

"Muhammad is . . . the Apostle of Allah and the Last of the Prophets . . ."

—HOLY QURAN, 33 : 4

"There will be no prophet after me."

—PROPHÉT MUHAMMAD

The

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THE ISLAMIC REVIEW

Vol. SHAW WĀL-DHU'L-QA'DAH 1367 A.H. Nos. 8 9
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BY THE LIGHT OF THE HOLY QUR'AN

"Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them.

"Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered, and surely Allah will help him who helps His cause, most surely Allah is Strong, Mighty.

"Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil, and Allah's is the end of affairs."

—The Holy Qur'ān, ch. xxii, vv. 39-41.

The Purport.

The only ground on which a Muslim can wage war is religious persecution and self-defence. And when a Muslim takes a stand on

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this ground he is sure to be supported by the power of God, who is ever-watchful on this score—and invariably brings about the downfall of a people that persecute others just for the sake of their religious conviction. Had the dread of such Divine intervention been not quite palpable in human history fanaticism of different religious communities running unchecked must have long ago put an end to all the various religious institutions in the world.

But the help of God comes only when the issue is clearly a religious one, *i. e.* when the protest against religious persecution is backed by the noble motive of establishing religious freedom and of planting virtues and eradicating vices after the overthrow of the persecutors. The measure of Divine justice is extremely sensitive in this as in all other matters and is no respecter of persons and nations.

A DECLARATION

I, Mrs. Leonora Williams, of Fisher Street, Breciley Hill, Staffs, 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'-lah Muhammadu 'n Rasūlu 'l-lāh

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

Dated 18th June, 1948

(Sd.) L. WILLIAMS.

A DECLARATION

I, Mr. Percival Leslie Williams of Fisher Street, Breciley Hill Staffs. do hereby faithfully and solemnly declare of my own free will that I worship One and Only (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'-lah Muhammadu 'n Rasūlu 'l-lāh

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

Dated 18th June, 1948. (Sd.) PERCIVAL L. WILLIAMS.

HUMANE KILLING

A correspondence appears in the "Veterinary Records" London for April 24, 1948, which deals with the Jewish and Muslim methods of slaughter. The correspondent is Dr. H. E. Bywater, the Chief Veterinary Officer. He seems to possess the open mind of a scientist and sincerely attempts to be above religious prejudices. As such his article should be read by the Muslims quite with an open mind. In order to appreciate the Doctor's criticism of the Muslim method of slaughter it is necessary that it should be read on the background of his observation and description of the Jewish method which runs as follows :

"As a preliminary to the cutting of the throat, the animal is 'cast' or thrown to the ground, an operation which, as at present carried out, cannot be said to be essential. To effect this the bullock often strongly resisting and terrified, is dragged by means of a chain to a ring near the floor. Chains are then fixed to its legs and are attached to a tackle passing through a pulley high in the wall. Slaughter house workers by straining at the tackle exert a powerful pull on the leg chains until the beast, unable to retain its balance, falls heavily to the floor. The whole operation is usually one of not inconsiderable violence. The flesh of the animal is not infrequently bruised by the fall, and occasionally bones are broken. The process usually takes some minutes and is undoubtedly painful, while the terror of the animal in its futile struggle can well be imagined.

"Following the casting comes the next step of forcing the head of the bullock into position for complete exposure of the throat to the slaughterer's knife. The beast still fully conscious lies in a twisted posture, its leg chafed and strained by the chains, drawn high above its body to the pulley in the wall. A chain or rope is then passed through the mouth and round the lower jaw, forming a loop. An assistant then passes a crowbar through this loop and using the floor as a fulcrum gradually forces the head round until the throat is turned upwards. In exerting this turning movement the full strength of the beast's powerful neck muscles has to be overcome. The task resolves itself into a pitiful struggle between man and brute and is often of some duration. There can be no doubt whatever that in this stage of the process, the animal suffers both physically and mentally."

We have no personal experience of the Jewish method but from the account given here it would appear that the Western method of casting and positioning the animal is far more complicated than the simpler Eastern

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method of the Muslims. In this latter case the casting is done by expert hands and consists purely of manhandling which completes the process of casting and positioning in a minute or two and this without causing any appreciable hurt to the body of the animal. It will be worth while to recall in this connection that the casting is also done in the East in cases of shoeing of all bullocks used for drawing carts. And in neither case one notices any noticeable injury on the bodies of the animals so cast. As the writer of the article under discussion rightly observes, we Muslims are always willing to use humane methods that may be invented from time to time, in all the different stages of slaughter and yet we doubt if we can go as far as the learned Doctor wants us to go viz., "to render the beast unconscious before the cutting of the throat." While we say this we assure the protagonists of Western 'humane' killing that we are not an inch behind them in our anxiety to be tender and humane towards the animals killed for food. Our Christian friends should do well to remember that the founder of Islam is the only religious law-giver who has left detailed instructions for the humane treatment of animals used either for conveyance or for food. He assured a woman who had appeased the thirst of a dog that she would go to heaven as a reward for this act of kindness and gave the news of hell-fire to another woman who had starved a cat to death. His injunctions to his followers for kind treatment to the beasts of burden have become almost proverbial. As for the animals for slaughter he says :

"Let one of you sharpen his knife and give ease to your sacrificed animal." (Muslim).

This general instruction of the Prophet must cover all the steps that may be taken in humanising the process of slaughter in all its various stages. Indeed, the Prophet has gone to an extent in this matter which should be an envy to the most tender-hearted amongst the lovers of animals who yet take meat.

Ibn-Umar reports, "I heard the Messenger of God forbidding to keep a quadruped or any other animal waiting for slaughter." (Agreed).

With all this, however, we Muslims are not yet sure if the Western method of stunning the animal before

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actual slaughter will be acceptable to us from either rational or hygienic point of view. We note the Doctor's remarks :

"An analysis made on behalf of the R.S.P.C.A. of the results of exhaustive experiments shows that the bleeding of animals which have been stunned before death is as great as the bleeding of those in which consciousness has been present."

But we are inclined to think that the stunning does affect the bleeding in the course of slaughter inasmuch as the blow that renders the animal unconscious has a paralysing effect on all the muscles and the heart has its muscles too. It is not unreasonable to think that in the absence of the heart muscles functioning properly the circulation of blood must be vitally affected, thus rendering it impossible to get "well-bled meat"—the object of the Jewish and Muslim methods of slaughter. An allied fact of Anatomy may help us to understand this fact more clearly. It has been considered necessary by the medical profession to keep a patient fully conscious in order to examine the actual functioning of certain inner organs of the body such as the kidney. It will not be illogical to infer from this that the function of the heart must be weakened more or less when an animal is rendered unconscious. Added to this is the consideration that there is the possibility of the animal dying instantaneously as a result of the blow intended to make him unconscious. And this is a very weighty consideration for communities that would not take any meat that is not thoroughly bled.

It is interesting to note that while the learned correspondent starts with the words :

"This is not intended as an appeal to sentiment, it is an appeal to reason."

the article is actually surcharged through and through with a veiled sentimentalism. We should not forget that the pain involved in killing is the same whether it is in a state of consciousness or in that of unconsciousness. The only consideration therefore should be the time taken in the act of killing. We are still to be convinced that the double process of stunning and cutting the throat is a shorter course of the agony of death than the single process of cutting the throat of the animal in a state of consciousness. The hard blow suddenly paralys-

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ing the sensorium of the animal may appear at first sight to be devoid of pain but it is doubtful if it is actually so. In actual cruelty it may even surpass the quick cutting of the throat in a state of consciousness. Again in this state of unconsciousness the animal may not feel the pain of slaughter in a tangible form and may not give expression to it on account of the dislocation of the centre of perception but reason suggests that the pain involved is there all the same. So in the last analysis it is a question of sentiment that sees humaneness in the slaughter after stunning and if one follows this logic, if this can be called logic at all, one may abhor the very act of killing animals for the pleasure of eating meat.

We Muslims are required by our Prophet not to take any life unnecessarily and not to cause any pain to any living creature that can be avoided. The Prophet has gone so far as to forbid killing of snakes that have no poison. Following this spirit we are prepared to avoid all unnecessary pain to an animal whom we are to kill for the purpose of necessary meat. But any method claiming to humanise the act of slaughter must be based on purely scientific grounds and as such must really appeal to reason and not to sentiment, either overt or covert.

SOME GENERAL MISCONCEPTIONS ABOUT ISLAM REMOVED.

It is generally believed in the West that before his call the Prophet Muhammad "used to hear voices which he feared were those of the evil genii or *jinn*s or what he called demons".¹ The fact, however, is that the earliest spiritual experiences of the Prophet were true dreams in sleep and "he would never dream a dream but the truth of it "shone forth like the dawn of the morning".² Rather than feeling depressed with his experiences, as it is generally supposed, he began to love solitude inasmuch as this provided him with opportunity to commune with his Lord. It is fantastic to think that he ever felt himself so forlorn as to think of committing suicide.

¹ *The Awake*, New York, September 8, 1947

² Bukhari.

SOME GENERAL MISCONCEPTIONS ABOUT ISLAM REMOVED

He was thoughtful and contemplative, no doubt, but never of a morose nature. None met him but saw a smile on his face. The fact is that spiritual experiences rather than causing any depression of spirit sustain a moral reformer in his optimism when he is surrounded with depressing circumstances and the Prophet Muhammad had the highest type of spiritual experience from the very beginning. If depression was to have come to him the fittest time for it was when he brought a hornet's nest about his ears by challenging all that was wrong with the established religions of the world, when the whole of Arabia—Pagans, Jews, and Christians, combined to finish with him and his budding faith. But not once during this time he uttered a word of doubt and despair. That such a man would feel depressed when he was not yet called to the office of Prophethood is impossible on the very face of it because there was yet no clash anywhere and no hostility to make his life unhappy.

The charge of epilepsy is another product of ignorance of relevant fact. An epileptic cannot bear the strain of the moral and physical opposition of a whole nation for 22 years and cannot die with the satisfaction of seeing that nation remoulded on the lines of his revolutionary scheme. The fact of the matter is that the Western world nominally attached to a revealed religion has forgotten the whole tradition of real spiritual experiences which bring revelational knowledge to the elect ones of God. Devoid of a living tradition of such a phenomenon they are not aware of the distinction between a revelation and what is loosely termed as 'inspired utterances'. One will vainly search the pages of Christian and Jewish literature for an intelligible approach to such matters. It is not surprising, therefore, that our Christian friends would betray their own ignorance of the conditions under which revelations come by alleging that Prophet Muhammad had attacks of epileptic fits. They should have known that all Prophetic utterances are preceded by spiritual trances which make one oblivious of his physical existence. It is only reasonable to think that Divine impact on human consciousness can be possible only when the mind of man is totally disconnected with the physical world. Abraham, Moses, Jesus, Buddha and all the founders of religions

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must have these moments of physical unconsciousness with spiritual illumination to enable them to receive their messages from on High. It is only a grossly materialistic world that would see in these trances nothing but symptoms of a physical malady.

Equally unwarranted is the allegation that the Prophet could perform no miracles. The records of the acts of the Prophet Muhammad are full of miraculous happenings. As a matter of fact, the recorded miracles of Prophet Muhammad far outnumber those of Prophet Jesus. One thing however is true—viz., neither the Prophet himself nor anyone else on his behalf has cited these miracles as convincing proofs of the truth of his claim because it has been rightly thought that such happenings are likely to be confused by the sceptic with magical performances. Besides, miraculous happenings in the physical world have never been productive of any moral change in their observers, the real object of the advent of the Prophets, as is instanced by the conduct of the disciples of Jesus. Prophet Muhammad, accordingly, very wisely cited his own personal character, its miraculous loftiness, as proof one of the truth of his claims. He also cited the miraculous nature of the Holy Qur'ān—its diction, its arguments, its thoroughness, its insight into the human nature, its prophecies, and above all, the transformation it wrought in the lives of its readers. He never said this was the only miracle he could produce but he certainly claimed it to be the most effective one being the one that can be scientifically examined.

Still another misconception that is generally prevalent in the West is that on his arrival in Madina the Prophet planned invasion of Makka whence he had to flee for his life. The fact, however, is that the first encounter of the Prophet with his enemies was at Badr, a place 30 miles from Madina, the Prophet's new colony and 220 miles from Makka, the stronghold of opposition; the second one was at a place 3 miles from the Muslim centre and 247 miles from Makka; and the third one consisted of an actual siege of Madina, the Prophet's place of refuge. Certainly these cannot be called any "raid" or "invasion" by the Prophet on his enemies even in the widest sense of these terms. It is evident that the fact was just the reverse. A further misunder-

SOME GENERAL MISCONCEPTIONS ABOUT ISLAM REMOVED

standing about the Prophet is that a peaceful, suffering preacher while in Makka he became a warring, intolerant despot in Madina. It is true that to organise resistance to a well-equipped invading army, and thereby save a whole innocent community from annihilation the Prophet had to play the part of a Commander-in-Chief and Field-Marshal, but this should not mean that he ceased to be the philanthropic man that he was at Makka. As a matter of fact, the Prophet's generosity towards his enemies stands unique in the annals of the world. Abdullah-bin-Ubayy the head of the hypocrites in Madina was a sworn enemy of Islam, and his days and nights were spent in plotting mischief against the Muslims. Yet at his death the Prophet prayed to the Lord to forgive him and even granted his own shirt to enshroud his body.

The Makkans who had all along subjected him and his friends to the most barbarous tortures and who invaded Madina so many times were not only awarded general amnesty at the conquest of Makka but were let off without a reproof. Twenty long years of persecution and warfare were absolutely forgotten and forgiven and this without demanding from the vanquished any change of faith.¹ Even Sir William Muir, not a very sympathetic writer, and an orthodox Christian, has to admit that

The magnanimity with which Muhammad treated a people who had so long hated and rejected him is worthy of all admiration.

The prisoners of war were almost always set free even without ransom. It was only in the case of prisoners of Badr that ransom was demanded; after that hundreds of prisoners and in one case in the battle of Hawazin as many as six thousand were released without taking a penny as ransom.

At the battle of Uhud when he was wounded and fell down a comrade asked him to curse his persecutors. His reply was—

I have not been sent to curse but as an inviter to good and mercy. Oh! Lord guide my people for they know not.

All this shows that the charge of the Prophet having changed in Madina is as unfounded as the other charges

¹ Muhammad Ali: *The Living Thoughts of Prophet Muhammad*, p. 36.

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that we have discussed already. Still another misconception in this regard is that the Prophet tried to bargain with the Jews by making concessions for their religious beliefs and institutions. While making this allegation it is forgotten that the Prophet had been a declared champion of Jesus and his mother Mary from the very beginning and this was quite enough to enrage the Jewish community.

