

"Muhammad is . . . the Apostle of Allah and the Last of the Prophets . . ."
 —HOLY QUR-AN, 33 : 4
 "There will be no prophet after me."
 —PROPHET MUHAMMAD.

The

Islamic Review

FOUNDED BY THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

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XXXIV JULY-AUGUST 1946 C.E.

DECLARATIONS

I, Mrs. M. U. Din of Houghart Buildings,
Christian St., Aldgate do hereby faithfully and solemnly
declare of my own free will that I worship One and
Only Allah (God) alone ; that I believe Muhammad to
be His Messenger and Servant ; that I respect equally all
Prophets—Abraham, Moses, Jesus and others ; and that I
will live a Muslim life by the help of Allah.

LĀ ILĀHA ILLA 'L-LĀH MUHAMMADU'R RASŪLU'L-LĀH

(There is no god but Allah and Muhammad is His
Messenger).

Dated 17th June, 1944.

(Signature) M. U. Din.

I, Mrs. Pauline Nice of Dumblane, Constitution
Hill, Woking, do hereby faithfully and solemnly declare

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of my own free will that I worship One and Only Allah (God) alone ; that I believe Muhammad to be His Messenger and Servant ; that I respect equally all Prophets—Abraham, Moses, Jesus and others ; and that I will live a Muslim life by the help of Allah.

LĀ ILĀHĀ ILLA 'L-LĀH MUHAMMADU'R RASŪLU'L-LĀH

(There is no god but Allah and Muhammad is His Messenger).

Dated 27th July, 1944.

(Signature) Pauline Nice.

I, Miss Hilda Johanna De Mont of Acol Road, London, N. W. 6, do hereby faithfully and solemnly declare of my own free will that I worship One and Only Allah (God) alone ; that I believe Muhammad to be His Messenger and Servant ; that I respect equally all Prophets—Abraham, Moses, Jesus and others ; and that I will live a Muslim life by the help of Allah.

LĀ ILĀHĀ ILLA 'L-LĀH MUHAMMADU'R RASŪLU'L-LĀH

(There is no god but Allah and Muhammad is His Messenger).

Dated 20th August, 1944.

(Signature) H. J. de Mont.

I, Miss Bettine Jamila Goodwin of Buckham Hill, Uckfield, Sussex, do hereby faithfully and solemnly declare of my own free will that I worship One and Only Allah (God) alone ; that I believe Muhammad to be His

DECLARATIONS

Messenger and Servant ; that I respect equally all Prophets—Abraham, Moses, Jesus and others ; and that I will live a Muslim life by the help of Allah.

LĀ ILĀHA ILLA 'L-LĀH MUHAMMADU'R RASŪLU'L-LĀH

(There is no god but Allah and Muhammad is His Messenger).

Dated 22nd July, 1945. (Signature) Bettine Jamila Goodwin

I, Mr. Ericke Pennelegion of Mayhurst, College Road, Woking, Surrey, do hereby faithfully and solemnly declare of my own free will that I worship One and Only Allah (God) alone ; that I believe Muhammad to be His Messenger and Servant ; that I respect equally all Prophets—Abraham, Moses, Jesus, and others ; and that I will live a Muslim life by the help of Allah.

LĀ ILĀHA ILLA 'L-LĀH MUHAMMADU'R RASŪLU'L-LĀH

(There is no god but Allah and Muhammad is His Messenger).

Dated 30th Sept., 1945. (Signature) E. Pennelegion.

I, Mrs. Amadine V. Skuse of Lower Ashley Rd., Bristol 2, do hereby faithfully and solemnly declare of my own free will that I worship One and Only Allah (God) alone ; that I believe Muhammad to be His Messenger and Servant ; that I respect equally all

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Prophets—Abraham, Moses, Jesus and others ; and that I will live a Muslim life by the help of Allah.

LĀ ILĀHA ILLA 'L-LĀH MUHAMMADU'R RASŪLU'L-LĀH

(There is no god but Allah and Muhammad is His Messenger).

Dated 8th October, 1945.

(Signature) A. Skuse.

I, Mr. Kenneth Bruce Eyre, of Thatched House Club, London, S. W. 1 do hereby faithfully and solemnly declare of my own free will that I worship One and Only Allah (God) alone ; that I believe Muhammad to be His Messenger and Servant ; that I respect equally all Prophets—Abraham, Moses, Jesus and others ; and that I will live a Muslim life by the help of Allah.

LĀ ILĀHA ILLA 'L-LĀH MUHAMMADU'R RASŪLU'L-LĀH

(There is no god but Allah and Muhammad is His Messenger).

Dated 16th January, 1946.

(Signature) K. B. Eyre.

I, Mrs. Nestra Agnes Jeefskiy of Medical Mission House, Highbury Park, London, N. 5, do hereby faithfully and solemnly declare of my own free will that I worship One and Only Allah (God) alone ; that I, believe Muhammad to be His Messenger and Servant ; that I respect equally all Prophets. Abraham, Moses, Jesus and others ; and that I will live a Muslim life by the help of Allah.

LĀ ILĀHA ILLA 'L-LĀH MUHAMMADU'R RASŪLU'L-LĀH

(There is no god but Allah and Muhammad is His Messenger).

Dated 3rd February, 1946.

(Signature) N.A. Jeefskiy.

THE BIRTHDAY OF THE HOLY PROPHET MUHAMMAD

I, Mr. George William Pye of 26, Esdelle Street, Norwich, Norfolk do hereby faithfully and solemnly declare of my own free will that I worship One and Only Allah (God)alone; that I, believe Muhammad to be His Messenger and Servant; that I respect equally all Prophets—Abraham, Moses, Jesus and others; and that I will live a Muslim life by the help of Allah.

LĀ ILĀHA ILLA 'L-LĀH MUHAMMADU'R RASŪLU'L-LĀH

(There is no god but Allah and Muhammad is His Messenger).

Dated 7th February, 1946.

(Signature) G. Pye.

THE BIRTHDAY OF THE HOLY PROPHET MUHAMMAD

1365 A.H.

On Saturday, 16th February 1946, the Chairman and members of the Muslim Society in Great Britain were At Home in the Caxton Hall, Victoria Street, London, S.W. 1, to celebrate the anniversary of the Birth of the Holy Prophet Muhammad. About two hundred members and guests were present by the time the proceedings began at 7-30 p.m. with a recitation from the Holy Qur'ān by Shaykh Mohammad Al-Shāmi. Mr. Ismail V. de Yorke, Chairman of the Muslim Society in Great Britain, then addressed the audience and introduced the speaker of the evening Prof. Dawud Cowan who, as our readers know, was for some time Assistant Imam of the Shah Jehan Mosque, Woking and is now lecturer in Arabic in the University of London. Prof. Cowan is proficient in Arabic besides knowing French, German, which languages he speaks as fluently as he writes them. Prof. Cowan accepted Islam while yet at school some 16 years ago. Prof. Cowan then delivered his talk on the Personality of

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the Holy Prophet which we reproduce below. After a vote of thanks proposed by the Chairman to the speaker, the members and their guests met and talked in a convivial atmosphere and partook of refreshments provided for the happy occasion.

THE PERSONALITY OF THE HOLY PROPHET MUHAMMAD.¹

BY PROFESSOR DAWUD COWAN, M.A.

In the Name of God, the Beneficent, the Merciful.

“And We have not sent you except as a mercy to the nations.”

Ladies and Gentlemen,

As-salām ‘alaikum wa rahmatullāh wa barakātuhu!

We meet this evening to celebrate the anniversary of the birth of the greatest and most inspiring figure in world history, the Holy Prophet Muḥammad who first saw the light of day in the ancient city of Makka in Arabia some 1375 years ago. Losing his father even before he was born and his mother when he was still very young Muḥammad was brought up, first by his grandfather, the venerable ‘Abdal-Muṭṭalib, and on the latter’s death by his loving uncle, Abū Ṭālib. So it was that Muḥammad early learned how to bear the sorrows and cares of life and shoulder the honourable burden of earning his own living.

With his uncle, Abū Ṭālib, he made several business trips with caravans to Syria gaining a thorough experience of trading and commerce which stood him in good stead when he became the business manager of a rich Makkan widow, Khadīja, whom he later married and who, the first to believe in his mission, remained to the day of her

¹ Being the text of the lecture delivered on the occasion of the celebration of the Birthday of the Prophet Muhammad by the Muslim Society in Great Britain.

THE PERSONALITY OF THE HOLY PROPHET MUHAMMAD

death the Prophet's most sincere comforter and helpmate.

As a citizen of the first city in Arabia his upright character so impressed his fellow-men that he became known as "Al-Amīn," the Trusty one. As must be clear to all, a man who was known to all his fellow countrymen for his honesty and trustworthiness must have been possessed of excellent qualities which endeared him to all far and wide. It is impossible in a short talk to do justice to the wonderful life-story of the Holy Prophet or to describe the qualities which acting as a powerful example to his followers encouraged them to suffer the most grievous torments and persecution rather than forsake him. Indeed innumerable thick volumes would be required to present an adequate picture of the inspiring life of our Glorious Prophet. It might with justice be claimed that there is no other figure in history whose life is so well known and the details of whose life have been so faithfully chronicled and recorded by an enormous number of historians of different races and countries.

But this evening I should like to mention to you only a few of the Prophet's qualities which in my opinion contributed more than anything else, with the exception of Divine Aid and Encouragement, to the spread of the religion of Islam, first in a part of the world steeped in ignorance, barbarism and idolatrous practices and then over a large section of the civilized globe, overwhelming effete cultures, assimilating then most diverse populations and setting up glorious civilizations in 'Iraq, Egypt, Spain, India and elsewhere, and bound together closely by the firm bond of Islam at a time when the rest of the world was sunk in ignorance and superstition. These Islamic civilizations were in what we know as the Middle Ages a vital link in the chain of human culture and the progress and they handed on a heritage of learning and noble inspiration to which all subsequent civilizations have been to a very great extent indebted.

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As I have already said, the Prophet of Islam was possessed of all the noble qualities which earned him the love, respect and admiration of his followers and of all who met and got to know him. Because of these he was dearer to them than all their possessions and children, dearer to them even than life itself as the history of Islam shows time and again. Among these noble qualities I might mention his self-restraint and bravery, his trustworthiness and honesty, his compassion and his love. He never acted for his own sake but only for others and although unchallenged master and ruler of all Arabia he died a poor man if only the absence of worldly possessions is considered poverty. His thoughts, waking and sleeping, were not for his own happiness but only for the happiness of others. God has described him in the Holy Qur'án saying: "Indeed you conform to sublime morality" and in another passage: "And if you were rude, rough of heart, people would surely all turn away from you."

He was truly sincere in his mission, certain of it, spending all his energies for its sake and with no desire that it should bring him the goods of this world. As an example of his sincerity I might cite the occasion known to all Muslims when the chiefs of the tribe Quraish, to a branch of which he belonged, came to his uncle and protector Abū Ṭālib, complaining of the Prophet's activities and said: "We will give Muḥammad all the wealth and possessions he may desire if only he will cease from attacking our gods." His uncle then repeated their proposal to him and he wept and said: "O my uncle, by God, were they to place the sun in my right hand and the moon in my left hand so that I might give up this affair I should not forsake it until God makes it prevail or I perish for its sake".

The noble Prophet had a strong determination which never weakened and a will-power which never flagged and

THE PERSONALITY OF THE HOLY PROPHET MUHAMMAD

which enabled him to overcome the greatest difficulties which rose up like mountains before him. He would conceive an opinion, make up his mind and fearlessly carry out the plans he had decided on. Even if the whole of nature conspired to turn him from his purpose it would fail and even when the whole world was full of obstacles and difficulties he would not let himself be discouraged but with amazing energy set about overcoming them.

It was clear to all that he did not desire for himself possessions, wealth and power but spent all his efforts and energies with only one purpose, namely, to bring happiness to his fellow-men :

"Say, I do not seek a reward for it except that each of you desire to find a way to his Lord". "Would you ask for a reward so that they are weighed down with debt?" "Do you ask for a recompense? But the recompense of your Lord is best and He is the best of sustainers. And surely you invite them to right way!" "Say, I do not ask you for a reward for it. I am not of those who put on affectations. It is only a reminder to the nations and you will know of it after a time".

