

‘Muhammad is . . . the Apostle of Allah and the Last of the Prophets . . .’

—HOLY QURAN, 33 : 4

“There will be no prophet after me.

—PROPHET MUHAMMAD

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AFTAB-UD-DIN AHMAD

Acting Secretary

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"The month of Ramadhan in which was revealed the Qur'ān, a guidance for mankind, and clear proofs of the guidance, and the criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days."

—The Holy Quran—Ch. 2, v. 185.

Dear Brothers-in-Islam, *Assalamu. alaikum*

It is gratifying to note that we are present this year in the Holy Month of Ramadhan which is already begun. We Muslims are fasting therein and exalting the greatness of Allah for His having guided us on the right path.

It is a month of intensive prayers. When you pray to the Almighty God for your own self, please do pray for the safety of the Muslims all over the world and also for the stability of the Greatest Preaching Centre of Islam at the Mosque, Woking, England. We are passing through the most critical point in our history. A deep attachment to His Holy Word and its preaching is our only guarantee of safety and survival.

With respect to the preaching of Islam, there is always a class which is ready to the Call. These persons are spoken of in the Holy Quran as those whose hearts are made to incline to truth. The Westerners disgusted with their own religion are on the threshold of Islam, but money is needed to enable us to convey to them the Message of Islam.

The month of Ramadhan is a month of charity. Islam makes charity obligatory and binding upon all those who accept the Muslim faith. Our Holy Prophet Muhammad (peace of Allah be upon him) used to spend much of his charity in this Holy Month. While disbursing your charity in this sacred month in the way of Allah, please do not forget the Woking Muslim Mission. Your charity will be spent for the propagation of the religion of Islam and to meet the objections advanced against Islam.

Perhaps you are well aware of the fact that our workers at the Mosque, Woking, England, annually celebrate the 'Id-ul-Fitr at the said Mosque with great eclat, with their new Muslim brethren for which purpose they have to spend a sum of Rs. 1,000, at least because a majority of our new Muslim brethren partake lunch after 'Id Prayers.

With a view to meet this demand of the holy function (تأليف قلوب) we approach the well-wishers of the Woking Muslim Mission to remit to us out of their Ramadhan charities and Fitrana a certain sum thus enabling us to meet the expenses of the coming function of 'Id-ul-Fitr at the Mosque.

Could we count on the help and co-operation of our well-wishers ?

AFTAB-UD-DIN AHMAD

Acting Secretary,

The Woking M. M. & Literary Trust, Lahore.



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BY THE LIGHT OF THE HOLY QUR'AN

“ And one of His signs is that He created mates for you from yourselves that you may find quiet of mind in them and He put between you love and compassion ; most surely there are signs in this for a people who reflect.

“ And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours, most surely there are signs in this for the learned ”

—The Holy Qur'ān, Ch. XXX, vv. 21, 22.

The Purport

The division of humanity into the two sexes and the mutual attraction between them is a signal for deep reflection for thinking minds—a reflection that can lead to the knowledge of God.

Similarly, an investigation into the origin of languages and colours of the human body and into the causes of their diversity will yield valuable informations pointing to the existence of God and His beneficent purpose.

ISLAM AND RELIGIOUS LIBERTY

We have in our hand a copy of a book, "Religious Liberty," by Cecil-Northcott, published by S. C. M. Press, London. It seems to be the mouthpiece of a movement aiming at establishing complete religious freedom in the world. It is a sad fact of history and the present book acknowledges this fact that in spite of much boasting in this regard the present world of civilization is still lacking in religious liberty in the strictest sense of the term. We wish this movement speediest success in its noble venture and none will be more pleased than the Muslims when the object of this movement is fully realised. When we feel and speak like this it is not under any modern influence but as guided and inspired by our faith of which Qur'ān is the certified law. It, therefore, hurts us very much to read in this book passages which condemn Islam, as if it stands in the way of this religious freedom. As an instance we may cite :

"In its present structure orthodox Islam is utterly opposed to religious liberty". (Page 61).

Again :

"Taking together they are a formidable challenge to liberty as Western nations know it and in particular to Christianity itself." (Page 61)

Taking a most charitable view of this uncharitable Christian attitude towards a sister religion we may concede a certain amount of ignorance about relevant facts. As an instance of this ignorance the following may be cited :

"To be an apostate from it (Islam) is an act worthy of death." (Page 60),

That this charge is absolutely unfounded is shown by the following commandment of the Holy Qur'ān :

"And they will not cease fighting with you until they turn you back from your religion, if they can and whoever of you turns back from his religion, then he dies while an unbeliever—these it is whose works shall go for nothing in this world, and the hereafter, and they are the inmates of the fire : therein they shall abide."¹

¹ The Holy Qur'ān, 2 : 217.

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Commenting on this passage, Maulana Muhammad Ali, the famous translator and commentator of the Holy Qur'ān, says :

A wrong impression exists among non-Muslims and among some Muslims as well that the Holy Qur'ān requires those who apostatise from Islam to be put to death but this is not true. Some Christian writers have gone so far as to misconstrue the word *fa yamut* as meaning *he shall be put to death*,.. although it really means *then he dies*. It should also be noted that though the word *irtidad*, which is the technical word for apostasy is used only twice in the Holy Qur'ān, here and in Chapter V, verse 54, a return to unbelief after belief is mentioned several times, and not on a single occasion is death stated to be the punishment for return to unbelief.

It is equally erroneous to hold as the author of the present book does that the apostate from Islam is disinherited by the laws of this faith. There is nothing in the Qur'ān to warrant this view and the only authority that is cited for it is a hadith of Bukhari ; which reads as follow :—

Usama reported : "The Holy Prophet said, The Muslim does not inherit from the unbeliever, nor does the unbeliever inherit from the Muslim." ¹

To be just and fair it should be noted that this Hadith prohibits inheritance both ways—apostasy from Islam to non-Islam and *vice versa*. It is an act of complete dissociation. There is no attempt to take any undue advantage. But even this according to Maulana Muhammad Ali, the greatest living authority on Islam and its traditions, was a measure dictated by the abnormal conditions prevailing in Arabia during the first eight years of the Prophet's stay in Madina. It was a state of war and no transaction could possibly be allowed between the believers and the unbelievers under the circumstances. "For eight years at Madina", says the Maulana while commenting on this report :

"The Muslims and the unbelievers were divided in to two camps, at war with each other, and this order was probably given under these circumstances."

Indeed, a religion that is the only one in the world that permits marriage of believers with the members of other faiths and this within the purview of its religious code, cannot be expected to be so unsocial as it is alleged

¹ Bukhari, 85 : 25.

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in this book. It is really uncharitable that the official toleration extended by Islam to the members of the Christian faith should be construed to be merely :

"A condescending offer from the Majority to the Minority... in the manner of a charity and does not belong to the citizen as an inherent right."

Perhaps it is not known to the writer that the fourth caliph, Ali, the son-in-law of the Holy Prophet, in his last instructions to the believers said :

"They have accepted to remain Zimmi so that their property should be treated as our own property and their blood should be regarded sacred as our own blood."

This is no personal attitude of Ali. It was dictated by a charter of his master the Holy Prophet Muhammad which he granted to the monks of Mount Sinai and to the Christians in general and which had the following clause as a component part of it :

"That whenever any monk in his travels shall settle on any mountain, hill, village or in any other habitable place, by the sea or in the desert or in any convent, church or house of prayer, I shall be in the midst of them as the preserver and protector of them, their goods and effects with my soul, aid and protection, jointly with all my national people, because *they are a part of my own people, and an honour to me.*"

Some other clauses of this same charter are worth taking note of in this connection :

"Whenever the crop of the earth shall be plentiful in its due time, the inhabitants shall be obliged, out of every bushel, to give them a certain measure."

"Neither in time of war shall they take anything out of their habitations nor compel them to go to wars, nor even then shall they require of them any poll-tax."

"Those Christians who are inhabitants, and with their riches and traffic are able to pay the poll-tax, shall pay no more than twelve dirhams."

"Excepting this, nothing more shall be required of them according to the express word of God, which says, "Do not molest those that have a veneration for the books that are sent from God, but rather in a kind manner give of your good things to them, and converse with them and hinder anyone from molesting them."

"If a Christian woman shall happen to marry a Muslim, the Muslim shall not cross the inclination of his wife to keep her from her chapel and the practice of her religion."