A further allegation is that his rejection by the Jews later on made him hard-hearted and cruel against them. It is an irony of fate that the cruelty to the Jews would be felt so keenly by a community whose horrors of Jewish torture are the darkest spot in the history of inter-religious and inter-racial relationship. Our Christian friends should do well to remember that in the medieval times when the Christians everywhere were determined to finish the race that was responsible for the crucifixion of their Lord Jesus Christ, Muslim countries were the only haven of safety for this unfortunate people and that even today the Jews living in Muslim countries feel themselves safer than those of their co-religionists who happen to live in any Western Christian country—the Palestine question notwithstanding. And this state of affairs would not have been possible if the attitude of the founder of Islam were so stiff towards the Jews as it is alleged to be. The execution of the male members of a certain Jewish tribe by the Prophet should be seen on the background of the political setting of the time. A treacherous allied army that rises in revolt in the field of battle does not receive a better treatment today at the hands of the most civilised government. We must remember that the responsibility of a general covers far wider field than the very limited responsibility of a peaceful civil preacher who has nothing to do with the collective safety or otherwise of a nation or a community. And the powers and prerogatives of the two must accordingly vary. When the sword has to be wielded for the peace of a country such unpleasant tasks have sometimes to be performed by the leader of the army, however much tender-hearted he may inwardly be. Muhammad is not the only teacher of religion that had to take harsh measures against the enemies of virtue and peace. Moses and Krishna present similar examples

SOME GENERAL MISCONCEPTIONS ABOUT ISLAM REMOVED

and yet nobody has ever alleged any hard-heartedness to these great benefactors of humanity. Indeed it passes our understanding why one and the same conduct should be interpreted differently in the case of different persons. As for this particular action of the Prophet it should further be remembered that the order of beheading the male members of the tribe was not passed by the Prophet but by an umpire chosen by the tribe itself.

In assessing the character of the Prophet in relation to the fair sex, it should be borne in mind that his polygamous life was far shorter than his spotless monogamous life and that he was as austere in his habits while a husband of many wives as he was before that and that his wives also shared his austerity willingly and cheerfully and that the tradition of purity, chastity and charity which was created by this band of self-mortifying ladies has been an inspiring force to the best of womanhood throughout the age, since the advent of Islam. "Mothers of the Faithful" is not an empty phrase in Islam. If the Prophet's name stands as a symbol for all that is best in the Islamic manhood, the mention of the Prophet's wives calls forth all that is highest, purest and noblest in the Muslim womanhood. As a matter of fact no saintlier band of women than these "mothers of the faithful" has ever been trained in the whole history of humanity.

In the absence of any better source, our friends of the West should do well to read Miss Nabia Abbott's book, *Aisha, the Beloved of Muhammad* published in 1942, by the University of Chicago, to understand the true nature of the Prophet's harem (a much misunderstood word). A civilised humanity should go by facts as they are and not by the prejudiced stories circulated by a corrupt priesthood.

A STUDY OF JUDAISM AND CHRISTIANITY

BY MAULANA ABDUL HAQ VIDYARTHI

(Continued from vol. XXXVI, page 251)

The second manuscript of the Bible is in Greek and is called Septuagint, *i.e.*, compiled by seventy scholars. A part of this manuscript was written in the 3rd century B.C.E. and is full of amendments and interpolations.

The rest of this copy is not so ancient. It is the certified manuscript of the Greek Church. It is related by the Jews of Alexandria that by a Royal Order 70 or 72 Jewish scholars were selected from all the sects to compile the copy for the famous library of Alexandria. Groups of six each were asked to translate and on comparison all translations tallied with one another. This was the translation of the first five books of Torah, and later the other books were also translated and this work of translation continued even after the advent and death of Jesus. At the time of the Jewish theologian Philo before 30 to 50 B.C.E. the book of Esther, the Chronicles, the Song of Solomon and the Book of Daniel were not included in it.

The third version of the Bible is Targum in the Arabic language. It is authorised to be read in the synagogue and is not very old.

The fourth manuscript Aquila is a translation from Hebrew to Greek. The fifth manuscript of Peshitta in Syriac is a translation from Hebrew and belongs to the 14th century of the Christian era. The sixth manuscript is in Latin which dates from the 5th century and is known as Vulgate at present. The compilers of the Gospels have used different manuscripts of the Torah. Luke gives references from the Greek Manuscript, the Septuagint. The other writers of the Gospels quote the Hebrew Massorah. Matthew has used a manuscript, the references from which are not found in the manuscripts we know of. In case of difference between different manuscripts he quoted the

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Armenian one, which used to be read in the synagogue in those days.

The cause of the Interpolations in the Jewish Scriptures.

There are many reasons for these interpolations and corruptions in the text of these books (1). First there is no evidence as to who wrote the first and original manuscript. (2) No one knows what criterion of correctness this writer had with him. (3) There does not appear to be any succession of traditions subsisting between these manuscripts. (4) In recording the facts no consistency has been maintained and every sect of Jews have made additions and alterations in the interest of their own sect. (6) The Jews were jealous and inimical to Prophet Ishmael and his mother. Hence passages expressive of contempt and hatred of these two personalities were interpolated here and there in the text. (7) The language of the Bible was changed a number of times and this also led to a jumble of mistakes. (8) In the ancient Hebrew script many letters resembled one another. (9) After some time it became a dead language and the Aramaic language became current among the Jews. The result was that its writing, accuracy and understanding became difficult. (10) The King of Syria in the year 722 B.C.E. and Nebuchadnezzar in 586 B.C.E. destroyed the Holy City, imprisoned the Jews and burnt the copies of their scripture. In 70 C.E. Titus again destroyed the Holy City and massacred the Jews. In 134 Emperor Hadrian once more reduced the Holy City to ruins, expelled the Jews and burnt their scriptures.

The theologians are of the opinion that the Books of the Old Testament are published separately by the writers of two different sects, Jehostic and Elohist, one believing in the excellence and superiority of the Divine name Jehovah and the other that of Eloh. The two separate editions of the two were combined in the 6th century C. E. In the modern times it is not easy to scrutinise the different interpolations in these writings but for three reasons, some at least of these interpolations can be found out.

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1. The interpolators were not clever enough, and they made all additions and alterations in one place, leaving the rest as it was without making it consistent with their additions.

2. They could not change the mode and tone of Prophetic writings.

3. For every Prophet there is an appointed time, on which ground the additions can easily be discerned and thus a long list of the contradictions in the Bible can be prepared.

The Conception of God in the Old Testament

After a historical survey of the books let us now examine their teachings. In the Old Testament, God has a large number of names and of all these the name 'Jehovah' is considered most magnificent and awe-inspiring. This name has been repeated 8,623 times in the Bible. The Israelites think it to be the special name of God and they make a distinction between this name and the names of God in other nations. Among the Jews the conception about the unity of God exists but the scholars have called this kind of unity as Henotheism, which means "We have one God," as it is written :

Thou shalt have no other gods before me (Exodus 20 : 3)

And :

Thou shalt have none other gods before me (Deuteronomy 5 : 7).

And go not after other gods to serve them (Jeremiah 25 : 6 and 35 : 15).

The Lord he is God ; there is none else beside him (Deuteronomy 4 : 35).

The Lord he is God in heaven above (Deuteronomy 4 : 39).

I am the Lord, and there is none else, there is no god besides me. To whom will you liken me and make me equal; and compare me, that we may be like ". (Isaiah 45 : 5 and 46 : 5).

A study of all such references in the Old Testament has led the scholars to the conclusion that it is not the denial of other "gods", but an affirmation of the existence of the "gods" of other nations. The theism of

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Israelites means that the Israelites have One God while the other nations have other "gods" and masters. The primitive and the first conception of unity is "He is" and "Yahwa" means "He is". This led to the conclusion that we did not make ourselves and it further led to the conclusion that God is the Father and Man His son. This conception gave rise to the misleading idea that the Son is the image of the Father and that one who has seen the Son, has seen the Father. "Adam is the son of God". The Hindus held that Manu created the man and his sons Aryas were the sons of Ishwar (Lord).

The world will always remain indebted to Islam which gave us the conception of a Lord of all the worlds and all the nations and the one Lord. This was the conception of monotheism that Islam gave us and this is not Henotheism.

In the Biblical conception of God, there is one more defect and that is the conditional existence of God. According to the Bible if God is the Father He must provide His sons with all sorts of comforts and luxuries and treat them better and in a different manner than other nations and if he does not act in this manner then He is neither the Father and nor are we His sons. This fact can be proved by the following words of Jacob:

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God and this stone which I have set for a pillar, shall be God's house, and of all that thou shalt give me I will surely give the tenth unto thee.¹

And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy first born".²

And Absalom vowed a vow saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord.³

The Israelites during their journey to Canaan asked Moses proofs for the existence of God, and would often insist that there is no God. "We shall

¹ Genesis 29 : 20--22.

² Exodus 5 : 22, 23.

³ II Samuel, 15 : 8.

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never believe you unless we see God visibly"¹ and that if there is any then He should do this and do that for them. Taking into account all these facts it is evident that the conception of God did exist among the Israelites. That is why they gave Him the name "Jehovah" which means "He is". This name is also known as the secret name among the Israelites, and it is also thought to be the most "glorious and fearful name"². If a person after seeing such a God and having talked to Him still survives, it is thought to be a matter of good fortune or a blessing. It is written in Genesis that Jacob wrestled with God, the whole night long, and at daybreak the Lord blessed him and thus released Himself. And He gave him the name Israel, a title for having prevailed over God and men:

Then Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel for I have seen God face to face, and my life is preserved.³

Again God says unto Moses:

Thou canst not see My face for there shall be no man see Me and live"⁴

Thou shalt not be affrighted at them for the Lord thy God is among you, a mighty God and terrible.⁵

For the Lord your God is God of gods and Lord of lords, a great God, a mighty, and a terrible.⁶

God lived among the Israelites

Just because Lord Jehovah was the God of the Israelites the thought prevailed that He lived only among the Israelites whether in a Tabernacle or in the Holy Temple of Jerusalem.

Everybody was not allowed to venture near the Holy Temple or the Tabernacle and to touch the things in the Holy Temple was considered as tantamount to death. Only Aaron and his sons were allowed to enter the Holy Temple and that also at fixed hours. So it is said,

¹ The Holy Qur'an, 2 : 55.

³ Genesis 32 : 29, 30

⁵ Deuteronomy 7 : 21.

² Deuteronomy 28 : 58,

⁴ Exodus 33 : 20.

⁶ Deuteronomy 10 : 17

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Whosoever cometh anything near unto the Tabernacle of the Lord shall die, shall we be consumed with dying?"¹

Even the Levites could not touch the things :

Cut ye not off the tribe of the families of the Kohathites from among the Levites, but thus do unto them that, they may live and not die when they approach unto the most holy things.² But they shall not go in to see when the holy things are covered lest they die."³

And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all time to the holy place within the veil before the mercy seat, which is upon the ark ; that he die not, for I will appear in the cloud upon the mercy seat.⁴

The object is for him to take two animals for sacrifice, to slaughter one of them before the Lord and to let go the other in the wilderness and then put on silk garments.

And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not.⁵

And the Lord getting angry killed two sons of Aaron, for the disobedience.⁶

Jews were not allowed to utter the private name of God. Firstly God kept this name concealed unto the time of Moses.

And God spoke unto Moses, and said unto him, I am the Lord : and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name of Jehovah was I not known to them.⁷

When the private name of God was concealed from such great prophets, how was it possible that the people were to be permitted to utter it ? Thus it is written in the Old Testament :

Thou shalt not take the name of Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.⁸

¹ Numbers 17 : 13.

² The holy things are candlesticks, lamps, tongs, snuff dishes, oil-vessels censers, the fleshhooks, shovels and basons, 4 : 4—15.

³ Numbers 4, 18-20, Samuel¹ 11 6 : 7, I Chronicles 13 : 9.

⁴ Leviticus 16 : 2.

⁵ Leviticus 16 : 2,13.

⁶ Leviticus 10 : 1,2.

⁷ Exodus 6 : 2,37.

⁸ Exodus 20 : 7 ; Deuteronomy 5 : 12.

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The Jewish scholars have understood these verses to mean, that as God's name is "glorious and terrible" to keep on uttering His name must be disrespectful to Him. Whoever will utter His name shall be stoned to death. Keeping in view this principle, the most pious man within the community only once in a year and that also on a holy day, utters the Lord's name. The name has to be heard in silence, but no one can repeat it. While reciting the ancient Hebrew Testament, wherever the name of Jehovah comes, there is the sign of *Adoni* before it. It serves as a red spot of danger, and warns the reader that he is not to recite the next word. Not only are the Jews forbidden to recite the name and liable to punishment for uttering it, but the non-Jews also are liable to punishment of death for uttering the Name, as the Jewish commentators of the Bible say. The Babylonian Talmud and the Palestinian Talmud, rigidly adhere to the principle of not uttering the name. And they say (ادونی) *Adoni* or (ایلوهم) *Elohim* should be read instead of Jehovah.

Result of the strictness in reciting the Great Name

The result of this strictness was that the original pronunciation of the Name was lost. And now there is so much difference over the pronunciation of the Name that it is difficult to trace out the original pronunciation. Whether it is *Jehovah*, or *Jahave*, or *Jahvah*, or *Jahavah*, no one can say what exactly it is and what it is not. The word *Jehovah*, that has been used 6,823 times in the Old Testament, and which is also present in the New Testament has been unanimously admitted by the learned scholars to be wrong. From this the originality of the Books can be judged, and it can be safely said that they do not contain the actual pronunciation of even the name of God. In the Encyclopaedia Biblica its pronunciation is given as "Jahveh." Ewald thinks it to be an abbreviation of the word "Jahoo-vah" which means "O thou (who is present)." And God told Moses this very pronunciation.¹

¹ Exodus 3 : 14.

LEAVES FROM THE TREE OF LIFE

The God of the Jews and the 'Gods' of the other nations

As we have said before, the conception of God among the Jews is that their God is one and other nations have their own 'Gods'.

"Who is like thee, O, God, among the gods."¹

Again,

There is none like thee...according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself.²

As it is evident, the conception of the Jews about God was not of a God for all the nations. Jehovah was their own national God. Jehovah had excluded the worship of other gods from the Israelites. The presence of other nations besides the Jews also proves the existence of other gods. Just as the Israelites had their own God so had the Moabites their Chemosh and the Ammonites their Milcom.³ And they thought that every god had given a separate country to his people.

(To be continued)

LEAVES FROM THE TREE OF LIFE

BY WILLIAM BASHYR-PICKARD

I looked and I beheld the Tree of Life.

The one God was the sunshine of that tree, causing it to grow and to flourish by that vivifying ray.

From the earth the tree uprose in majesty of single stately trunk, even as humanity is one. And the branches of that tree were mighty, great-girthed, as the races of mankind are mighty. And even as nations divide themselves up into tribes and clans and families, so the boughs of the tree of life spread abroad into smaller branches, twigs and shoots innumerable.

And from the twigs I beheld leaves suspended, perennial, fadeless.

¹ Exodus 15 : 11.

² II Samuel 7 : 22, 23.

³ I Kings 11 : 33.

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Then I took heart to examine some of the leaves of the tree. And lo! they were sayings of the sages, the saints and prophets of old time; and divine inspiration and blessing still lived in them: and I rejoiced.

* * * *

And then there were given to me at that time ten leaves plucked from that tree of life. And I saw that from the twigs whence these ten leaves had been taken, there grew at once ten other leaves similar in every respect to the ten leaves, fresh and green and shining, that had been given to me: and I marvelled and rejoiced.

* * * *

“Your God is one God”¹

Whoever follows any religion, let him remember that all religions take their root from God, from one ultimate source to one ultimate realization. They rest in God; but, between this and that, they diversify, weave patterns of individual beauty, proclaim harmonies of differing notes and sing the pæan of their praise on diverse instruments. Praise be to God, the One, the Supreme! All things praise God, and their several voices make up the joy of the diversity of life and blend in unison towards His Unity.