The Prophet of God sorrowed to see mankind miserable and in error and it grieved him to see them like the beasts of the fields and the forests, some oppressing others and transgressing against them. He grieved to see them lie and cheat and commit indecencies and follow a path which leads to sure perdition in this life and in the next. This sorrow is amply testified to in the Holy Qur'ân as can be seen from the following selected verses:—

Certainly an apostle has come to you from among yourselves. Grievous to him is your falling into distress. He is solicitous respecting you, to the believers compassionate, merciful. But if they turn back, say God is sufficient for me. There is no god but He. On Him I rely and He is the Lord of the great throne.

God knew how he suffered for humanity and comforted and encouraged him as follows:

"O Messenger, let not those grieve you who fall hastily into unbelief, those who say with their mouths 'we believe' but do

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not believe with their hearts." "Then maybe you would kill yourself with grief sorrowing after them if they do not believe in this announcement." "These are the verses of the Book which makes clear. Perhaps you would kill yourself with grief because they do not believe." "And grieve not for them and do not distress yourself at what they plan." "Although you desire their guidance yet God does not guide him who leads astray nor shall they have any helpers."

Muhammad was known far and wide for his honesty and trustworthiness and not even his bitterest enemies who saw their privileged position threatened could find an excuse to accuse him of lying. Thus it was realized that he who would never lie to men could in no circumstances lie to God.

The Prophet had great forbearance and an unbounded power to bear suffering. When persecuted he would bear his torments manfully and when at last he attained power he was the first to forgive a wrong done against him.

These noble qualities are apparent from the following traditions which are known to all Muslims :—

It is related on the authority of 'A'isha, the Prophet's wife, that when he had to choose between two things he always chose the way easier for mankind as long as it did not entail the doing of evil. If one of the choices entailed evil he was the farthest of men from selecting it. The Prophet of God never took revenge for a wrong done him but he saw justice done in cases of blasphemy or when the limits set by God had been overstepped.

It is related that when one of the Prophet's front teeth was broken and his face cleft during the Battle of Uhud his companions were deeply grieved and said, "Why do you not call down the curse of God on them?" He said, "I was not sent as a curser but to bless and bring mercy. O God, guide my people aright for they do not know!"

THE PERSONALITY OF THE HOLY PROPHET MUHAMMAD

The traditionist Muslim relates how the Prophet of God was at war and sought shade during the midday heat under a tree far from his companions, after having hung up his sword on that tree. One of the enemies of Islam came up stealthily and taking down the Prophet's sword held it over his head and said to him, "What will save you from me now?" The Prophet replied, "God, mighty and glorious is He, will save me!" The man was amazed and the sword fell from his hand whereupon Muḥammad picked it up and said, "And who will protect you from me now?" The man pleaded, "Deal gently with me" and the Prophet urged him to declare that there is no god but God. The man refused but promised not to give any further assistance to the enemies of Islam whereupon the Prophet let him go free. He returned to his tribe saying, "I have come to you from the noblest of men."

When the Prophet summoned the tribe of Quraish to Islam they persecuted him and his followers but in spite of the grievous torments he suffered at their hands he bore everything patiently. Finally when God gave him the victory and power over his enemies and he conquered the city of Makka the Quraish felt certain that he would annihilate them and seize or destroy their property. He said to them, "What do you say that I should do to you?" They said, "Only good, you are a noble brother and kinsman." He replied, "I say as my brother Joseph said before me, 'There shall be no reproof against you this day. God may forgive you and He is the most Merciful of the merciful ones.' Go, for you are free."

Muḥammad's generosity was no less than his other qualities which I have already mentioned and many examples of this can be found in the history of his mission, especially during the month of Ramadẓān. He was generous not only after but also before his mission had been revealed to him for it is related that when he

told his wife, Khadija, of the first revelation to him and the doubts which assailed him she said, "Rejoice, for God will never put you to shame. You are kind to your relatives, bear fatigue manfully, give to the needy, provide hospitality for your guests and help others in misfortune."

He was brave and courageous, fearing no danger and never shirking the difficulties which confronted him. In the few battles which he fought, he showed himself a true example to his followers, always in the forefront and where the danger was most pressing and the fighting thickest.

In spite of his bravery he was the most modest of men without a trace of deceit. Indeed, when anything displeased the Prophet it would become patent to all from the expression on his face.

All these qualities are crowned and enhanced by Muhammad's nobility of character which was in his every action and in all his dealings with his fellow men and women.

'Ā'isha relates that the Prophet was the politest of individuals to high and low. Not one of his friends or relatives ever called him without him answering: "Here I am."

Abū Qatāda relates that when a delegation from the Negus came the Prophet rose and served them himself. When his companions said to him, "Let us do this for you," he replied, "These men did honour to our companions and so I love to reward them."

Ibn Tufail says that when he was a boy he saw an old woman come forward to the Prophet whereupon he rose and spread out his cloak for her to sit down on it. On asking who the old woman was he was told that it was the Bedouin nurse who had suckled the Prophet.

As I have said all these manifestations of his noble soul so impressed and captivated the hearts of his friends

THE PERSONALITY OF THE HOLY PROPHET MUHAMMAD

that one of them, Sa'd Ibn 'Abāda, is reported to have said, "By God, were you to lead us into the sea we would gladly go in with you!"

Such was his character and such his power over men's hearts. And, moreover, he came to revive the natural religion for which God created mankind and in which man finds his natural, harmonious self. Is it to be wondered at then that Islam made such an impression on their hearts and spread like wild fire over the whole civilized world as no other religion or movement has spread in history?

The reason for Quraish's stubbornness in rejecting Muḥammad's mission is clear. for they held a privileged position in the land of Arabia and feared that the natural religion of liberty and equality would deprive them of their leadership earned through centuries of trading and exploiting the superstitions of the wandering tribes in that benighted land. It was to curb their pride that God permitted Muḥammad to draw the sword against them and when the fratricide ended in Muḥammad's triumph, the whole peninsula hastened to submit to the natural truth, a few perhaps with the idea of temporal gain but the overwhelming majority through a sincere conviction that truth had prevailed over falsehood.

Those who maintain that Islam was spread by the sword are in grievous error because that would presuppose that the Prophet had huge armies with which to subdue his enemies by force. The history of Islam shows what difficulties he had to contend with and throughout it runs the theme of the Divine Aid coming to a sorely oppressed minority.

When once a man's eyes had been opened to the beauties of Islam and he recognized the soundness of its arguments, nothing in the world could turn him back, not even the loss of his possessions and children nor the persecution of his own family.

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Such was the simple faith which seized upon a noble people sweeping away crude idolatries and superstitions, playing a most important part in the history of civilization and, if God wills, it is surely destined to play an even more important rôle in rebuilding a wretched world so sadly shattered by wars, greed and hypocrisy.

And so the noble figure whose devotion and heroism made Islam a resounding reality will continue to inspire countless and ever expanding generations of men and women of all lands and climes who seek truth in all things and whose greatest desire it is to see the kingdom of God established here on earth. O God, bless and give peace to our noble Prophet, Muḥammad, and to his family and companions! Amen!

UPON FASTING

BY WILLIAM BASHYR-PICKARD, B.A. (CANTAB)

Fair Gardens still must tilled be :
Work only hath reward.
Fast, and thy soul shall filled be
With a Divine accord.
Subdue thyself
(Not starve thyself),
And thou shalt surely find
With heavenly power
Thy life shall flower,
As Allah hath design'd.

* * * * *

Fasting is good for the body, yet better for the soul. Herein we have indeed in few words the object of fasting. Nor for thy body's sake (though thy body will benefit) but for the exhilaration of thy spirit shouldst thou fast.

Undoubtedly those who follow the Way will fast as did those of aforetime. Jesus fasted. Muhammad fasted

UPON FASTING

(upon both of them be peace !) and the noble of other religions also have fasted (may peace be with them !)

Yet at once I hear it said :

Yes, that was very good in those far away times, when life was more individual and more spacious. But now-a-days, when the tempo of life is so breathless, fasting would be an imposition, a hindrance and truly a great inconvenience.

Let us in all fairness examine this modernist objection.

To what is fasting an imposition ? to what is fasting a hindrance and to what is fasting a great inconvenience ?

If we examine the matter clearly, with mind unbiased and eye piercing to root causes, we shall find the answer, even thus :

Fasting is an imposition upon one's patience ; fasting is a hindrance to one's normal delights and enjoyments ; fasting is a great inconvenience to one's business, to one's worldly affairs.

Precisely and exactly so.

In other words, fasting is fasting.

What did we expect ? Did we expect fasting to be a rose-path ? to be the honey of physical pleasure ? to be the golden salver upon which we might offer oblation to Mammon ?

Nay, and far otherwise.

Fasting is a corrective, a restraint, a heavenly hand giving control to those that, in faith, grasp it. Fasting is a cleansing and a mighty discomfiture of evil. It will benefit the body and the natural powers of enjoyment ; it will brighten the faculties ; but its main purpose is of the spirit seeking nearness to God.

* * * * *

What has the Qur-án to say concerning fasting ?

Thus :

O true believers ! Fasting is ordained for you as it was ordained for those who came before you, so that ye may follow the commandment of God.

The days of fasting are exactly reckoned. He who is sick or on a journey, he shall fast afterward an equal number of days. Those

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who still break the rule of fasting without such reasons, they shall expiate their fault by feeding the poor. Whosoever shall be lavish in such expiation he shall have no other reward but a surplus of merit. Nevertheless it were better that ye should observe the fast. If ye but knows its reward.¹

* * * * *

So, for the month of Ramadhan carry out the fast. From the rising of the sun until the going down thereof eat not, drink not, and abstain from bodily pleasures. If thou art sick, or weakened with age, God desireth not a burden beyond your powers. Go ye rather and feed the poor, and it shall be merit unto you. If thou journeyest, arrange thy fasting for a more convenient season. Yet to fast at the time of fasting in Ramadhan is better.

Let us here also remember the words of Jesus, to whom indeed the value of fasting was known.

Moreover, when ye fast, be not as the hypocrites of a sad countenance : for they disfigure their faces, that they may appear unto you. They have their reward.

But thou, when thou fastest, anoint thy head and wash thy face ; that thou appear not unto men to fast, but unto thy Father which is in secret : and thy Father, which seeth in secret, shall reward thee openly.²

We see plainly therefore that fasting is not a matter of sorrow or self-affliction, but a matter of control, discipline, purification and bright joy, making the face to shine and the heart rejoice. It must be so. It is but the opaqueness of the flesh that obscureth the divine light that dwelleth in every man.

* * * * *

Having progressed so far, suddenly an arrow-thought strikes us. What actually is fasting ? Perhaps there be some who do not know the very meaning of the word, or who deceive themselves as to the salutary practice of true fasting.

¹ The Holy Qur-án : II, 183, 184.

² St. Matt. VI, 16-18.

THE PERSONALITY OF THE HOLY PROPHET MUHAMMAD

death the Prophet's most sincere comforter and helpmate.

As a citizen of the first city in Arabia his upright character so impressed his fellow-men that he became known as "Al-Amīn," the Trusty one. As must be clear to all, a man who was known to all his fellow countrymen for his honesty and trustworthiness must have been possessed of excellent qualities which endeared him to all far and wide. It is impossible in a short talk to do justice to the wonderful life-story of the Holy Prophet or to describe the qualities which acting as a powerful example to his followers encouraged them to suffer the most grievous torments and persecution rather than forsake him. Indeed innumerable thick volumes would be required to present an adequate picture of the inspiring life of our Glorious Prophet. It might with justice be claimed that there is no other figure in history whose life is so well known and the details of whose life have been so faithfully chronicled and recorded by an enormous number of historians of different races and countries.

But this evening I should like to mention to you only a few of the Prophet's qualities which in my opinion contributed more than anything else, with the exception of Divine Aid and Encouragement, to the spread of the religion of Islam, first in a part of the world steeped in ignorance, barbarism and idolatrous practices and then over a large section of the civilized globe, overwhelming effete cultures, assimilating then most diverse populations and setting up glorious civilizations in 'Iraq, Egypt, Spain, India and elsewhere, and bound together closely by the firm bond of Islam at a time when the rest of the world was sunk in ignorance and superstition. These Islamic civilizations were in what we know as the Middle Ages a vital link in the chain of human culture and the progress and they handed on a heritage of learning and noble inspiration to which all subsequent civilizations have been to a very great extent indebted.