"Let no person hinder them from repairing their churches."

"No one shall bear arms against them, but, on the contrary, the Muslims shall wage war for them."

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This certainly does not look like an act of condescension or act of charity. The Holy Prophet's words, "They are a part of my own people and honour to me"—are worthy of special notice. This clause dismisses once and for all the wrong notion that the minority community of the People of the Book are to be treated as an inferior people having no inherent right of citizenship. Indeed, a more generous attitude towards a subject people not professing the religion of the majority and the ruling class has not yet been found in the constitutions of the civilized nations.

We warn the promoters of this very timely movement that ignorance of the true principles and practice of Islam in this regard will take away from it the only source of inspiration that can lead it to success.

A STUDY OF JUDAISM AND CHRISTIANITY

BY MAULVI ABDUL HAQ VIDYARTHI

It is essential to know the following facts about the books on which Christianity and Judaism lay their respective foundations :

1. The current books are known as *Bible* in English and *Kitab-i-Muqaddas* in Urdu. The fact that one and the same book has two different names, one in English and the other in Urdu, creates doubts in a person, for the name of a book is not translated. The Qur'ān is known as Qur'ān in every language and the *Vedas* are known as the *Vedas* in every language.

2. *Kitab-i-Muqaddas* is not even the literal translation of the word 'Bible.' Bible is derived from the Greek word 'Bibilas' which is the name of that material and board which was used in Egypt for writing. In the beginning these scriptures were written on this very material, and were also known by the name of this material.

3. Bible is divided into two parts, one is known as the 'Old Testament' and the other as 'New Testament.'

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That is, God made two covenants with His servants in two different ages, the age before Christ and the age after Christ. The Jews believe in the Old Testament only or the half of Bible, while the Christians consider the Old Testament as abrogated and believe in the New Testament as supplanting the Old covenant and taking its place as one in force.¹

Christians say that the Old Testament is a Covenant of Law with the Prophets preceding Christ, which means that the people who obey and follow the law will be saved or redeemed. The New Testament on the other hand is the Covenant of Grace of God, which demands a belief that Christ was crucified on behalf of God for the sins of man. It is claimed that by such a belief we will be forgiven and be saved from any punishment for our sins.

4. The New Testament consists of the Four Gospels, the Acts of the Apostles, the Epistles of the Apostles and the Revelations of John.

The New Testament of Catholics and the one published by the Protestants, widely differ from one another, which shows that the Protestants have rejected many books in their compilation.

5. The Old Testament has two original texts, one The Massorah—which is the traditional one in Hebrew and the other is the Septuagint in Greek. To the Jews the Massorah or the Hebrew text is authentic and to the Christians the Greek compilation is authentic, and they make translations from this Greek original. In the original Greek version there are nineteen additional books which are not to be found in the Massorah and which are read in the Greek and Roman Churches, but the Protestants have discarded them in their compilation.²

The Hebrew version consists of three parts, the *Torah*, the *Nabiim* and the *Kitabim*. The order of arrangement of *Nabiim* and *Kitabim* differ in the Greek

¹ "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances" (Ephesians 2 : 15). "A new covenant, he hath made the first old. Now that which decayeth waxeth old is ready to vanish away." (Hebrews 8 : 13). "Blotting out the handwriting of ordinances that was against us, which was contrary to us" (Collosians 2 : 14). "Christ is become of no effect unto you whosoever if you are justified by the law, ye are fallen from grace" (Galatians 5 : 4).

² *History of the English Bible*, page 13.

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and Massorah versions. The terms Old and New Testaments are Christian terms. Jews believe in one Testament only. Torah consists of five books—Genesis, Exodus, Leviticus, Numbers and Deuteronomy. *Nabiim* consists of books of Prophets appearing after Moses and *Kitabim* contains the history of the Israelite Kings and the books of some Prophets. The two, old Jewish sects are the Sadducees and the Pharisees. Sadducees believe in the first five books of the Old Testament only and deny the revealed nature of *Nabiim* and *Kitabim*.

The Massorah version of the Torah.—The traditional copy of the Torah is in Hebrew. By traditional is meant that it has been read traditionally in the Synagogue. The exact origin of this copy is not known. Prophet Moses only engraved two tablets containing the Ten commandments on the Mount Oreb. Beyond this no book was written. These very commandments were locked in the Ark of the Lord, but the enemies of Israel, the Philistines, carried this Ark away from them, and then the first king of Israel, Saul, got it back and it was opened in the time of King Solomon, and no other documents besides these were found in the Ark. Afterwards these two documents also were lost. It was because the Jews were very often attacked by the enemy, the Tabernacle was burnt and the Jews were driven out of their land and imprisoned. The foregoing references to the history of the Torah proves that Moses never wrote any book nor did he dictate any. It is because of this that in this book very often the mention of Moses is made in the third person. As an instance let us quote from the Book of Numbers (12 : 1—5): “And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married ; for he had married an Ethiopian woman. And they said: Hath the Lord indeed spoken only by Moses ? Hath he not spoken also by us ? And the Lord heard it. (Now the man Moses was very meek, above all the men which were upon the face of the earth). And the Lord spake suddenly unto Moses, and unto Aaron and unto Miriam : Come out ye three unto the Tabernacle of the congregation. They three came out. And the Lord came down in the pillar of the cloud and stood in the door of the Tabernacle and called Aaron and Miriam : and they both came forth.”

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Pharaoh's daughter called his name "Moses"¹
"And Moses feared."² Pharaoh tried to murder Moses
and Moses ran away. God called Moses : "Moses,
Moses" : wrath of the Lord befell Moses. Moses stretched
his hand. From the Book of Exodus to that of
Deuteronomy, Moses is mentioned in the same manner
in the third person which shows that Moses was not
the author of these books. Nor can this book from
beginning to end be a revelation. It is only a book of
traditions.

*The mention of facts after the death of Moses in the
Torah :*

In the present Torah mention is also made of
the incidents and facts which happened centuries after
Moses. For instance, in Genesis 25 : 21 :

"And Israel journeyed and spread his tent beyond the
tower of Edar."

On the basis of the book of Prophet Micah 4 : 8,
we can say that Edar is the name of a minaret in
Jerusalem which was constructed 900 years after Moses
by Solomon. Again in Genesis 36 : 39 it is written :

"The Kings that reigned in the land of Edom before there
reigned not any king over the children of Israel."

The first King of Israel was Saul in the time of David
(1 Samuel, chapter 8) who lived 600 years after Moses.
In Exodus which is the second book of Moses, ch. 16,
vv. 35, 36 it is written :

"And the children of Israel did eat manna forty years until
they came in the land inhabited. They did eat manna until they
came into the land of Canaan."

Manna was suspended in the time of Joshua after
the death of Moses. How could Moses talk of its
suspension ? The city of Dan was founded in the time
of the Judges after the death of Moses³. In the very
first book of the Torah, i.e., Genesis (14 : 14) and also
Deuteronomy 34 : 1 the name of this city is mentioned.
In Deuteronomy 3 : 14 which is the fifth book of the
Torah, it is written :

"Jair the son of Manasseh took all the country of Argob
unto the coast of Gesburi and Maachati and called them under his
own name Beshan-Havoth-Jair unto this day."

¹ Exodus 2 : 10.

² Judges 18 : 29.

³ Exodus 2 : 10.

A STUDY OF JUDAISM AND CHRISTIANITY

The incident referred to here evidently belongs to a time long after the death of Moses, and the words "unto this day" show that it was recorded long after it had happened. In Deuteronomy, chapter 34, mention is made of the death of Moses¹.

The following is the text in question :

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days; so the days of weeping and mourning for Moses were ended. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as the Lord commanded Moses. And there arose not a Prophet since in Israel like unto Moses, whom the Lord knew face to face."²

In verse 5 mention is made of the death of Moses which cannot be a revelation to Moses. In the 6th verse the mention of his burial and the fact that no man knoweth of his sepulchre unto this day indicate that at the time of writing centuries must have passed and due to the fact that Moses had left that land no one knew anything about his tomb. From the 7th to 9th verses the events after the death of Moses are mentioned. And in the 10th verse it is said that the prophecy of Moses about the advent of a Prophet like him still remained unfulfilled even after the lapse of centuries and that the followers of Moses were impatiently awaiting his advent.