* * * *

“God has fashioned the varied colours that fill the earth. Most surely in this there is a sign for a people who consider.”²

Spread over the earth and beautifying the earth, we do indeed behold a design of many hues and many patterns. These colours bring us great delight. Without colour, what could our existence be but a grey monotony, a drab wilderness, parched and joyless?

This is the outward appeal: the refreshing effect of colourful variety upon the eyes, and through the eyes, communicating gladness to the heart.

But all this outward beauty of colour is also a sign, if we would stay for a moment and consider. We notice sunny yellow, refreshing green, blue of the

¹ The Holy Qur'an XVI, 22.

² The Holy Qur'an XVI, 13.

LEAVES FROM THE TREE OF LIFE

sky and the sea, red of the lovely, scented rose, and tints and shades of hues of a thousand differing degrees : pink, heliotrope, violet, orange, buff, olive, cinnamon and emerald.

When we consider for a moment, we find the invisible is as varied and as beautiful as the visible. Intellectual differentiation is as multicoloured as the outward hues of nature.

We must, then, conserve a joy in tolerance. Recognizing diversity of race, of opinion, of ideals, of religion, we must rejoice with open hearts, knowing no rancour, but ready to help all and sundry as occasion may offer. Our affection, our love, our co-operation must have no narrow boundaries. Never must we think, act or say, " This man is my brother: this man is not. " We must realize and remember that, as the golden-glorious sun, shedding light, makes visible varied colours, so the One Supreme interfuses divers creeds and religions and has spread abroad a diversity of opinion.

Would we wish any colour extinguished ? Would we wish any race subjected, exterminated ? Let us be glad rather in this colourful diversity.

* * * *

And if you would count God's blessings, you would not be able to number them : most surely God is Forgiving, Merciful¹

Surely we are encompassed upon every side by the benefits bestowed by God ; and how few that recognize and rejoice in this ocean of sparkling smiling favours, countless as the dancing lights that shine from the innumerable waves beneath the sun's ray !

Let it be remembered that attention, concentration is key-note of happiness. Engrossed in thinking of one thing, we forget the remainder and, perhaps, more blessed portion. If we think all the time of a cut finger, a headache or a pain in the back, then we send to oblivion all the good things, food, clothes, shelter, occupation. Conversely, if we concentrate upon the myriad mighty good about us, we may forget we have a headache (and if we forget, we for that

¹ The Holy Qur'an XVI, 18.

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time eradicate) we may even break an arm or a leg, but lose that pain and distress by the victorious power of mind, strong in the remembrance of things good.

So it comes about that, if we dwell upon the bad, we lose the good ; if we dwell upon the good we lose the bad. To think upon the mercies of God is a life-long source of blessing, giving power of contentment, ever-renewed.

* * * *

God knows all the devices and desires of your heart, alike that which you fain would hide and that which you show openly before Him.¹

God being All-Seeing, All-Hearing, All-Knowing and Omnipresent, it must follow that every desire or intention of the heart, whether lurking, concealed from mankind or openly admitted, is clearly and wholly within His cognizance. Men, possibly, may be tricked, fooled, deceived and cheated, but in the presence of the All-Knower, the Reckoner, the Forgiver, these words lose their meaning. Come before God with a sincere heart—how else can one come before God ?

* * *

Truly God knows what they hide and what they manifest. Surely God does not love the proud.²

Pride is held to be one of the worst of faults. By pride fell the angel. And we have but to recall some of the Sayings of the Prophet Muhammad against this error to realize how we must by every endeavour cast pride from our hearts. Thus :

A proud monk or mendicant is accursed.

God is Beauty and delighteth in the beautiful : and pride is holding man in contempt.

A community must desist from boasting of their ancestors. Mankind are all sons of Adam ; and he was from earth.

The proud will not enter the Blissful Abode.

He shall not enter Paradise who hath in him a single grain of pride.³

* * *

And it is said to those who guard against evil : What is it that your Lord hath revealed ? They say, Good. For those who

¹ The Holy Qur'an XVI, 19.

² *Ibid*, XVI, 23

³ Sayings of Muhammad.

LEAVES FROM THE TREE OF LIFE

do good in this world is good, and certainly the abode of the hereafter is better; and certainly most excellent is the abode of those who guard against evil.¹

Do we not find in every created thing both good and evil? good for its right use, evil for its misuse. How clear is it, then, that for those who choose good, who guard against the evil lurking by misuse in everything, is granted good from God the Creator, the Sustainer. For those who recognize and who shun the evil, behold! there is nothing but good in the universe. Here, even in this life, they enter Paradise in the love of their Lord, the Dominant.

* * *

Those who are patient and upon their Lord do they rely.²

In these few words is epitomised a description of the true Muslim. His reliance is placed wholly on God, and in that reliance he ever manifests patience.

The meaning of the word 'patience' should not be misunderstood. It embraces active virtues, and does not connote simply an idle resignation to an imagined inevitable. The Muslim endures suffering and pain with fortitude and cheerfulness. Reliance on God does not entail absence of personal and repeated effort. The true Muslim is not downcast or defeated by delays and seeming failures. The only true success is with and from God.

* * *

They fear their Lord Supreme and do what they are commanded.³

Right fear of God is evidenced by obeying the laws and the commands of God. Surely God requires a complete submission and an active veneration. Many times have the commands of God been revealed. Search the Qur'an and you will not fail to distinguish them. God is your Guide.

* * *

And God has said: Take not two gods. He is only one God, so Me alone should you fear.⁴

Unity implies universal order, the harmony of an undivided, all-encompassing Architect, One Fashioner,

¹The Holy Qur'an, XVI, 30.

²*Ibid.*, XVI, 50.

³The Holy Qur'an, XVI, 42.

⁴*Ibid.*, XVI, 51.

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one Controller, one Source of Good, one Founder of law and order.

* * *

And whatever is in the heavens and the earth is His ; and to Him should obedience be rendered constantly.¹

Obedience to God is here proclaimed as essentially an everyday affair. Occasional acts, occasional worship, occasional remembrance, of what value are these ? God is the Ever-Living. In Him you live. Do you breathe occasionally or always ? Do you live occasionally or always ? So should your obedience to the law of God be constant, unswerving ; and your love pulsate towards Him ever.

* * *

The leaves upon the tree of life are eternal. Seek them out. Pluck them and rejoice in them. However many you take you do not diminish their number nor their efficacy, nor do you in any way harm the eternal tree of God's goodness.

(To be Continued)

JESUS SON OF MARY HIS BIRTH AND DEATH

BY KHWAJA NAZIR AHMAD

(Continued from vol. XXXVI, page 275)

IV. Food.

(a) The Jews have to eat unleavened bread during certain prescribed periods.²

(a) The Kashmiri *Kulchas* and *Lawas* are the unleavened bread of the Jews. Dr. Neve, who spent almost his entire life in Kashmir while describing Srinagar, said, "Then we pass a line of bakershops with a row of wheat and maize cakes (*Kulchas*), and large flat *chuppatis* (*Lawas*) like the unleavened bread of the Jews and it is wonderful how like in appearance to Jews many of the people are."³

¹The Holy Qur'an : XVI 52

²Ex , XII : 15, XXIII : 15, Lev., VII : 15

³ Dr. E. F. Neve, *Beyond the Pir Punjal*, 291.

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The Afghans have their own substitutes for these *Kulchas* and *Lawas*.

(b) Eating of blood in any shape or form is forbidden and the name of the Lord has to be invoked at the time of killing. The animal is bled to death and this type of meat is called *Kosher* (Heb. *Kasher*) meaning *right*.

(b) The Muslims, it is true, do not eat blood and, therefore, bleed animal to death. This is due to Islamic laws and such meat is called *halal* (*right*). But the Kashmiris and Afghans did this before they embraced Islam. What is more significant, and unexplainable on any other hypothesis except their Israelitish descent, is that the Kashmiri Pandits (Hindus) refuse to eat any meat which is not *halal* or *Kosher*. Sir Walter Lawrence, who was the first Settlement Officer in Kashmir, wrote: "A curious fact has been brought to my notice, viz., Hindus in Kashmir will insist on having any birds they eat made *halal* in a Musalman fashion."¹ Marion Doughty also noted that "the Hindus *halal* such birds and beasts as they may eat."²

The Kashmiri Pandits carry their abhorrence of blood eating to the limit of refusing to eat any fruit, vegetable or cereal of red colour. Thus they refuse to eat rosy apples, tomatoes, red-currants etc.³ They, like the Jews, also do not eat *dal masur* and *rawan* which are varieties of cereal of red colour. I have questioned many Jews and Kashmiri Pandits, but they have not been able to give me any definite answer as to why they consider them taboo. I think that it can be attributed to the Jewish custom of the sacrificial offering in the form of pouring of blood in the field when it is ploughed for the first time. This at once explains why the Jews fled from

¹ Sir Walter Lawrence, *The Valley of Kashmir*, 254.

² Marion Doughty, *A foot through the Kashmir Valley*, 75.

³ Dr. E.F. Neve, *Beyond the Pir Punjal*, 291.

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the Philistines who "were gathered together into a troop where was a piece of ground full of lentils."¹ I cannot say whether the Afghans and Kashmiris ever followed this practice of making the sacrificial offerings, but I feel that this must have been the case.

(c) Fishes without fins and scales are forbidden.²

(e) The Afghans neither eat eel (which they call *marmahi*) nor another variety of fish named *kata sara* or *nai*—that is fishes without fins and scales. The Kashmiris do not eat eel. The Kashmiri Pandits will not eat *ram gad*, a small fish without fins or scales, but they, when questioned, cannot explain their aversion to this type of fish.

(d) The Jews do not eat the sinews of the hollow of the thigh near the joint.³

(d) The Afghans and Kashmiris are most particular in removing them before cooking meat.

(e) Fat of all kinds is forbidden. The Jews eat oil and use it in their cooking.⁴

(e) The Kashmiris do not eat fat of any kind. They cook their meals in oil only. Even *ghee*, clarified butter, is not used. In their ceremonial meals, marriage feasts, for instance, oil only is used.

This does not apply to the rich Afghans, but even they prefer and use almond oil in place of *ghee*. The poor, of course, use oil only. The use of fats and *ghee* is now-a-days on the increase, but this is due to modern tendencies which have led some of the Jews even to eat the flesh of swine.

(f) The flesh of swine is forbidden.⁵

(f) The Holy Qur-'ān also forbids this. But Syed Jalalud Din Afghani records that the Afghans did not eat the flesh of swine even before their conversion to Islam. The Kashmiri Pandits also do not eat the flesh of swine.

¹ 2. Sam., XXIII : 11.

² Gen., XXXII : 32.

³ Lev., XI : 9 : 11.

⁴ Lev., VII : 22.

⁵ Lev., XI : 7.

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V. Observance of the Sabbath and other Festivals.

(a) The Jews are forbidden to light fire on the sabbath day.¹

(b) The Jews were forbidden to go on a long journey on the Sabbath day² but were permitted, if unavoidable, to go on "Sabbath day journeys", which were for very short distances.³

(a) This is no longer observed by the Afghans or Kashmiri Muslims; but the Kashmiri Pandits, who were more conservative, did not light their fires on Saturdays. Now-a-days this is confined to new hearths only and they will not repair a broken hearth on that day.

(b) The Afghans and Kashmiris consider it unlucky (*manhūs*) to start a journey on a Saturday. They abstain, so far as possible, from visiting friends on that day.

The Kashmiri Pandits do not go out at all in certain directions on that day and in any case will not move into a new house on that day. The Gujars of Kashmir will not undertake any journey on that day and will not plough their fields on Saturdays. A peculiar custom prevails amongst them. On a Saturday they will not milk their cows, but engage non-Gujars to do it for them.

(c) Like the Jews, the Afghans and the Kashmiris reckon their week as beginning with Saturday (*Shamba*).

(d) The Kashmiris used to and the Afghans even now observe and celebrate *Eid-i-Fassakh* which corresponds with the Jewish Passover.

VI. Habits and Customs.

(a) The Jews were ordered not to "round the corners of their heads" nor to "mar the corners of their beards".⁴ They, therefore, kept their distinguishing feature of "side-locks" and "peaks" of beards. Unmarried Jewish girls had their tuft or clump of hair on their foreheads.

(a) The Afghan and Kashmiri children, and most of the countrymen even today, keep side-locks of hair. These locks are called *ghuncha-i-kakul*. The peaks of their beards have always been noted by foreign visitors. The unmarried girls also keep a tuft or clump of hair on their foreheads.

¹ Ex., XXXV : 3.

² Cf. Math., XXIV 20-21 ; Mark, XII : 18-19.

³ Nu., XXXV : 5, Cf. Acts., I : 12.

⁴ Lev., XIX : 27.

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The Israelites were cursed for their inequities and as a punishment they were ordained to be bald-headed.¹

(b) The Jewish girls and even grown-up women in countries less "civilized" like Poland braid their hair in many thin strouds which are knitted together.

(c) The Jews are required to write the name of God on their door-posts.² They kiss the *Mezuza* as they enter or go out of their house. This is also put on the entrances to the synagogues. The Jews are also enjoined to write the words of God and "bind them for a sign upon their hands."⁴

(d) The Jews were directed to make their houses with "windows of narrow lights."⁵

(e) The tribes of Israel, though they had "heads of tribes" and "fathers of families," were tribal and not personal in their attachment and loyalty.

The Kashmiris are bald-headed as a nation. The Swati Afghans consider bald-headedness to be a sign of legitimacy.

(b) The mode of dressing hair of grown-up Afghan girls and particularly the Kashmiri girls, is most peculiar and is not to be seen among any other eastern nation. "The hair is drawn to the back of the head, and finally braided into a number of separate plaits, covering the head together and forming a semi-circle. They are gracefully braided together and their terminations are mixed and worked up with a coarse woollen thread into a large 'pig-tail' like a plait."²

(c) The Afghans and Kashmiri Muslims do not now have anything written on their door-posts. They did so in ancient times. The Kashmiri Pandits used to write the name of God just inside the front gate. The Afghans and Kashmiris, however, have a metal plate suspended at the entrance of their *Ziarats* (shrines) which they kiss as they enter the gate or come out of it.

The Afghans and Kashmiris are well-known for carrying *Ta'weez* (amulets), containing mostly words of God, round their wrists, arms and necks.

(d) The Afghans and Kashmiris have till today in their houses the same type of windows through which only "narrow" light can come into the rooms.

(e) The attachment of Afghan in particular is tribal. The interests of the tribe are so completely paramount that the private wish of the Khan, the

¹ Jer., XLVIII : 37.

² Wakefield, *Happy Valley*, 107. See also Dr. E. F. Neve, *Beyond the Pir Punjal*, 293.

³ Deut. VI : 9, XI : 20.

⁴ Deut. XI : 18.

⁵ I Kings, VI : 4.

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head of the tribe, is utterly disregarded if it is at variance with the honour or advantage of the tribe.