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As I have already said, the Prophet of Islam was possessed of all the noble qualities which earned him the love, respect and admiration of his followers and of all who met and got to know him. Because of these he was dearer to them than all their possessions and children, dearer to them even than life itself as the history of Islam shows time and again. Among these noble qualities I might mention his self-restraint and bravery, his trustworthiness and honesty, his compassion and his love. He never acted for his own sake but only for others and although unchallenged master and ruler of all Arabia he died a poor man if only the absence of worldly possessions is considered poverty. His thoughts, waking and sleeping, were not for his own happiness but only for the happiness of others. God has described him in the Holy Qur'án saying: "Indeed you conform to sublime morality" and in another passage: "And if you were rude, rough of heart, people would surely all turn away from you."

He was truly sincere in his mission, certain of it, spending all his energies for its sake and with no desire that it should bring him the goods of this world. As an example of his sincerity I might cite the occasion known to all Muslims when the chiefs of the tribe Quraish, to a branch of which he belonged, came to his uncle and protector Abū Tālib, complaining of the Prophet's activities and said: "We will give Muḥammad all the wealth and possessions he may desire if only he will cease from attacking our gods." His uncle then repeated their proposal to him and he wept and said: "O my uncle, by God, were they to place the sun in my right hand and the moon in my left hand so that I might give up this affair I should not forsake it until God makes it prevail or I perish for its sake".

The noble Prophet had a strong determination which never weakened and a will-power which never flagged and

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which enabled him to overcome the greatest difficulties which rose up like mountains before him. He would conceive an opinion, make up his mind and fearlessly carry out the plans he had decided on. Even if the whole of nature conspired to turn him from his purpose it would fail and even when the whole world was full of obstacles and difficulties he would not let himself be discouraged but with amazing energy set about overcoming them.

It was clear to all that he did not desire for himself possessions, wealth and power but spent all his efforts and energies with only one purpose, namely, to bring happiness to his fellow-men :

"Say, I do not seek a reward for it except that each of you desire to find a way to his Lord". "Would you ask for a reward so that they are weighed down with debt?" "Do you ask for a recompense? But the recompense of your Lord is best and He is the best of sustainers. And surely you invite them to right way!" "Say, I do not ask you for a reward for it. I am not of those who put on affectations. It is only a reminder to the nations and you will know of it after a time".

The Prophet of God sorrowed to see mankind miserable and in error and it grieved him to see them like the beasts of the fields and the forests, some oppressing others and transgressing against them. He grieved to see them lie and cheat and commit indecencies and follow a path which leads to sure perdition in this life and in the next. This sorrow is amply testified to in the Holy Qur'ân as can be seen from the following selected verses :—

Certainly an apostle has come to you from among yourselves. Grievous to him is your falling into distress. He is solicitous respecting you, to the believers compassionate, merciful. But if they turn back, say God is sufficient for me. There is no god but He. On Him I rely and He is the Lord of the great throne.

God knew how he suffered for humanity and comforted and encouraged him as follows :

"O Messenger, let not those grieve you who fall hastily into unbelief, those who say with their mouths 'we believe' but do

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not believe with their hearts." "Then maybe you would kill yourself with grief sorrowing after them if they do not believe in this announcement." "These are the verses of the Book which makes clear. Perhaps you would kill yourself with grief because they do not believe." "And grieve not for them and do not distress yourself at what they plan." "Although you desire their guidance yet God does not guide him who leads astray nor shall they have any helpers."

Muhammad was known far and wide for his honesty and trustworthiness and not even his bitterest enemies who saw their privileged position threatened could find an excuse to accuse him of lying. Thus it was realized that he who would never lie to men could in no circumstances lie to God.

The Prophet had great forbearance and an unbounded power to bear suffering. When persecuted he would bear his torments manfully and when at last he attained power he was the first to forgive a wrong done against him.

These noble qualities are apparent from the following traditions which are known to all Muslims :—

It is related on the authority of 'A'isha, the Prophet's wife, that when he had to choose between two things he always chose the way easier for mankind as long as it did not entail the doing of evil. If one of the choices entailed evil he was the farthest of men from selecting it. The Prophet of God never took revenge for a wrong done him but he saw justice done in cases of blasphemy or when the limits set by God had been overstepped.

It is related that when one of the Prophet's front teeth was broken and his face cleft during the Battle of Uhud his companions were deeply grieved and said, "Why do you not call down the curse of God on them?" He said, "I was not sent as a curser but to bless and bring mercy. O God, guide my people aright for they do not know!"

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The traditionist Muslim relates how the Prophet of God was at war and sought shade during the midday heat under a tree far from his companions, after having hung up his sword on that tree. One of the enemies of Islam came up stealthily and taking down the Prophet's sword held it over his head and said to him, "What will save you from me now?" The Prophet replied, "God, mighty and glorious is He, will save me!" The man was amazed and the sword fell from his hand whereupon Muḥammad picked it up and said, "And who will protect you from me now?" The man pleaded, "Deal gently with me" and the Prophet urged him to declare that there is no god but God. The man refused but promised not to give any further assistance to the enemies of Islam whereupon the Prophet let him go free. He returned to his tribe saying, "I have come to you from the noblest of men."

When the Prophet summoned the tribe of Quraish to Islam they persecuted him and his followers but in spite of the grievous torments he suffered at their hands he bore everything patiently. Finally when God gave him the victory and power over his enemies and he conquered the city of Makka the Quraish felt certain that he would annihilate them and seize or destroy their property. He said to them, "What do you say that I should do to you?" They said, "Only good, you are a noble brother and kinsman." He replied, "I say as my brother Joseph said before me, 'There shall be no reproof against you this day. God may forgive you and He is the most Merciful of the merciful ones.' Go, for you are free."

Muḥammad's generosity was no less than his other qualities which I have already mentioned and many examples of this can be found in the history of his mission, especially during the month of Ramadzān. He was generous not only after but also before his mission had been revealed to him for it is related that when he

told his wife, Khadija, of the first revelation to him and the doubts which assailed him she said, "Rejoice, for God will never put you to shame. You are kind to your relatives, bear fatigue manfully, give to the needy, provide hospitality for your guests and help others in misfortune."

He was brave and courageous, fearing no danger and never shirking the difficulties which confronted him. In the few battles which he fought, he showed himself a true example to his followers, always in the forefront and where the danger was most pressing and the fighting thickest.

In spite of his bravery he was the most modest of men without a trace of deceit. Indeed, when anything displeased the Prophet it would become patent to all from the expression on his face.

All these qualities are crowned and enhanced by Muḥammad's nobility of character which was in his every action and in all his dealings with his fellow men and women.

'Ā'isha relates that the Prophet was the politest of individuals to high and low. Not one of his friends or relatives ever called him without him answering: "Here I am."

Abū Qatāda relates that when a delegation from the Negus came the Prophet rose and served them himself. When his companions said to him, "Let us do this for you," he replied, "These men did honour to our companions and so I love to reward them."

Ibn Ṭufail says that when he was a boy he saw an old woman come forward to the Prophet whereupon he rose and spread out his cloak for her to sit down on it. On asking who the old woman was he was told that it was the Bedouin nurse who had suckled the Prophet.

As I have said all these manifestations of his noble soul so impressed and captivated the hearts of his friends

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that one of them, Sa'd Ibn 'Abāda, is reported to have said, "By God, were you to lead us into the sea we would gladly go in with you!"

Such was his character and such his power over men's hearts. And, moreover, he came to revive the natural religion for which God created mankind and in which man finds his natural, harmonious self. Is it to be wondered at then that Islam made such an impression on their hearts and spread like wild fire over the whole civilized world as no other religion or movement has spread in history?

The reason for Quraish's stubbornness in rejecting Muhammad's mission is clear. for they held a privileged position in the land of Arabia and feared that the natural religion of liberty and equality would deprive them of their leadership earned through centuries of trading and exploiting the superstitions of the wandering tribes in that benighted land. It was to curb their pride that God permitted Muhammad to draw the sword against them and when the fratricide ended in Muhammad's triumph, the whole peninsula hastened to submit to the natural truth, a few perhaps with the idea of temporal gain but the overwhelming majority through a sincere conviction that truth had prevailed over falsehood.

Those who maintain that Islam was spread by the sword are in grievous error because that would presuppose that the Prophet had huge armies with which to subdue his enemies by force. The history of Islam shows what difficulties he had to contend with and throughout it runs the theme of the Divine Aid coming to a sorely oppressed minority.

When once a man's eyes had been opened to the beauties of Islam and he recognized the soundness of its arguments, nothing in the world could turn him back, not even the loss of his possessions and children nor the persecution of his own family.

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Such was the simple faith which seized upon a noble people sweeping away crude idolatries and superstitions, playing a most important part in the history of civilization and, if God wills, it is surely destined to play an even more important rôle in rebuilding a wretched world so sadly shattered by wars, greed and hypocrisy.

And so the noble figure whose devotion and heroism made Islam a resounding reality will continue to inspire countless and ever expanding generations of men and women of all lands and climes who seek truth in all things and whose greatest desire it is to see the kingdom of God established here on earth. O God, bless and give peace to our noble Prophet, Muḥammad, and to his family and companions! Amen!

UPON FASTING

BY WILLIAM BASHYR-PICKARD, B.A. (CANTAB)

Fair Gardens still must tilled be :
Work only hath reward.
Fast, and thy soul shall filled be
With a Divine accord.
Subdue thyself
(Not starve thyself),
And thou shalt surely find
With heavenly power
Thy life shall flower,
As Allah hath design'd.

* * * * *

Fasting is good for the body, yet better for the soul. Herein we have indeed in few words the object of fasting. Nor for thy body's sake (though thy body will benefit) but for the exhilaration of thy spirit shouldst thou fast.

Undoubtedly those who follow the Way will fast as did those of aforetime. Jesus fasted. Muhammad fasted

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(upon both of them be peace !) and the noble of other religions also have fasted (may peace be with them !)

Yet at once I hear it said :

Yes, that was very good in those far away times, when life was more individual and more spacious. But now-a-days, when the tempo of life is so breathless, fasting would be an imposition, a hindrance and truly a great inconvenience.

Let us in all fairness examine this modernist objection.

To what is fasting an imposition ? to what is fasting a hindrance and to what is fasting a great inconvenience ?

If we examine the matter clearly, with mind unbiased and eye piercing to root causes, we shall find the answer, even thus :

Fasting is an imposition upon one's patience ; fasting is a hindrance to one's normal delights and enjoyments ; fasting is a great inconvenience to one's business, to one's worldly affairs.

Precisely and exactly so.

In other words, fasting is fasting.

What did we expect ? Did we expect fasting to be a rose-path ? to be the honey of physical pleasure ? to be the golden salver upon which we might offer oblation to Mammon ?

Nay, and far otherwise.

Fasting is a corrective, a restraint, a heavenly hand giving control to those that, in faith, grasp it. Fasting is a cleansing and a mighty discomfiture of evil. It will benefit the body and the natural powers of enjoyment ; it will brighten the faculties ; but its main purpose is of the spirit seeking nearness to God.

* * * * *

What has the Qur-án to say concerning fasting ?

Thus :

O true believers ! Fasting is ordained for you as it was ordained for those who came before you, so that ye may follow the commandment of God.

The days of fasting are exactly reckoned. He who is sick or on a journey, he shall fast afterward an equal number of days. Those

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who still break the rule of fasting without such reasons, they shall expiate their fault by feeding the poor. Whosoever shall be lavish in such expiation he shall have no other reward but a surplus of merit. Nevertheless it were better that ye should observe the fast. If ye but knows its reward.¹

* * * * *

So, for the month of Ramadhan carry out the fast. From the rising of the sun until the going down thereof eat not, drink not, and abstain from bodily pleasures. If thou art sick, or weakened with age, God desireth not a burden beyond your powers. Go ye rather and feed the poor, and it shall be merit unto you. If thou journeyest, arrange thy fasting for a more convenient season. Yet to fast at the time of fasting in Ramadhan is better.

