and the intensity of his faith and trust in God that his nearest relatives, his wife, his beloved cousin and intimate friends, were most thoroughly imbued with the truth of his mission and convinced of his inspiration. Those who knew him best, who lived with him and noted all his movements, were his most sincere and devoted followers. If these men and women, noble, intelligent and, certainly, no less educated that the fishermen of Galilee, had perceived the slightest sign of earthliness, deception or want of faith in the teacher himself, Muhammad's hope of moral regeneration and social reform would all have been dashed to pieces in a moment.

So intense seems to have been the antipathy shewn towards Jesus and his mission that he renounced his family ties when that family expressed the opinion that he ought to be put under restraint (Mark iii, 31-35), saying, in effect: "I have no mother, no brothers; no sister:"

Whoso shall do the Will of God, the same is my brother and sister and mother.

This line of conduct he wished to extend to others (Luke ix, 57-62) and recommended a would-be disciple, who wanted to become his disciple after he had buried his father, to let the dead bury their dead; but go thou and preach the kingdom.

while he discouraged another from going to say 'goodbye' to his people at home.

This repudiation of family ties in monasticism, which Muhammad definitely discouraged, to the point of prohibition, has been one of the banes of Christianity. Although monasticism is pre-Christian in origin and finds a limited support in Islam, it has its principal authority in the words ascribed to Jesus in Luke xiv, 26:

If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple.

It must have come as a shock to those who told him that his mother and brethren stood without, desiring to speak with him (Matthew xii, 45-46) to receive so rude an answer as he gave them. Apparently this happened very early in his public career for it was not forgotten when, a few days afterwards (Mark vi, 1-6), he entered the synagogue "in his own country" and began to teach. The villagers, however, like his family, would have naught to do with him.

Whence hath this man these things? Where is the wisdom that is given unto this man? What mean such mighty works wrought by his hands? Is not this the carpenter, the son of Mary (why no mention of Joseph?) and brother of James and Joses and Judas and Simon? Are not his sisters here with us?

Evidently Jesus had wished to make an impression—quite a laudable ambition—but the attitude of his neighbors prevented the achievement,
A prophet is not despised, save in his own country and among his own kinsmen and in his own house.

That was not the experience of Muhammad. There have been many attempts by commentators and preachers to tone down the filial insubordination of Jesus and the rudeness which took place at the wedding feast at Cana of Galilee at the very outset of his mission, but no satisfactory explanation has ever been devised and the rudeness was not toned down in any way by the Revision Committee of the New Testament.

It is generally accepted that wives and mothers are often severely critical and not easily convinced in favor of a new departure on the part of their husbands and sons, but Khadijah, the wife of Muhammad, was the first, as well as the most earnest of his disciples to believe in his mission. All his early disciples were of his own kith and kin or members or acquaintances of his household. Abu Bakr was on intimate terms with the Prophet before he received the divine call: he was the first male disciple to proclaim belief in the divinity of his mission. Ali Abu Talib, Muhammad's cousin and companion almost from infancy, was also an earnest believer; Zaid ibn Haretha, his slave, whom he freed and adopted, was another: all had been on the closest terms of intimacy with the Prophet and they expressed confidence and faith in the sincerity of his claims. Throughout his life he maintained the character which led to his being known as Al-Amin, "the man never known to tell a lie."

William Bolitho, in his chapter on "Mahomet" in "Twelve against the gods," seems to charge Islam with a surfeit of common sense and Muhammad with a superabundance of worldly wisdom. But should not common sense be a characteristic of religion, for it is a deficiency of this quality which has largely contributed to the development of scepticism and atheism and has not the derision of religion been caused in a great measure by its fairyland and unearthly teaching? A religion that can, by its common sense, transform the lives, not only of a few members of any one nation, but of many members of many nations and even of nations as a whole, is surely worthy of respectful consideration and calls at least for consideration, if not, for investigation. Is it not the common sense of Islam that has been the motive-power of the grip with which it has seized many who have halted to consider its claims and has it not been its wonderful transforming power that has lifted it above other faiths? In no incident in the life of the Prophet was his common sense exhibited more definitely than in the Hijra—the emigration from Makkah to Madina—but it will be suggested that because of this fact there was an absence of divine guidance, unless it is suggested that the ways of Allah, in addition to being mysterious to men wilfully and stubbornly ignorant, are also bereft of the exercise of the rare and singular virtue of common sense, which is the crowning success of strategic movements in warfare, movements which often, by their simplicity, have baffled and defeated the elaborate opposition tactics of the enemy. The fact that Islam is a religion of common sense does not deprive it of its divinity but, rather, enhances its claims to the possession of it.

Dr. William A. Shedd, in "Islam and the Oriental Churches" (p. 4), says:

To the follower of Christ and especially to the student of Christian history, Islam possesses a melancholy, interest, peculiar to it among the religions of the world. It alone can claim to have met and vanquished Christianity. Islam arose in a region accessible to Christianity, for Makkah is only eight hundred miles from Jerusalem, over a road travelled by Muhammad in his youth. It arose at a time when Christianity should have evangelized Arabia, for in the six centuries by which the gospel of Christ preceded the creed of Muhammad, Christianity had spread to the borders of the Pacific, Indian and Atlantic Oceans, had revolutionized the greatest empire known to ancient history and had created a vast learning and a new learning. Why did it lose in Asia? What were the causes of defeat? Why was it possible for Muhammad to arise in that age of the world? Why did his religion take root and flourish in lands sacred to Christian history?

The religion of the Arabs before the rise of Muhammad—a period known as the days of ignorance—was chiefly gross idolatry—the Sabean religion which had overrun the whole nation—they believed in the Unity of Allah but paid attention to the stars and to the angels or intelligences they supposed to reside in them. They prayed three or seven times a day and kept three fasts during the year of thirty, nine and seven days respectively. They abstained from certain foods they regarded as unclean and went on pilgrimage once a year to Harron in Mesopotamia. They had great respect for the temple at Makkah and for the pyramids in Egypt, which they believed to be the sepulchres of Seth and his two sons. They belonged to the sect of Disciples of St. John the Baptist and practiced a form of baptism.

J.M. Robertson, in "A Short History of Christianity" (p. 121), writes:

When the Muslim rule was established from Jerusalem to Carthage the Christian Church, tolerated only to be humiliated, dwindled to insignificance on its former soil. In the African provinces it absolutely disappeared; in the others it became incapable of moving either Arab or Frank to respect.

But, adds Mr. Robertson:

What pagan Rome could not do, for lack of systematic effort or continuous purpose, Islam did with the greatest ease, the purpose and the effort being wholehearted. And when we compare the later civilization and the Saracens with what they overthrew, it is hard to feel that they lost by the change. If Monotheism had any civilizing virtue as against polytheism, it was the Muslims, not the Christians, who were monotheists....Islam knew no priestcraft; and it substantially excluded the common Christian evils of drunkenness and prostitution.

Gibbon also bears the following testimony:

The Christians of the seventh century had insensibly relapsed into a semblance of paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the East; the throne of the Almighty was darkened by a crowd of
martyrs, saints and angels, the objects of popular veneration; and the Collyridian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honors of a goddess. The mysteries of the trinity and incarnation appear to contradict the principle of the divine unity. In their obvious sense they introduce three equal deities and transform the man Jesus into the substance of the Son of God....The creed of Muhammad is free from the suspicion of ambiguity and the Qur'an is a glorious testimony to the Unity of God.