(f) To avoid transfer of property Moses declared :

"So shall not the inheritance of the children of Israel remove from tribe to tribe; for everyone of the children of Israel shall keep himself to the inheritance of the Tribes of his father."¹

The next verse forbids even inter-marriage between the different tribes.²

(g) Among the Jews the well known *goel* or kinsman had to avenge the murder of another member of the family. The law of retribution as laid down by Moses was : "Life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot."³

(h) In the days of the United Monarchy the Israelites had a "counsel" of 72 elders—six of each tribe—who used to advise the king. Later on this counsel became known as the Sanhedrin. This body was supreme in all civil matters. In matters

(f) The division of Afghans and Kashmiris into tribes, and their preservation of that distinction, has the same foundation. They never used to marry their daughters to a non-Afghan or a non-Kashmiri. They restricted their marriages within their own particular tribe. With the introduction of Islam inter-tribal marriages became frequent but no Afghan or Kashmiri girl could be married to a non-Afghan or non-Kashmiri. These limits are even now respected.

(g) The Afghans and Kashmiris are most revengeful. They may very rarely forgive a wrong done to them, but they will never forget it. Among the Afghans the measure of "life for a life..." is rigidly enforced. The death of a member of a tribe has to be avenged by another and the tribe of a murderer has to deliver him up or face the consequence of an inter-tribal war. It is true that *qisās* is sometimes taken and the guilty thus sometimes escapes physical punishment. I have not been able to find out that this method of revenge ever obtained among the Kashmiris. The Gujars of Kashmir, however, kill their murderers under similar circumstances.

(h) The Afghans have their tribal *jirgahs*. In the *Lohi-Jirgah* representatives of all tribes in the locality sit together and decide all matters. In the N.W.F.P. the *Jirgah* system was recognised by the British Frontier Crimes Regulation and it

¹ Nu, XXVI : 7.

² Nu, XXVI : 8.

³ Deut, XIX, 21.

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of crime it could impose and execute all sentences except the capital punishment which required confirmation by the King and during the days of the Roman Empire by the Roman Pilate.

(i) The enticers to idolatry and false prophets were stoned to death.¹

(j) The Jews had a special tribe, the Levites, to perform the function of the priests. The priests later became known as Cohens.

(k) The Israelites did not accept charity. It was reserved for the Levites.

(l) Like the Jews of old, the Afghans and Kashmiris weigh their loads of grain as so many "ass-loads". The *Khar-war* (an ass-load) is a measure recognised by the Kashmir State.

(m) The Jewish calendar has an intercalary month every three years. They begin their day from the preceding sunset² and divide their nights and days into six watches³ which were later called as *hours*.⁴

could deliver and execute its sentences except those of death. The sentence of capital punishment required confirmation by a British Court. The Kashmiris have their meetings of *Vaderahs* and the Jirgahs of Gujars is not only independent but is deemed to be omnipotent.

(i) In similar circumstances the Kashmiris used to, and the Afghans even now, inflict capital punishment not by hanging, crucifying or beheading, not by burying alive or burning, but by stoning to death.

(j) The *Kahanas* of Kashmir attend to the religious ceremonies among the Kashmiri Pandits. The Mulla Khel act as priests as the very name of their tribe indicates.

(k) Neither the Afghans nor the Kashmiris used to accept charity. Unfortunately the poor Afghans and Kashmiris not only accept charity now-a-days but even ask for it.

(m) The difference between the Jewish and Kashmiri calendar is but slight. The variation between the two is of twelve hours only. The Kashmiri calendar also has an intercalary month every third year. In this year and in this month, the Kashmiri Pandits specially visit their ancient temples for devotional purposes.⁵ The Kashmiris divide the year into six parts. They count the

¹ Deut., XIII: 10.

² Gen., I: 8; Lev., XXIII: 32.

³ Ex., XIV. 24; Deut. XXVIII: 29; Jd, VII: 19, XIX: 8, 1 Sam. IX: 11, XI: 11, 2 Sam. IV: 5.

⁴ Dan, IV. 19.

⁵ *A Journey to Leh*, 315.

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day from sunset to sunset¹ and divide the day and night into thirty *gharis* each.² Thus two and a half *gharis* make an hour. Ten *gharis* make a *pahar*.³ Thus they have *pahar* (first watch) *dopahar* (second watch) and *sehpahar* (third watch) for the day and same watches for the nights. The Afghans have the same six watches.

(n) The Afghans, particularly the Khataks, Kakars, Tarins and Sulaiman Khels have a peculiar dance called the *raqs-i-gowshala*—the dance of the (golden) calf.⁴ This dance always reminds one of the days of Moses, for on his return from Mount Sinai, he saw the Israelites dancing round a golden calf which they had made during his absence.⁵

(o) The Hebrew word for ark means a vessel, that which contains anything. It was shaped like a chest with a flat bottom and a roof.⁶

The Kashmiri boats, in all their different sizes and various designs, are all of one shape and one resemblance. Whether it be the high and painted house-boat, or the ponderous and unadorned *khitchu* (which literally means "a vessel"); whether it be the swift *parinda* with its elongated canopy and many oars, or the more leisurely travelling mat-roofed *donga*, whether it be the *shikara* of the fisherman or the *gour* of the market-vegetable seller or cultrop-picker, they are all of one pattern, one built—a flat keelless bottom, straight ribless sides and tapering ends that rise out symmetrically fore and aft, prow and stern, alike for advance or retreat. So much so that the Honble Mrs. C. J. Bruce was forced to observe that these "boats of gabled roof and flat bottom are not unlike the famous Noah's Ark to our young days."⁷ In such boats the Hanjis not only live themselves but carry with them from place to place all their belongings, including cattle, sheep and fowls. These Hanjis, in fact, "claim Noah as their ancestor."⁸

The *Jallas* in the Kabul, Swat and Upper Indus rivers are also of the same shape.

There is another peculiar feature of these boats. Their oars have heart-shaped blades, the like of which cannot be seen elsewhere in India. I saw at Kallia, a lake 15 miles east of Jerusalem, where the Imperial Airways flying boats used to take to water, boats with oars of similar shape. The same can be seen any day on the

¹ Fredric Drew, *The Northern Barrier of India* 30. See also Sir Walter Lawrence, *The Valley of Kashmir*, 252.

² E.F. Knight, *Where the three Empires Meet*, 72.

³ Sir Alexander Buckley, *A Journey to Leh*, 315.

⁴ Syed Abdul Jabbar Shah, *Munameen-i-Bani Israel or The Afghan Nation*, f. 54.

⁵ Ex. XXXIII: 19.

⁶ Dummelow, *Commentary on the Bible*, 15.

⁷ Hon'ble Mrs. C.G. Bruce, *Kashmir*, 34.

⁸ *The Imperial Gazetteer of India* (Kashmir and Jammu Section), 1909.

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Euphrates and nowhere else. On this basis alone Swinburne connected the Kashmiris with the Lost Ten Tribes of Israel.¹

(p) The Jews had their money-changers,² who used to make a charge for converting a higher coin into that of smaller denominations.

(q) The Jews prized their songs and used to sing together in their synagogues and also while at work together in their fields and elsewhere. These songs were either in praise of Jehovah or depicted His love for Israel or dealt with the greatness of the Israelitish Prophets or lauded the mightiness of their Kings. At night time, after their day's work, they used to sit and sing together. Young Jewish girls and even grown-up women, in two groups, facing each other used to sing these songs in the streets of their villages.

(p) The money-changers could be seen any day until recently in the bazaars of Kabul, Ghazni and Herat, in the Bazar Kisakhani of Peshawar and also on the northern side of Amira Kadal in Srinagar, with piles of different coins lying in front of them.

(q) The Kashmiris are very fond of singing, whether at work in the field or during the day, or when making shawls or carpets during the day or night, they always sing together in a chorus. Their songs are usually composed in praise of God or the various saints of the valley. Henry Boys noticed that his Kashmiri coolies, after their day's work almost invariably sat round their fire and sang such songs.³

The young Kashmiri girls upto the age of twelve and sometimes even grown up women stand closely arm in arm in two rows facing each other. With rythmical movements, backwards and forwards, they sing together, particularly in the month of Ramadan. Such songs are called *Rahu* or *Raph*. The Afghans also are found of singing but they usually sing at night after their day's work is finished.

(r) Like the Jews, the Afghans and Kashmiris, rich families are now an exception, sleep without any clothes and bathe naked in public places. Hazrat Syed Ahmad had to forbid the Yusuf Ziyees from bathing naked in the Indus river and Swat river and he forced them to give up this shameful habit. The Kashmiri Pandits can even now be seen bathing almost naked on the banks of the Jhelum in Srinagar, but they have a piece of cloth about six inches in width to cover their private parts.⁴

¹ Major T.R. Swinburne, *A Holiday in the Happy Valley*, 71.

² Cf: Matt., XXI: 12.

³ Henry Boys, *Seven Hundred Miles in Kashmir*, 54.

⁴ Muhammad Shah Saadat, *Jannat-ud-Duma*, 11.

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(s) The epithet "the dirty Jew" explains the habits of the Jews. It is equally applicable to the Afghans and Kashmiris.

(t) The Jews, proverbially, talk with their hands. In fact, the Gestapo of Hitler required no further proof of a person being a *Jude* if he was seen talking in this manner. This reminds one of a joke which illustrates manifestly this peculiar habit of the Jews. A motorist wanted to pass another car ahead of him. Every time he tried to do so, a hand, like a signal, was shot out from the preceding car. Ultimately he resolved to ignore the signal. As he passed that car, he saw two Jews in the car having an argument, and the hands which he had taken for signals were the hands of the two Jews who were "talking with their hands". If the Gestapo had seen two Afghans or Kashmiris having a friendly discussion on Unter den Linden, they would certainly have been sent to the Jewish concentration camps.

(u) The Kashmiri Pandits, though Hindus of a very conservative type, do not treat the Kashmiri Muslims as untouchables. They invariably employ Kashmiri Muslim women as wet-nurses for their children. It is significant that the Kashmiri Pandits do not eat with or take their meals from the Brahmins of India.¹ The Kashmiri Muslims and Pandits visit and venerate the same holy places in Kashmir.² These peculiar features cannot be explained except on the ground of their common origin.

(v) The Afghans and Kashmiris, like the Jews, are industrious and sharp business men. With them, like the British, honesty is the best policy and not a virtue. They are good copyists and can copy any design or manufactured article. They are excellent handicraftsmen. It might be possible to trace the weaving of Kashmir shawls through a long list of historic data to the days of Moses, to the handiwork of that Aboliah of the tribe of Dan who is described as an embroider in "blue and purple and scarlet" and as a "cunning workman"³ and who learnt his art of engraving and weaving from the Egyptians before the Exodus, or to the days when "the goodly Babylonish garment" tempted the cupidity of Achan, the son of Carmi, at the sack of Jerico.⁴

(w) Like the Jews, the Afghans and Kashmiris name their sub-tribes after various animals. *Shaul* means a fox in Kashmiri and also in Hebrew. It is also the name of a tribe among the Kashmiris and among the Jews (Shaulites). Among the Afghans *Gidhar* (fox) is a tribe. Similarly, *Kargha* (crow) *Yagore* (bear) are tribes among the Afghans while exactly the same, though with difference of words, are the names of the tribes among the Kashmiris and the Jews.

(y) According to the early Jewish classification bat figured as a bird⁵ while modern science places it with the mammals. But

¹ Pandit Hargopal, *Guldasta-i-Kashmir*, 70.

² Major-General D.T.F. Newall, *The Highlands of India*, 103.

³ Ex., XXXVI : 1.8.

⁴ Jos., VII : 18-21.

⁵ Lev., XI : 13, 19 ; Deut., XIV : 11, 12, 18.

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according to the Kashmiri tradition it is a bird.¹

(z) The Israelites in their captivity had their full training in the works of irrigation for they were made to excavate canals and to carry water to places of higher level. Sir Thomas Holditch in his *The Gates of India* says that "there are no practical irrigation engineers who can rival the Afghans and the Kashmiris in their knowledge of how to make water flow where water never flowed before."² They draw water in the manner common to Israel of old, by an earthen bucket dropped from one end of a rope tied to a bar, balanced across a high pole, having a weight attached to the other end. The bar, instead of being managed from below, is worked from above.³

(aa) Like the Jews, the Kashmiris are very fond of using nicknames, and, therefore, practically every name has its counterpart.

(bb) The Kashmiri butcher's chopper is semi-circular in shape. In days of old the Israelites used to have choppers of a similar shape.

(cc) In face of sudden calamity or great sorrow or adversity the Jews used to rent their clothes and cover themselves with sackcloth.⁴ The dress of the Kashmiri men and women (*phiran*) is loose and like sackcloth and is rent in front. Their sleeves are loose and rolled up (*nour*). The women tie a band (*hul*) round their waists. Their headdress is a flat, round cap (*Qasabah*) and it is covered with a square sheet of cloth thrown over it. The Afghan elderly women, like Jewish women of the same age, wear black dresses.

(dd) Most of the traditions of the Afghans and Kashmiris are founded on Biblical records. They speak of their great past, of the glories of Solomon, of the deluge and of their captivity. Their folk-lore and fables resound with Jewish stories and deal with angels like Harut and Marut. There is a well in Afghanistan, and also in Kashmir, about 150 yards to the north of Martand, called *Chah-i-Babel*—the well of Babylon, in which these two angels are said to be hung up.

(ee) The word *Bakht-i-Nassar* (Nebuchad Nezzar) is an abusive word among the Afghans and Kashmiris. A tyrant or a cruel person is described by this name.

¹ G. T. Vagnie, *Travels in Kashmir, Ladakh and Iskardoo*, Vol. I, 327.

² Sir Thomas Holditch, *The Gates of India*.

³ George Bell, *Letters from India & Kashmir*, 77.

⁴ 2 Kings, XIX : 1.

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(ff) The Kashmiris suffix the word *ju* or *joo* to their names, which indicates their origin. A ruler of the country took the title of Sultan Mir Jau after King Jehu of Israel.¹

(gg) Both the Afghans and Kashmiris claim to be *Bani Israel*—children of Israel, but they consider the term *Yahooli* (Jew) to be one of reproach. They hate the Jews with the traditional hatred which Israel bore towards the tribe of Judah.

I do not claim to have exhausted the subject, but these comparisons, I venture to think, are more than sufficient to establish the point under discussion. Regarding the inhabitants of Kashmir I am, however, able to carry the point still further.

I will first of all discuss certain archæological discoveries which conclusively prove that the Kashmiris are the descendants of Israel of old. There is, to begin with, the most remarkable and constant surprise with which modern explorers always meet. It is the extraordinary quality of domestic crockery, the remains of which surround ancient cities of Kashmir. They are of one variety, the so-called *Celadon*. The chips and fragments of Celadon are to be found from Babylon to Seestan, from Seestan to India, in Afghanistan and in Kashmir, and not beyond.² The Jews were once famous for this type of crockery and it is not without significance that the Srinagar museum abounds with this crockery, which has been excavated from different places in the valley.

The second is the position and structure of the architectural remains of Kashmir. They are the most remarkable monuments of India as they establish undoubted traces of the Israelite influence. Some think that they exhibit Greek influence but Vincent A. Smith, the famous historian of India, in his *The Early History of India*, proves, after a thorough discussion, that "there is no evidence that Greek architecture was ever introduced in India."³ Both Sir Auriel Stein⁴ and Vagnie⁵ rely on the famous report of Professor Bruel and

¹ I King. XXIX, 15-17.

² Sir Thomas Holdich, *The Gates of India* 71.