The different ancient copies of the Old Testament manuscript :

At present there are six different ancient manuscripts of the Old Testament. (1) The Samaritan. (2) The Old Greek manuscript called Septuagint. (3) The Aramaic or Targum. (4) Aquila. (5) The Syrian Peshitta. (6) The Latin Vulgate.

¹ Commenting on this passage Henry Scott writes in his commentary on the Bible that it is an addition made later by someone to the Book of Moses.

² All Bible commentators agree that some later Prophet wrote this passage and added it to the Book of Moses.

ISLAMIC REVEIW

The Samaritan manuscript which consists of first five books is considered to belong to 400th century B.C.E. It is evident that it is not a complete Bible. It is in the possession of the Samaritan sect. Samaritans separated themselves from the other sects of the Israelites and instead of Jerusalem they made the Mount Gerezim their centre. They had intentionally to add something to this manuscript to authorise the construction of their own separate place of worship. The commandment regarding the construction of a Tabernacle at Gerizim is to be found in Exodus 20 : 72. It is not found in other manuscripts. Similarly in Deuteronomy 27 : 4 it is written, "Therefore it shall be when ye be gone over Jordan there ye shall set up these stones, which I command you this day in mount Ebal."

In the Samaritan Manuscript the words are :

"Set up in the Mount Gerezim."

Now here either the Samaritans or the New Massorians have made changes in the text in that the latter have written the word "Ebal" in the place of "Gerezim" for in both the versions of Deuteronomy (11 : 29) we find the mention of Mount Gerezim. And it is also written that Ebal is cursed. Deuteronomy 27 : 12, 13 also confirms this. This shows that change in the text has been introduced by the Massorians and not by the Samaritans. The Samaritan version has also an Arabic translation, which was written in the eleventh century Christian era because the Samaritans adopted Arabic as their language like the Israelites of Syria. The Samaritan version is also free from those textual changes as were introduced in the Massora in the 4th century of the Christian era. The missing passages of the Massorah are to be found both in the Greek and the Samaritan versions. The Samaritan version was first published in Paris in the year 1616 C.E. and in 1790 its Arabic text was published separately.

The Samaritans are also divided into innumerable sects, but fundamentally they all agree on the Torah. In 1616 C.E. when their text was first published, Walton published its copy together with its differences with the Massorah. This led to a heated controversy regarding the comparative authority of these different versions

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but nothing has been decided up till now nor is any decision expected at any time in future. The famous Arab historian, Abul Fath was the first to investigate about it sometime between the 12th and 13th centuries of the Christian era.

(To be continued.)

THE WAY OF LIFE

BY WILLIAM BASHYR-PICKARD

The Finding of Felicity

Now comes this portrayal of the Path to its conclusion. Through the wilderness of the world, by forest, bog and desert and stony mountain way, it hath wound; and caution of dangers many and various hath been given. Now, before the pen cease, let it proclaim, as best it may, the glory of the great achievement unto which the pilgrim, by grace, shall win.

* * * *

Often in the Qur'ān the blessings that, by the pleasure of God, shall encompass the faithful are described in the likeness of heavenly gardens—gardens beneath which rivers flow, to abide in them in peace and security with pure mates. And it is said, Amongst the delights of the garden the highest felicity is to behold the Face of the Beloved—that is the grand achievement. And again, the bliss of the believers is referred to as:

‘A garden, the extensiveness whereof is as the heavens and earth.’

From these semblances, these similes, these words delineating delight, we may obtain some knowledge of the promised happiness and the actual abiding joy tasted by the enduring pilgrim, patient in the pleasure of his Lord.

‘Guide us in the right way, O God:’ that is the prayer ever upon the pilgrim’s lips welling ever from the pilgrim’s heart.

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And what doth the heartfelt utterance of this prayer mean ?

It means that upon all sides the pilgrim hath access unto joy. Yea, from the bright flowers of pain and deprivation the pilgrim, as a God-guided bee, extracts a living nectar of joy that faileth not.

' A garden, the extensiveness whereof is as the heavens and the earth.'

Rejoice, all ye blessed ones, who by grace enter therein ! Assuredly this is the complete and final triumph, indeed the grand achievement. No less than the complete sum of all life, all being, all existence, the totality of all things for ever, has become unto you as a garden of blessedness.

Existing now, existing in the future, existing eternally, the presence of God by grace has cast out fear ; and joy assails upon all sides. The body no longer can weary you, distress you, for ye have overcome the body—no longer a foe, a clog, a deception, a snare, but a vehicle for a time upon earth, smooth-running by the wisdom of the charioteer. Old age no more to you is a dread. Does this earth even now appear to you as all, that you should shrink from leaving it ? In the body how couldst thou leave this earth ? The suns and moons and the bright spaces shine but in the garden, welcoming you, but with a permissive friendliness, not stirring within you a premature discontent.

Remember, whether thou livest or diest, whether here an earth-dweller or beyond, thou hast by grace entered the Eternity ; the Garden ; its very vastness holdeth an ever-welling joy. Praise to the One Supreme !

* * * *

Now cometh an explanation which may be given.

A man considereth the way of Life, approveth, entereth, practiseth, maketh pilgrimage, attaineth unto the knowledge of God and, by grace, dwelleth within the Garden.

Now such man hath won a secure vantage place from which he may render help to humanity. Having his

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own body subdued, having his own desires effaced, no longer hath he need to strive for himself (how could he find better than what God hath given him)? Therefore he is a being liberated, free to devote his energies, his developed faculties, his care and attention to the well-being of others ~~for~~ the benefit of humanity. His old self that was hath now become the soul of humanity. When he beholdeth his brother, he beholdeth his new self and rejoiceth therein. Violence hath he set aside, pain to another is truly pain to himself. If peradventure he receiveth injury from another, the sensation is a strangeness but waketh no animosity. Hearing a bird singing is an intensely personal delight, for he hath myriad selves. When by the ocean shore the restless wave rolls with a crash and roar, he rejoiceth, dwelling in this freedom. When his hand, brain or mind worketh, he looketh on contented, seeing the activity is good and the work well done, but himself not perturbed by thought of fruit, whether to himself it shall accrue or be lost to view. Whether he find it now or not, assuredly the ripe and blessed fruit of that work shall not be lost.

* * * *

Concerning rewards, let it be here stated that no short-time view, no impatient demands for immediate fulfilment can prevail. There needs indeed be the long-term view and the tireless confidence that rests content and can proceed with patience.

Results and rewards are tied indissolubly to actions; but, take heart, if these rewards do not spring to flower and hang with golden fruit with the passing of a few days, a few months or a few years, take heart undoubting. Remember the things eternal wither not, neither do they fade. Thou, progressing in time, shalt behold them in their due season.

Act therefore and fail not, neither be discouraged, though the seed fall into the earth, descend into oblivion or seem dead.

Again, when we act seeking the bright, imperishable virtue and laying up store, grain by grain, of the bright, imperishable virtue, come there not to us some ineffable thrill, some stroke of the eternal hand that fills us with some sudden glimpsed rapture, so that we ask no other

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reward? Yet mercy fails not in multiplying rewards, present and future.

Act thou towards truth, act thou towards the pleasure of thy Lord. Act not towards fair-seeming expedience. Swerve not to act with injustice wrongfully comforting thyself that good will come, that the end justifies the means. Canst thou trace out the ultimate end of the consequence of thy wrongful action, though immediately it may yield thee or another a seeming good?

This much thou shouldst know, that good is of imperishable stuff, that, if thou keepest close by truth, thou keepest close to the secure foundation of reality and, in that, thou art not to be moved.

If, for seeming good, thou forsakest truth and dost try to twist and weave truth with falseness, thou forsakest the firm and steppest upon the uncertain quicksand.

Be not, then, deceived by the immediate gain and the quicktime returns offered by fair seeming expedients. They may (or they may not) give thee the promised reward at once, but after that what? Thou hast taken a step upon an uncertain path and, if the first step seemed easy, thou wilt find the succeeding steps difficult and devious and thyself led towards no fair destination.

So it would seem that of the right and the wrong, the good and ill of any action thou canst judge. Thou knowest the truth and the right, thou canst follow this. If thou sayst, I know this act is wrong and not by truth, yet will I do it that good may result. Then thou thereby appointest thyself arbiter of the eternal. Canst thou follow out every link and act and consequence and every situation resultant from thy good-intentioned wrongful act?

* * * *

Truth to be followed needs but to be known.