Let us here also remember the words of Jesus, to whom indeed the value of fasting was known.

Moreover, when ye fast, be not as the hypocrites of a sad countenance : for they disfigure their faces, that they may appear unto you. They have their reward.

But thou, when thou fastest, anoint thy head and wash thy face ; that thou appear not unto men to fast, but unto thy Father which is in secret : and thy Father, which seeth in secret, shall reward thee openly.²

We see plainly therefore that fasting is not a matter of sorrow or self-affliction, but a matter of control, discipline, purification and bright joy, making the face to shine and the heart rejoice. It must be so. It is but the opaqueness of the flesh that obscureth the divine light that dwelleth in every man.

* * * * *

Having progressed so far, suddenly an arrow-thought strikes us. What actually is fasting ? Perhaps there be some who do not know the very meaning of the word, or who deceive themselves as to the salutary practice of true fasting.

¹ The Holy Qur-án : II, 183, 184.

² St. Matt. VI, 16-18.

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has been general throughout all the cities and provinces over which the Muslims have ruled. It happened recently in Cairo where a site has been offered by the Muslims to the British Christians resident in Egypt. It is in a very beautiful situation on the banks of the Nile on which it is proposed to build a Cathedral, where British Christian residents and visitors will be able to worship God in conformity with their belief and ritual. In a reciprocal action the British Government has handed over to the Muslim community the title-deeds of a valuable property situated in the heart of the metropolis at Regent's Park. The house has become the headquarters of the Islamic Cultural Centre and in the grounds will be erected a Mosque, worthy not only of the site but also, so far as human design and workmanship can achieve, of Allah, to whose honour the building will be erected and dedicated. The act is a fitting and honourable one on the part of an empire which includes among its subjects a greater number of Muslims than of Christians.

THE DIFFICULTIES OF THE CABINET MISSION

BY MAULVI AFTAB-UD-DIN AHMAD

The announcement of the Cabinet Mission on the 16th of May has disappointed the Muslims of India. Various are the reactions. Some ascribe it to the deliberate intention of the British Government to keep the Muslims helpless and at the mercy of a hostile majority. It is alleged that the British political attitude towards any Muslim question is invariably coloured, maybe subconscious, by Christian prejudice and is reminiscent of the days of the Crusades. Others think that it is the result of Hindu propaganda backed up by organisational and money power of that community. Still others

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hold that the bogey of pan-Islamism *i. e.*, the possibility of Islamic peoples combining and reviving their lost political power has been the decisive factor in this matter. These allegations, *even if* they are not wholly unfounded, are yet only partially true. We must realise that even the vilest man has his higher senses of perception and comprehension. The existing British Government may be materialistic in view and politically minded; but to say that it is the fundamental thing about the British character, will lead to a theory of human nature which will make the prospects of humanity a dismal one. As the followers of a proselytising faith it is essentially necessary for us to have faith in the fundamental goodness of human nature. We must entertain hope even for the worst sinner. Accordingly we must and do believe that the British mind is not altogether impervious to higher appeals. The fact that there are Englishmen by hundreds who now follow the faith of Islam as ardently as any born Muslim could have ever done shows the inner soundness of the British mind. We admit there are vices innumerable that have spoilt the healthy glow of this mind. But we are sure that the pith of the British mind is not shut against truth. A careful handling and a proper appeal can still work wonders.

Instead, therefore, of finding fault with the British, we should do well to adopt a sympathetic attitude and try to find out their difficulties, which may be real.

One such difficulty was indicated by Mr. Sorensen's statement on the eve of his return to England after his investigations as a member of the Parliamentary Delegation. In the course of an interview to the Press in New Delhi on February 8, he made the following observation on the question of Pakistan:

If I were to be converted to Islam and returned to England does it mean that I should agitate for the Isle of Wight for my Islamic brethren?

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This to him indeed, is a real difficulty. To an average Englishman of to-day religion has ceased to be of any practical utility. He can very well understand political and economic needs of a people, but he has no sense of the importance of religion in the life of a nation as such. He recognises its value as a convention but can not see how it can have anything to do with the social and cultural life of a people. He can understand a sense of nationality on the basis of geographical or racial unity and even on that of the unity of economic interests, but he cannot appreciate any such sense on the basis of religion, which to him, is invariably a disruptive force. He cannot understand how, even if the Hindu majority compels the Muslim minority to behave as they behave as social beings, it will affect these 100 million individuals as political beings. It is evident that the British statesmen have not failed to perceive the danger of everything Islamic and Arabic being swept away by the rising tide of neo-Hinduism cum nationalism in the majority community in India. What they fail, however, to grasp is the harm of it either to India as a country or to the world at large. They fail to appreciate the possibilities of Muslim cultural ideology. They do not realise the dangers of the Hindu social outlook.

In their own country they had to discard religion to ensure the progress of the nation. It was by shaking off the thralldom of religion that they have been able to attain the present standard of civilization for their own nation. How are they to understand that the religion of Islam should better not be discarded in the interest of India's progress? It seems it is this doubt and perplexity that made the British Premier make that statement about the minority vetoing the progress of the majority. It is one trend that runs throughout the whole range of utterances by British statesmen.

Certainly there is some confusion on this question,

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which it is our duty to remove. It is for us to prove, and prove without any shred of obscurity, to the Western peoples that we are so anxious about the maintenance of Islam both as a religion and a culture, not because it happens to be the national cult of the existing race of Muslims which may have to be discarded with the progress of knowledge and scientific experience, but because it is the greatest boon that can be conferred on humanity for the attainment of human moral elevation, inter-racial harmony and inter-national concord. As a religion among religions Islam has no chance of an appeal for a Western politician and statesman. As the destined religion of humanity alone it has such a chance. As a stimulus for and a groundwork of a better social order alone can it receive the attention of this class of people.

This involves religious preaching with particular emphasis on the social and international aspects of Islam. It will need an elaborate scheme for the presentation of our faith, based on a proper appreciation of the way of thinking peculiar to a modern Westerner. The crust of false data has to be removed layer after layer and the mind made fit to receive the light of truth.

In our attempt to accomplish this task we should be encouraged by an interesting fact about the British mind—we cannot speak with the same amount of authority about other European nations. This fact is that as a political and economic entity this mind is extremely stubborn and elusive. But as a religious creature the Britisher betrays a depth of feeling which is seldom found in a member of another nationality. Beneath his engrossment with the needs and comforts of the body, he has a 'weakness' for devout thoughts. His only misfortune is that he has despaired of a genuine, understandable and practical religion. Centuries of experience with the people of Christian religion have driven him to

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this view of religion. He is rather to be pitied than blamed on this score. Neither is the external condition of the Muslims of the world very inviting to him. Awakened to a sense of material prosperity and physical decency, an average European can hardly imagine that hidden underneath this poverty and squalor can be principles of social existence that are capable of redeeming humanity at this critical stage of its history. Extremely few are the eyes that can discern "the embers of a higher life hidden underneath the ashes of this outside degeneration," as a high-souled British Muslim once called the hidden potentialities of the 'backward' Arabs of Palestine. It is to our own interest that we should direct the attention of the British people to these "hidden embers." They are themselves vaguely feeling and we have only to make them conscious, that of far more importance than scientific discoveries is the discovery of a sound basis of social existence and that with all the material backwardness of Muslim peoples, this sound basis is still in their possession ; and this not on account of any inherent moral superiority of the nations that happened at some time in the past to ally themselves with the tradition of Islam, but because of the intrinsic worth of the religion they came to embrace, a religion which bears unmistakable signs of the living presence of God and His redemptive will. It is only when we have performed this task in an effective way that we shall have conveyed the meaning and significance of Pakistan to the British mind. In the absence of this, our cry is only too likely to be misunderstood like the opposition of one time-worn cult against another which is equally defunct. And who knows if a similar confusion does not lie at the root of the bulk of the Westernised Hindus feeling alarmed with the Pakistan agitation !

So the whole question revolves round the necessity

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of presenting the deep social and moral principles of Islam to the powers that we have to contend with. Circumstances have forced us to realise that the mere possession of those principles by us, even if we are 100 million strong, cannot assure us of their continuity in existence in this country which we were privileged to rule for full seven centuries. Perhaps this tragic circumstance is a pointer to the solemn announcement made in the Holy Qur-án :

Thus have We made you an equitable nation so that you become witnesses for mankind at large. And the Prophet may be a witness for you.¹

In clear words, we are charged with the task of conveying the message of Allah to the whole of humanity in the same manner as the Holy Prophet conveyed it to us. Is it because of our forgetfulness of this solemn duty that circumstances are so much against us to-day? Who knows if this is so! God's ways are inscrutable. The warning comes in the shape of a confusion in the minds of the powers that be about the true meaning of our contention. We feel it of supreme importance to preserve the culture of Islam, whereas our rulers feel just the reverse of it. As rulers they show some sympathy for our demand for self-determination but this self-determination is so closely bound up with religious practices and religious traditions that a modern Britisher cannot help looking askance at this demand. So of necessity we have to explain to them first the deep social and international significance of our culture before we can bring home to them the true nature of our demand for self-determination. Experience shows that it is not enough to show that we have a culture. We can achieve our object only when we have shown that it is a culture which must be preserved in the interests of humanity.

Let our Muslim leaders concentrate on this aspect of the question and we can assure them that success, *Inshallah*, will be theirs.

¹ The Holy Qur-án 2 : 143.

EVOLUTION AFTER DEATH

BY M. A. SAMAD

In discussing the evolution of the soul during its sojourn on the earth, I had shown that once a thing reaches its consummation in one particular stage of evolution, it gives birth to something new, which then becomes the bed-rock of all subsequent progress. Finally those accessories which contributed to the generation of this something new become separated, and the latter continues its progress after remaining in abeyance for a time—a period called 'Barzakh' in Muslim theology. Thus we see that the food that we take splits up into two parts in the human body—the accessories pass off as excreta, while the other part becomes the flesh and blood in the human body, and continues its progress giving birth first to the genital seed and finally to the human child after fertilization. Death in one stage, thus, does not mean annihilation but only a change of form. Similarly the death of a man only separates his soul from the body which gave it birth, and leaves the former free to continue its evolution. Life after death is thus only a continuation of the life on this earth. For the good the heavenly life, and for the wicked life in hell, begins even here ; and as there are two paradises for the former, there are two chastisements for the latter, *i.e.*, a paradise or a chastisement for this life, and a paradise or a chastisement for the next.

And for him who fears to stand before his Lord are two gardens.¹

And whoever is blind in this, shall be blind in the hereafter.²

¹ The Holy Qur'an, LV : 46.

² *Ibid.*, XVII : 72.

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And certainly We will make them taste the near chastisements before the greater chastisement that haply they may turn.¹

Nay if you had known with a certain knowledge, you shall certainly have seen hell.²

But further progress only begins when the progressive entity or the bed-rock of subsequent evolution becomes separated after a healthy and natural life. It must have acquired all those potentialities which are to be actualized in this new stage. The seed which is formed in a fruit can only continue its progress and give birth to a new plant when it comes out perfect and fully grown.

I have already discussed the stages which the human soul is expected to cover during its sojourn on the earth. But, as previously stated, man is a conscious being, and is able to exercise his choice between good and bad. He may at will lead to the stunting of his latent faculties, and thus make his soul incapable of direct progress in the next stage, or, if he so chooses, he may live according to the laws of nature and work out his potentialities.

The soul which comes out with its potentialities crippled must, therefore, make up in this new stage for all the progress which it should have made before separation. It is believed by some that in order to become healthy and fully grown, the soul must go back to the physical body whence it had separated. But this belief is contrary to the laws of evolution. There is no retrogression in nature—once a thing has crossed a particular stage it never goes back to that stage; but if it has come out unhealthy, something is done in this new stage to make up for the loss. Thus we see that the seed when it comes out crippled from the fruit does not go back to the fruit to regain its genital power, but it is made perfect by the appliance of certain chemicals in this new stage. Similarly the human child, that comes

¹ The Holy Qur'an, XXII : 21.

² *Ibid.*, CII : 5—6.