³ Vincent A. Smith, *The Early History of India*, 227.

⁴ Sir Auriel Stein, *Rajatarangini*, II : 290.

⁵ G. T. Vagnie, *Travels to Kashmir, Ladakh and Iskardoo*, I : 393.

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agree with him that none of the Kashmir ruins were of Buddhist or Brahmanical origin. Professor Bruel mentions the fact that the main entrance of the ancient temples of Kashmir face westward, i.e., the entrance is towards the east of the main building—like the Jewish synagogues in the east—whereas the Hindu temples invariably are in the reverse direction. General Sir Alexander Cunningham, in his *Essay on Arian Order of Architecture*, expresses the view that the stereotype style of the temples of Kashmir points to a different origin. "These temples", he says, "so widely differ from the ever-varying forms and plastic vagaries of the Hindu architecture that it is impossible to conceive their evolution from a common origin"¹. Professor Wells admitted the probability that the Kashmir pediments may have been borrowed from those of the Syrian and he formed his opinion upon the fact that trefoiled arch of the Kashmir temples rises high into the tympanum of the pediments, a practice which was introduced into the classical architecture by the Jews at an early stage. Vagnie, however, is more precise in his observations. He says :

I had been struck with the great general resemblance which the temples bore to the recorded disposition of the Ark, and its surrounding curtains, and in imitation of which the temple at Jerusalem was built ; and it became for a moment a question whether the Kashmirian temples had not been built by Jewish Architects, who had recommended them to be constructed on the same plan, for the sake of convenience merely. It is, however, a curious fact that in Abyssinia, the ancient Ethiopia, which was also called Kush, the ancient Christian churches are not unlike those of Kashmir and that they were originally built, in imitation of the temple, by the Israelites who followed the Queen of Sheba to Aksum, the capital of Tigree, where she resided with her son Menelik, whom she had by Solomon, and who took possession of the Throne of Kush².

The ancient temples of Kashmir consist of a central and rectangular building, surrounded by a court or quadrangle, and rectangular colonnade facing inwards. There are two temples of Kashmir to which I will refer particularly. The most celebrated of the temples of Kashmir, both in extent and splendour, is that of Martand near Mattan, about eight miles from Islamabad. The mass of the building consists of one lofty central

¹ General Sir Charles Cunningham, *An Essay on the Arian Order of Architecture as Exhibited in the Temples of Kashmir*, 85.

² G.T. Vagnie *Travels in Kashmir, Ladakh and Iskardoo*, I : 395.

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edifice with a small detached wing on each side of the entrance, the whole standing in a large quadrangle, surrounded by a colonnade of fluted pillars, eighty-four in number, with intervant trefoil, headed recessions. Dr. James Ferguson, who for many years was in charge of the Archæological Department of the Government of India is the last authority I will quote on the subject. Discussing this very aspect and speaking of the temple at Martand, he says :

This temple is a very small building, being only 60 feet in length by 38 feet width : the width of facade, however, is eked out by two wings as adjuncts which make it of 60 feet. As General Cunningham estimates its height, when complete, was 60 feet ; also it realizes the problem the Jews had so earnestly set themselves to solve—how to build a temple with three dimensions equal but yet should not be a cube. Small, however, as the Jewish temple was, it was twice as large as this one. At Jerusalem it was 100 cubits, or 150 feet, in length, breadth and height. At Martand these dimensions were only 60 feet. But it is one of the points of interest in the Kashmir temples that they reproduce, in plan at least, the Jewish temple, more nearly than any other known building.¹

The second temple, which I will mention, is the edifice known as *Takht-i-Suleman*—the Throne of Solomon. This temple is built at a height of 1500 feet on a detached hill facing the Dal Lake and the town of Srinagar. It is built on a high octagonal plinth approached by a long flight of steps enclosed by two side-walls which originally bore two Persian inscriptions, and to which I will refer later on in another connection. The date assigned to this temple in Princep's Tables is prior to 250 B.C.E. This temple is an exact replica of the tomb of Absalom, the third son of David, in the woods of Ephraim, not far from Jerusalem, in the Valley of Josephat.

This temple, as its very name indicates, is dedicated to the Great King Solomon whose memory in Kashmir is held in profound veneration. The Kashmiri Pandits used to visit it frequently and with the lapse of time began to describe it as the temple of Sandiman which really is a perversion of Suleman, because no less an authority than Professor Radha Kant Dev tells us that *Sandiman* is neither a Sanskrit word nor a Hindu name.²

¹ Dr. James Ferguson, *Indian and Eastern Architecture*, 286.

² Prof. Radha Kant Dev, *Shabd Kalpadruma*, I : 241.

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On the other hand Bernier¹ (1644) George Forster² (1783), Vagnie³ (1842), Mrs. Harvey⁴ (1854), Moore⁵ (1861), Col. Torrens⁶ (1862) and General Newall⁷ (1887), all of them note the Kashmiri tradition that King Solomon visited Kashmir by air and rested on this hill. The Kashmiri historians who also note this fact are Saifuddin,⁸ Mohd. Saif-ud-din Kashmiri⁹ and Pandit Hargopal¹⁰. Khwaja Hassan quotes Mulla Ahmad as mentioning in his *Waqiat-i-Kashmir* that "Hazrat Suleman came by air and stopped at the hill and therefore the place is named *Takht-i-Suleman*".¹¹ It was because of this tradition that Hazrat Syed Ali of Hamdan, the great saint who visited Kashmir in 1372 C.E., named the valley as *Bagh-i-Suleman*—the Garden of Solomon, and Mir Saadullah gives this very name to his famous epic history.

I may also mention the fact that there is a Takht-i-Suleman on the Hindu Kush, and tradition has it that Solomon also landed there by air. These traditions find support from the Qur-ānic reference to Solomon :

We made the wind subservient to him (Solomon) ; it made his command to run gently wherever he desired.¹²

Again,

And (We made) the wind subservient to Solomon ; which made a month's journey in the morning and a month's journey in the evening.¹³

And finally,

And (We made subservient) to Solomon the wind blowing violent, pursuing its course by His command to *the land which We had blessed*, and We are knower of all things.¹⁴

The significance of these verses is that, by command of God, Solomon could perform a journey of a month in a

¹ Bernier, *Travels in the Moghul Empire ; Journey to Kashmir, the Paradise of the Indies*, 432.

² George Foster, *Letters of a Journey from Bengal to England*, II : 11.

³ G. T. Vagnie, *Travels in Kashmir, Ladakh and Iskardoo*, I : 397.

⁴ Mrs. Harvey, *The Adventures of the Lady in Tartary, Thibet, China and Kashmir*, I : 246.

⁵ George Moore, *The Lost Tribes*, 187.

⁶ Lt. Col. H. D. Torrens, *Travels in Ladak, Tartary and Kashmir*, 268 n.

⁷ Major-General D. J. E. Newall *The Highlands of India*, 51.

⁸ Saifuddin, *Lub-ul-Tawarikh*, f. 3 B.

⁹ Muhammad Saifuddin, *Maujiz-ut-Tawarikh*, f. 5.

¹⁰ Pandit Hargopal, *Guldasta-i-Kashmir*, 17, 47.

¹¹ Khwaja Hassan, *Tarikh-i-Hassan*, III : 10.

¹² The Holy Qur-ān, XXXVIII : 36.

¹³ *Ibid.* XXXIV : 12.

¹⁴ *Ibid.* XXI : 81.

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day or night as the wind had been made subservient to him. Could it not have been then, just as the wind is today subservient to the pilot who flies in an aeroplane and does traverse distance in a day or a night which otherwise could only be done in a month or so? Again, the reference to *theland*: *We had blessed* must be to a land other than the Holy Land for Solomon was in fact ruling in Palestine. The tradition of Kashmir about Solomon, and other facts which I will mention later on, point clearly to Kashmir as being the blessed land referred to and which is also called *Bagh-i-Jannat*—the Garden of Paradise or *Jannat-ud-Dunia*—the Paradise of the World. It would be sufficient to say for the present that Solomon did rule over an eastern country and this is also borne out by the traditions of Kashmir.

The Kashmiri Language

When the monuments of Kashmir first attracted the attention of the archæologists, not a single syllable of the ancient inscriptions or coin-legends could be read. The knowledge of the ancient alphabet had long centuries ago passed into oblivion. The experts were trying to read as if the inscriptions were in a language belonging to the Sanskrit group. The researches of Sir George Gregson, however, proved that the Kashmiri language was non-Indian and did not belong to the Sanskrit group. Professor E. J. Rapson says that in fact there were two languages of Semitic origin and were known as the *Brāhmī* and *Kharoshthi*. After stating that these two languages were "brought into India through Mesopotamia by merchants," Professor Rapson goes on to say that "*Kharoshthi*, which is particularly the alphabet of North-Western India, is a variety of the Aramaic script which prevailed generally throughout Western Asia in the fifth century B.C. . . . Like most other Semitic alphabets, including *Brāhmī* in its earliest form, it was written from right to left. It disappeared from India in the third century A.D."² The language in the time of Darius was Persian (Pahlvi), Babylonian and Amardian (Elamite).³ Thus Pahlvi became intermingled with *Kharoshthi* and

¹ 1 Kings, IV : 30.

² Prof. E. J. Rapson, *Ancient India*, 18.

³ Cassells' Bible Dictionary, Art. *Darius*, 154.

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the two combined form the present-day Kashmiri language. Richard Temple in his *Sayings of Lal Ded*, the renowned and universally respected hermitess of Kashmir, rightly points out that Kashmiri in the latter half of the fourteenth century, when Lal Ded flourished, contained about forty per cent of Pahlvi words. It is a curious but significant fact that the Cross of St. Thomas, still preserved in the Church of St. Thomas at Meliapore near Madras, bears an inscription in a language which has been styled as a mixture of the Pahlvi and *Kharoshthi* languages.

The Kashmiri language (Kashmiris call it *Kash-ar*) is peculiar and distinct from that spoken in any other part of India. Difficult to pronounce and difficult to understand, and unlike other Indian languages and dialects, it is generally incomprehensible to strangers because it mostly contains *Kharoshthi* words. Mufti Muhammad Sadiq asserts that its nucleus is drawn from the Hebrew language. He has given a very lengthy and comprehensive list of Kashmiri words which in pronunciation and meaning are identical with the Hebrew words.¹ But his is by no means an exhaustive list. I give just a few words which have escaped his notice :

<i>Hebrew</i>	<i>Meaning</i>	<i>Kashmiri</i>	<i>Meaning</i>
Abital	Father of dew	Abtal	Under water
Achor	Affliction with sorrow	Achor	Causing grief
Asiel	Created by God	Asiel	An angelic person
Atal	To be dark	Atal	Bat
Bacca	Weeping	Baca	Howling
Baal	Natural Stream	Bal	Spring
Beri	Man of Well	Beuri	Well
Dumel	Silence	Domb	Quiet
Gozan	A Stone Quarry	Gozan	A mountain peak
Hhalipha	Seized or Caught	Hapat	Bear
Manakhah	Resting Place	Malakhah	Graveyard
Shaul	Fox	Shaul	Fox

It would, therefore, not be incorrect to say that the Kashmiri language in its origin was Semitic.

The Name : Kashmir

The very origin of the name of Kashmir is wrapped

¹ Mufti Muhammad Sadiq, *Qabr-i-Masih*, 72-110.

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in mystery. It has been asserted that the derivative of the name of this country and its inhabitants is found in ancient Hindu literature. The *Mahabharata*, it is alleged, also refers in several passages to Kashmir and its rulers. The ancient historians of Hindu origin enter in whimsical etymologies of the word Kashmir. Thus, according to Kalhana, the first known Hindu historian of Kashmir, and the subsequent Hindu writers, the name is derived from Kasyapa-Mir, i.e., the country of Kasyapa. It is asserted that Kasyapa was a *rishi* who drained the waters of the valley, which originally was a lake, through Baramula, and the country was named after him. But there is neither any linguistic nor any other evidence to support this conjecture. Sir William Jones rejected this theory and suspected "the whole fable of Kasyapa and his progeny to be astronomical."¹ Wakefield argues that had the Hindu version been correct, Kashmir or at least Srinagar, its capital, would have been named Kasyapapur or Kasyapa-Nagar and it would have thus indicated its connection with the name of the founder in the usual manner in which Indian places are named. Besides, he contends that the explanation of the Hindus does not explain the names of the adjoining places like Kashgarh, Kashtiwari or the mountains of Hindu Kush.² Sir Auriel Stein also disapproves of this suggestion of the Hindus and says :

Neither the etymologies of *Kasyap* (Kasyapa) and *Mar*, nor the name of Kasyapapura are in any way known to our sources. Indeed Al Beruni describes it as one of the old names of Multan.³

Stein also mentions that the notes of Hekataios (c. 549—486 B.C.E.) make it clear that Kaspapyros or Kaspapyros, whichever form may be more accurate, must have been situated in that territory where the Indus first became navigable, i.e., the ancient Ghandara ; and he relies on the geographical position assigned by Ptolemy (to be found in his *Geography* and in his *Table-maps*) to Kashyapura and Zerdros (i.e., Sutlej) in the neighbourhood of Multan.

¹ Sir William Jones, *Kashmir*, *Indian Researches*, I : 268.

² W. Wakefield, *The Happy Valley*, 6.

³ Sir Auriel Stein, *Ancient Geography of Kashmir*, 13.

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It cannot be denied that the valley was in fact, in ancient times, a huge lake, perhaps that is why Solomon landed on a hill. But the drawing of water was through natural causes and Kashaf an attendant of Solomon, as Kashmir tradition asserts, may have given impetus to the process but to suggest that it was entirely due to human agency is fantastic. Sir Thomas Wardle, the renowned geologist, expressed the correct view when he said that the water "found its outlet by volcanic agency through the narrow gorge at Baramula"¹. He points out that "the whole country is a mass of volcanic disturbances, ancient and modern, much of it is contemporaneous with, as well as prior, to the carboniferous epoch". He goes on to say that "Kashmir is in a line of seismic weakness and earthquakes are still frequent and shocks are severe."²

It is wrong, therefore, to assert that the country was named after the Hindu *rishi*, Kasyapa or Kashaf of Solomon. The Moghul Emperor Babar was more accurate when he, in his *Tauzak-i-Babari*, pointed out that the name was derived from the hill-tribe Kash or Cush living in the neighbourhood of Kashmir.³ A Persian manuscript of the text adds that *Mir* means a mountain. Erskine, in his *Introduction*, improved upon this etymology of Babar by extending it to Kashgar, the *Casia-regio* and *Casu montes* of Ptolemy.⁴ In *Ain-i-Akbari* the suggestion of Babar figures still more prominently.⁵ This suggestion of Babar found favour with Count Tieffenthaler and was also accepted by Haider Malak Chadawara, a Muslim historian of Kashmir.⁶ Vagnie also supports this view and he urges that to the same people must be attributed the naming of Kash in Mesopotamia, and in Ethiopia, and he pertinently points out that the Afghans call Chitral Little Kashgar. He also mentions various other places bearing the same name.⁷

In the language of the inhabitants themselves, the name is pronounced as *Kashir*, (of Kash) and their language they call *Kashar* (Heb : right). This form is

¹ Sir Thomas, Wardle, *Kashmiri*, 290.

² *Ibid.*, 291.