And not only thus. Know that in another aspect the reward of the pilgrim of the Way of Life is immediate, ubiquitous. To him the sun will appear fair, a blessed warmth and brightness. Flowers will beckon with shining freshness and a thousand beauties on land, sea and sky will delight with a thousand forms of praise. Not so to the unjust, not so to those who follow not the

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truth, who seek not the truth, who perchance, embedded in the quagmire of deceptive desire, shrink from the thought of truth and follow devious paths.

Even as a sick man feeleth not rightly, tasteth not rightly, findeth not right rejoicing, to whom indeed the fairness and beauty of creation and that rhythmic delight that wellethe dancing up from reality are dark and tasteless, blind and void, so to the devious wanderer by the pathways of desire, the fair is not fair and he reacheth out to grasp a fancied fairness that is but foul within.

* * * *

There is yet a further consideration that must be taken into account when rewards, fulfilment, happiness are being depicted.

The pilgrim may find the present not easy. From a knowledge within him that from a long time repeatedly, even day by day for years, he has followed the envisaged truth, has striven, has done good in spite of hardship and an oft-confronting dismay, yet, in spite of this knowledge, he findeth himself called upon to endure straitness, hardship still and a bitterness of seeming failure. Let him not be discouraged, but let him rather take heart to continue in the way. Let him at such times of disappointment remember this. In the present he hath perforce to taste the reward of the past. Actions of long ago have not died (though perchance they have been forgotten). These bear their fruits many and sundry, some sweet, some, alas! bitter. Yet in the present let him but manfully and humbly sow the good by right and virtuous actions and inevitably he will pass through the ordeal sown by the past and enter into the joy of the future whose fruits and delights he now soweth in adversity in this present.

Indeed let him take heart herein.

* * * *

And now, O pilgrim of the way, the time appointed for the delineation of the guidance, the hardships and the delights of the way draweth to a close.

Perhaps in these pages some gleam of a given inspiration may light in mortal breast, some lamp of truth awaiting realization. So ever onward should thy progress be. From the past in the present gaining knowledge; in the present to the future seeking knowledge, enjoying

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knowledge. The thought of the vastness of the field of knowledge should fill thee with awe and with delight.

By the bounty of a Merciful Lord what never-ending delight awaits thee, if thou do but press on ! Assuredly that immortal pair, knowledge and bright virtue, shall never weary thee but bear thee onwards still in joy.

Assuredly the truth, that is the substance of existence, the foundation of reality, and that reality is very joy. Every creature, every thing that moveth with perceptible life and everything that standeth with life in contented quiescence, all without exception have their several forms of praise wherewith continually the Mighty, the Merciful, the One Supreme is adored.

* * * *

And their word is, Peace ; and their delight is, Peace ; and their salutation is, Peace ! And within the Garden the rapture supreme is to behold the Face of the Beloved. Peace and grace from a Merciful Lord. Praise to the One, the Supreme, the Eternal, the Ever-Living, the Most Merciful ; Praise to the Guide for His Guidance, for without it never had we found the way ;

For your Lord is One Lord and, O humanity, ye are one people. Rejoice in this knowledge, in this kinship, this brotherhood and be ye helpers one of another ; Dwell in the light, dwell in the joy that is the supreme reality ; Lay hold on this and fear not ; The knowledge of God casteth out fear. To Him we belong, unto Him we do return. Praise to the Lord of the worlds, the One, the Truth ; He indeed is the Light of the worlds.

Verily your Lord is One Lord, O east, O west.

Together praise Him who created you both and made you brothers ; praise Him and serve Him, the Most Merciful ; The First and the Last, to whom ye shall return. For what is past, He is the Very-Forgiving ; for what is present, He is the Guide ; for what is to come, He is Most Merciful, the Light, the Truth, the Most Bountiful, yea, the Most Bountiful ;

And their word therein is, Peace ; and their salutation upon this side and upon that is, Peace and their joy welletth unceasing in praise to God, the One, the Supreme, the Lord of the worlds ;

ALHAMDULILLAH.

WHO WERE THE ESSENES ? WAS JESUS AN ESSENE ?

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

IF, IN ANY OF THE TOWNS OF JUDAEA, ONE HAD MET THE STRANGE APPARITION OF A MAN DRESSED WHOLLY IN WHITE, WHOSE SANDALS AND GARMENTS, PERHAPS, BORE SIGNS OF AGE—FOR THEY MIGHT NOT BE PUT AWAY TILL QUITE WORN OUT—BUT WHO WAS SCRUPULOUSLY CLEAN, THIS MAN WAS AN ESSENE. THE PASSERS-BY WOULD STOP SHORT AND LOOK AFTER HIM WITH MINGLED REVERENCE AND CURIOSITY. FOR HE WAS BUT RARELY SEEN IN TOWN AND VILLAGE—THE COMMUNITY SEPARATING FROM THE REST OF THE PEOPLE AND INHABITING DESERT PLACES, SPECIALLY THE NEIGHBOURHOOD OF THE DEAD SEA: AND THE CHARACTER OF THE ORDER FOR ASCETICISM AND SELF-DENIAL, AS WELL AS FOR PURITY, WAS UNIVERSALLY KNOWN. HOWEVER STRICTLY THEY OBSERVED THE SABBATH, IT WAS IN THEIR OWN SYNAGOGUE AND, ALTHOUGH THEY SENT GIFTS TO THE ALTAR, THEY ATTENDED NOT THE TEMPLE. NOR OFFERED SACRIFICES, PARTLY BECAUSE THEY REGARDED THEIR ARRANGEMENTS AS NOT SUFFICIENTLY LEVITICALLY CLEAN AND PARTLY BECAUSE THEY CAME TO CONSIDER THEIR OWN TABLE AN ALTAR AND THEIR COMMON MEALS A SACRIFICE. THEY FORMED AN ORDER, BOUND BY THE STRICTEST VOWS, TAKEN UNDER TERRIBLE OATHS AND SUBJECT TO THE MOST RIGOROUS DISCIPLINE.

—Edersheim, *Sketches of Jewish Life*.

CHAPTER I

ORIGIN OF THE ESSENES

Much controversy has ever waged around the Essenes not only with reference to their origin, but also as regards the origin and derivation of the name itself. The Essenes enter upon the historical arena in the second century B.C.E. with startling suddenness: they disappear in the second century C.E. with the like abruptness.

Probably the oldest theory as to their origin is that which ascribes their foundation to the prophet Elijah, or Elias. The Carmelites have a legend, or theory, that their order had its foundation in a community of hermits established on Mount Carmel by that prophet, that this community continued without a break, as a Jewish Carmelite Order, until the Christian era, that both the Sons of the Prophets¹ and the Essenes belonged to this order,

¹ See *Islamic Review*, December, 1947.

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that some of their number were present at Peter's great sermon on Pentecost when they were converted to the Christian faith, that the Virgin Mary and the Apostles were then enrolled as members of the order. This legend, however, was attacked in 1668 by the Bollandist, Daniel Papenbroek in the *Acta Sanctorum*. The main part of the legend, however, is still held by the Carmelites, though, perhaps, only as a pious tradition. In the cathedral of Salamanca may be seen a picture of Elijah in the habiliments of a Carmelite friar, while in the convent of the Religieux Besilians at Troina, Sicily, there is a picture of Elijah wearing precisely the same kind of garments as those described in Matthew, iii, 4, as having been worn by John the Baptist, whose membership of the Essenes is admitted by some writers but disputed by others.

The Sons of the Prophets, says Father Benedict Zimmerman, a Carmelite, writing in the *Catholic Encyclopædia*, resembled the religious (*i.e.*, members of monastic orders) of later times. They led a kind of community life and, though not belonging to the tribe of Levi, dedicated themselves to the service of God, owning obedience to certain superiors, among whom were Elijah and Elisha. With the downfall of the kingdom of Israel, these Sons of the Prophets disappear from history. Several of the Fathers of the Church, notably John Chrysostom, Basil, Gregory, Nazianzen and others represent Elijah and Elisha as models of religious perfection and patrons of hermits and monks.

Father Benedict Zimmerman then goes on to say :

The Carmelite tradition is that from the days of the great prophets there has been, if not an uninterrupted, at least a moral succession of hermits on Carmel, first under the Old Dispensation, afterwards in the full light of Christianity, until, at the time of the Crusades, these hermits became organized after the fashion of the Western Orders. This tradition is officially laid down in the *Constitutions* of the Order, is mentioned in many papal bulls, as well as in the liturgy of the Church and is still held by many members of the Order.