At the time of the advent of Muhammad, his father was dead, he had, in fact, passed away three months before the birth of the Prophet and he was bereft of his mother when he was six years of age. His grandfather, Abdul Muttalib, became his guardian: this office devolved upon him as Chief of the Quraish, the principal tribe in Makkah, to which Muhammad belonged. He was also, by virtue of that position, the custodian of the Ka'ba, a post of great importance and dignity. On the death of Muttalib, the guardianship of Muhammad devolved upon his son, Abu Taleb, brother by the same mother of Abdullah, the father of Muhammad. Abu Taleb has been claimed as a poet, but his right to that distinction has never been established.

Makkah was one of the centers of the caravan trade and almost every inhabitant had a financial interest in some trade. The caravans carried important and valuable merchandise, particularly silver; precious essences; spices; leather goods, etc. One of the principal traders was Khadijah, a wealthy widow, a kinsman of Muhammad, but fifteen years his senior. She appointed him to be Overseer of the caravans she sent into Syria. The caravan trade was a serious undertaking. Tabari mentions; seeing on caravan with 2,500 camels: The caravans were attended by escort, and convoys, but even then were liable to attacks by banditti, whose onslaughts and depredations led to the institution of a system of insurance: Professor Clement Huart, in "Arabic Literature" has an interesting account of the manner in which the poetic genius of Arabia was evoked by these caravan drivers. He says: (pp.4-5):

The long caravan marches across the monotonous deserts, when the camel's steady swing bends the rider's body almost double, turning the unaccustomed traveller sick and giddy, soon taught the Arab to sing rhymes. He even noted very soon that as he hurried the pace of his recitation, the long string of camels would raise their heads and step out with quickened pace. This creature, stupid and vindictive though he be, is sensitive, to some extent, to music or, at all events, to rhythm. Its four heavy steps gave the meter and the alternations of long and short syllables in the spoken language the successive pulsations of the said meter. This was the 'hida', the song of the leading camel driver of the caravan. And here we have the origin of the prosodic meter, unconsciously invented by the genius of the Bedouin, springing from the necessities of the life in which his monotonous existence dragged itself out, for which the theorists of a later date formulated laws. We know that the idea of Khalil's prosody came to him from hearing the hammerers of the workmen in the bazaars ringing on their anvils with alternate cadence strokes. Until the wise grammation made this fruitful discovery, the Arabs had pronounced poetry with no knowledge of its rules, beyond their own innate feeling for poetic rhythm.

Muhammad became noted for the care and scrupulousness with which he carried out his duties while, at the same time, preserving his kindness of heart, gentle manners and unsullied character. It was his fidelity, more than his kinship, that attracted him to Khadijah and, despite the disparity in their ages, they were, with the approval of the tribe, married when Muhammad was but twenty-five years of age.

By his marriage Muhammad became a wealthy man but his altered state does not appear to have affected his manner of living. When not engaged in business affairs he spent much time in meditation and spiritual communion, particularly during the month of Ramadhan, later the Muslim month of fasting. Idolatry was rampant in pre-Islamic Arabia and it has been said that there were 365 idols in the Ka'ba, a different one for each day of the year. The black stone, built into the temple, was an object of devotion. The legend runs that it was originally a white stone which fell from heaven and that it had become black by kisses from the sinful sons of Adam.

Othman, leader of the Byzantine despot, sought to hand Makkah over to the Greeks, but the Prophet was instrumental in preventing this. Many other private acts of charity done by him could also be quoted. His uncle, Abu Taleb, fell upon evil days. Muhammad adopted one of his sons and persuaded Abbas, brother of Abu Taleb, to adopt another, thus relieving the father of a burden of anxiety. All the sons of Muhammad had died in infancy and Fatima, his youngest daughter, became the wife of the son of Abu Taleb. It was a grief to Muhammad to see the inhabitants of Makkah steeped in idolatry and barbarism and he pondered much over this when sitting apart for meditation. One day, while thus occupied, he received a call, which led him to decide on devoting his life to the service of Allah and humanity. Sales relates that while on Mount Hira, he heard himself called by name. He looked around, but could see nobody; then, looking upward, he saw the angel Gabriel on a throne between heaven and earth. Then came the divine call as recorded in sura (a Hebrew word signifying a row of stones in a wall, thus, by analogy, "a line of writing")lxiv, 1, of the Qur'an (a word meaning 'reading'):

O! thou covered one, arise and preach and magnify thy Lord.

Among Orientals 'to be covered,' i.e., to have the head covered, is a mark of high respect, hence the synagogue practice, which is often carried into private and business life. In studying the Talmud or when engaged in devotions, whether prayer or meditation, Jews always cover the head, as do many Muslims when reading or studying the Qur'an or engaged in prayer.

Muhammad mentioned his experience to Khadijah who urged her husband to pay respect to what they both regarded as a direct behest of Allah. Muhammad, in obedience to the divine call, immediately organized a crusade against idolatry which lasted throughout his life and has been continued with vigor by his successors and disciples to the present day.
Submission to the will of Allah is the main pillar of Islam, as betokened in the name and none will be found more zealous for the honor of Allah than the Muslim. The Qur'-an is replete with injunctions against idolatry and detraction from the Unity of Allah, particularly in according to him a partner, as do many Christians. Thus we read in suras ii, 48 and iv, 16:

Lo! Allah forgiveth not that a partner shall be ascribed unto Him....whoso ascribeth partners to Allah, he hath invented a tremendous sin.

It does not detract from the honor and reverence paid to the Prophet by Muslims to point out that he was not the first Makkian to proclaim the doctrine of the Unity of Allah or to denounce the evil of idolatry. About 572, Abu'l Sait of Ta'tif taught that doctrine but he retained practice of pagan customs. He was a talented man and composed much religious poetry, but whereas Muhammad spoke with the authority of a prophet and taught by example as well as by precept, Abu'l Sait delivered his message on second-hand information and failed to frame his life in conformity with his teaching. He condemned idolatry and forbade the use of wine but he does not seem to have proceeded beyond those external observances nor does he seem to have risen to the height of personal communion with the Eternal nor to have made his entire submission of will to Allah, both prominent features in the life of the Prophet Muhammad.

Muhammad also suppressed the abominable custom of infanticide, which had become wide-spread throughout Makk. There are many injunctions in the Qur'-an inculcating respect for life when once created:

vi, 141: They are losers who besotedly have slain their children without knowledge.
vi, 152: Slay not the life which Allah hath made sacred, save in the course of justice.

xvii, 33: Slay not the life, which Allah hath forbidden, save with right.

"Jesus Christ was a great prophet, but he failed to recall men to the true faith, whilst Muhammad, seven hundred years later, succeeded."

That is not the utterance of a Muslim but of a Christian minister. These words, as printed here, will be found on p. 31 of Dr. Maude Royden's booklet, "The Problem of Palestine," published by Hutchinson. The social services of Dr. Maude Royden (Mrs. Royden Shaw) were recognized by the King on January 1, 1930, by her appointment to the Companionship of Honor, an exclusive group, limited to fifty members, whilst her services to religion have been recognized by the University of Glasgow, who honored their roll of Doctors of Divinity by the inclusion of her name. From 1917 to 1920, she was assistant preacher at the City Temple, known, before its destruction, as the Cathedral of Nonconformity. In the latter year she founded the Fellowship Service, which she led until 1936, being joined shortly after its foundation by Dr. Percy Dearmer, a well-known clergyman of the Church of England. In the brochure from which the above quotation has been taken, she described Muhammad (p. 30) as "the greatest of Arabs and one of the greatest of men."