³ *Tauzak-i-Babari* : Memoirs of Babar. tr. by Leyden and Erskine, 313.

⁴ *Ibid.*, *Introduction*, XXVII.

⁵ *Ain-i-Akbari*, II : 381.

⁶ Haider Malak Chadawara, *Waqiat-i-Kashmir*, 35.

⁷ G. T. Vagnie, *Travels in Kashmir, Ladakh and Iskardoo*, II : 44.

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the direct derivation of Kashmir, with regular loss of the final vowel and assimilation of *m* to the preceding sibilant. Again, all ancient travellers write it with a C and not K. Now Kash or Cush was the son of Ham, and a grandson of Noah.¹ Is it, therefore, a mere freak of nature that the Kashmiri boatmen, *Hanjis* or *Manjis*, proudly declare themselves to be the descendants of Noah?² The sons of Noah had been blessed by God and the Lord had said to them :

Be fruitful and multiply and replenish the earth.³

They did so and the land occupied by the children of Ham was to be of :

Fat pastures and good, and the land was wide, and quiet, and peaceable.⁴

But the Biblical prophecy does not end there. The Israelites were to be cut off for ever from their land of inheritance.

Then I will cut off Israel out of the land which I have given them.⁵

And the Lord shall scatter you among the nations and ye shall be left few in number among the heathens, whither the Lord shall lead ye. And there ye shall serve gods, the work of men's hands, wood and stone. Which neither see, nor hear, nor eat, nor smell.⁶

Thus it was that the Israelites were forced to go to Kashmir where ultimately they became Kashmiri Pandits and literally worshipped gods of wood and stone.

But to revert to the main subject, the descendants of Cush in their journeys, and in the place of their final settlement, wherever they went, and the Lost Ten Tribes were of the same stock, named their sub-tribes, their kings and the places they lived in after the name of their common ancestor Cush. Thus if there was a Cushan king in Mesopotamea, so were Ralu-cush, Pala-cush and Harneya-cush, the kings of Kashmir.⁷ There was likewise a Cushan dynasty in Kashmir.⁸ If there was Kishan river in Mesopotamia,⁹ so is there a river in Kashgarh named Kushi. Among the Gujars of Kashmir there are two tribes named Kashan and Kashana.¹⁰ Kashu or Cushu is

¹ Gen., X : 6-7.

² *Imperial Gazetteer of India*, (Section Kashmir and Jammu), 1900.

³ Gen., IX : 1.

⁴ 1 Chron., IV : 40.

⁵ 1 Kings., IX : 7.

⁶ Deut., IV : 27-28.

⁷ Jd., III : 5-11.

Sir Auriel Stein, *Rajasthanjini*. First Jarag.

⁸ *Ibid.*, I : 76.

⁹ Jd., V : 21 ; Ps., LXXXIII : 9.

¹⁰ *Hafiz Abdul Haque, Tarikh-i-Gujran*, 64. See also M. Abdul Malak, *Shahan-i-Gujran*, 129.

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a sub-caste (*Got*) of Kashmiri Pandits and there is Kashi tribe in Ghar-ghost. Major H. W. Bellew mentions the Kashan tribe among the Afghans.¹

The Kashmiri Era, also known as the *Shalebhan Era*, is called *Kashan Era*.² Even the Yak (the ox of the mountains) is named *Kash-Gao*, the cow of Kash.

Among the places named after Cush or Kash the following are noteworthy :

Kash-ir	... Kashmiri name for Kashmir.
Kash-i-jheel	... Tibetan " " "
Kash-i-yul	... Baltis " " "
Kash-chappa	... Name of little Tibet.
Kash-gar	
Kash-gar Khurd	... The Afghan name for Chitral.
Isae-kush	... Village at the entrance of the Wakan valley in Kashmir.
Kush	... Country on both sides of Pir Punjal range in Kashmir.
Kush-tiwar	... A small valley in Palwama Tehsil in Kashmir, and also a subdivision in Jammu province of Kashmir.
Kash-nag	... A spring in Anantnag Tehsil.
Kash-u	... A sub-tribe of Kashmiri Pandits and a village in Tehsil Kulgam.
Kash-ek	... A village in Hazara Dist. (N.W.F.P.)
Kash-hil	} ... Villages in Peshawar Dist. (N.W.F.P.)
Kash-khan	
Kash-kar	... A village north of Hindu Kush and a village in Palwama Tehsil, (Kashmir).
Kash-ania	} ... Villages in Samarkand.
Kash-band	
Kash	... A village in Bokhara on the trade route between Samarkand and Balkh.
Kash-mohra	... A village in Merv.
Kash-mar	... A village near Nishapur (Iran).
Kash-an	... A town in the Province of Kashan in Iraq-i-Ajam and also in Iran.
Kash-af	} ... Villages near Mosul.
Kashi	
Kash-t	... Village near Baghdad. ³

Hindu-Kash, Ladakhis call it Kash-dev, Kash-rim, Kash-ban, Kash-farid, and Kash-ba are the names of mountains not far from each other.

I have mentioned these facts to show that it is not by an accident that Kashir or Kash-mir is so named, but that it was meant to connect its inhabitants with their common ancestor Cush, son of Ham. —(*To be continued*)

¹ Major H. W. Bellew, *An Enquiry into the Ethnography of the Afghans*, 98.

² *Asiatic Researches*, XV : 81.

WHO WERE THE ESSENES ? WAS JESUS AN ESSENE ?

BY MUHAMMAD SADIQ DUDLEY WRIGHT, D. PHIL., F.S.P.

(Continued from vol. XXXVI, p. 263)

Rabbi Max Schloessinger, writing of them in the *Jewish Encyclopaedia*, says

From these sources have been developed the opinions generally prevailing among scholars that the Assideans were strongly religious ascetics who held strictly to the law, who lived quiet and who founded a society or sect that exercised considerable power and authority among the people; that they were finally thrown into rebellion by Antiochus, who began the war against the Syrians and carried it to a triumphant conclusion. The Assideans thus became the chief force in the Jewish struggle for independence.

Wellhausen, on the contrary, maintains that the political role of the Assideans in the Maccabean war was almost insignificant. According to him they formed an independent association apart from the doctors of the law, but attached themselves to the Maccabeans, after the latter had won their first success, seized the first opportunity to make peace with Alcimus and thus left the Maccabeans in the lurch. He maintains that both the Pharisees and the Essenes were offshoots of the Assideans.

Grætz suggests that the Assideans developed from the Nazarenes. In his opinion they retired into obscurity after the Maccabean wars, but appeared later as the Essenes.

A modern writer, Dr. J. Abelson, in *Jewish Mysticism*, holds that Wellhausen's theory that the Essenes, as well as the Pharisees, were offshoots of the Chassidim, or Assideans, cannot be regarded as historical fact.

Seeing that the religious tenets of the Jews during the three centuries immediately preceding the birth of Christianity, are veiled in considerable obscurity.

He, however, admits that some older portions of the Babylonian and Palestinian Talmuds

have stray allusions, couched in varying phraseology, to certain sects or parties, who differed in their mode of life from the general body of the Jews, who were in possession of certain esoteric teachings, of which those outside their ranks were uninformed.

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Dr. Abelson also points out that in the Rabbinic records

there are several heterogeneous passages which speak of the existence within the ancient Temple at Jerusalem of a special apartment called the *lishkat hashaim*—the chamber of the secret or silent ones.

According to the *Tosefta Shekulim*, ii, 16, there were to be found, in some cities of Palestine and Babylon, men known as Hashaim, who reserved a special room in their houses in which was placed a charity box into which money for the poor could be deposited, which could be withdrawn privily and silently. Men were appointed for its collection and distribution and all was done with the utmost secrecy. There was also a special chamber in the Temple where gifts for the poor were deposited, which were withdrawn secretly for distribution.

Stress is often laid upon the fact that the Essenes are not mentioned by name in the *Talmud*, nor are they mentioned by name in either the Old or the New Testament, but Frankel contends that they are referred to in the *Mishna*, *Talmud* and *Midrash*, not only as the Assideans or Chassidim but, also, as "the associates," "those who enfeeble their minds through much study," "the retired ones," "the holy congregation in Jerusalem" and "the haemerobaptists."

Shapter, in *Palestine in the Time of Christ*, says that the Chassidim, an Order founded in the time of Ezra, revolted with Judas Maccabeus and became the party of the Pharisees, as opposed to the Sadducees, but that all the Chassidim did not become Pharisees. An active life, a militant policy and ardent discussions were not congenial to a minority among them, who desired to lead a purely religious and contemplative life. He puts the number abstaining from uniting with the Pharisees at four thousand. He states that they retained the name Chassidim, the Syriac form of which is *Chsaya*, which has been corrupted into "Essenes."

Scaliger also claims for the Essenes descent from Ezra and asserts that the famous scribe incorporated or gathered them into societies. This, of course, is merely an opinion, lacking documentary or other corroboration.

Schürer, Drusius and many other writers of repute

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regard Essenism as an offshoot from or development of Pharisaism, or to quote Schürer :

A separation from the soil of Judaism proper, which was, perhaps, effected in the second century before Christ, under Greek influences, with the view of realizing an ideal akin to Pythagoreanism, but with adherence to its Jewish foundation.

As Schürer points out, there are many features in connexion with the Essenes, which can only be explained on the assumption of a Judæo-Pharisaic basis, particularly the rigid legislation, the punctiliousness, the ceremonial cleanness, the high regard for Moses as the great lawgiver and for the Sacred Scriptures, also their strict observance of the Sabbath. These features place them completely on the soil of Judaism and may be regarded as Schürer's apologia for identifying Essenism with Pharisaism in a superlative degree.

This view is also held by Rappaport, who, in the Hebrew annual, *Bikure Ha-Ittim*, vol. x, published at Vienna in 1829, recognized in the Essenes an intensified form of Pharisaism. They were, he says, a holy community in that they divided the day into three parts, devoting eight hours to the study of the Scriptures, eight to prayer and eight to labour, although, he says, some devoted the whole of the summer months to labour and the whole of the winter months to study. In this division, no portion of the twenty-four hours was allotted to sleep.

Other writers who identify the Essenes with the Pharisees include Rabbi Kaufmann Kohler in the *Jewish Encyclopædia* and Frankel in *Zeitschrift für die Religiösen Interessen des Judenthums*, but the fact must be borne in mind that both the Pharisees and the Sadducees were political as well as religious parties, while the Essenes eschewed politics and were, to all intents, a monastic Order.

Josephus, who had first-hand information, speaks of the Essenes as a *genos*, which implies a closer and more secret body than a sect or *hæresis*, the term he applies to the Pharisees and to the Sadducees. Menahem, an Essene, who lived under Herod the Great, was a Pollis, the chief of the Pharisees ; whilst Banus, the tutor of Josephus, was also a Pharisee.

Rabbi Nathan, the Babylonian, in his collection of apothegms and moral sayings of the Fathers (whose

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authorship, however, is in dispute) says that there are eight kinds of Pharisees "and those Pharisees who live in celibacy as Essenes." R. Nathan was vice-president of the college in Palestine of which Simon III ben Gamaliel III (circa 140 C.E.) was president.

Keim says that the Judaism of the pre-Christian era had its highest, although not irreproachable, development in the Essenes. In *Jesus of Nazara*, he says :

They were allied to the Pharisees, yet with very distinct differences ; they were zealous for the law, yet transgressed it ; they were righteous in the spirit of the prophets, yet more painfully intent than the Pharisees in outward purification ; they were Jews, yet they shut themselves out from the nation ; they were servants of Jehovah, yet prayed like heathen to the sun. They were like a mosaic picture with no inward unity, a phenomenon of religious despair ; they are the object of admiration to Jews, heathen and Christians, although their admirers are uncertain to this day whether they were Jews or a school of Jewish heathen ; or, as Eusebius thinks, if they were Christians.

Prideaux pictures the Essenes as separating from the Pharisees, to which sect, he says, they belonged originally, because they wished for a more rigorous rule of life. In the like manner, in the Church of Rome, there are to be found secular and regular clergy, the former living in the world and, to a certain extent, being of the world ; the latter, being members of Congregations or Orders, living lives of lesser or greater restriction than the secular clergy, but varying considerably in rule, from laxity to the severity of the Carthusians or Cistercians.

Dr. Christian D. Ginsburg plumps for a Pharisaic origin on the ground that there are fourteen points of similarity of practice and customs between the Pharisees and the Essenes, which he draws from the *Talmud*, *Midrash* and Josephus. These fourteen points are as follows :

1. Both had four classes of Levitical purity, so marked that a member of one of the upper classes had to bathe if he came into personal contact by touch with one of a lower class or one outside the community.
2. Both regarded ten persons (male) as constituting a complete or perfect number for divine worship. (This, however, is the regular Jewish law).
3. Neither would spit in an assembly, nor to the right hand at any time.
4. Both regarded the social meal in the light of a sacrament.

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5. Both bathed before partaking of a meal.
6. The Essenes donned an apron on the lower part of the body when bathing : the Pharisees donned the Talith, or praying shawl.
7. Both bathed after performing the duties of nature.
8. Both abstained from the taking of oaths.
9. Neither would remove even a vessel on the Sabbath.
10. Each had a steward in every place where they made their habitation for the purpose of supplying the needy members with clothing and food.
11. Both believed that all authority came from God.
12. Each demanded a novitiate of twelve months from all candidates for admission.
13. In each the novice was provided with a special apron during the first year of probation.
14. In each the theosophical books and the sacred names were communicated to the members.

In opposition to the foregoing consensus of opinion, it is of the nature of a surprise to find Friedlander, a noted Hebraist, expressing the opinion that Essenism was the outcome of an anti-Pharisaic movement, a reaction against the post-Maccabean-anti-Hellenic-Judaism of Palestine.

Although facts point unmistakably to a Judaic origin for the Essenes, in that all the members were of the Jewish race, it seems indisputable that their beliefs were tinged with other Oriental influences, which had sunk deeply into a soil prepared by certain external observances. Edersheim says that the principles and practices of the Chassidim were mainly of Jewish origin, but modified by external influences, probably Parseeism or Pythagoreanism. Philo, one of the chief sources of our knowledge of the Essenes, connects that Order indirectly with the East Asiatic religions. Riggs, in his *History of the Jewish People*, argues that some of the Essenic requirements of ultra purification did not originate on Jewish soil. So, too, Beveridge, in *Encyclopædia of Religions and Ethics*, holds that, though Essenism may deservedly be called Gnostic Judaism, there is difficulty in believing that it can be wholly a growth from Jewish soil. Dollinger likewise contends that it could not have developed out of Judaism spontaneously without the help of external influences, for Essenism, he says, contained a mixture of Jewish and pagan elements without doing injury to its

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rigid monotheism. It could not, however, have been a product of Jewish-Alexandrian philosophy, in which Platonism dominated, of which there are no elements in Essenism.

Epiphanius, who lived two hundred and fifty years after the latest notice traced of the Essenes, declares them to have been a Samaritan sect, associating them with the Gortheni, another Samaritan sect. The Samaritans, however, did not believe in archangels, which was a belief of the Essenes.