Father Benedict has, however, an opponent, who, writing in the same volume, gives it as his opinion that the Essenes rose about 150 B.C.E. and disappeared before the end of the first century B.C.E. This cannot be, since there is proof that they were in existence in the early days of the Christian era.

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Papenbroek, who was a Jesuit, maintained that the Order of the Carmelites has no existence until the twelfth century. In Spain, where the power of the Inquisition was invoked by the Carmelites, Papenbroek's contributions to the *Acta Sanctorum* were condemned, but the Order was less successful in Rome, where a lengthy controversy raged until 1698, when a papal decree was issued, which imposed silence on both parties, a promise being made that, in due time, a formal decision would be promulgated—for which decision the world is still waiting. At the same time, however, the Vatican sanctioned the erection of a statue to St. Elijah in the Basilica among the statues of the founders of religious orders.

In 1680, twelve years after the storm raised by Papenbroek, a Carmelite friar of the name of Daniel, published, at Antwerp, two folio volumes entitled *Speculum Carmelitanum*, a copy of which is in the British Museum. The full title is explanatory of its contents. Translated into English it reads :

THE MIRROR OF CARMEL, OR THE HISTORY OF THE ORDER OF ELIJAH, OR THE BRETHREN OF OUR LADY OF MOUNT CARMEL, IN WHICH ITS ORIGIN IS TRACED TO THE PROPHET ELIJAH, ITS PROPAGATION TO THE CHILDREN OF THE PROPHETS AND ITS SUCCESSION SHOWN WITHOUT INTERRUPTION THROUGH THE ESSENES, HERMITS AND MONKS.

This work may have been, in part, at any rare, a reproduction of an earlier work, published in 1947, written by Father Francois de Bonne-Esperance, at one time a Provincial of the Order, but of which neither the British Museum nor the Bodleian Libraries possess a copy. Like all monkish books, it was written in Latin and its lengthy title was as follows :

HISTORICO THEOLOGICUM ARMAMENTARIUM PROFERENS OMNIS GENERIS SCUTA, SIVE SACRÆ SCRIPTURÆ, SUMMORUM PONTIFICUM, SANCTORUM PATRUM, GEOGRAPHUM ET DOCTORUM TAM ANTIQUORUM, QUAM RECENTIORUM, AUCTORITATES, TRADITIONES ET RATIONES, QUIBUS AMICORUM DISSIDENTIUM TELA, SIVE ARGUMENTA IN ORDINIS CARMELITARUM ANTIQUITATEM, ORIGINEM, ET AB ELIA SUB TRIBUS ESSENTIALIBUS VOTIS IN MONTE CARMELO HEREDITARIAM SUCCESSIONEM ET HUC USQUE LEGITIME NON INTERRUPTAM, VIBRATA, ENERVANTUR.

Another Catholic writer of repute, Monsignor Mislin, calls the Essenes, Rechabites and Therapeuts, the "Monks of the Old Law." The monastery on the Quarantania mountain is also designated by Catholic writers as the

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"Monastery of Our Lord," a name given to it originally by the Arabs. Monsignor Mislin tells us that the number of cells pierced in this mountain is so considerable that the rocks resemble a beehive. The monastery is said to date from the time of the prophet Elisha, who, finding the cells of Mount Carmel and the caverns of the prophets insufficient of accommodation, came over and established a new school of the Prophets on the Quarantania.

Monsignor Mislin also states that, on the occasion of his second visit to Mount Carmel, he discovered there a book, published at Turin, in 1789, written by a certain Brother Giambattista, which was entitled :

COMPENDIO HISTORICO DELLO STATO ANTICO E MODERNO DEL CARMELO, DE' PAESI ADJACENTI, E DELL' ORDINE MONASTICO ORIENTALE.

In that, it was set out that, after the death of the prophet Elijah, his disciples, who were known as "Sons of the Prophets," recognized Elisha as his successor ; and on account of their increasing numbers, they decided to extend their borders and establish a fresh settlement nearer the Jordan. There is still existent, near to the monastery on Mount Carmel, a large cavern, partly natural, which is known locally as the "School of the Prophets," in which, according to tradition, the Holy Family rested on their return from Egypt.

Mislin says that there are upwards of two thousand crypts or cells in the valleys of Mount Carmel ; that the entrance to the majority of them is so low and the corridors in the interior so narrow and tortuous that it would be a very difficult task to find any one who sought an asylum there, a feature to which reference seems to be made in Amos ix, 3 :

And, though they hide themselves in the top of Carmel, I will search and take them out thence.

It was, doubtless, because of its convenience in this respect that, for a long period, the crypts and forests of Mount Carmel were the resort and refuge of brigands.

Monsignor Mislin goes on to say :

What is placed beyond doubt is that, for a long time, there were on Mount Carmel, hermits who looked upon the prophet Elijah as their model and one, named Bertold, formed them into a community. In 1209, Brocard, then their Superior, wrote to St.

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Albert, Patriarch of Jerusalem, who gave them a rule, full of wisdom. They had prayers frequently in church and in their cells, fasted every day except Sunday and abstained from flesh meat from the Exaltation of the Holy Cross until Easter ; performed manual labour and kept silence during part of every day. Such were the principal dispositions of the rule of the Brothers of the Blessed Virgin of Mount Carmel, which with certain modifications ordered by the Holy See, are still in force to-day.

The Carmelites observe the Feast of St. Elisha on the fourteenth of June of each year and the Feast of St. Elijah the Prophet, who is referred to in the *Brevarium Carmelitarum* as "Our Father" on the twentieth of July. *The Office of the Order of Mount Carmel* states that from the first century pious men who wished to imitate the lives of the prophets Elijah and Elisha and John the Baptist, retired to this mountain : that, animated by a tender devotion to the Blessed Virgin, they constructed a chapel in her honour, where they met together several times a day to pray to God.

There is also a legend that the Quarantania was the mountain on to whose summit Jesus was taken by the devil, as recorded in Matthew, iv, 8. Queen Helena is said to have built a chapel there, the remains of which are shown to visitors. According to another legend, Boniface found there a painting depicting Jesus with the devil at his feet.

In the earlier days of the Church, numerous anchorites took up their abode in the grottoes of this solitude. Evagre, who made a pilgrimage to the Holy Land in 440 C.E., says that the monks there lived a communal life, possessing no money, not even owning their own clothes but changing, one with another, daily their mantles and tunics, eating only herbs, vegetables and fruits, in quantities only sufficient to maintain life. They prayed together day and night and frequently observed fasts from two to three days in duration. At certain times they remained within their cells, which were so low and narrow that they could neither stand upright nor lie down comfortably. In this cloistered life they devoted themselves almost entirely to the study of divine philosophy. They worked, prayed, chanted psalms and received with gladness all who came to consult them and partake of their common fare.

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Although the Essenes are first heard of only in the times of the Maccabees (second century B.C.E.), Philo dates their origin back to the time of Moses, asserting that :

Our lawgiver trained an innumerable body of his pupils to partake in those things, who are called Essenes, being, as I imagine, honoured in this appellation because of their exceeding holiness. And they dwell in many cities of Judæa, in many villages and in great and populous communities.

Too much reliance, however, must not be placed in this statement of the Mosaic origin of the Essenes, for it was the general practice among the Jews to ascribe the origin of every law, tenet and custom to the great lawgiver. The *Midrash* even says that all the Scriptural learning which was developed in the course of time and everything which might be brought to light by the *Talmud*, was revealed to Moses on Mount Sinai.

Many scholars, Gale included, have sought for the origin of the Essenes in the Chassidim, or Assideans, those corporations or colleges of devout Jews who separated themselves from the "carnal Jews," in order that they might devote themselves to a more strict observance of the law. Edersheim is of the opinion that, although there is no satisfactory evidence to connect them with the Chassidim, it is not improbable that the sect was the outcome of a like tendency to exclusiveness. Gale, however, in *The Court of the Gentiles*, is very definite in his opinion. He says :

From these ancient Assideans sprang the Essenes, who retained their ancient consociation and rites; and the occasion of their separation seems this : many of the carnal Jews defiling themselves, either by being too deeply plunged in worldly affairs, even to the neglect of their religion or, which was worse, by sinful compliance with their idolatrous lords, thereby to secure their carnal interests, these Essenes, to preserve themselves from these common pollutions, separated and retired themselves from the crowd of worldly affairs into a holy solitude and private condition of life, where they entered into a strict confederation or consociation.