Religion, as expounded by the Prophet Muhammad, has spread and is still spreading over the face of the earth. Unlimited and untrammelled by geographical boundaries, as are some religions and free from transient emotion, Islam makes a sober, unexcited appeal to the thoughtful and serious-minded. The mission of Jesus was circumscribed; it was limited to "the lost sheep of the house of Israel" but, even with that limitation, it was a failure. It was identical with the mission of Moses and other prophets of the Old Testament- the reclamation of Israel and the blessings of the nations through the Children of the Covenant. If the mission to Israel, as led by Jesus with his specialized knowledge and fascination of appeal, did not succeed, it was improbable that it would be attended with a different result when continued by his disciples, even though they had been privileged to have him as their instructor, to enjoy his companionship and to sit at his feet. The "Mission of the Jews," to adopt the well-known modern title, has been continued down to modern times with the expenditure of an enormous wastage of time, labor and money and attended with even more pronounced negative results.

A disinterested survey and study of the mission of Jesus as recorded in the four gospels can hardly fail to bring any conviction other than that it ended in failure, even though it had the advantages of geographical and ethological limitation. "I am not sent but unto the lost sheep of the house of Israel!" (Matthew xv, 24) was the explicit statement of Jesus reaffirmed by Peter in Acts iii, 25-26. The Gentiles (nations) were to be blessed through the house of Israel in accordance with the prophetic utterance in Zechariah viii, 25 and as foretold by the aged Simeon, in Luke ii, 25, when he held the infant Jesus in his arms. Jesus founded no church and he gave the name of "apostles" to none while he was upon the earth. The term "apostles" has been adopted by the translators in Matthew x, 2, but in the previous verse it will be seen that Jesus spoke of "disciples" and when he sent those disciples on their mission they were strictly bidden to "go not the way of the Gentiles and enter not into the city of the Samaritans, but go rather to the lost sheep of the house of Israel." (Matthew x, 5-6). In what is alleged to be the last chapter of the gospel of Mark (xvi, 15) occur the words:

"Go ye into all the world and preach the gospel to every creature" but it would be a difficult task at the present time to find any commentator to differ from Westcott and Hort, l'abbe Duchesne and other scholars that all the verses in this chapter from the ninth onwards are an interpolation, for the inclusion of which no authority can be cited.

The poor Canaanite woman, ignoring the inattention of Jesus to her request when she made her appeal on behalf of her daughter and passing over his discourtesy, which some would not hesitate to describe as "unpardonable rudeness" still persisted asking, so urgent was her need and came even and worshipped him. But this was not all. Her persistence was met with a further display of bad manners, for Jesus said: "It is not well to take the bread of the children and to cast it to the dogs." (Matthew xv, 26). Now the dog was not a favored animal among Orientals.
and as pointed out in "Helps to the Study of the Bible," published by the Oxford University Press: 'The general term 'dog' in the Bible is never used except in a tone of disgust.' One cannot but admire the woman's retort (v.27): 'Truth, Lord yet the dogs eat of the crumbs which fall from the master's table.' According to the record she got her crumb and well did she deserve it, if only for her smart retort and although given grudgingly, because she was not one of 'the lost sheep of the house of Israel.'

The following is extracted from 'The Crucifixion' by Rabbi Emill, G. Hirsch (New York, p. 17):

Salvation, according to Jesus, is only for the Israelites. His position thus agrees, without the possibility of a modification, with the prevalent concept of the ruling party in Judaism. For him, as for them, religion is coincident and co-existent with nationality. He is far from disregarding the law. He emphasizes his mission as one come to fulfill but not to abolish it. The term 'fulfill' in this connection can only be understood if translated back into the original Hebrew or Aramaic. It certainly cannot have the bearing generally attributed to it by the current Christian theology. Fulfilment, in the sense in which Paul and the Church after him have taught it, is a concept altogether foreign to the thought world of the Jew. The phrase attributed to the Nazarene cannot but be that which we find in the daily prayer as preserved up to the present day in the common ritual of the synagogue. 'I am come not to destroy but to fulfill' recalls to one familiar with Jewish liturgy the passage in which is voiced the petition for 'understanding to do and fulfill' all the words of the Torah.

The controversies in which Jesus represented to have been engaged with the Pharisees and the Scribes reveal not even one single trait that would countenance even the assumption of a departure on his part from the well-recognized principles and standing of Jewish orthodox practice. His saying that the sabbath is made for man and not man for the sabbath is an echo of a well-known Rabbinical contention: 'The Sabbath is given to your charge: you are not given in its charge.' That to save life and to help the sufferers the most rigid prohibition should be set aside on the sabbath, is a fact which none will deny who has ever so superficial an acquaintance with Talmudical dialectics. The argument, thus, that on account of his peculiar religious doctrines or his disregard of the rights of the synagogue, Jesus aroused the hostility of the Jews among whom he loved and lived is not worthy of serious attention.

For the first seven years of their missionary efforts the "apostles" confined their labors to the Jews and it was only when Peter and Paul broke the ring that the evangelization of the Gentiles was agreed upon. Paul speaks of the admission of the Gentiles as one of those things not at first known but afterwards revealed though still to be regarded as a mystery.

If the statement in Mark ix, 1, is accurate it cannot be claimed for Jesus that he was a success as a prophet. Jesus, himself, lamented that his mission was a failure. Read his summary of his efforts and their result in Matthew xxiii., 37,38:

Jerusalem, Jerusalem, that killeth the prophets and stonest those that are sent to her, how often would I have gathered thy children as a hen gathereth her chickens under her wings and ye would not? Behold, your house is left unto you desolate; for I say unto you, Ye shall in no wise see me until ye say: Blessed is he that cometh in the name of the Lord!"

According to the New Testament it was 'the lost sheep of the house of Israel' that cried out with increasing fervor: "Crucify him! Crucify Him!" in the final scene in his life. When he was in difficulty and danger, all his disciples, with one exception of 'the lost sheep of the house of Israel' and one, at least, of his own kin, forsook him and fled. The apostle, claimed by the Roman Church has been founded, first followed him afar off, then denied him and them emphasized that denial repeating it with oaths and curses. Contrast those incidents with the closing scenes in the life of the Prophet Muhammad, as historians and record of the multitude that assembled as near as possible to the place where he drew his last breath and the difficulty with which their grief could be appeased when they were convinced their beloved Prophet was dead.

Did Jesus become a light to lighten the Gentiles? The seventh century which witnessed the advent of Muhammad, was the most corrupt period up to that time in the Christian era, though even in those days there was no lack of Christian apologists, that singular term much in evidence at the present day. The age abounded then, as now, with religious disputations, rather than in the practice of religion.

Mosheim says that in the fifth century, the luster of religion was clouded with superstition and its divine precepts adulterated with a mixture of human learning. The images of those who, during their lives had acquired the reputation of uncommon sanctity, were honored with particular worship in several places and many imagined that this worship drew down the propitious presence of the saints they represented-which teaching was identical with that of the pagan priests in respect of Jupiter and Mercury. Of the seventh century he says:

In this barbarous age religion lay expiring under a motley and enormous heap of superstitious inventions and had neither the courage nor the force to raise her head nor display her natural charms to a darkened and deluded world.

Mosheim attributes much of the early success of Islam to the state of abject degradation into which the Church had fallen; to which, he says:

we may add the bitter dissensions and cruel animosities that reigned among the Christian sects, particularly the Greeks, Nestorians, Eutychians and Monophysites- dissensions that filled a great part of the East with carnage, assassinations and such detestable enormities as rendered the very name of Christian odious to many.

"The workability of Islam" says Stephen Gwynn, in his "Life of Mary Kingsley" (p.189): is one of the chief reasons for its success in Africa. It is, from many African points of view, a most inconvenient religion, with its Ramadan, bound every now and again to come in the height of the dry season; its restriction on alcoholic drinks and
Neither Jesus nor Muhammad was the prophet of a new religion. Nor did either pretend to teach anything new about the faith already in existence. Their message was the old Jewish formula: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." "Hear, O Israel, the Lord our God is One" was the battle-crie of Moses, of Jesus and of Muhammad, emphasized by the last-named with the passage in the Qur'an:

He begetteth not and is not begotten and there is none like unto Him.