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out with certain deformities from the mother's womb, is not sent back to the womb to regain health, but it is made capable of further progress after being subjected to a surgical operation or some other form of treatment on this very earth.

Accordingly, a soul which leaves the earthly body diseased by the commission of sins on this earth, is not sent back to the earth, as the believers in the transmigration of the soul assert; but it is subjected to some form of spiritual operation in that very stage. This course of treatment is known in the religious language as Hell. It is a sort of heart-burning, which the sinners are made to suffer, in order to make them repent and so purify them of all sins.

It is the fire kindled by God, which rises above the hearts."¹

It is for this reason that in the Holy Qur'án, hell, with all its fearfulness, is called a 'mala' or friend of the sinners at one place and their 'umm' or mother at another.

So today ransom shall not be accepted from you nor from those who disbelieved ; your abode is the fire, it is your friend."²

And as for those whose measure of good is light his mother shall be the abyss. And what will make thee know what it is ?³ A burning fire."⁴

Hell is thus a remedial stage ; it is meant only to purify a man of the dross which he has accumulated with his own hands, just as fire purifies gold of its dross.

And We did not send a prophet in a town but We overtook its people with distress and affliction in order that they might humble themselves.⁴

¹ The Holy Qur'án CIV : 6—7.

² *Ibid.*, LVII : 15.

³ *Ibid.*, CI : 8—11.

⁴ *Ibid.*, VII : 94.

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It is in keeping with such a conception of hell that it is stated that sinners shall ultimately be taken out of hell. Muslims do not believe in the eternity of torment.

So as to those who are unhappy, they shall be in fire ; for them shall be sighing and groaning in it : abiding in it as long as heaven and earth endure, except as thy Lord pleases ; for thy Lord is the Mighty Doer of what He intends. And as to those who are made happy, they shall be in the garden, abiding in it as long as the heaven and earth endure, except as thy Lord pleases, a gift never to be cut off.¹

While the abiding in heaven is stated to be eternal a "gift never to be cut off", that in hell is not to be of this sort. A saying of the Holy Prophet will make this point clear.

Surely a day will come over hell when there shall not be a single human being in it.²

This is because all men and women are ultimately created for the Mercy of God, as the Holy Qur'án says :

And My mercy encompasseth all things.³

Those on whom Thy Lord has mercy, and for this did He create them.⁴

Now once we have become capable of further progress, we enter heavenly life, or a life of unlimited progress.

"O soul that art at rest ! return to thy Lord, well-pleased with Him, well-pleasing Him : so enter among My servants and enter into My paradise." ⁵

But God's mercy has so ordained it that while good brings manifold fruit, evil is either forgiven or recompensed with the like of it.

¹ The Holy Qur'án, II : 106—107.

² Kanzul Ummal.

³ The Holy Qur'án, VII : 156.

⁴ *Ibid*, XI : 119.

⁵ *Ibid*., LXXXIX : 27—3 .

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Whoever brings good, he shall have ten times like it, and whoever brings evil, he shall be recompensed only with the like of it and they shall not be dealt with unjustly.¹

And whatever affliction befalls you, it is on account of what your hands have wrought, and He pardons most of your faults.²

Heaven is frequently described in the Holy Qur'án as a "garden underneath which rivers flow." That this is only an allegorical expression is made clear by the Qur'án itself. It says: "A parable of the garden which the righteous are promised: therein are rivers of water."³ The simile used is very significant indeed, especially if we remember that, in the Holy Qur'án, faith is often likened unto water, and a good deed is compared to a seed sown on this earth, developing into a tree, the branches and fruits whereof are in heaven. The reward of "those who believe and do good deeds"—as is the ever-recurring description of the believers, in the Holy Qur'án—is therefore, "garden underneath which rivers flow." This further shows that the heaven is only a condition, in which all our potentialities have been actualized and we have become capable of still further progress, undreamt of and unimaginable by the human beings. Just as the working out of the latent faculties of a seed ultimately result in a garden and the water takes the form of a river ever flowing, the working out of the spiritual potentialities of man, as a result of his belief and good deeds, become for him his paradise. This point is made clearer still when the Holy Qur'án says, when speaking of heaven:

And hasten to forgiveness from your Lord and a garden the extensiveness of which is the extensiveness of the heavens and earth.⁴

¹ The Holy Qur'án, VI : 161.

² *Ibid.*, XLII : 30.

³ *Ibid.*, XLVII : 15.

⁴ *Ibid.*, III : 132.

Another point to be noted is that heavenly life according to the Holy Qur'án, will not be static, but fresh vistas will ever be kept open for greater and greater progress. This has already been hinted in the phrase "underneath which rivers *flow*." Making this clearer still the Holy Qur'án says :

But those who are careful of their duty to their Lord, shall have high places above them higher places, built for them.¹

Just as the Holy Qur'án always mentions seven stages in every grade of evolution—in the mineral stage, in the vegetable stage, in the animal stage, in the womb of the mother, and finally the seven stages of the evolution of the soul on the earth—it, in the same strain, makes a mention of seven heavens one after another, after death :

And certainly We made above you seven ways ; and never are We heedless of creation.²

The exact nature of this progressive life after death is incomprehensible to us, as "no soul knows what is hidden for it of that which will refreshen the eyes : a reward for what they did."³

The Holy Prophet explained this by saying :

God says : I have prepared for My righteous servants what no eye has seen and no ear has heard, and what the mind of man has not conceived.

But this much we are given to know that it will be a condition in which all sin and rancour shall be rooted out.

The righteous shall be in the midst of gardens and fountains. Enter them in peace, secure. And We will root out whatever of rancour is in their breasts—they shall be as brethren on raised couches, face to face. Toil shall not afflict them in it, nor shall they be ever ejected from it.⁴

¹ The Holy Qur'án, XXXIX : 20.

² *Ibid*, XXIII : 17.

³ *Ibid.*, XXXII : 17.

⁴ *Ibid.*, XV : 45—48.

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They shall not hear therein vain or sinful discourse, except the word *peace, peace* !¹

Peace and healthy progress shall rule everywhere in that state.

Their cry in it shall be, Glory to Thee, O God ! and their greeting in it shall be "Peace ! and the last of their cry shall be, Praise be to God, the Lord of the worlds."²

The greatest achievement of heaven is stated to be the pleasure and love of God :

"God has promised to the believing men and the believing women gardens in which rivers flow, to abide in them, and goodly dwelling in gardens of perpetual abode, and the greatest of all is God's goodly pleasure—that is the grand achievement."³

JESUS THE SON OF MARY

HIS BIRTH AND DEATH

BY KHWAJA NAZIR AHMAD.

(Continued from Vol. XXXIV, p. 233)

THE SON-GOD THEORY

I will not discuss the wonders with which Matthew and Luke adorn their accounts of the Nativity, for they are sheer hegiography. I have already mentioned that the appearance of the miraculous star, the visit of the Magi, the flight into Egypt and the massacre of the Infants, on the one hand ; the birth in the Stable, the announcement to the Shepherds in the field, the presentation in the Temple, on the other ; form the groups of incidents which it is futile to endeavour to blend into one, and still more futile to connect in history.

¹ The Holy Qur'an, VI : 25—26.

² *Ibid.*, X : 10.

³ *Ibid.*, IX : 72.

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The redactors have merely sought to make up for their lack of knowledge of facts by introducing fictitious narratives founded either on supposed prophetic writings, or upon the then popular myths and folklore. They were faced with a peculiar situation. They naturally wished to avoid, as far as possible, the ridiculous, and yet did not like to relinquish the supernatural origin of Jesus ; likewise they were conscious of the fact that a natural explanation would lead to conclusions which would be revolting to the faith. They, therefore, preferred the adoption of the mythus, as this alone could obviate the difficulty.

The Pagan gods have been known in Greek, Roman, Persian and Indian mythologies to have not only been raised by virgin birth, but many peculiar incidents happened to them as were attributed to Jesus. In fact, the substantial identity of the Christian and Pagan beliefs was actually used, at a very early stage, as a method of overcoming Pagan criticism of Christian teachings. Thus Justin Martyr writing in defence of Christianity in the first half of the second century said :

By declaring our Master Jesus Christ to be born of a virgin without any human mixture, and to be crucified and dead and to have risen again, and ascended into heaven, we say no more in this than what you say of those whom you style the Sons of Jove. For you need not be told what a number of sons the writers among you assign to Jove. Mercury, the interpreter of Jove, is worshipped among you. You have Æsculapius, the physician stricken by a thunderbolt, and who afterwards ascended into heaven. You have Bacchus torn to pieces and Hercules burnt. You have Pollux and Castor, the Sons of Jove by Leda, and Perseus by Danæ. Not to mention others, I would fane know why you always deify the emperors, and have a fellow at hand to testify that he saw Cæsar mount to heaven. As to the Son of God, called Jesus, should we allow him to be no more than a man, yet the title of the Son of God is very justifiable on account of his wis-

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dom, considering you have your Mercury in worship under the title of the Logos and the Messenger of God. As to the objection of our Jesus being crucified, I say that suffering was common to all the fore-mentioned Sons of Jove, only they suffered another kind of death. As to his being born of a virgin, you have your Perseus to balance that. As to his curing the lepers, and the paralytic and such as were cripples from their birth, this is little more than what you say of Æsculapius.

Eusebius, the celebrated ecclesiastical historian, had also to appeal to a pagan oracle in similar circumstances and was forced to write to the heathen in the same strain :

But thou at least listen to thine own gods, to thy oracular deities themselves, who have born witness, and ascribed to our Saviour, not imposture, but piety and wisdom, and ascent into heaven like theirs.

Bishop Gore, a *Modernist*, writing on the same subject in recent times to the adversaries of Christianity, said :

You say that we find in Christianity the relics of Paganism. On the contrary, we find in Paganism intermingled with much that is false, superstitious and horrible, the anticipation of Christianity.¹

There was a time when Church dignitaries were bent on discovering more striking and more startling coincidences in pagan and primitive religions for using them as "rays of confirmation of the Gospel truths." But this study of comparative mythology soon lost much of its charm. Why ? Professor Muller gives the answer :

The opinion that the pagan religions were mere corruptions of the religion of the Old Testament, once supported by men of high authority and great learning, is now as completely surrendered as the attempts to explain Greek and Latin as corruptions of Hebrew.²

The Christian dogmas - the idea of a Triune Godhead, of an Incarnate Saviour, of the Virgin Birth, of the Second Advent, of the Baptism, of the Sacraments, of the

¹ Gore, *Studies in the Character of Christ*, II : 102.

² Muller, *The Science of Religions*, 40.

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Communion of Saints—were taken for granted to be the distinctive possessions of Christianity ; these were, it was alleged, marks clearly dividing it from any form of Paganism. So, at least, it was contended at one time by Christians on the authority of the Holy Writ. But they were shocked to find that they were completely mistaken. To their utter dismay every one of these dogmas and rituals was proved to have been held in some part or other of the Pagan world quite independently of Christian influence. To borrow a phrase of Paul, these ancient rites and beliefs, obscured by superstition and insufficient to satisfy the longing which brought them into existence, were designed “to serve as the schoolmasters” who would lead the heathen at length to Christ.

The subject of comparative mythology, and the considerations of concrete parallels between the beliefs and teachings of ancient religions and those of Christianity is vast indeed. I cannot enter upon it. The late Al-Hajj Khwaja Kamal-ud-Din has discussed this subject exhaustively in his well-known work, *The Sources of Christianity*. I may, however, mention that the celebrated text of the three witnesses of John which is the foundation of the doctrine of Trinity has also been proved, by the labours of Newton, Porson and others, to be an interpolation ; and Clement himself acknowledged that the verse is *not found in any ancient copy of the Bible*. “Jesus”, he said, “taught the belief in One God, but Paul with the Apostle John, who was a Platonist, despoiled Christ’s religion of all its beauty and simplicity by introducing the incomprehensible Trinity of Plato, or the Triad of the East, and also deifying two of God’s Attributes—namely His Holy Spirit, or the *Agion Pneuma* of Plato and His Divine Intelligence, called by Plato the Logos (word)”.