Schaff, also, is of opinion that the Essenes came into being through the misfortunes and party strifes of the Jews.

The Assideans formed a religious party which began to play an important part in political life in the time of the Maccabean wars, though it is certain that they had

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been in existence for some time before then. They are first mentioned in I Maccabees, ii, 42, as coming to the assistance of Mattathias and his allies :

Then came there unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

The next reference to them is in I Maccabees, vii, 13-14.

Now the Assideans were the first among the children of Israel that sought peace for them ; for, said they, one that is a priest of the seed of Aaron is come with this army and he will do us no wrong.

The expression "mighty men of Israel" has, in the original, the meaning "adherents of the old faith ;" and since the Assideans were the first to seek peace, it may be assumed that they were, first, a religious body, rather than a military society. It was in consequence of the perfidy of Alcimus (I Maccabees, vii) that they severed their connexion with the Temple, an argument in favour of the Assidean origin of the Essenes. In the *Talmud*, the Assideans appear as martyrs for their faith, as being unselfish and long-suffering, as the saints of former times, as those who compose themselves inwardly and for an hour before prayer, who enjoy special honour on the Feast of Tabernacles and on the day of the drawing of water. Later, they appear as the ideal representatives of Judaism, so that *Hasid* came to be regarded as a title of respect. The word really means "pious" and, in that sense, appears frequently in the Psalms, particularly xxx, 4 ; xxxi, 23 ; xxxvii, 28.

(To be continued)

JESUS SON OF MARY HIS BIRTH AND DEATH

BY KHWAJA NAZIR AHMAD

(Continued from vol. XXXVI page 240)

AFGHANISTAN, BOKHARA, N.W.F.P. (Pakistan), SWAT etc.

Tribes.	Biblical Names.	Reference.
Ajah	Ajah	Gen., XXXVI : 24
Aka-Zye	Achaia (Heb. Akaia)	1 Cor., XVI : 15
Ama-Zye	Amma (Amazites)	2 Sam., II : 24
Amon-Zye	Amon	1 Kings, XXII : 26

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Tribes.	Biblical Names.	Reference.
Ava-Zye	Ava	2 Kings, XVII : 24
Ayub-Khel } Ayub-Zye }	Job (Heb. Iyobb)	Job., I : 1
Aziel-Khel	Aziel	1 Ch., XV : 20
Azorees	Azor	Matt., I : 13
Baboo-Zye	Bebai	Ezra., II : 11
Bajor	Bezer	1 Sam., XI : 8
Barak-Zye	Barak	Jd., IV : 6
Bezak-Zye	Bezek	1 Sam., XI : 8
Biroo-Zye	Beera	1 Ch., V : 6
Daud-Khel } Daud-Zye }	David (Heb. Davidh)	1 Sam., XVI : 13
Gadha ¹	Gad (Heb. Gadh)	1 Ch., II : 1
Ghaznees	Gaza	Jos., XIII : 3
Hamor-Khel	Hamor	Gen., XXXIII : 20
Haroon-Khel	Aaron (Heb. Aharon)	Ex., IV : 14
Hoti-Wal	Hitties	Gen., X : 15
Ibrahim-Khel } Ibrahim-Zye }	Abraham	Gen., XVII : 5
Issa-Khel } Issa-Zye }	Jesus (Jesu)	Matt., I : 21
Ilyas-Khel	Elias i.e. Elejah. (Heb. Eliyas)	1 Kings, XVII : 1
Ishaq-Khel	Issac (Heb. Itshaq)	Gen., XVIII : 16
Kada } Khadu-Khel }	Cauda (Heb. Kauda)	Acts., XXVII : 16
Karak-Zye	Karka	Jos., XV : 5
Mallak	Mallauck (Heb. Malluk)	1 Ch., IV : 44
Malhi } Malla-Zye }	Maleh	Jos., XV : 3
Maikri-Khel	Machir (Heb. Makhir)	1 Ch., VII : 14
Mano-Zye	Meono-thyi	1 Ch., IV : 40
Mattru	Matri	1 Sam., X : 21
Mered-Zye	Mered	1 Ch., IV : 17
Milo-Zye	Millo	2 Sam., V : 9
Mosa-Khel	Moses (Heb. Mosheh)	Ex., II : 10.
Maryam-Khel	Mary (Heb. Miryan)	Matt., I : 16
Muhib-Wal	Moab (Moabites)	Gen., XIX : 37
Nadab-Zye	Nadeb	1 Ch., VI : 3
Nassarees } Nazarees ² }	Nazareth (Heb. Nassara)	Matt., II : 23
Sam-Khel } Shamo-Khel }	Shem	Gen., V : 32
Shamo-Zye		
Shuavi-Khel	Shaveh	2 Sam., XVIII : 8
Soories	Shur (Heb. Suryia)	Ex., XV : 22

¹ A subdivision of Ata-Khel. See H. W. Bellow's *An Enquiry into the Ethnography of Afghanistan*, Woking 1891.

² A subdivision of Bakhtiyarees.

JESUS SON OF MARY

Tribes.	Biblical Names.	Reference.
Suleman-Khel } Suleman-Zye }	Solomon (Heb. Shelemoh)	2 Sam., XI : 3
Teko-Zye	Tekoh	1 Ch., II : 24
Yahya-Khel	John (Heb. Yohanan)	Luka., I : 5
Yakub-Khel } Yakub-Zye }	Jacob (Heb. Yaaqob)	Gen., XXV : 26
Yunus-Khel	Jonah (Heb. Yonas)	Jonah., I : 1
Yusuf-Zye	Joseph	Gen., XXV : 24
Zabdees	Zabdi	1 Ch., VII : 17
Zaka-Khel ¹	Zaccai	Ezra., II : 9
Zakaria-Khel	Zacharias (Heb., Zekoryah)	2 Ch., I : 1
Zazees	Zaza	1 Ch., II : 32

BALTISTAN, GILGIT, LADAKH, PAMIR, TIBET AND ADJOINING COUNTRIES.

Achan	Achan	Jos. XII : 1
Ahir	Ahir	1 Ch., VII : 12
Aliahi	Aliah	1 Ch., I : 51
Bedhani	Bedan (Heb. Bedhan)	
Dard	Darda	1 Ch., VII : 17
Doru	Dor	1 Ch., II : 6
Gabour	Geber	1 Kings, IV : 11
Likiri	Likhi	1 Kings, IV : 14
Makhre	Machir (Heb. Makhir)	1 Ch., VII : 19
Oshmar	Ishmaiah	1 Ch., VII : 14
Raispiah	Reshaph	1 Ch., XXVII : 27 (L)
Rakemah	Rakem	1 Ch., VII : 25
Rezai	Rezia	1 Ch., VII : 16
Sared	Sared	1 Ch., VII : 39
Sharzuir	Sharezer	Nu., XXVI : 26
Shuahshaki	Shahshak	Zech., VII : 2
	Shushi	1 Ch., VII : 14
Yuday	Judah	1 Ch., IV : 11
Zerbadi	Zebad	1 Ch., II : 1
	Zebadi	1 Ch., VII : 21
Zuari	Zuar	Jos., VII : 1
		Nu., X : 15,

¹ According to Vagnie they are of the tribe of Issachar and that *Esau* and *Zaka* are names which existed among the Afghans before they became Muslims.