It was a sad day in the history of Christianity when Constantine made it the state religion, for the act hastened the decline which had already set in. The result of this move, says W.M. Thompson in "Democratic Readings" was that the Church soon arrogated to itself the right to wage bloody war against all who differed from her views. Christians, Jews, Egyptians and Romans began to quarrel violently. The Eastern Christians wasted their time in discussing dogma and the Western Christians rapidly assimilated more and more of the heathen ceremonies and festivities. Trade, the arts and sciences, all languished: religion became a mockery. One spot—Arabia—remained almost unaffected by those sanguinary convulsions. There the Semitic spirit survived—the spirit, that is to say, of trust and faith in the One God, which characterized Sem and the descendants of Abraham. Against the vicious mixture which then passed as the teaching of Christ, a reaction was sure to come. It is hardly too bold an assertion that to Muhammad we owe the facts that Christianity has not joined the ranks of vanished creeds. Muhammadans today guard the supposed tomb of Christ at Jerusalem in order to prevent the pilgrim Christians from coming to blows over it.

Although Muhammad was able to claim that he had accomplished his mission, that does not mean that the work of Islam is completed. Bishop Boyd Carpenter, in his Bampton Lectures: 'The Permanent Element in Religion,' said(p.43):

Islamism has been and still is a great power in the world. There is much in it that is calculated to purify and elevate mankind at a certain stage in history. It has the power of reclaiming the slaves of a degraded polytheism from their low, groveling conceptions of God to conceptions which are higher; it has set an example of sobriety to the world and has shielded its followers from the drink plague which destroys the strength of nations.

Of the Prophet himself, Bishop Boyd-Carpenter said(p.80):

Muhammad is by many seen only through the fog which dread and ignorance has spread around him. To them he is an object of horror against which anything evil might be said. He was the first-born of Satan, the dealer in black arts; his very name became an epithet of reproach. But now the mists of prejudice have cleared away, we can afford to see the founder of Islam in a fairer light.

What did Jesus accomplish? Certainly he codified much of the knowledge already existing in Judaism for nearly all that he taught has been traced to Talmudical and other sources, as demonstrated by Jewish writers: some of his sayings have been traced even to pre-Christian pagan authors. It is sometimes asserted that Jesus, in contrast with the old Jewish teaching, set forth the practice of love in the place of revenge or vengeance. What, then, is the meaning of the commandment given centuries before the advent of Jesus as contained in Leviticus, xix, 18:

Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself.

This must have been known to Jesus for he is said to have demonstrated his knowledge to the priests and rabbis in the Temple when he was twelve years of age.

But this doctrine of the forgiveness of enemies which he taught (but failed to practice) he inculcated to impossible lengths which, if followed, would cause all law and order to cease. "Love your enemies, bless them that curse you" is one of his injunctions, recorded in Matthew v, 44. It is strangely at variance with his not infrequent denunciations of the Scribes and Pharisees, of his senseless denunciation of the fig tree because it did not bear fruit out of season. Was the object of the Allied governments when they organized parties of Germans to survey the infamous concentration camps in which some of their own nationality and probably kinsmen had suffered agonies to engender in those spectators feelings of love in place of feelings of revenge?

The Rev. G.P. Badger, D.C.L., tells us that before the advent of Muhammad, the Arabian race was plunged in the darkness of paganism. Every family had its 'lares' and 'penates.' All, however, appear to have believed in a Supreme God, to whom they gave the name of Allah. With this god were associated a host of minor deities who officiated as mediators. Angels were considered to be feminine, Banatul'lah, "Daughters of God." Some adored the sun, moon and stars, to whom prayers were addressed.

By non-Muslims Muhammad is generally represented as inclined to obesity, with a ruddy complexion, one whom we, should without hesitation, describe as enjoying the good things of life- which we know from the records was not the case. Professor Palmer, no mean authority, one of the translators of the Qur'an and an associate of Burton, the Oriental traveller, described him as being of medium height but of commanding presence, rather thin but with broad shoulders and a wide chest.

Gibbon, the historian, tells us that the Makkans "applauded his commanding presence, his majestic aspect, his piercing eye, his gracious smile, his flowing beard, his countenance that painted every sensation of the soul and his genturess that enforced every expression of the tongue;" while Emile Dermenham says:

Muhammad was in the full vigor of his manhood, robust, of medium height, strongly built, with broad chest and massive head; his hands and feet, although large, were fine and sensitive, his skin tanned...From under a turban his countenance beam'd with a majestic radiance, at the same time expressive and gentle.

The Islamic Review- December/January 1987
Sir William Muir, in ‘Mahomet and Islam,’ says:

Muhammad was somewhat above middle height; the chest broad and open; the frame large and joints well-knit together. His neck was long and well-moulded; his head massive with a forehead broad and noble, thick black hair, slightly curling, hung over his ears. The eyes were black and piercing, fringed with long, dark eyelashes; eyebrows arched and joined; cheeks thin and ruddy; nose high and aquiline, fine and at the end attenuated. A long and bushy beard rested on his chest. His features and expression were handsome but pensive and something of the sensuous.

Dr. S. Gregory, in his ‘History of the Christian Church’, Vol. 1, p. 370, gives a description of Muhammad culled from Arabian sources which describes the Prophet as being of middle stature, with a large head, full beard, black eyes, aquiline nose, wide mouth, thick neck and flowing hair and a prodigious mole between his shoulders, beset with bristles. He adds:

The circumstances of the mole being the seal of the prophet’s mission could not escape the ridicule of Cervantes; as is evident from the description which the princess Maimicone gives of the knight-errant by whom it was foretold she should be restored to her kingdom and which very criterion identified Don Quixote to be he.

Muhammad did not hesitate to claim that he had accomplished his mission. In March 630, C.E. occurred the farewell pilgrimage from Madina to Makkka, when all the Islamic ceremonies were performed by the Prophet as he meant them to be observed for all time. In his address to his people, he said:

Truly Satan despaired of being worshipped in your land forever. Verily, I have fulfilled my mission. I have left that amongst you- a plain command, the Book of God and manifest ordinances- which, if ye hold fast, ye shall never go astray.

He then uttered the following prayer:

O Lord, I have delivered my message and discharged my ministry. O Lord, I beseech Thee, bear Thou witness unto it.

It was not until two years afterwards that Muhammad breathed his last, passing away at Madina in June 632 C.E.

Dr. David M. Kay, D.S.O., of the University of St. Andrew’s, says:

In less than a generation disunited Arabs had been fused by religious fervor into new life. No minorities were left; idolatry never showed itself again. The whole peninsula had experienced the expulsive power of a new affection.

There were then, as there are at the present time, many conversions from Christianity to Islam, but as the Rev. John Owen says in his ‘Skeptics of the Italian Renaissance’ (p. 69):
The apostasy which preferred the vicegerent of Muhammad to that of Christ might well be regarded as no true apostasy at all but the transference of allegiance from a corrupt and perverted Christianity to a faith and conduct nearer it own primal spirit.

Edward Clodd, who gave long years of intense study to the subject of Comparative Religion writes of Islam:

By their fruits ye shall know them. A religion which has fed the heart-hunger of millions of men for nigh 1300 years cannot have been cradled in fraud. It did not grow without a struggle, for if stones and sneers could have killed it, it would have died during Muhammad’s lifetime.