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With this background, it is possible to see where the Son-God theory came from. It is significant that Paul, John and Mark, none of whom believed in the virgin birth, characterised Jesus as the Son of God. This description of Jesus, therefore, must be held to be prior to the establishment of the belief in the miracle mentioned by Matthew and Luke, and their assertions consequently do not arise out of it. On the contrary, the miracle followed the assertion of Paul. For as soon as they thought that, not only had Jesus been raised up by God, as a man full of the Holy Spirit, to accomplish His plans, and that his birth into this life had been Divinely predestined and glorified by the Holy Ghost, they attempted to signalise it by expressing this special relationship between Jesus and God. They described him as His son, because that was the only term in human language by which they could intelligently, if not completely and adequately, express this relationship. Since the idea of the direct generation of a man by God could not appear to the Jews except as a monstrous absurdity, the expression was, in the first instance, only a metaphor.

It must, however, be conceded at once that the evangelists used the expression the *Son of God* in its literal sense. It appears in the Synoptic Gospels twenty-seven times and the word *Son*, in what may further be conceded in an equivalent sense, nine times. Of course, the numerical figure appears to be higher than what it actually is because the same, more or less, identical passages are repeated in all the three Gospels. The expression, however, is conspicuously used in all the most important events narrated in the Gospels: The Baptism¹, the Temptation in the Wilderness², the Transfiguration³,

¹ Mark, I : 11.

² Matt., IV : 3.

³ Mark, IX : 7.

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the Interrogation by the high priest¹, the Declaration of the Centurion at Calvary² and lastly the Confessions of the Devils and Demons whom Jesus cast-out³. All this kind of fanatasy, in which the expression is used by a voice of heaven, alternating with hell, brings under suspicion everything connected with it, particularly as most of the passages, as already mentioned, are the products of Christian forgeries. I mention but one : Mark was headed by someone : The Gospel of Jesus Christ, the *Son of God*.⁴ This descriptive title was a much later addition.⁵

It is noteworthy, however, that this expression occurs *once* only in the *Quella*, in a famous legion which is reproduced in the Gospels⁶ and the significance of which I will discuss later on. In the Acts and the Pauline Epistles this appellation occurs in numerous places, but it finds no place at all in the Pastoral Epistles of James, Jude and I and II Peter.

It has been asserted that so numerous references, as are found in the New Testament, prove conclusively that Jesus himself took the expression the *Son of God* in its most strict and exalted significance. In other words, it is urged that the mere repetition of a lie must carry the force of conviction and convert it to, and establish its truth.

The title in question, if taken literally, expresses a relation with God so intimately that no mere man could lay claim to it, without being guilty of the most heinous blasphemy. It comprises a definite, if not perfectly lucid, explanation of the mystery of the Trinity, for it defines the second person of the Triad. A mere assertion, therefore, even by Jesus himself, is not enough to reveal

¹ Mark, XIV : 6.

² Matt., VIII : 29; Mark III: 11; V : 7.

³ Revised Version, p. 1098.

⁴ Marks XV, : 39.

⁵ Mark I : 1.

⁶ Matt., XI : 27; Luke, X : 22.

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the true position. It must be shown to have been understood by those who were to be enlightened.

Now this expression was known to, and used by, Israel. In principle all Jews were sons of Jehovah, and it was this which distinguished them from the rest of mankind. In the Old Testament all human beings have been called the *sons of God*.¹ The Israel, in particular, were styled as the son of God (My son)², the sons of God (My sons)³ and the children of the Lord⁴. This appellation was especially applied to, as it was throughout the ancient East, to outstanding personages, the Prophets of God, because of the love which God bore them and the tutelary care which He exercised over them. During the post-exilic period, the pious men and teachers were regarded as the sons of God.⁵ From the Second Psalm we gather that, just as earthly kings choose their sons to reign with or under them, so the Israelitish kings were invested by Jehovah, the Supreme Ruler, with governments of his favourite provinces. Thus the designation the *Son of God* was applicable to every Israelitish king who adhered to the principles of theocracy. In the Second Psalm we find the verse which according to Codex D plays an important part in the baptism of Jesus :

Thou art my son, this day have I begotten thee.⁶

This was nothing more than a part of liturgy of the coronation rites of the Hasmonean kings.⁷

In all these cases, therefore, there never was any idea of expressing anything more than a close moral and religious connection with God than was, or is, enjoyed

¹ Gen., VI : 1-4 ; Job., I : 6 ; Dan., III : 25.

² Exod., IV : 22.

³ Isa., XLV : 11, Hos., I : 10.

⁴ Deut., XIV : 1 ; Isa., I : 2 ; XIII : 8 ; Jer., III : 22.

⁵ Heit Muller, (Tubingen), *Jesus*, 123 ; see also Wellhausen, *Das Evangelium Marci* : 6.

⁶ Psalm II : 7 ; c. f. Luke III : 22. ⁷ Duhm, *Die Psalmen*, 8.

by ordinary human beings. There could be no question, even remotely, of any real sonship for the Jews, for that would have been to them the most preposterous absurdity and the grossest blasphemy. Thus at the time of Jesus, the expression the *Son of God* was applied to one of the two types : those who by their essential nature enjoyed a unique relationship with God—the heavenly kings, the Prophets, and the earthly kings, the Princes.

It is true that Israel expected the Messsiah, whose coming they so ardently desired and awaited with high hopes, to set up the kingdom on earth and to be their redeemer. It is equally true that the Messiah was commonly described by them as the best beloved son of God, and the most powerful vicegerent of God on earth, but he was to be a *man among men*¹ and not a single passage in the Jewish literature can be cited in which the title is given to the Messiah in the sense the Christians take it to be. By sheer dint of straining the texts, which do not carry conviction to any one except who is already convinced, two passages are put forward. The early Christians were masters of the art of forgery. They always introduced passages in a manner, as I have explained in the case of Josephus, that it is not so easy to detect the forgery at first sight. However, the first passage is :

Because I and my son will be with you always on the paths of truth.²

This passage has been proved, and is now universally admitted, to be an interpolation. The only other passage in which the words "For my son Christ....."³ occur is also a later text, which is now only to be found in Christianized recensions.

If then such was the original historical significance of the epithet, it is not unreasonable to say that Jesus used it

¹ Justin, *Dial Cum Typhon*, 49.

² Enoch, CV : 2.

³ 4 Esardas, VII : 28-29.

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of himself in this significance only. It is true that the two verses in the Gospels can be stretched to mean something different. I will consider them presently. But apart from these two verses, nowhere is the narrowest, the merely physical, import of the term put into the mouth of Jesus. It is always others who apply this title to Jesus. Jesus, on the other hand, throughout his teachings, tenaciously maintained a distinction between himself and God. He clearly and repeatedly pointed out that he was only a human teacher and that Divine Attributes ought not to be applied to him. When tempted by Satan, who asked him to do various things if he was the son of God, Jesus drove him away by saying :

Thou shalt worship thy Lord thy God and Him only thou shalt serve.¹

When asked which was the first and great commandment in Law, Jesus said :

Thou shalt love thy Lord, thy God with all thy heart, and with all thy soul, and with all thy mind.²

Jesus even renounced the predicate of goodness and insisted on its appropriation to God alone. When addressed as *Good Master* he replied :

Why callest thou me God ? There is none good but one, that is God.³

So precise was Jesus that he even put his status lower than that of the holy spirit, for he said :

And whosoever speaketh a word against the Son of Man it shall be forgiven him ; but whosoever speaketh against the holy spirit, it shall not be forgiven him, neither in this world, neither in the world to come.⁴

Jesus knew and understood the metaphorical significance of the term : *The Children of God* ;⁵ and when he spoke of himself as one of them, he applied the term

¹ Matt., IV : 10.

² Matt., XXII : 37.

³ Matt., XIX : 17 ; Mark, X : 18 ; Luke, XVIII : 19.

⁴ Matt., XII : 32.

⁵ Matt, V : 9.

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in its metaphorical and not physical sense. This is abundantly clear from the following incident recorded in the Gospels :—

Then the Jews took up stones again to stone him. Jesus answered them : Many good works have I showed you from *the* Father ; for which of these works do ye stone me ? The Jews answered him saying, For a good work we stone thee not, but for blasphemy ; and because thou being a *man* makest thyself God.

Jesus answered them, Is it not written in your Law : *I said, ye are gods ?* If he called them gods unto whom the word of God came, and the scripture cannot be broken, say ye of him, whom *the* Father hath sanctified and sent into the world, thou blasphemest because I said I am son of God.¹

These verses, occurring as they do in John, speak for themselves and a comment is hardly necessary. Jesus was quoting from the Psalms :

I have said, ye are gods, and all of you are sons of the most High.²

and argued that if the Judges, as God's representatives, could be called "gods"³ or *sons of the Most High*, by God Himself, he could not possibly be guilty if he spoke of himself as a son of God in that metaphorical sense. The Christian apologists have spilt oceans of ink to explain away the incompatibility of these verses with their Son-God theory and to establish that "these verses neither imply any degradation of the Divinity of Jesus nor do they present Jesus to be a mere man."

But I repeat that Jesus was very precise in this matter. He always spoke of himself as the *Son of Man*. This expression as I will show later, meant a mere man, and those who heard Jesus took him to be a *man*⁴ and nothing more. He even spoke of himself as *a man* for he said :

¹ John. X : 33-36. I have used *the* in place of *my* as given in the Revised Version; p. 1184.

² Ps., LXXXII : 6.

³ Exod., XXII : 28 ; Isa., XXVIII : 13.

⁴ Matt., VIII : 27 ; XIII : 56 ; Mark., II : 7 ; VI : 2 ; John, XI : 37.

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But now ye seek to kill me, *a man* that hath told you the truth, which I have heard of God ; this did not Abraham.¹

Jesus also spoke of himself as a Prophet,² and indeed those who listened to him took him to be a Prophet³ and a teacher⁴. Even his disciples took him to be a Prophet only⁵. Peter, it is true, when questioned by Jesus as to what he thought of him, replied : *Thou art Christ*, the son of living God,⁶ but Jesus not only then and there contradicted him by using the phrase *Son of Man* for himself⁷ but he also repudiated vehemently this appellation, for :—

He straightly charged them and *commanded* them to tell no one that thing,⁸

I need hardly repeat that the phrase ascribed to Peter was in fact a later forgery.⁹

I take another incident. The Sanhedrim had assembled to find Jesus guilty of a charge of blasphemy ; yet they could not get witnesses. If Jesus had been proclaiming his sonship of God to the *multitudes*, as Christians would have us believe, surely the elders ought not to have felt any difficulty in getting the two requisite witnesses, particularly when the Scribes and Pharisees were always present in the crowds which used to gather around Jesus. It is, however, alleged that Jesus asserted before the Sanhedrim that he was the Son of God. Luke narrates that the Jews questioned Jesus :—

Art thou then the son of God ? And he said unto them, *Ye say that I am*.¹⁰

Apart from the fact that in the very preceding verse he had told the elders that he was *Son of Man*, he wished

¹ John, VIII : 40.

² Matt., XIII : 57 ; Mark, VI : 4 ; John IV : 44,

³ Matt., XVI : 14 ; Mark, VIII : 28, Luke, IX : 19.

⁴ John, III : 2.

⁵ Luke, XXIV : 19.

⁶ Matt., XVI : 16.

⁷ Mark, VIII : 31, Luke, IX : 22.

⁸ Luke, IX : 21. *cf.* Matt. VIII : 30.

⁹ Revised Version, p. 1177.

¹⁰ Luke, XXII : 70.

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to clear the position and meant to convey : *Ye say that I am, but I do not.* This was a peculiar method of giving the negative answer. Matthew gives the answer as : "Thou hast said."¹ Peake commenting on this verse says :

We should perhaps take the ambiguous reply, "Thou hast said,"¹ as a refusal.²

The Jews, however, were bent on misconstruing his reply and did take it as an admission, but not so Pilate. The charge of the Jews which would have brought the case within the jurisdiction of Pilate was that Jesus had claimed to be king of the Jews. Therefore, Pilate questioned him :

Art thou the king of the Jews? And he answered him and said, *Thou sayest it?*³

Pilate took the answer, as should have been done by the Jews, to be a denial of the charge :

And said Pilate to the chief priest and to the people, I find no fault in *this man*.⁴

It is obvious, therefore, that Jesus had equally denied the charge of having ever claimed to be *Son of God* in the narrow sense, and it is merely puerile and childish pranks of Christians to construe these verses as supporting the godhead of Jesus.