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KASHMIR AND ADJOINING STATES

Name of Place	Biblical Name	Reference
Aguru (Kulgam) ¹	Agur	Prov., XXX : 1
Ajas (Srinagar)	Ajah	Gen., XXXVI : 24
Alvan (Handwara)	Alvan	1 Ch., II : 24.
Amanuh (Kulgam)	} Amon	1 Kings, XXII : 26
Amonu (Anantnag)		
Amariah (Srinagar)	Amariah	1 Ch., XXIII : 19
Aner-wan (Srinagar)	Anar	1 Ch., VI : 70
Ara-gam (Anantnag)	} Ara	1 Ch., VII : 38
Ara-gattru (Kulgam)		
Ara-Mulla (Kul-gam)		
Arah-bal (Kulgam)	Arah	1 Ch., VII : 39
Ach-bal (Anantnag)	} Ash-bal is a secondary name of Esh-bal.	Gen., XLVI : 21, Nu., XXXVI : 38
Ach-hame (Palwama and Srinagar)		
Ach-Kot (Baramulla)		
Ach-nambal (Anantnag)		
Ach-pur (Handwara)	} Archi	Jos., XVI : 2
Arch (Srinagar)		
Aror (Avantipura)	} Areor	Jos., XII : 2
Aru (Anantnag and Handwara)		
Asam (Muzzaffarabad)	} Ashema	2 Kings, XVII : 30
Asham (Srinagar)		
Assu (Anantnag)	Ashur	1 Ch., II : 24
Astor (Kulgam and Gilgit)	Ashtoreth	1 Kings, XI : 5
Avend (Anantnag)	Aven	Amos., I : 5
Babel (Anantnag)	Babel	Gen., XI : 9
Bahan (Kulgam)	Bohan	Jos., XV : 6
Balpura (Avantipur)	Baalpeor	Nu., XXV : 3.
Baman (Handwara)	Bameh	Ezik., XX : 29
Bani-ruth (Kulgam)	Means "the tribe of Ruth"	
Barzilla (Kulgam and Srinagar)	Barzillai	2 Sam., XVII : 27
Ben-hama (Baramulla and Handwara)	Means "Tribe of Ham"	Gen., IX : 1
Berat (Anantnag)	Berial	1 Ch., VII : 23
Bethpur ² (Handwara)	Bethpeor	Deut., XXXIV : 9
Beyar (Uri)	Bear	Gen., XXXVI : 32
Birsu (Avantipur and Srinagar)	Birsu	Gen., XIV : 2
Bona (Baramulla)	Baana	Neh., III : 4
Dan-sok (Kulgam)	Dan	1 Ch., II : 1
Doru (Anantnag and Gilgit)	Dor	1 Kings, IV ; II

¹ Subdivisions (*Tehsils*) of Kashmir are mentioned in *brackets*.

² Old name of Bandipura.

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Name of Place.	Biblical name.	Reference.
Gadha-bara (Srinagar)	(Meaning Bazar of Gadh) Gad	1 Ch., II : 1
Gochan (Anantnag)	Goshen	Jos., XI : 16
Hara-mok (Anantnag)	Hara	1 Ch., V : 26
Harwan (Alake in Srinagar)	Harran (well of)	Gen., XXIX : 15
Hosiah (Anantnag)	Hosea	Hos., I : 1
Kir-gam (Kulgam)	Kir	Amos., X : 7
Kalkol (Kulgam)	Chalcal (Heb Kalkol)	1 Ch., II : 6
Keran (Karnah)	Charan (Heb Keran)	1 Ch., I : 41
Kirouth (Kulgam)	Kirjuth	Jos., XVIII : 28
Kahan (Avantipura)	Kanah	Jos., XIX : 28
Kashu (Kulgam)		
Kashi (Kashtwar Jammu Province)	Cush	Gen., X : 6
Kashtwar (Kulgam and also a district in Jammu Province)		
Koh-i-Hama (Handwara)	The mount of Ham	Gen., IX : 1
Lasharoun (Srinagar)	Lasharon	Jos., XII : 18
Lavi-pura (Handwara)	Levi	1 Ch., II : 1
Lidder (Anantnag)	Lodebar	2 Sam., IX : 4
Loderu (Avantipura)		
Lyddan (Palwana)	Lydda	Acts, IX : 32
Mamre (Srinagar)	Mamre	Gen., XIV : 13
Koh-i-Maran (i.e., Hari-parbat in Srinagar)	Maran-utha	1 Cor., XVI : 22
Mattan (Anantnag)	Mattan	2 Kings, XI : 18
Mahora (Uri)	Mehir	1 Ch., IV : 11 : 1P
Median-pura (Kulgam)	Median	1 Ch., I : 46
Mizar-gam (Anantpura)	Mizar	Ps., XLII : 6
Mt. Naboo (Handwara)	Mt. Nebu	Deut., XXXIV : 1
Nabzo (Handwara)	Nebaz	Nu., XXI : 40
Nain-wa (Avantipura)	Nain	Luke, XXI : 40
Nine wa (Anantnag)	Nineveh	Gen., X : 11
Nekanur-pura (Kulgam)	Nicanur	Acts, VI : 5
Paru (Anantnag)	Paruah	1 Kings, IV : 17
Pattan (Baramula)	Padan	Gen., XXV : 2
Perah (Jammu Province)	Parah	Jos., XVIII : 23
Phallu (Kulgam)	Phallu	Gen., XLVI : 9
Phalgam (Anantnag)	Phlegon	Rom., XVI : 14.
Poonch (capital of Poonch State)	Phenice	Acts, XI : 19
Rei (Kulgam)	Rei	1 Kings, I : 8
Rissi-pura (Avantipura)	Rissah	Nu., XXXIII : 21
Shopeon (Kulgam)	Shopham	Nu., XXXII : 35
Sopur (Handwara)		Nu., XXVI : 39
	Shahpher	Nu., XXXLII : 23

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Name of Place.	Biblical name.	Reference.
Sukait (capital of Sukait State)	Succoth	Gen., XXXIII : 17
Suru (near Bhawan)	Shur	Gen., XVI : 7
Taharan (Kulgam)	Tahan or Tahrea	Nu., XXVI : 35 1 Ch., IX : 41
Takht-i-Suleman (Srinagar)	Solomon	2 Sam., XI : 3
Tarelu (Avantipura)	Taralah	Jos., XVIII : 27
Tehman-Kot (Handwara)	Tehman	Jer., XLX : 7
Tekru (Avantipur)	Tokoa	1 Ch., II : 24
Tema-purā (Kulgam)	Tema	Gen., XXV : 15
Terich (Uri)	Teresh	Esther, II : 21
Uri (Uri)	Uri	Ex., XXXI : 2
Yus-maidan (Kulgam)	Yusu (Jesus)	
Yus-margh (Handwara)		
Yusu-nag (Kulgam)		
Yus-para (Kulgam)		
Zelu (Avantpur)	Zelah	Jos., XVIII : 28

AFGHANISTAN, N.W.F. (including SWAT) AND ADJOINING STATES AND N.W.F.P. (Pakistan).

Agrur (Hazara & Swat)	Agur	Prov., XXX : 1
Asret (Swat)	Ashtoreth	1 Kings, XI : 5
Bajor (N.W.F.)	Besor or Bezer	1 Sam., XXX : 9
Beora-wai (N.W.F.)	Beor	1 Sam., XI : 8
Cherat (N.W.F.P.)	Cherith	Gen., XXXVI : 32
Chilas (N.W.F.)	Shilas or Chloe	1 Kings, XVII : 3
Dober (Swah)	Dobir	Acts, XV : 22
Dor (River in Hazara)	Dor	1 Cor., I : 11
Ghazni (Afghanistan)	Gaza	Jos., XXI : 15
Gaur (Afghanistan)	Gur	1 Kings., : IV : 11
Gur-nai (Swat)		Gen., X : 19
Hazara (N.W.F.P.)	Asoreth, Hazeroth	2 Kings, IX : 27
Havellian (N.W.F.P.)	Havilah	Nu., XII : 16
Herat (Afghanistan)	Hara Hirah	Gen., XXV : 18
Hiel (Border of Hazara Dist. N.W.F.)	Hiel	1 Ch., V : 26
Ilai (Border of Hazara Dist. N.W.F.P.)	Ilai	Gen., XXXVIII : 1
Jalala (N.W.F.P.)	Galilee	1 Kings., XVI : 34
Jamrud (N.W.F.P.)	Jamruth	1 Ch., XI : 29
Jared (Kagan Valley N.W.F.P.)	Jared	Jos., XXI : 29
Kabul (Afghanistan)	Cabul (Heb Kabul)	Gen., V : 15
Kaidon (Swat)	Kidron	Jos., XIX : 27
		2 Sam., XV : 23