Despite the physical persecution which the Prophet and his disciples encountered many notable converts were made. The Quraish decided to boycott Muhammad and many of his followers were cast into prison and made to suffer in many other ways. In order to escape persecution, on the advice of Muhammad, many of his disciples found refuge in Abyssinia, where they were given a hearty welcome by the Negus. Domestic afflictions crowded in upon the Prophet. He suffered the loss by death of his uncle and protector, Abu Talib, which was followed by that of his wife, a firm believer in his mission from the beginning. At Madina he laid the foundation of the mosque al-Taqwa, “the Fear of God.” A charter was drawn up assuring religious freedom to all inhabitants. The Rev. John Owen says: (op. cit. p. 64)

It is certain that Muhammad himself, with all his prophetic enthusiasm, was a tolerant man.

Undoubtedly he was so as to Judaism and Christianity. There were, indeed, too many elements common to the three Semitic religions to permit a logical standpoint of antagonism for the youngest against the two elder. The most honored names both in Judaism and Christianity were sacred to the Arabian Prophet. There were also similarities of religious thought, opinion and sympathies- the common substratum of Semiticism- which he not only recognized, but of which he shrewdly availed himself, in controversy with Jews and Christians. No doubt there are passages in the Qur’an which manifest an intense hatred of unbelievers but by these are intended idolaters and polytheists, not varying phases of monotheism.

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Role Model- from page 12

living, he or she should base his or her life on that of the Holy Prophet.

Children should have this concept very clear at a young age. As a muslim, I am going to try my very best to emulate the Holy Prophet. This will encourage us to read about the life of the Holy Prophet (peace be upon him). We will find out how he behaved, how he reacted, and what he said under various conditions. Keeping these in mind, we will be in a good position to evaluate our parents, our friends, or our favorite movie stars as to whether or not they are a proper role model.

The Holy Prophet (peace be upon him) had set the standard for a perfect model for a muslim. It is up to us to read about this standard in the Qur’an and the Hadith. Then we can look around us and identify those people who exhibit this kind of standard. If a football player, for example, bases his life on the teachings of the Holy Prophet (peace be upon him) then he can serve as a role model for any one of us. The same holds true for a teacher, or our parents. The bottom line is being a good muslim by following the

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compelled to write any further on this subject, then it will probably have to be for people who are extremely simple and dim; who are not only ignorant of, but do not have even an inkling of idioms, metaphors and finer exposition of Divine messages; and who fall in the category of those who have no understanding of such matters at all.

First, for the sake of elucidation, I wish to submit that according to the Bible, our Hadith, and works of history there are two prophets who are believed to have ascended to heaven in their physical form. One of them is John the Baptist who is also called Elias and Enoch; the second is the Messiah, son of Mary, who is also known as 'Isa and Jesus. Both the Old and New Testaments record that these prophets ascended to heaven and will descend to earth at a later date; and they will be seen descending from heaven. A somewhat similar account is contained in the Hadith, of the Prophet. About Enoch who has also been called John the son of Zacharias, and Elias in the bible, the Gospels declare that with the birth of Yahya Zakariyyah, the prophecy of his descent has been fulfilled: for that reason, the Messiah unequivocally said that whether people were prepared to accept the fact or not Yahya bin Zakariyyah was the Enoch who was supposed to come according to the prophecy. Thus in this instance where a prophet was supposed to have ascended to heaven and was believed to appear at a later date, a definite judgement was given; and the truth and circumstances of the 'second advent' were thereby disclosed. Therefore the unanimous belief of all Christians, in accordance with the Gospels, should be that John the Baptist, whose descent from heaven was awaited, took place at the time of the Messiah, through the birth of Yahya(John) in the family of Zakariyyah(Zacharias); whose nature and characteristics were similar to those of Enoch. The Jews, of course, still await his descent and believe that he will in fact descend from heaven. First, he will descend on the minarets of the sacred temple of Jerusalem. The Jews will then gather there and arrange for his descent to earth with the aid of a ladder. When the Jews are confronted with the interpretation given by the Messiah(peace be upon him) to the descent of John the Baptist they are quickly angered and utter unbecoming things about the Messiah and Elijah and believe that the utterances of the Prophet Jesus are heretic. However, the meaning of the term 'descent from heaven' is made clear by the afore-mentioned saying of the Messiah. The saying settles the question of John the Baptist's descent from heaven and reveals how his descent took place. Even to this day it is enthusiastically mentioned that the Messiah will descend robed in regal and expensive clothes and will be accompanied by angels(These clothes will be like 'pashmiiyrah' (a woolen cloth), abrayshan(silk), churiya(a fine silk), atlas(satin), kamkhah(silk or satin worked with silver or gold), zarbaft(brocade), zari(gold brocade), or cotton fabrics like nayn sukh, tanzaib, aing, chikan, gulshan, malma(muslim), jalay(lace) khasa dor or char khana. Has there ever been anyone who has woven or sewn such clothes in heaven? No Muslim or Christian has ever thrown light on this matter.).

The Christians also believe that the Messiah entered paradise after the crucifixion. In the Gospel of St. Luke, the Messiah says to a thief: "Today shalt thou be with me in a paradise"(Luke, 23:43). It is the belief of all Christians that any one who enters paradise is not turned out of it, however humble that person might be. Muslims also have this belief. Almighty God says in the Qur'an:

"Those who are admitted to paradise will thereafter not be turned out of it."(v:48)

Although the entry of the Messiah into paradise is not expressly mentioned in the Qur'an, on three occasions it mentions his death(1).

(1) a. "I spake unto them only that which Thou commandest me, (saying): Worship God, my Lord and your Lord. I was a witness of them while I dwelt among them, and when Thou didst cause me to die, Thou wast the Watcher over them. Thou art Witness over all Things."(v. 117)

(b) "There is none of the people of the Book but will believe in this before his death; and on the day of Resurrection he will be a witness against them."(iv. 159)

(c) "When God said: O Jesus, I will cause thee to die and exalt thee in My presence and clear thee of those of whom disbelieve and make those who follow thee above those who disbelieve to the day of Resurrection. Then to Me is your return, so I shall decide between you concerning that wherein you differ."(iii. 54)

The death of pious servants of God and their entry into paradise are always mentioned together in the verses of the Qur'an. And according to the following verses of the Qur'an there should be no doubt that pious servants of God do enter paradise.
It was said: Enter the Garden."(lxxix: 30)

"It was said: Enter the Garden."(xxvi: 26)
"And enter my Garden."(lxxxix: 30)

It is, therefore, essential that both Christians and Muslims should seriously consider this matter, for how can it be possible that such a loved servant of God should first be admitted to paradise and then turned out of it? Is this not a breach of God's promise that the entrants to paradise will not be turned out of it? This is a pledge which is repeated in all the revealed books of God. Does not the breach of such an important guarantee, given in no uncertain terms, cast doubt on the other assurances given by God? Undoubtedly the holders of such a belief not only cast adverse reflection on the Messiah but, by such absurd utterances they also degrade the position of God and gravely insult Him. Much careful thought should be given to this matter. Correct interpretation can eradicate this apparent contradiction between a minor correct (erroneous) belief and important religious truths. In fact it is such a pernicious belief that, woven among threads of confusion, it provides a matter for ridicule by hostile elements.

I have said once before that the unbelievers of Makkah asked the Prophet to perform the miracle of ascending to and descending from heaven before their very eyes. The answer to this was given in the words of the Qur'an:

"Say: Glory to my Lord! am I aught but a mortal messenger?"(xvii: 93)

In His Infinite wisdom God does not allow such clear manifestations to take place in this world of tribulations and thus make ineffective the principle of belief in the unseen.

Now I conclude that if a certain matter is not worthy of the Prophet Muhammad who was the best of all the prophets and the matter does not form part of a divine law, then how can it be worthy of the Messiah? It will be a gross insult to the Prophet if we believe that a certain supernatural phenomenon is inappropriate for him but on the basis of a mere conjecture we should consider it possible for the Messiah. Can any honest Muslim really be so insolent and audacious? Never; not on any account.