As I have said two verses, and no more, one in Mark and the other in the *Logia*, put the words into the mouth of Jesus which, if read superficially, show that he did designate himself as the Son of God. It should not be forgotten that Jesus spoke Aramaic and not Greek ; and when for instance he said *Abba*, Mark correctly translated it as *Father*,⁵ but Matthew converted it into *O my father*,⁶ Luke and John improved it as *My father*,⁷

¹ Matt., XXVI : 64,

² Luke, XXIII : 3.

³ Mark, XIV : 36 ;

⁷ See Revised Version, p. 1190, John XIV : 28.

³ Peake, *Commentary on the Bible*, 722.

⁴ Luke, XXIII : 4.

⁶ Matt, XXVI : 39.

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and the editors of the Revised Version have to mention time and again that *the* should be read in place of *my*. There is another subtle way in which the redactors tried to impress the physical sonship of Jesus. When any one *e.g.*, the Centurion said of Jesus that he was *a* son of God, the redactors changed it into *the* son of God.¹ Such forgeries were so cleverly made in an imperceptible manner that they almost escape detection. They also *prima facie* established the fact and carried conviction and left an everlasting wrong impression. If, however, we read the Gospels with these forgeries in mind, the distinction which is sought to be made disappears from the source. Thus we read :

And I appoint unto you the kingdom, as *my* father hath appointed it unto me.²

This verse with *the* substituted for *my* can be subscribed to by the followers of any other denomination. Thus if we read the two verses with these changes in mind it will become evident that even they do not support the sonship of Jesus. The first passage reads :—

But that day and that hour (*i.e.*, the day of Judgement) knoweth no *man*, no not the angels which are in heaven, *neither the son*, but only the father.³

The second verse is :—

All things are delivered unto me of *the* Father and no man knoweth *the Son*, but the father, and he to whomsoever the son will reveal him.⁴

The first verse embodies a confession of Jesus of his limited knowledge and avowed ignorance of the Last Day of Judgement. The words *neither the son* are omitted from the Authorised Version of Matthew,⁵ though many ancient authorities contain them. Accord-

¹ Matt., XXVII : 54 ; see Revised Version, p. 1196.

² Luke, XXII : 29.

³ Mark, XIII : 32.

⁴ Matt. XI : 27 ; cf. Luke, X : 22.

⁵ Matt. XXIV : 36.

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ing to Dummelow this omission was due to the fact that they were looked upon "as being a difficulty to faith."¹ For similar reasons both Luke and John omitted the entire verse. This verse led the Arians to believe and teach that Jesus was ignorant of the Divine Will and Athanasius had to explain to them that "ignorance is part of human nature of Jesus." But if we read this verse with the second verse and with the verse preceding it the meaning becomes abundantly clear. This preceding verse reads :

I thank thee, O father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes.²

Thus while Jesus in one place confesses ignorance of the Divine Will, he in another place thanks God for His revelation to him and goes on to explain that no one else knoweth of His Will, His revelation, until he discloses it to him. There is nothing extraordinary in such an assertion. The Divine revelation to a Prophet of God is unknown to men till the Prophet himself discloses it.

But even this explanation does not remove the difficulty of belief in the divinity of Jesus. His ignorance of things around him is incomprehensible if he was Divine and therefore Omniscient. As the "Very God of the Very God" he should have known that prescience shown by him would be a proof of his Divinity, and yet he deliberately and I think intentionally, time and again, confessed his lack of knowledge of the unseen. I give but a few instances which exhibit the ignorance of Jesus.

When a certain woman "which had an issue of blood twelve years" came behind Jesus and touched the border

¹ Dummelow, *Commentary on Holy Bible*, 731.

² Matt. XI: 25.

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of his garment, Jesus did not know and had to ask:
"Who touched my clothes?"¹

Jesus did not know whether anything could be found on a fig tree except leaves.²

Jesus said that of his own he could do nothing and confessed:

I can of my own self do nothing.³

And went on to say:

If I bear witness of myself, my witness is not true.⁴

But I must revert to the two verses under discussion. It is hardly necessary for me to point out that they, if the Christian interpretation be correct, are fundamentally inconsistent with each other. The whole periscope of which these passages form a part is called *The Prayer of Thanksgiving*. But the very clearly marked rhythm of the whole of this prayer gives it the appearance of a piece of liturgy of an Eastern religion, e.g., Ea said to Marduk: "My son, what I know, thou knowest." Further the fundamental ideas and the characteristic expressions have every appearance of having come from the *Wisdom of Jesus*, the son of Sirach, and verses of *Sirach* can be easily picked out which compare with those of this prayer.⁵

It is not difficult to cite similar passages from the Old Testament⁶ which may equally have served as the source of these verses and from which the redactors may have copied. If such be the case, the two verses would have to be given the same significance as that obtaining in the Old Testament, and which has already been explained by me.

¹ Mark, V : 25-30.

² Matt., XXI : 18-19.

³ John, V : 30 ; see also John, VIII : 28 ; Matt., XX : 20-23.

⁴ John, V : 31.

⁵ The beginning of the prayer in Matthew is indicated by *Sir* II : 1 ; Matt, XI : 28-a and *Sir* II : 23 ; Matt, XI : 28-b and *Sir* XXIV 2 ; Matt, XI : 29-a and *Sir* VI : 24 ; Matt, XI : 29-b and *Sir* VI : 28 ; Matt, XI : 30 and *Sir* VI : 29.

⁶ Isa LV : 1-3 ; Zach, IX : 9 ; Jer, VI : 16, etc.

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But to find the real explanation of the introduction of the Son-God theory into the simple faith of Jesus we will have to look to the Greek atmosphere under which Paul created Christianity. It was there that the word *Christ* became a proper name of Jesus. They spoke of *Jesus Christ* as they called *Julius Cæsar*. I am not really concerned here with the problem of the Christological development. I merely wish to point out that the Messiah to Jews was to be a *servant (Ebad)* of God and not the son of God in the physical sense ; but on Greek soil the Christological belief found an environment very different from that of Palestine. There the idea of procreation of a human being by gods was current and the relationship between Jesus and God could shock no one. On the contrary, the term *Son of God* was more likely to arouse sympathy in that quarter than the Jewish name of Messiah. Hence it was among the Greeks that the expression arose.

In the second place, it was assisted by a phrase which Jesus used and which was used by those around him to express his intimate relations with God, namely, and without any doubt, *ebad Jehovah*, the servant of God. This expression was used in the Septuagint to designate those who were especially devoted to fulfilling the Will of Jehovah.¹ In this sense it was often applied to Israel as a whole.² It was applied to Moses,³ David⁴ and other prophets.⁵

Such an expression, so consecrated by the Scriptures as the designation of a prophet of God, could hardly, it seems, have failed to be applied to Jesus. But we find

¹ Ps., LXVIII : 18 (Ps., LXIX : 17 AV) ; *Wisd.*, II : 13.

² Isa, XLI : 8, XLII : 19, XLIV : 1 ; etc.

³ Neh, I : 77 ;

⁴ Ps., XVII : 1.

⁵ Gen, IX : 25, XII : 16 ; Exod, XII : 30, XIII : 30 ; 2 Sam II : 12 : etc.

JESUS THE SON OF MARY

that in the Gospels the phrase was applied *once only*¹ and that for a reason. The redactors could not avoid this description because they were quoting a passage from the Old Testament² and showing its fulfilment in Jesus.³ Again, I suppose by an oversight Jesus is spoken of as a *servant* of God in three places in the Acts.⁴

The word *ebad* was unfortunately translated into the Greek word *pais* meaning a *servant* and also a *child*. And from *child* to *son* was an easy transition for the Greeks. But it soon took the Christological idea expressed in the Epistles of Paul. It found its Pauline and Johannine justification in the doctrine of Divine pre-existence and of the incarnation of Jesus. The legend of the virgin birth was a "Consequential Relief," and the reassuring alterations in, and additions to, the texts provided its confirmation. I quote but one instance. In the beginning, according to Luke when Jesus was baptized, the Lord had said: *This day have I begotten thee*,⁵ but it soon became changed into: *Thou art my beloved son, in thee I am well pleased*.⁶ Among the Gentiles Jesus became the son of God from the day of his Baptism, but in the Rabbinical traditions Jesus continued to be a man among men,⁷ a man of natural birth and humble status.

In view of this explanation, the two verses do not present any further difficulty. If the word *servant* is substituted for *son*, the passages do not establish any relation of sonship with God. The compilers of the *Biblica Encyclopædia*, while commenting on these two verses, and taking the two passages together, say:

We must infer that Jesus had indeed communion with God *but nothing beyond it*; but this connection was under such limita-

¹ Matt, XII : 18.

² Matt, XII : 17.

³ Western Text and Codex D.

⁷ Langrange, *Le Messianisme Chehez Juifs*, p. 223.

³ Isa, XLII, 1.

⁴ Acts, III ; 13 ; IV : 27 ; IV : 30.

⁶ Luke. III : 22 ;

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tions that the attribute of Goodness, as well as the absolute knowledge belonged to God, and hence the boundary line between the Divine and human was strictly preserved.¹

A prophecy in Isaiah² was supposed to have led to the belief that Jesus, as the Messiah, should be born of a virgin by means of Divine agency. I will explain later how the word *virgin* was dishonestly introduced into this verse. But this forgery led to a philosophical mythus resulting in a faith unknown to Jesus. The theory of the incarnation of God was merely a departure from this faith to a dogmatic assertion. What had to be, was actually made to have happened, and the redactors of the Gospels introduced it accordingly.³ The historical truth that Jesus was the offspring of an ordinary marriage, which would have maintained the dignity of Jesus as a prophet of God, was perverted into a supernatural and mythical conception of Jesus. Paulus, from a true perception of the identical character of the two son-Gods, compares Jesus with the son of Apollo and the virgin mother Perictiones. To this mythus must be added the Jewish idea that the Holy Spirit sometimes descended upon its choicest *sons of God*. The title "son of God" coupled with the factors already mentioned, led to a more precise interpretation and later to a literal acceptance. The prophecy of Isaiah was matured by the phrase :

"Thou art my son ; this day I have begotten thee."⁴

Thus a physical union with God was stressed and the words the *son of Virgin* and *son of God* competed with each other ; and with the Pagan deities in the background, the Divine agency became substituted for a human participation ; and Jesus became another son of God through a Virgin. This legend, which was thus substituted for a humble reality, was old, because the reason for the substitution was also very old.

(To be continued.)

¹ *Ency. Biblica*, art : Son of God (Italics are mine.)

² Isa, VIII : 4. ³ De Wette, *Bibl. Dogma* S. 281.

⁴ Ps. II : 7.

A BRIEF SKETCH OF THE LIFE OF HAZRAT ZUBAYR

BY S. M. TUFAIL, M.A.

The various aspects of the character and personality of the Holy Prophet Muhammad are reflected in the lives of men who gathered around him. It is interesting to note how they reacted under his influence and what real change he wrought in their lives. There lies the greatness of the Holy Prophet Muhammad.

I propose here to give briefly the life sketch of one of those Companions of the Holy Prophet who are otherwise less generally known. Hazrat Zubayr the son of Awwam is one of them.

His life was the life of a soldier, first of all and above all. He was brave and courageous, God-loving and God-fearing, generous and trustworthy. All these, he combined in great harmony in his nature. But his dauntless courage was the predominant feature of his personality. He was a tall, smart man with brown colour. The locks of his hair hanged over his shoulders.

He was related to the Holy Prophet Muhammad in many respects. They were cousins, as the mother of Hazrat Zubayr was a daughter of Abdul Muttalib. Being the son-in-law of Hazrat Abu Bakr, he was the Holy Prophet's brother-in-law also. Again, he was the nephew of Hazrat Khadija, the first wife of the Holy Prophet Muhammad.

It was twenty-eight years before Hijra (migration) that Hazrat Zubayr was born. Of his childhood very little is known.