Some writers have declared for a Persian origin. Among the number must be included Prof. Cheyne, who, in his work, *The Origin of the Psalter*, says :

The Essene doctrine of the soul in Josephus, viewed in an Oriental rather than in a Greek light, combined two elements, a Babylonian and a Persian, both Hebraized The description of Hades is distinctly Zoroastrian ; so, too, is the alternative account which Josephus gives us of the lot of good souls, according to the Essenian system. We have, in Josephus, a reflection of the Zoroastrian view respecting the so-called *fravashis*, those "guardian angels," which were so linked to men as to form virtually a part of human nature and which were indistinguishable from souls. A *fravishi* is a man himself, as God destined him to become.

Edersheim, whilst not denying the possibility of neo-Pythagorean influence, is of opinion that the tracing back of Essenism to Persian sources is fully established. He asserts that :

Jewish angelology, which played so great a part in the system, was derived from Chaldee and Persian sources ; that, perhaps, also the curious notion that knowledge of medicaments, originally derived by Noah from the angels, came to the Egyptians, chiefly through the magic books of the Chaldees.

In explanation of the foregoing, in the *Book of Jubilees*, angels are represented as teaching Noah all herbal remedies for diseases, while in the later *Pirke* of Rabbi Eliezer, this instruction is said to have been given by Moses.

De Bunsen also connects the foreign, or non-Hebraic, doctrinal element in Essenism with the mixed tradition of the Magi, or the priests of the Chaldeans, but particularly with Buddhism :

The Medo-Chaldeans, like the Scribes and like the Assideans and Essenes, formed a corporation, the members of which, we may assume, were initiated into the mysteries of ancestral tradition.

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The connexion of the Essenes with the Magi is based by De Bunsen partly on philological grounds, because the Megabyzi, or the circumcised Curetæ, or Corybanthians, the priests of Artemis among the Magi, whose successors represented Cabiran mysteries, are, by Pausanias, called Esserænes. The Magi formed a religious caste or order, as did the Levites before the captivity, after which they ceased to exist as a body. Many Levites may well have found a place in the Essenes after the return from Babylon, as guardians of tradition and representatives of the holiness to which the children of Israel were called. This hypothesis would explain the statement of Josephus that the uprightness of the Essenes was not of recent date, but existed among them from yore ; also would explain Pliny's description of them as a hermetical society which had existed for "thousands of ages," such expression intended merely to convey the idea that their origin was lost in the obscurity of the past.

Kent, in his *History of the Jewish People*, says that the most powerful external religious influences came from the Persians, which opinion finds a supporter in Dr. Claude G. Montefiore, who, in *Origin and Growth of Religion*, says it is acknowledged that some specifically Zoroastrian beliefs ultimately filtered into Judaism and were gradually assimilated. Through the medium of the Persian religion, Jewish angelology was greatly extended, but the doctrine had put little influence upon the actual religious life, though it prepared the way for much speculation and superstition.

There were certainly many points of resemblance between Essenism and Parseeism, particularly the frequent lustrations, the adoration of the sun, the repudiation of animal sacrifices, the angelology, the magic, though there were two prominent dissimilarities—the Parsee practice of celibacy and the worship of fire, which do not appear to have been recognized by the Essenes. But, even if a Persian origin for Essenism could be definitely established, it seems, as Wishart points out : "to have escaped that confused and mystical philosophy which has robbed Oriental thought of much power in the realm of practical life."

Buddhistic influence is not improbable. India had been opened up to the western world by the victories of

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Alexander the Great and, about 300 B.C.E. Megasthenes furnished, as a result of his own observations, a detailed description of India and its inhabitants. It is not improbable that a regular commercial intercourse with India by way of the Red Sea existed during the Græco-Roman period. Finlay, in *Greece under the Romans*, says :

Alexander's conquests soon exercised a widely-extended influence on the commerce, literature, morals and religion of the Greeks. A direct communication was opened with India, with the centre of Asia and with the southern coast of Africa

Hilgenfeld sought to prove that both Parseeism and Buddhism exercised no mean influence on the foundation of Essenism. Herzfeld found in the Order "a Judaism of quite peculiarly blended ultra Pharisaic and Alexandrian views appearing in alliance with Pythagoreanism and with many rites of Egyptian priests." De Bunsen claims that the Essenes form the connecting link between Magian and Rabbinical teachings and Gnostic Buddhism on the one side and Parseeism and pure Buddhism on the other. In the opinion of some writers, the name "Pharisee" was derived from "Parsee."

There were four classes of Essenes and there were four classes among the Magi. There were also four classes of Aryas among the Buddhists, *viz.* :

1. The Srolaâpanna, "he who had reached the stream" *i.e.*, entered upon the road to Nirvana ;
2. The Sakrida gâmin, "he who returns once" *i.e.*, he who will be born again but once ;
3. The Angâmin, "he who does not return," but is born again in the heaven of the gods and of Brahma ;
4. The perfectly pure and sinless Arhat.

C. Gill, in *The Evolution of Christianity*, conjectures that the Essenes were the lineal descendants of Buddhist converts, who made Nirvana the goal of their ambition and combined Aryan morality and philosophy with the Pharisaic form of Hebrew theology, which inculcates immortality. He says that they improved on the Mosaic conception by changing the fear of God into the love of God. Although early Buddhism was agnostic as regards life beyond the grave, later generations interpreted Nirvana as Paradise, this modification permitting the adaptation of Buddhism to religions which profess to solve the problems of eternity . . .

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The eight stages of Essenic progress were more or less in agreement with the Noble Eightfold path of Buddhism.

These conclusions were, however, contested by Dr. J. Estlin Carpenter in an article which he wrote in the *Nineteenth Century* for December, 1880 :

It has been suggested that the Essenes derived some of their tenets and usages from the Buddhist Order and the hasty assumption of a connexion between that body and Jesus has seemed to open up the line of transit of which we are in search. But the Essenes, if they were not a pure product of Judaism, find their analogies rather among the philosophical schools of Greece ; and, while the influence of Greek culture is apparent, even in Palestinian, as well as in Alexandrian thought, it is difficult to discover any evidence of acquaintance with any of the peculiar ideas and terminologies of the East.

Kuenen, in *Light of Asia*, says that he can "safely affirm that Buddhism had no influence at all on the origin of Christianity" but Pressense describes Essenism as a sort of Jewish Buddhism, which carried into the burning solitude of the Dead Sea the same craving for annihilation.

Dean Mansel boldly maintained that the philosophy and rites of the Therapeuts of Alexandria (claimed by Philo as identical with the Essenes) were due to the Buddhist missionaries who visited Egypt within two generations of the time of Alexander the Great. In this he has supporters, not only in Schelling and Schopenhaur, but also by the Sanskrit authority, Lassen. Renan, also, in *The Semitic Languages*, sees traces of this Buddhist propagandism in Palestine before the Christian era. Hilgenfeld, Mutter, Bohlen and King admit Buddhist influence. Colebroke sees a striking similarity between Buddhist and Pythagorean philosophy, while Dean Milman was convinced that the Therapeuts sprang from "the contemplative and indolent fraternities" of India. It may be noted that the word *Therapeutai*, as used by Philo, has, in the Greek, the same meaning as *Essene* in Egyptian. Essenism, however, was, as stated, exclusively Jewish in membership, while the Therapeutæ numbered both Greeks and Barbarians among their adherents.

Many writers have put in a claim for the Pythagorean origin ; certainly Pythagoreanism seems to show a greater number of parallelisms than any other systems—aspirations for bodily purity and sanctity, frequent lustrations, simple habits of life, abstinence from sensual enjoyment,

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celibacy, white garments, repudiation of oaths after initiation, rejection of sacrifices involving shedding of blood, invocation of the sun, etc. Josephus says that the Essenes "lived the same kind of life which, among the Greeks, had been ordered by Pythagoras," which probably led Zeller in *Geschichte der Philosophie* and other writers to claim that the Essenes were the offspring or descendants of the Pythagoreans. Moffat, also, in his article on the Essenes in the *Encyclopaedia of Religion and Ethics*, claims that the non-Jewish elements in Essenism are of neo-Pythagorean, not of Persian origin. According to Iamblichus, the biographer of Pythagoras, that philosopher passed from Egypt into the Holy Land, on to Carmel, the Mount of Elijah.

The question has been debated *pro* and *con* by Zeller and Dr. C. D. Ginsburg and as it is of some importance, the arguments are given at length :

Zeller draws the following parallels between Essenism and Pythagoreanism :

The Essenes, like the Pythagoreans, desired to attain a higher sanctity by an ascetic life : the abstentions which they imposed on themselves for this end are the same with both. They rejected animal food and bloody sacrifices ; they avoided wine, warm baths and oil for anointing ; they set a high value on a celibate life or, as far as they allowed marriage, they required that it be restricted to the one object of procreating children. Both wore only white garments and considered linen purer than wool. Washings and purifications were prescribed by both, though, for the Essenes, they had a yet higher significance as religious acts. Both prohibited oaths and on the same grounds. Both found their social ideal in those institutions, which, indeed, the Essenes alone set themselves to realize—in the corporate life with entire community of goods, in sharply defined orders of rank, in the unconditional submission of all the members to their superiors, in a society carefully barred from youth, into which new members were received only after a severe probation of several years, from which the unworthy were inexorably excluded. Both required a strict initiation ; both desired to maintain a traditional doctrine inviolable ; both paid the highest respect to the founder from whom it was derived, as instruments of the Deity ; yet both also had figurative clothing for their doctrines and treated the old traditions as symbols of deeper truths, which they extracted by means of allegorical explanations. Both parties paid honour to divine power in the elements ; both invoked the rising sun ; both sought to withdraw everything unclean from the sight and, with this view, gave special directions, in which they agreed with each other, as with older Greek superstition, in a remarkable way. Both believed in intermedia beings between God and the world ; both appeared not to have disdained

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work, yet each regarded the gift of prophecy as the highest fruit of wisdom and piety, which they claimed to possess. Finally, they both agreed (along with the idealistic character of the whole conception of the world) in details respecting the origin of the soul, its relation to the body and the life after death,

Dr. C. D. Ginsburg joined issue with the following statement :

The parallels between Pythagoreanism and Essenism are more imaginary than real and the few things which might be considered analogous are unimportant, such as will naturally develop themselves among any number of enlightened men who devote themselves almost exclusively to a contemplatively religious life. I shall now point out some vital differences between the two brotherhoods :

1. The Pythagoreans were essentially polytheistic ; the Essenes were real monotheistic Jews, worshippers of the Holy one of Israel ;
2. The Pythagoreans clustered around Pythagoras as the centre of their spiritual and intellectual life and estimated the degree of perfection of any of their members by the degree of intimacy which they enjoyed with Pythagoras ; the Essenes regarded the inspired Scriptures as their sole source of spiritual life and called no man master on earth, every one having the same right to teach and being alike eligible for all the offices in the commonwealth ;
3. The Pythagoreans favoured matrimony and we are told that Pythagoras himself had a wife and children ; whilst celibacy was the rule of Essenism, marriage being the exception ;
4. The Pythagoreans believed in the doctrine of metempsychosis, which led them to abstain from eating animal flesh, because human souls migrated into animals ; they made Pythagoras once intercede on behalf of a dog that was being beaten, because he recognized in its cries the voice of a departed friend : the Essenes believed no such thing ;
5. Scientific studies, such as mathematics, astronomy, music, etc., formed an essential part of the Pythagorean system : Essenism strictly forbade these studies as injurious to a devotional life ;
6. Pythagoreanism was occupied with investigating the problems of the origin and constitution of the universe : Essenism regarded such inquiries as impious and most implicitly looked upon God as the Creator of all things ;
7. Pythagoreanism taught that man can control his fortune and overrule his circumstances : Essenism maintained that fate governed all things, that nothing can befall man contrary to his determination and will ;
8. Pythagoreanism enjoined ointment to be used by its followers : the Essenes regarded it as defilement ;
9. The Pythagoreans had a sovereign contempt for all those who did not belong to their ranks : the Essenes were most exemplary in their charity towards all men and in their unbounded kindness to those who were not of the brotherhood ;
10. The Pythagoreans were an aristocratic and exclusive club, they excited the jealousy and hatred, not only of the democratic

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party in Crotona, but also of a considerable number of the opposite faction, so much as that it speedily led to their destruction: the Essenes were meek and lowly in spirit and were so much beloved by those who belonged to the different sects that Pharisees, Sadducees, Greeks, Romans, Jews and Gentiles joined in lavishing the highest praise upon them.

Lightfoot says it is not to Greek but to Oriental sources that we must look for an explanation of the alien element in Essenism as well as in Pythagoreanism. "There seems," he says,

"to be sufficient ground for the statement that Pythagoras himself was indebted to intercourse with the Egyptians, if not with more strictly Oriental nations, for some leading ideas of his system."

There remain for notice only one or two minor speculations as to the origin of the Order, which has occasioned so much controversy among scholars.

An Orphic foundation finds a strong supporter in Legge, who, in his *Forerunners and Rivals of Christianity*, says :

A more probable theory is that the Essenes derived some of their tenets from the Orphics, whose views were particularly prevalent at Alexandria in the time of the early Ptolemies, as well as in Asia Minor under the Sclucids. From the death of Alexander the Great until that of Antiochus Epiphanes, Palestine was under the sway of these two rival dynasties and it was the rapid progress of the Jews towards Hellenization in culture, religion and morals that brought about the Maccabean uprising, in connexion with which we first hear of the Essenes.

Abbot Nilus, the renowned ascetic of Sinai, who had a high reputation at Constantinople, before his retirement in 390 C.E. to one of the famous monasteries of the mysterious region of Sinai and Serbal, where he died in 430 C.E., speaks of the Isaei and says that they were Jewish philosophers and ascetics who, originally, were followers of the rechabite Jonadab. Suidas also ascribes to them a Rechabite origin, while Graetz traces their descent from the Nazarenes. But there are difficulties in subscribing to either opinion. The Essenic deprecation of matrimony and their (presumably) toleration of wine and agriculture makes the acceptance of the Rechabite origin difficult ; while both of these objections, coupled with the presumption that they did not regard it either as a religious custom or a command to let their hair grow, precludes them from being classed with the Nazarenes.

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Some have attempted to derive the Essenes from the Ephesian priesthood. Through some resemblance between the Orphics of Thrace, the Curete of Crete and the Ephesian priests, the existence of an ancient common doctrine, submerged like a philosophical Atlantis, has been postulated, the Grecians being regarded as an offshoot, but the Essenes seem to have had but little in their ritual, whilst the Therapeutae had much.

Others have ventured the opinion that the Essenes were the descendants of the Egyptian priests driven into Syria by the conquests of Cambyses of Persia (525 B.C.E.) and of Alexander the Great.

De Rossi, the Jewish scholar, in *Meor Enajim*, maintains that the Essenes are identical with the Greek sect of Baithusians mentioned in the *Talmud*, as well as with the Therapeutae mentioned by Philo, but the Baithusians are spoken of frequently as false witnesses, which is utterly at variance with the high character given to the Essenes. Herzfeld contradicts, however, De Rossi on philological grounds, claiming that the word *Baithusian* means "the house, or sect, of the Essenes." Delaunay, in *Moines et Sibylles dans l'Antiquité Judeo-Grecque*, says that a century-and-a-half before the birth of Christ (Jesus) a colony was established in the neighbourhood of the ancient city of the Patriarchs. All its members were children of Israel, but their traditions and rites seemed to bear the marks of a foreign origin and influence. They were, he says, called Essenes and their beliefs presented a surprising amalgamation, presenting in turns the features of Buddhism, Mosaism and Hellenism.