It is also worth mentioning that the afore-mentioned idea which has been current among Muslims for sometime, cannot be genuinely traced in our books. It is an erroneous assumption created by a misunderstanding of some of the sayings of the Prophet. Fabrications have been introduced into these sayings; they have been augmented with unfounded details and all such matters were ignored which have pointed to the truth of this issue. The hadith which clarifies this question most thoroughly is the one which is recorded by Imam Muhammad Isma'il Bukhari (peace of God be upon him), which is recorded in his Sahih of the authority of Abu Hurairah (may God be pleased with him) and it states: kayfa anum idha anzala ibn Maryam fikum wa imamukum minkum. This means: What will be your condition on the day when the son of Mary will descend in your midst? Who will he be? He will be your spiritual leader (Imam) and will be from among you. Thus according to this hadith the Prophet has made it plain that it will be wrong to include that by the term 'son of Mary', is meant Jesus son of Mary. In fact this title has been used metaphorically and states that the person referred to will be from among you, will be from your Muslim community and will be born with the qualities of the son of Mary. At this point, followers of the old class of thought interpret this hadith to mean that when the Messiah will descend from heaven, he will come after being relieved of his prophethood, will not be concerned with the Gospels, will join the Muslim community and act upon the Qur'an, will offer his five daily prayers, like other Muslims, and will in fact call himself a Muslim. But it is never explained why and for what reason he will be reduced to such a position. However, our Muslim brothers do concede this much that on that day Jesus the son of Mary will be a Muslim, who will declare himself as one of the followers of Muhammad and will not even mention the prophethood which was granted to him before. As a matter of fact, this is a serious obstacle which our brothers are confronted with and has been caused by imputing reality to a matter which is essentially a metaphor; and this has compelled them to suggest that a prophet (that is, Jesus) will be deprived of his ministry.

If they were to accept the plain and simple meanings contained in the revered words of the Prophet, which are in accordance with what was said by the Messiah about the prophet, John the Baptist, then they could free themselves from their self-inflicted difficulties. There would, thus, be no need to believe in the expulsion of the soul of the Messiah from Paradise, or to suggest that an honored prophet discard the mantle of his prophethood, or be guilty of hypocritical praise of the Prophet, or to accept an abrogation of some of the commandments of the Qur'an.

Perhaps the last stand of our brothers would be that words contained in the authentic hadiths, which describe the indications of the advent of the Messiah, would otherwise be difficult to reconcile or explain. For example, it is mentioned in the hadiths that when the Messiah comes, he will destroy the Cross, abolish the Jizyah (security tax), slay pigs and come at a time when the bad characteristics of Jews and Christians have spread among Muslims. I maintain that by the destruction of the Cross is meant not a physical war against Christianity but a cleansing of the religion of the Cross by spiritual means and by pointing out the falsity of its beliefs. It points to the fact that at that time hearts will be drawn towards truth and reality; there will be no need for religious wars; the trend will develop to enter the fold of Islam in multitudes and large numbers. When people will be attracted to Islam and a host of people will accept this faith, then on whom will it be possible to levy jizyah? All this will not happen suddenly. The foundations for such conditions are being laid now. By 'pigs' is meant people with swine-like characteristics. At that time such people will be won through reason and intelligent persuasion and not by a righteous prophet wandering through forests hunting for pigs. It will be the
sword of manifest truths that will slay them.
The Essential Role of Figurative Speech in Languages

My dear community! All such terms are merely metaphors. Those who have been granted intelligence and understanding by God will find it easy to realize this, and will readily accept the fact that to consider fine, figurative, and metaphorical expressions as terms that indicate reality is like describing an attractive beloved in words that are applicable to a monster. Eloquence is entirely dependent on expensive and subtle metaphors. That is why God’s revelations contain metaphors of a quality not found in any other expression. The application of these purely metaphorical phrases to real situations deprives them of their extraordinary attributes. In this manner, not only is the purpose of eloquent divine communications defeated, but the eloquence of the communication itself is spoiled. The most fascinating and attractive methods of explanation are those which reflect a high standard of eloquence, high ideals and spiritual attainment of the narrator; they should not contain concocted, inferior, ugly, and unbecoming expressions such as those that form part of discreditable language, or those that lack veracity and reduce the sacred language of the Divine, consisting of pure and delicate subtleties, into coarse and rustic language. I can think of no reason why crude and displeasing expressions should be accepted in place of extremely delicate and subtle expressions which are to be found in abundance and form an essential part of any sacred utterance. Why is there no importance attached to such delicate expressions which befit the dignity of Divine Wisdom and which are appropriate for the high quality of His language? Why are the minds of the Ulama so occupied with rebellion that they do not want to come even near to the understanding of Divine philosophy? Those who have toiled laboriously in the investigation of such matters will certainly not reject what I have already stated, but will enjoy reading it; they will discover fresh truths in it, will emphasize its importance to the community and thus render spiritual benefit to the people in general. However, those who limit their minds to mere superficial thinking, only increase the amount of irrelevant criticism, provide targets for condemnation, and bring no tribute to Islam.

I would now like to state that our guide, leader and master (the last of all prophets) in order to establish a distinction between the first Messiah and the second, has not only said that the second Messiah will be a Muslim, that he will follow the Qur’anic shari'ah, will follow the commandments of the Qur'an regarding prayers and fasting, will be born among Muslims, will be their guide, will not introduce a new shari'ah and will not claim an independent prophethood, but he has even disclosed that there will be an apparent difference in the physical features of the two Messiahs. Thus the description of the first Messiah, as the Prophet saw him on the night of his spiritual ascension is that he was of medium height, of ruddy complexion with curly ginger hair and broad shoulders (See the Sahih of Bukhari, p. 489). In the same collection of hadiths, the Prophet has described him as a man of wheatish complexion, with straight hair hanging down to his ears. If we reflect on these distinguishing features of the first and the second Messiah which have been mentioned by the Prophet (may the peace of God be upon him), are they not sufficient to assure us that the act of referring to both the first and the second Messiah in the words ‘son of Mary’ is in fact a subtle metaphorical expression, used because of their identical nature and spiritual qualities? It is obvious that two pious people, because of their innate characteristics, can be called by the same name. In the same way two bad characters, because of their equal share in an evil matter, for purposes of speech can both be referred to by either one name or the other. When Muslims name their children Ahmad, Moses, Jesus, Solomon, David and so on, they do this in the hope that they will receive some of the blessings which are associated with these names. The intention of these parents in so doing is to expect in good faith that children bearing such names will grow up to develop spiritual characteristics similar to those of the patriarchs whose names they acquire, and with such perfect similarity and likeness as to be exactly like them.

If it is contended that the first Messiah was a prophet and therefore the second Messiah must also be a prophet, then the first argument to this point is that our guide and master (the Prophet) has not laid down the condition that the coming Messiah would also be a prophet. It is explicitly said that he will be a Muslim and like any other Muslim will abide by the Qur’anic shari'ah; he will claim nothing besides being a Muslim and a spiritual leader (Imam) of the Muslims. Moreover, it is undoubtedly true that my humble self has been appointed by God the Most High as a Muhaddath for this umma (Transmitter of Divine communications). In some respects a Muhaddath is also a prophet, but a prophethood of this kind is incomplete and limited. A Muhaddath enjoys a fraction of the prophethood in so far as he enjoys the privilege of being in communication with Almighty God; hidden secrets are revealed to him; the revelations he receives are protected from satanic influences, like the protection that is granted to revelations received by fully authorized Prophets and Messengers; the essence of shari'ah is disclosed to him and he is commissioned exactly like prophets. As with prophets, it is his duty openly to proclaim himself. Those who reject him are to a certain extent liable to chastisement. Except for what has been mentioned above, nothing else is meant by such a prophethood.