As a child he was treated roughly by his mother, so that he might get used to hard military life, to face the enemy. When he was still a child, a young man picked up a quarrel with him. Hazrat Zubayr hit him hard and broke his arm. The man was carried to Safia the mother of Hazrat Zubayr. Before apologising on behalf of her son, the mother quickly asked: "How did you find Zubayr, brave or coward?"

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Such was the mother who brought him up.

* * *

Shortly after Hazrat Abu Bakr he accepted Islam, when he was only sixteen.

Hazrat Zubayr was one of the ten Companions of the Holy Prophet to whom Paradise was announced. He was a friend to the Holy Prophet, an associate, comrade, companion—everything that the word *sahib* could signify in Arabic. The Holy Prophet once said: "Behold, every prophet had helpers; and a Zubayr ibn al-'Awwam is a helper of mine." The equivalent in Arabic for helper is *hawariy* which denotes, "one who advises, or counsels, or acts, sincerely, honestly, or faithfully; a friend, or true, or sincere friend....or a strenuous assistant ...or an assistant of prophets."¹ If we turn over the page of the life history of Hazrat Zubayr we find that he was a *Sahib* and *Hawariy* of the Holy Prophet in the real sense of the word.

He was still a boy when the rumour spread that the Holy Prophet was assaulted or arrested by his enemies. Greatly agitated, he unsheathed his sword and rushed towards the Holy Prophet. On the way he met him. "For God's sake what is the matter with you Zubayr?" the Holy Prophet asked him a bit surprised. "God forbid, somebody told me," said Zubayr, "that you were arrested." The Prophet smiled over his enthusiasm and prayed for him.

A Muslim poet says :

This was the first sword unsheathed in defence of Islam in fury by Zubayr and his fury was for God alone.

* * *

Hazrat Zubayr's uncle was much against his allegiance to the new faith. He asked him first to renounce it but Hazrat Zubayr firmly declined to do so. Therefore, his uncle got furious and at times he would roll him in a mat and then let in smoke so as to suffocate him. But Hazrat Zubayr would always say: "Do what you will, I will not be a *kafir* again."

All those who accepted Islam were maltreated alike.

¹ Lane, *Arabic Lexicon*.

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When the persecution grew worse, and became unbearable the Holy Prophet advised his companions to migrate to the territory of a Christian king, the Negus of Abyssinia, who was just and kind-hearted; whose land was the land of virtue and righteousness. "Go there", said the Holy Prophet, "so that you may find comfort and peace, and stay there until Allah opens a way out." Many of the Muslims went away to Abyssinia to escape the fury of the Makkan idolaters. Hazrat Zubayr was one of them but this was in obedience to the commands of the Holy Prophet. The emigrants lived there peacefully for some-time. Leaving aside the other details how they were pursued by the Quraysh, who tried, in vain, to poison the mind of the Negus against them I will only note that during their stay the Negus was attacked by one of the rival claimants to his throne. The news caused great anxiety to the Muslim refugees. They prayed for his success. Hazrat Zubayr, it is reported, helped a lot in this struggle. At one time he actually went to the other side of the Nile, where the fight was going on, and brought the Muslims the happy news of victory.

When the emigrants returned, Hazrat Zubayr also came back with them. About that time the Holy Prophet was himself ready to leave Makka.

The Makkans conspired but failed in their attempt to kill the Holy Prophet. He reached Madina quite safe. Hazrat Zubayr was also one of the emigrants.

At Madina the Muslims were given a real practical lesson of brotherhood. All distinctions between Makkans and Madinites, between the Quraysh and other tribes were abolished. The Holy Prophet formed a new roll of brotherhood. Each *Muhajir* (Emigrant) found an *Ansar* (Helper) brother who would share with him everything that he had in the form of wealth and property. Hazrat Zubayr was paired with Salmah bin Salamat.

* * *

I have already mentioned that Hazrat Zubayr was pre-eminently a soldier. A brief survey of his military campaigns will not be out of place here.

In the battle of Badr, where the Muslims achieved an auspicious victory, he fought gallantly. To whatever

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side he rushed, the enemy flanks had to fall back. During the battle one of idolaters stood up on a mound and boastfully challenged anyone of the opposite camp for a fight. Hazrat Zubayr sprang forward and gripped him. Both of them rolled down. The Holy Prophet said: "Whoever falls flat on the ground first will be killed." And it was Hazrat Zubayr who killed the infidel. In this battle he also faced Ubaida bin Sa'id who was clad in mail armour from head to foot. His eyes alone were visible. Hazrat Zubayr hit straight with his spear at his opponent's eye and it pierced through it. Ubaida was killed at the spot. Hazrat Zubayr pulled out his spear, the top end of which got twisted. This spear became a valuable relic for succeeding Caliphs.

* * *

The Quraysh outnumbered the Muslims in the battle of Uhud. The Muslim archers had, against the directions of the Holy Prophet, abandoned their posts as they saw victory approaching. But the idolaters attacked from the rear. The Holy Prophet was surrounded. At this critical juncture those who were near, Hazrat Zubayr being one of them, formed a circle round him. It has been well said that it was in fact a wall of human flesh around the Holy Prophet. To save the life of the Holy Prophet, Hazrat Zubayr along with others received sword cuts on his arms.

In this campaign another feature of his personality is brought to light, *i.e.*, his love for the spirit of human equality. His maternal uncle was killed in this battle. Safia, the mother of Hazrat Zubayr, brought two sheets of cloth for his burial. The dead body of another Companion of the Holy Prophet was also lying nearby. Hazrat Zubayr did not like any distinction being given to his uncle. He thought of putting one sheet over the other corpse. But they were of unequal length. He drew lots and put the sheets accordingly.

* * *

In the 5 A.H. Banu Nadzir of Khyber and various Jewish tribes, together with all the opponents of Islam, formed a formidable coalition against the Holy Prophet Muhammad. They marched in thousands. Such a huge army Arabia had never witnessed before. Madina was

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besieged. Banu Qurayzah, a Jewish tribe of Madina had pledged to help the Muslims, but they also conspired with the enemy. Seeing all this, traitors and hypocrites among the Muslims began to slip away. The Muslims found themselves in a critical position. Hazrat Zubayr was posted over Muslim women for their protection. When Banu Qurayzah broke their pledge, the Holy Prophet asked thrice : " Who will bring me the news of this tribe ?" Every time he asked the question, Hazrat Zubayr stood forward and offered himself. The Holy Prophet was much pleased and said : " Behold, every prophet had helpers ; and al-Zubayr ibn al-'Awwam is a helper of mine."

That is how the Messenger of God regarded him.

* * *

After taking part against the siege of Banu Qurayzah, Hazrat Zubayr participated in the expedition against Khyber. The Jewish tribes over there had thrown their lot against the Muslims. The Muslims had to advance on Khyber.

During the fight, Marhab a leader of the Jews was killed. His brother Yasir took his place. He came forward in the battlefield and began shouting ; " Who is it that can fight against me ? Hazrat Zubayr accepted the challenge and both were engaged in a death fight. His mother, Safia, asked the Holy Prophet : " Would my son be killed, O Messenger of Allah ?" " If God wills," replied the Holy Prophet, " your son will kill (his opponent)." And so it happened.

* * *

At the time of the victorious march towards Makka the Muslims were formed into small groups. The smallest of these groups was the one in which the Holy Prophet had placed himself. Hazrat Zubayr was the leader of this group.

* * *

After the occupation of Makka Hazrat Zubayr took part in the expedition against Hunayn. The opponents hid in ambuscades in a small valley and watched the movements of the Muslims. Hazrat Zubayr was as ever ready for them. When he approached near, one of them

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shouted to his companions: "By the Lāt and the Uzza this tall-statured rider is Zubayr ; beware of him, his attack is most fatal." And Hazrat Zubayr was instantly attacked by a strong party of the enemy. He faced them boldly and repulsed the attack and drove the enemy away.

* * *

The story of Hazrat Zubayr's dauntless courage does not end with the death of the Holy Prophet, (peace and blessings of God may be upon him).

The Islamic empire began to expand in the days of Hazrat Umar and the Muslims were constantly engaged in wars.

On the day of the battle of Yarmuk, which ended with a complete victory for the Muslim army over the greatly superior Byzantine forces, the Companions of the Holy Prophet said to Hazrat Zubayr: "Wilt thou not assault (the enemy)? For then we shall assault them together with thee". Hazrat Zubayr said, "You won't be able to accompany me." They promised to follow him but when he dashed towards the enemy nobody could go with him. While returning he was badly wounded. The two wounds which he received on his shoulder were so deep that years after the incident his child Urwah bin Zubayr, could play about and place his fingers in the scars.

Hazrat Zubayr had also taken his son Abdullah, ten years of age, with him to the battle-field so that he may get accustomed to it, because he thought it was a necessary part of a child's education.

* * *

After the conquest of Syria, Egypt had to be attacked.

Phistat was besieged but for full seven months nothing could be decided. The Muslims became tired and weary. Hazrat Zubayr at last said: "I will offer my life for the Muslims today." He unsheathed his sword and climbed up the fort. A few other Companions accompanied him. When they got over the fortification they shouted aloud *Allah-o-Akbar*. The Muslim army behind them repeated the same cry. The enemy thought that the Muslims had entered the fort, so they got frightened and fell back. Hazrat Zubayr got down and opened the gates of the fort for the Muslim army. The Christians

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surrendered and begged for peace. It was duly granted to them.

The events in the battle for Alexandria took a similar turn. Hazrat Zubayr, here also, with another Companion of the Holy Prophet, attacked so fearlessly that the enemy surrendered at once.

* * *

Hazrat Zubayr was one of the six men nominated for the Caliphate by Hazrat Umar on his death-bed. But the majority voted for Hazrat Uthman.

On reaching old age, Hazrat Zubayr spent most of his time in seclusion. During this period he did not join any military campaign. He was held in great esteem by his people. They very often requested him to take care of their children after them. He was particular about those who were put under his charge. And diligently he performed such duties.

* * *

Hazrat Uthman was the head of the state. Seeds of discord were, unfortunately, sown amongst the Muslims. The situation grew worse. So much so that Uthman's house was besieged and his life was threatened. Hazrat Zubayr sent his elder son Abdullah to guard the life of the Caliph. Hazrat Ali and Hazrat Talha also appointed their sons for this duty. But the traitors jumped in the house from the back wall and murdered the Caliph. Hazrat Zubayr according to the will of Uthman, said his funeral service and buried him.

Hazrat Ali now shouldered the responsibility of the Caliphate. The murder of Hazrat Uthman had created a panic. The Muslims all over the country were greatly agitated. There was no peace even at Madina. Hazrat Zubayr with Hazrat Talha intervened, but in the long run Hazrat Zubayr refused to take sides. He had left alone for Basra.

Ibn-i-Jarmuz a traitor pursued him. He met him when Hazrat Zubayr had left Basra. "What place are you going to?" he enquired of Hazrat Zubayr, and the reply was "Makka". The traitor expressed a desire to accompany him. They rode a long way off.

It was midday now. Hazrat Zubayr stopped to say his prayer. Jarmuz wished to join him."

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"I promise to protect your life," said Hazrat Zubayr, "do you assure the same for me?"

"I do," said the traitor.

They descended from their horses.

And when Hazrat Zubayr bowed down in complete humility to pay homage to his Lord, alas! he was attacked by Ibn-i-Jarmuz who murdered him on the spot.

The traitor went to Hazrat Ali with Hazrat Zubayr's sword and armour and proudly related what he had done. Hazrat Ali cast a sad glance over the sword and said, "Many a time he cleared away the clouds of calamity from over the Holy Prophet. Beware—for thy abode is hell, O murderer of the son of Safia."

Hazrat Zubayr breathed his last at the age of sixty four and was buried in the valley of As-sabba.

* * *

In spite of wealth and property Hazrat Zubayr had lived a plain life. He put on ordinary dress and ate simple diet. During war times he used silken clothes specially permitted to him by the Holy Prophet. He was greatly fond of weapons, and did not mind spending lavishly over them. The handle of his sword was made of silver.

As regards his generosity we find that his entire income was spent in charity. He held nothing for himself or his family.

Readers Please Note

As the holy month of Ramadhan corresponds with August this year, we take the liberty of issuing a joint number for the months of July and August. There will thus be no separate issue for August.

—*Editor.*

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