S. Salvador, in *Jesus-Christ et sa Doctrine*, has yet a further explanation. Speaking of the Essenes, he says :

Their origin, in all probability, dates back to the time of the Syrian invasion. A number of families ruined by the war, in great distress at the continual violation of sacred ties and at acts subversive of their belief, to which the enemy compelled them to submit, were compelled to seek an asylum in the most mountainous parts of Judaea. The impossibility of offering sacrifices in those retreats, as well as performing their external acts of worship, caused them to supply the deficiency by the elevation of the mind, by a complete fulfilment of the precepts of pure justice and of mutual love. At the same time the uncertainty of their life, continually menaced, as it was, by the enemy's sword, along with the necessity of providing nourishment for the aged among them, the women and

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children, inspired them to a community of goods, which, later, became one of the principal rules of this institution. They found a sacred justification for this act in the words of Solomon, when he had sought to give an account of what seemed to be highly irregular at first sight in the observation of the social nature.

Sudden though the entrance of the Essenes into history may have been, it is certain that so perfect an organization could not have been of hasty growth, but was the outcome of lengthy development. It may, at first, seem difficult to adjudicate upon and reconcile the claims of the various systems of religion and philosophy, or their advocates, claiming the honour of influencing the tenets and practices of this renowned order, but this has been attempted by Brucker in his *History of Philosophy*. His explanation, though supposititious, is rational and possible. He says :

It may be conjectured, with a high degree of probability, that, at the time when the great body of Jews were carried captive into Babylon, the small remainder of the oppressed people, after their temple was demolished, their city laid waste and their religious worship interrupted, were driven by the cruel oppression of Gedaliah, the prefect set over them by the King of Assyria, to take refuge in Egypt ; that here, for the want of the public rites of religion, these fugitives, who had a settled aversion to the idolatries of the Egyptians, withdrew into solitary places, where they endeavoured to supply the place of sacrifices by devoting themselves, in private, to a religious life ; and that, when they became acquainted with the Pythagoreans, who, in the same country, adopted a plan of life somewhat similar to their own, they borrowed from them such of their opinions and practices as by the help of the Egyptian method of allegorizing, they could incorporate with the doctrines and institutions of Moses. Afterwards, when new colonies of Jews were brought into Egypt by Alexander and Ptolemy Lagus and were allowed the free exercise of their religion, it is probable that these Jewish hermits, having been long accustomed to solitude, persisted in their ascetic life and peculiar institutions, formed a distinct society ; that some of these, with others of their countrymen, embracing the indulgence granted to them by Ptolemy Lagus, returned to Judaea ; and that here, through the power of habit, they continued their former manner of life and, retiring to the desert part of the country, established and propagated that peculiar sect which, from their extraordinary sanctity, were called Essenes, a name probably derived from the Hebrew word which signifies "holy". These conjectures, though not supported by any direct authority, agree perfectly with the subsequent history of this sect and account for its existence more satisfactorily than any other which has been suggested.

CORRESPONDENCE

From : Polish Chief Imam

H. Q., P. R. C.
Egerton Gardens,
London, 30th May, 1948.

To

The Imam, Mosque, Woking.

Dear Mr. Imam,

Hereby I acknowledge receipt of the books for the Polish Muslim Society for which please accept the thanks and gratitude of our association.

In our own country religious life is broken by the red-invaders, but we believe that Allah will enable us to return to our country, free once more, and with the help of the brothers in Islam, whom we met in this country we will be able to rebuild the religious life once more.

The strength of Islam and the realisation that we belong to the big Muslim family all over the world, raises our hopes of the future.

We are very glad to have had the opportunity to contact you and we hope that you will be so kind as to render us your most valuable advice as to our religious life in the future as well.

Yours sincerely,

.....

[The following letters from and to the Imam of the Mosque, Woking, will explain themselves and will, we hope, be of interest to our readers.—Ed. I. R.]

Woking, 3rd June, 1948.

To

Saleh Muhd. California, Beniapukher Rd.,

Calcutta—14

Dear Brother-in-Islam,

Assalam Alaikum. Received your letter of the 6th April 1948 and a copy of "The Path of History, Book II, Stories of the Middle Ages" by Nannie Niemeyer. We took up the matter with the publishers and now are glad to inform you that this book will no more be printed and published. We are sending you a copy of our letter to the publishers and their reply to us for your information.

Always at your service,

Yours fraternally in Islam,
S. M. ABDULLAH,
Imam.

P. S.—Should I return to you the copy of the book you sent to us?

ISLAMIC REVIEW

The Mosque, Woking,
18th May, 1948

Messrs. Collins' Clear-Type Press,
144, Cathedral Street, Glasgow.

Dear Sirs,

Our attention has been drawn to a book "The Path of History, Book II, Stories of the Middle Ages", by Nannie Niemeyer. We wonder if the same is still in stock for sale or if you intend publishing it again. In case you intend its reprint, we should like to draw your attention to the fact that the Muslim world very much resents the publication of any portrait or picture of Muhammad, the Holy Prophet of Islam, as it is done in the above-mentioned book on pp. 35 and 39. We would request you to refrain from publishing any picture or photo of the Holy Prophet Muhammad, as there does not exist any photo of his, and hence all these portraits are imaginary and created out of one's fancy.

Furthermore, there are some misrepresentations of the Islamic History in your book. We are passing through a terrible period of the human race where every attempt is made to create more hatred and contempt among the various creeds and faiths existing in our present-day world. In order to bring humanity near to each other we must try to understand our history in its true perspective and thereby create and foster unity and goodwill among the present-day warring humanity.

We are sending you a copy of "Muhammad Ali presents Muhammad", which may enlighten you on many points and correct some of the views expressed in the pages of the book under consideration.

Thanking you in anticipation for the courtesy you may kindly show to us by giving an early reply,

I am,
Sincerely yours,
S. M. ABDULLAH,
Imam.

Collins' Clear-Type Press Ltd., 144, Cathedral Street, Glasgow.
Education Department.

27th May, 1948.

S. M. Abdullah, Esq.,
The Mosque, Woking, Surrey.

Dear Sir,

Thank you very much for your kind letter of the 18th and also for the copy of the book you so kindly sent me and which I hope to read with great interest. I read through the Qur'an not long ago, and I shall be glad to follow it up with this book.

I do not think you need worry unduly about "The Path of History" Book 2 and the particular picture of Muhammad the Holy Prophet of Islam.

CORRESPONDENCE

This book was long ago discontinued and it will never be reprinted. In fact, the printing plates were long ago melted, and you will, therefore, have no more trouble in this connection. I fully agree with you that if any little thing is done to hurt anyone else's feelings, especially from the religious point of view, we should all work against it, and I do thank you most sincerely for drawing our attention to this. I will, personally, see to it that no further book published from this department contains a picture which purports to be of Muhammad now that I know that it will not be acceptable to the Muslim world.

Yours sincerely,
W. M. Collins Sons & Co., Ltd.
.....
Editor & Educational Manager.

Calcutta, 13th April, 1948.

Imam of the Mosque, Woking,
Surrey, England.

Dear Sir,

I have read in the last page of *Islamic Review* of the brief account on Islam, which made me much interested, and my mind is drawn to know further about Islam.

I hope that you will fulfil my desire.

Sincerely yours,
W. DASTON.

Ijebu-ode, Nigeria,
28th April, 1948.

The Imam,
Woking, Surrey, England.

Assalam Alaikum. It gives us pleasure to acknowledge the receipt of your letter of 27th ultimo replying to ours of 8th ultimo for which we thank you.

We noted the date for celebrations of 'Id-al-Fitr and 'Id-al-Adzha for this year and we want you to kindly let us know the date on which Ramadhan fasts will commence this year.

We are enclosing a sum of Rs. 18 in British Postal Orderswhich is our annual subscription for the *Islamic Review*. Please start sending latest publications and price lists of your various publications.

As stated in our letter of 8th March, what we require mostly from you, is close connection and co-operation because you are our parent body. The sister religion Christianity is more civilised in this country because they co-operate with their parent bodies in England who keep them informed always of the various ways to

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achieve progress and civilisation, we want you to start doing the same for us here.

Expecting your reply as early as possible.

FĪ AMĀNILLĀHL.

Yours sincerely,

For The Muslim Congress of Nigeria,
Secretary

Liverpool, 16

My dear brother-in-Islam,

I have had a minor operation and this is my first day up. I still feel pretty ill. I have received the *Review* and of course your letter. Until tonight I just haven't been able to concentrate on either.

I would like to reassure you that I believe in the Unity of God. I, personally; cannot see any justification in the Gospels for the Trinity, not yet for the Hypostatic Union and consequently the "Mother of God". I am glad you mentioned original sin. It underlies, as I have said, the doctrine of atonement and, to my mind, is at variance with our idea of the mercy of God. I don't know if you know of the feast of the Assumption. It is celebrated on the 15th of August and, I think, is a fair example of a dogma in the making. As I say, it is held every year. A special mass is said and the altar of Mary is a bower of flowers and candles. Yet it is not a declared article of Faith. The children are taught in school that Mary was taken up body and soul into heaven but, although this is also preached to the adults, it is always mentioned that it is not an article of Faith, i.e., one may believe or not as one pleases. There seems to be no foundation for the feast in any of the early writings yet every year seems to bring it nearer to becoming a dogma. I think the other articles of faith were similarly built up. But what I said and still say is that it is no use writing to convert Christians and ignore the fundamental beliefs. Then, too, I don't claim infallibility for the gospels, only certain versions are allowed by the Catholic Church, any others, including the Greek, are banned. I have always asked why without getting any satisfaction. The only valid reason would be that there are discrepancies which are carefully being hidden. But to quote part and not take into account the full passage to a Christian with unshaken faith would get one nowhere. That is the only point I wanted to make. I have no hankering for Catholicity but I know the view-point and I said what is perfectly true, the pamphlets I have would leave them undisturbed.

Please do send me anything on Muslim thought; everything I have, except my Holy Qur'an, are pamphlets which only aroused my Kerry fighting blood. I'm sorry I burst forth and I don't want to waste my time on the exact shades of meaning of the various R. C. Doctrines. I shall welcome anything to help me in my way of life. I suppose there is not much published in English, but have you anything similar to the Catholic books of meditations?

Yours sincerely,
(Sd.) M. M.

ISLAMIC REVIEW IN ITS NEW GARB

Commencing from January Number 1949

To our Readers and Collaborators

Assalamu Alaikum :

The Woking Muslim Mission and Literary Trust has been publishing its monthly "The Islamic Review" for the last 35 years without interruption. This journal along with its other publications has been, not only one of the mainstays of its activities, but has also been the chief channel of carrying the message of Islam to thousands of souls in the Western world.

After its long continued and successful existence, it is now felt that the time has come when this journal, in compatibility with its past and in harmony with the greatness of the task which it has been shouldering so valiantly, should now meet the new demands of the new world of Islam that is emerging from its present world-wide materialistic struggle.

Having realised the necessity of this step the Woking Muslim Mission and Literary Trust has decided to transform the present "Islamic Review" into a first class English monthly. The following are the new proposed features in general :

(1) The format of the Review will be increased from $6\frac{1}{4}'' \times 9\frac{3}{4}''$ to $11\frac{1}{8}'' \times 9''$ and the number of pages from 40 to 64, each page containing about 1200 words. This means that any particular issue of the new Review will contain as much reading matter as four of its present issues.

(2) Out of the 64 pages, eight to ten pages will be devoted to the exposition of the teachings of Islam and an equal number to illustrations depicting the present and past of Islam.

(3) The Review will continue to observe rigorously its adherence to the fundamental truth that there are no sects in Islam and will emphasise, as heretofore, the essential unity and fundamental solidarity of Islam all over the world.

(4) It will contain articles on the whole of the world of Islam covering every aspect of its life, economic, social, political as well as religious, written by eminent men and women from all over the world of Islam.

(5) It will attempt to report on the politics of the various Muslim countries. But in politics its role will be informative : its job will be to point out the trend of political thought in Muslim countries rather than directing or leading it.

(6) It will contain within its two covers, from one month to another, a complete reportage of the doings of the Muslim world as a whole. In a word, the aim of the journal will be more synthetical than analytical, introducing one part of the world of Islam to the other through its pages.

(7) It will also contain other features which are associated with an up-to date modern journal, for instance correspondence, review

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of books, especially those dealing with the world of Islam.

(8) It has been decided that the first issue of the new series should commence with January 1949. The annual subscription will be £1 (Rs. 13/8).

This is a huge task that we propose to set ourselves. But we are confident that we can acquit ourselves of this responsibility, provided we possess the necessary wherewithal to produce at least 12 issues of this new journal without undue financial worries. Once this can be arranged, we hope to get enough supporters from all over the world of Islam who, as our experience tells us, are in need of such a journal with the features detailed above.

We need hardly emphasise that, with the goodwill of more than three decades behind us, we are the only organisation who can do this job. During the last 35 years of our work, we have created innumerable connections in the world of Islam. Not only this, London is the only place in which such a task of recording the progress or retrogression of the world of Islam within its two covers can best be accomplished.

The importance of such a journal cannot be overemphasised. At present it is a matter of regret to record that the enemies of Islam know more about the Islamic world than the peoples of Islam themselves. Thus the production of such a journal will enable us Muslims to know our weak points and to find ways and means to remove them and create confidence in ourselves. It will do the added task of bringing the message of Islam to those who are in search of the Eternal Truth. In a word we would be able to deliver the message of Islam in a more dignified way than ever before, serving both those who are outside the fold of Islam and also those who have the privilege of being within its fold.

Basing our estimates on the present rates of the cost of production, it has been estimated that one issue of the proposed journal of 10,000 copies will cost at least £900. The estimate includes printing, postage, office expenses and honorariums of various contributors. Thus if we had a capital of £3,000 to start with, we trust we shall never look backwards.

It will interest you to know that, by the grace of God, we have succeeded in raising the sum of £5,000 for the purpose. Knowing that you take interest in everything that helps the spiritual and material welfare of the world of Islam, we respectfully bring this project of ours to your generous notice. As yet we have to raise £3,000 (Rs. 40,000 approximately). Your munificence will narrow this gap of £3,000 down considerably. Any contribution however small will be welcome and gratefully acknowledged.

We beg to be permitted to add, as a matter of great satisfaction to the Woking Muslim Mission and Literary Trust, that the Government of Great Britain has granted it an allocation of paper to produce 10,000 copies of the proposed journal every month.

Please bring this prospectus of ours to the notice of your friends.

Yours in Islam,
Trustees of the Woking Muslim Mission.

WHAT IS ISLAM?

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England or to the Editor, *The Islamic Review*, Azeez Manzil, Brandreth Road, Lahore, Pakistan.]

ISLAM: THE RELIGION OF PEACE—The word 'Islam' literally means: (1) Peace; (2) the way to achieve peace; (3) submission, as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code, whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, i.e., the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-AN.—The Gospel of the Muslim is the Qur'ān. Muslims believe in the Divine origin of every other sacred book. Inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur'ān, the last Book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: Belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of Faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Pre-measurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messenger-ship of Muhammad; (2) Prayer; (3) Fasting; (4) Alms-giving; (5) Pilgrimage of the Holy Shrine at Makka.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All

the worlds, the Friend, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMEN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things: virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.