Various Forms of Prophethood

If it is argued that the door to prophethood is now sealed and prophetic revelation is now discontinued, then I would say that neither has prophethood in all its forms been terminated, nor has wahy (Revelation) of every kind ceased to take place. In fact a way has always been kept open for a restricted prophethood for this blessed umma, through the favor of Divine Mercy. It should be properly understood that this particular kind of prophethood, which is to continue for all times, is not a full-fledged prophethood but, as I have already mentioned, is only a
partial or limited prophethood, which in proper terms is called muhaddithiyat. This position is attained by devotionally following the Perfect Man, that is, the person with celebrated qualities, our leader and master, Muhammad the chosen (may the peace of God be upon him), who possess within himself all the excellences of a full and complete prophethood.

May you be well-guided by the Almighty God. Be aware of the fact that in certain respects a nabi is a muhaddath and a muhaddath is a nabi by virtue of the fact that the muhaddath receives one of the many forms of nubuwah (Prophethood, where nabi means Prophet). The Prophet (may the peace and blessings of God be upon him) has said: “Nothing remains of nubuwah except mubahshirat” (Prophecies and propitious signs revealed to people of certain spiritual ability). This means that there no longer remain any of the various forms of nubuwah, except one and, that is mubahshirat, which consists of true visions and genuine experiences of illuminating revelations. Wahy is that which is communicated to chosen sullay (Plural of wali; those near to God or saints close to God. In popular expression it means the ‘friends of God’), and it is that form of illumination which brightens the souls of such people who are compassionate. O thou critic! Possessor of insight and intelligence! You should understand from this whether every door to nubuwah has been closed. Although the hadith suggest that nubuwah al-tamam (Complete and perfect prophethood) in which the receptive experiences wahy al-shari’at (Divine revelation conveying religious laws and decrees) has certainly come to an end, yet a kind of nubuwah which does not include anything except mubahshirat, will continue till the day of Resurrection and will never cease. You know very well, and you must have read in the books of hadith, that visions of a pure nature are a forty-sixth part of nubuwah, that is, nubuwah al-tamam. Thus when visions alone enjoy that degree of importance, how then should those Divine communications be considered, which are revealed to the hearts of muhaddiths? Thus God knows best and may He be with you.

Briefly, what I want to say is this, that the means to achieve this partial (minor) prophethood shall always remain accessible. There is nothing in this kind of prophethood except mubahshirat or mubahshir (Premonitions) about the knowledge of matters that are hidden, the understanding of the finer meanings in the Qur’an and that of Divine knowledge. I believe that the nubuwah which is complete and perfect, and consists of all the excellences of wahy was discontinued the day it was revealed in the Qur’an: “Muhammad is ot the father of any of our men, but he is the messenger of God and the Seal of the Prophets.” (xxxiii: 40)

The question may be asked, what is the nature of that particular quality and spiritual gift which is identical in Messiah, son of Mary, and my humble self? The answer to that would be that there is a common trait which has been specially placed in our spiritual abilities. It has a tree-like form which extends vertically in both directions. The base of this tree is the high quality of sympathy and tenderness of God’s creatures which firmly links and establishes a strong bond between him who invites people to follow the path of God and his ardent disciples. It thereby causes the resplendent spiritual power reposed in the pure soul of the summoner to God to spread up to all his flowering branches. The top part of this tree represents that fine degree of love which, when associated with staunch faith, in the first instance takes root in the human heart through Divine Will, and then grows to a state where it attracts the love of the Most Powerful Creator. The function of these two loves is, in fact, very similar to that of the male and the female. They combine and form a strong union and a firm bond between the Creator and His creation. Like a blazing fire, God’s love consumes the love of His creature as if it were fuel and a third substance is thereby created, called the ‘holy spirit’. The spiritual birth of a man of such a rank takes place the moment Almighty God, by means of His special grace, places within that man particular kind of love.

For such sublime love at such a stage, it will not be incorrect to say that, metaphorically, a spirit containing Divine Love enters the human spirit which, according to Divine Intention has been saturated with love, and gives it a new birth. Therefore a human spirit full of that love is entwined with the Divine Spirit which is the real source of love. And because the ‘holy spirit’ is born of the union of these two loves in the human heart, therefore it can be said that this ‘holy spirit’ is like a son in relation to the two loves. This is the ‘holy trinity’ which forms a necessary part of the phenomenon of such love. Impure minds have accepted this process polytheistically and have placed a matter of remote possibility, an element destructive to the soul and devoid of reality, on an equal footing to the Self-Existent and Most High God.

At this point the question may be raised that if such a stature is accepted for the Messiah and my humble self, then what position is left for our leader, our master, leader of all leaders, the most excellent of messengers, the seal of Prophets, Muhammad, the chosen one, on whom be peace and blessings of God. So may it be known that the Prophet’s status is such an elevated and superior one that it was only given to that person of perfect qualities; it is not possible for anyone else to reach that condition and status.

Who can (truly) understand the importance of Ahmad (One of the names by which the Prophet was known) except the Merciful God.

He was as free from egotism as if m were dropped from his name (If ‘M’ is dropped from ‘Ahmad’, the remaining word is ‘ahd’, which in Arabic means ‘the one God’. This symbolically expresses the Prophet’s nearness to God.)

The Authority of the Prophet

“And obey God and obey the Messenger and be cautious...” (5:92)

“Whoever obeys the Messenger, he indeed obeys Allah...” (4:80)

“But no, by the Lord! They believe not until they make you (O Muhammad) a judge of what is in dispute between them...” (4:65)
Revelation in Islam- from page 6

after Moses, the name of John also being mentioned among them, were all given a book from God. From the point of view of common sense as well as from the sayings of the earlier Imams this fact has been established. Now such a demand, that unless a proof is given to the book of a particular prophet, the whole principle is null and void, is against reason. For instance, the Qur’an mentions it as a matter of principle that: *There is not a people but a warner has gone among them.* (The Qur’an, 35 al-Fatir:24) This broad doctrine that a prophet was raised in every nation, taught repeatedly in the Qur’an, makes us believe that every nation had its warner, whether we know the name of the prophet of a particular nation or not. Anyhow, we believe in this great truth, which had remained hidden for thousands of years from the wisest men of the world, and had shone upon the minds of an unlettered Arabian, who did not even know what nations then existed and what scriptures they possessed. If, however, we cannot name for certain a prophet in Japan or Africa, it does not mean that no prophet was raised in these countries. Similarly, if the book of a prophet does not exist to our knowledge, it is not fair to conclude that a book was not given to him at all. The scripture of Abraham has been mentioned in the Qur’an, but who can tell where that scripture is? If the book of Noah is not mentioned in the Qur’an, shall we say that he did not bring a book? In any case, if it is assumed that John did not have a book when the Book of his brother Messiah was given is in existence and they possess the same status among the Israelite prophets, so much so that the Prophet saw them in heaven at the same place, then if one of them possessed a book what prevented the other from having one? On the other hand, for our purpose it is enough to show one book from all the Israelite prophets who appeared after Moses because, as far as the Law (shari’ah) of Moses was concerned, their position and status was the same and the books of many prophets which have been mentioned in the Qur’an are found in the existing Bible.

The twelfth distinction: the prophetic revelation possesses all the excellences, whereas revelation granted to saints contains only mubahsharat (good news)

This is the last distinction which the word of God has made between the two kinds of revelation, i.e., prophetic revelation and the revelation which is granted to the righteous servants. Man is endowed with various faculties. His guidance and self-purification demand that all the defects in his faculties should be removed and these should be made capable for attaining to their perfection. Thus, a person who is appointed for this work should himself be perfect in all his faculties and the means, i.e., his revelation, he employs to do his work should also possess all these aspects (which would help to attain perfection). When a prophet is raised for the reformation of his people, he is made a precept for them, a source from which all blessing is obtained. In these circumstances it is, however, necessary that his revelation should possess more or less all the requisite excellences. The greater the revelation the greater are its excellences and the greater reformation of humanity could be achieved through it. As Qur’anic revelation far exceeds in its excellence than all other revelations, it has produced correspondingly a great revolution in the world. In the same way, according to its degree of status in every country, the message of prophets has done its task of reformation. A follower, while inviting towards guidance, calls to the revelation of his master prophet and not towards his own revelation. Therefore, his revelation does not stand in need of those excellences, although it contains good news (mubahsharat), which are from among the aids of religion. They are only a help towards bringing man to the ways of guidance. This difference arises out of necessity, as there are several other differences between mubahwah and wulayh. The Qur’an is full of the excellences of the revelations of prophets. That is the true soul from which the world receives its life. About the revelation of the believers, it has been clearly mentioned: *Lahum al-bushra fil-hayat al-dunya’ wa fil akhirah,* i.e., *for them is the good news in this world’s life and in the Hereafter.* (The Qur’an, 10 Yunus:64) That is to say, the believers are given mubahsharat, the rest of the things are found for them in the Qur’an. But the need of the good news remains fresh and thus they are endowed with it. This is also confirmed by the authentic hadith, which is: *Lam yaqun min al-mubahwah ill al-mubahsharat,* i.e., *Nothing is left of prophethood except good news.* (al-Bukhari)

As the subject of mubahsharat has been discussed in detail elsewhere, therefore nothing more is said about it here. It should be remembered that the good news is excluded from the real prophethood, though in most cases it goes with it. Its door is open even after the termination of prophethood. If it were included in the real prophethood (as mubahwah), its door would have been shut with the Qur’an. This is the view of all the scholars of religion.

These distinctions between wahl-mubahwah and wahl-i-wulayh are such that anyone who will reflect over them is not in danger of stumbling over the question of prophethood. And “God leaves in error whom he pleases and guides to Himself those who turn to Him.” (The Qur’an, 13 al-Ra’d:27)

“Role Model” From Page 20

life and the ways of the Holy Prophet (peace be upon him). For example, I love my father. He is very good to me but he never prays. His whole life is not based on the model given him by the Holy Prophet (peace be upon him). Now, although he is my father and I love him very much, I cannot take him as a role model because he never acts according to the ways taught by the Holy Prophet.

If we keep this concept of a role model in perspective, and we always evaluate our role model before we imitate him, there is no doubt that our life will be well-guided and we will grow up to be good, respectable, decent Muslims and citizens of the world. Furthermore, we will serve as proper role models for generations yet to come.
Reason and Religious Beliefs - from page 10

esses, as the Book says. She never loses her way and always comes back with material for dispensing the useful drug. Time will corrupt all other mixtures, but it cannot affect honey. The Qur'an is the spiritual honey. The Word of God nourishes our soul. It is as necessary to us as physical food. If the Divine Hand sends these blessings to us anew when they have become spoilt and corrupted, He will do the same in the matter of Revelation.

Angels - The Qur'an speaks of Angels as sentient beings that move the forces of Nature in creating new things. We cannot deny the existence of some such agencies working in the universe. But to return, for the moment, to the question of our means of nourishment. All these are derived from elements and atoms which automatically unite and recombine in the process of creation. They are punctual and regular, they follow a prescribed path, they combine with each other in given proportions, to create new things. The whole process shows that knowledge is possessed by them, though they themselves belong to the dumb world which has no consciousness. Their work exhibits mathematical precision and exactitude; which means that the processes are carried out under the direction of some mind, but they themselves are without mind. God is, without doubt, the First Intelligent Cause, but He seems to work through various agencies. He is All-powerful, but it pleases Him to work in the human body. They follow implicitly the injunction of the Lord: "They fear their Lord supreme and do what they are commanded." (16:50). We should become angels, too, if we obeyed, as they do the Lord, nay, we might even rule the angelic world. "And when we said to the angels, Make obeisance to Adam, they did obeisance, but Iblis (did it not); he refused and he was proud, and he was one of the unbelievers." (2:34). The Qur'an speaks of three functions of angels. I have referred to the first, that of moving the powers of Nature to perform their respective tasks. The other two have to do with their ministry to man. They inspire us to do good; and if certain unseen agencies incite us to evil, it must not be forgotten that we in like manner receive urges to do good in an imperceptible way, and such "urges" come from the angels. All this lies within the experience of any average man. If we listen to the angelic voice, they become our guardians during life and protect us from evil ways; and in the end they become subservient to us, if we understand the secrets of Nature and proper use thereof. Science has to a great extent brought the angels of the elements under our rule. They may be termed Laws of Nature. But Law in itself is lifeless and unconscious. It needs a mind behind it. It is Allah of the Qur'an, Who has appointed angels as functionaries of His Law.

Thus, the challenge is not only changing the banking practices but is developing an economic system which is based on the above stated basic economic concepts of Islam. There is no doubt that this is a gigantic challenge, specially in view of the fact that all economies in the Muslim world are wedded to Western Capitalistic concepts and almost all our economists have had their education in Western universities; a fact which makes it hard for them to get rid of the common economic concepts received through their education. Yet, they must tread new paths and break new ground. The mentality of slavishly following the acquired concepts needs to be abandoned and the weaknesses of the system have to be discerned and discussed. The differences between their acquired concepts and those of the Islamic concept should be realized and methods for application of the Islamic concepts to a modern life, based on a techno-scientific industrial and commercial society, need to be found. As will be found by them, Islam has given basic principles on which the economic activity in an Islamic society is to be based and it has left the details to be worked out by the economists in a given period of time and in a given situation. This freedom of devising and developing the means and methods, whereby the given principles find their best and complete fulfillment, in fact guarantees the ever-freshness and vitality of the Islamic teachings, making them capable of application in any era at all times. There is no business of this or that Mullah, Mufti or Allama to call such means or methods, which are developed by the experts in a given field for the best fulfillment of the basic Islamic teachings in the field as unislamic. Allowing such interference by the Clerics in these fields will be a great disservice to Islam and to Muslims. Since the state of relative circumstances in every country differs according to the obtainable socio-economic conditions, hence difference and variance is but necessary. This should not be an occasion for anyone to become hyper and fire a fatwa in these matters against those who are working in the field. The only question which begs itself to be answered is, are the muslim economists ready to take the Challenge?

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Editorial - from page 4

The water, in fact, runs much deeper than is generally thought of. A comparative study of the teachings of Islam in the field of economic activities with those of the two major economic systems, which, again, originated in the western world, namely the Capitalistic and Socialist systems, will reveal that Islamic economic order is a distinct and different system. It is neither capitalistic nor socialist. It is free from the pitfalls and evils involved with either or these two systems. While the underlying philosophy and goal of the Capitalistic system is multiplication of wealth and profiteering without any moral backing or values involved in these processes, the Islamic economic order is based on the social welfare of the whole human race and eradication of all forms of exploitation of man by another man or any institution. A lot of moral behests are provided for the economic activity of a Muslim. Central to the Islamic economic system is the arrangement which guarantees that wealth will not amass in a few hands in the society and it provides for the largest circulation of wealth in the largest number of people. It does not allow or approve of monopolies in any form or in any field. It allows private enterprenuer but does not allow completely the state of economic activity if it serves the purpose of the welfare of the people. Likewise, a state monopoly in the economic field is disapproved like all other monopolies.
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The Promised Messiah & Mehdì
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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