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Name of Place.	Biblical name.	Reference
Kara Korum (N.W.F.)	Karkor	Jd., XIX : 27
Khaibar (N.W.F.P.)	Chebar ¹ (Heb. Khebar)	Ezek., I : 1
Kohallah (N.W.F.P.)	Kalaiah	Neh., XI : 7
Kohat (N.W.F.P.)	Kohath	Jos., XXI : 5
Koh-i-Suleman (Afghanistan)	Solomon	2 Sam., XI : 3
Kullali (Swat)	Kallali	Neh., XII : 20
Mansehra (N.W.F.P.)	{ Mosera	Deut., X : 6
Moosa-Kai (N.W.F.)	{ Mosoroth	Nu., XXXIII : 31
	Moses (Heb. Mosheh)	Ex., II : 10
Nikaia ² (Afghanistan)	Necoh	2 Kings, XXIII : 29
Pakhaur (N.W.F.P.)	Peshhur (Heb. Pakhaur)	Ezra., II : 38.
(i.e. Peshawar)		Deut., XXIX : 23
Sadoom (Mardan Dist. N.W.F.P.)	Sodom	1 Kings, XVI : 32
Samarkand	Samaria	
Sham-bala		
(upper Syria)	{ Waziristan	
Sham-Payen	{ (N.W.F.)	Syria
(Lower Syria)		
Shaul (Hazara Distt. (N.W.F.P.)	Shaul	1 Sam., XIV : 17
Toru (N.W.F.P.)	Tyres	2 Sam., V : 11
Terah (N.W.F.)	Terah	Gen., XI : 24
Tikal (near Peshawar N.W.F.)	Tekel	Dan., V : 27
Zaida (N.W.F.P.)	{ Zedon	Jd., XVIII : 28
	{ or	
	{ Sidon	
	(Zidon)	Jer., XLVII : 4

BALTISTAN, GILGIT, LADAKH, PAMIR, TIBET AND ADJOINING COUNTRIES.

Alit-shur (Pamir)	Aloth	1 Kings, IV : 16
Alash (Pamir)	Alush	Nu., XXXIII : 13
Astor (Dardistan)	Ashtoreth	1 Kings, XI : 5
Babel (Gilgit)	Babel	Gen., XI : 9
Baltal (Ladakh)	Bethul	Jos., XIX : 4
Barzillah (Pass)	Barzillai	2 Sam., XVII : 27
Bosekka (Ladakh)	Bozkak (Heb. Bosqath)	Jos., XXI : 39
Bushan (Pamir)	Bashan	Deut., III : 1
Buttal (Baltistan)	Bethel	Gen., XIII : 3
Dardistan	Darda	1 Kings, IV : 31
Doltan (Baltistan)	Dattan	Nu., XXVI : 9
Gilgit	Gilgal	Jos., IV : 19
Gilgatta (Local name for Gur-aise (Gilgit)	Gilgit) Golgotha	Matt., XXVII : 33
	Gur	2 Kings, IX : 27

¹ Also a river in Kurdistan.

² Ancient name of Jalalabad during the Greek invasion.

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Name of Place.	Biblical name.	Reference.
Guzana (Ladakh)	Gozen	2 Kings, XIX : 12
Haait (Pamir)	Hai	Gen., XII : 8
Hadattah (Pamir)	Hadid (Heb. Hhaddidh)	Ezra, II : 33
Hasorah (Yarkand)	{ Hazor	Jos., XV : 23
Hussor (Ladakh)		
Himis (Ladakh)	Hamath ¹	1 Ch., XVIII : 9
Huel (Ladakh)	Hiel	1 Kings. XVI : 34
Jehial (Gilgit)	Jehiel	1 Ch., XV : 20
Jehi	{ Villages on the Hussar river in Ladakh.	
Jewry		
Kirjuth (Ladakh)	Kirjath	Jos., XVIII : 22
Kegiz (Pamir)	Keziz	Jos., XVIII : 21
Ladakh	Ladakh	1 Ch., IV : 21
Lasa (Tibet)	{ Lasha	Gen., X : 19
	{ Laish	Jd., XVII : 14
Leh (Ladakh)	{ Leah	Gen., XXIX : 16
	{ Lehi	Jd., XV : 9
Liker (Tibet)	Likhi	1 Ch., VII : 14
Lotson (Pamir)	Lotan	1 Ch., I : 39
Melichi (Pamir)	Melchi-shua	1 Sam., XXXI : 2
Mina (Tibet)	Miniu	Jer., II : 27
Minat (Iskardu)	Minneth	Ezek., XXVII : 17
Moserah (Zenskar)	Moseroth	Nu., XXXIII, 31
Nuba (Pamir)	Nobah	Nu., XXX : 40
Odudy (Pass in Tibet)	Oded	2 Ch., XV : I
Pishon (River in Zenskar)	Pison (river)	Gen., II : 11
Rabath (Pamir)	Rebah	2 Sam., XII : 26
Rezin (Zanskar)	Rezin	Neh., VII : 50
Samaryah (Zanskar)	Samaria	1 Kings, XVI : 32
Shamidah (Pamir)	Shamida	Nu., XXVI : 32
Tibet	{ Tebeth	Esther, II : 11
	{ Tibhath	1 Ch., XVIII : 8
Zanuka (Zanskar)	Zanoah	Jos., XV : 34
Zojilah (Pass in Balkistan)	Zelah	Jos., XVIII : 28

I have selected at random these names. They furnish a most convincing proof that the Afghans and Kashmiris are the Lost Tribes of Israel. If this inference is justified, we have a right to expect that their customs and habits should, to a great extent, in spite of the centuries that have rolled by, be the same, or at least in some form or other there should be some connection between them. I give below by way of comparison the distinguishing features of the Israelites and of the Afghans and the Kashmiris.

¹ In oriental languages S is often transliterated as *th*.

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The Israelites.

The Afghans and the Kashmiris.

I. Birth.

(a) The law of purification of women, after childbirth, is given in the Third Book of Moses called Leviticus (Ch. XII). In chapter XV of the same Book the law of uncleanness of men and women is stated. The period of purification is thirty-three days in the case of a male child and sixty six if a female child is born. The mother is considered to be *unclean* and has to bath herself and wash her clothes after the seventh day. During these days no one is allowed to enter her place of confinement, and those that must have to bath themselves and wash their clothes every time they come out of it.

(b) The child during the period of purification is wrapped up in a cover of white cloth and a string or tape is wound round it.

(c) Circumcision of the male children is enjoined among the Jews.²

(a) The Afghans and Kashmiris (all tribes) treat the mother as unclean. The women take a bath on the seventh day. The period of purification is fixed at 40 days and no distinction is made on account of the sex of the child. The Kashmiri Pandits do not allow any visitor to the place of confinement. Even going into the house is avoided. Those that do enter the house, do not take their meals or even a drink there as it is considered unclean.¹

(b) The Afghans do so even now for a much longer period. This method is called *Gundakh*. The Kashmiris, except for certain high class families, do not do so now.

(c) It is true that the Muslims are required by their religion to do so, but this was done by the Afghans³ and Kashmiris, even before the advent of Islam. Some of the Kashmiri Pandits also do so even now.

(d) The Jews, the Afghans and the Kashmiris shave the head of the newly born child on the seventh day.

II. Marriage.

(a) Like the Jews, the Afghans and Kashmiris used to execute a deed of marriage even before they embraced Islam. The Kashmiri Pandits also execute marriage deeds.

(b) In earlier days the Israelites, the Afghans or the Kashmiris made no difference between a betrothal and a marriage. The free intercourse of the betrothed couple among the Afghans was called *Changal Bazi*, which was derived from *Changala* (betrothed girl).

¹ Tyndale Biscoe, *Kashmir in Sunlight and Shade*, 153.

² Lev. XII : 3.

³ Thomas Ledlie, *More Ledlian*, *The Calcutta Review*, January, 1898.

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(c) A bridegroom had to pay to his father-in-law in cash or in kind for the bride's hand.¹ This usually took the form of personal service. The man had to live with and serve his father-in-law for an agreed term. Thus we hear of Jacob serving Lebnon for fourteen years² and of Moses doing the same in the house of Jethro.³

(d) *Levirate Marriages.*

"If brethren dwell together and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger, her husband's brother (or next kinsman)⁴ shall go in unto her and take her to him to wife, and perform the duties of an husband's brother unto her."⁵

The Afghans and Kashmiris.

(c) This kind of service on payment in cash was, and among a few families even now is, extracted by the Afghan or Kashmiri fathers-in-law. The institution of *Khāna-dāmādi* (resident son-in-law) is in vogue. Among the Afghans, and among the low class Kashmiris, a bridegroom who is not a *Khāna-dāmād*, had to pay in cash.⁶ Hazrat Syed Ahmad migrated from India in 1826 C. E. to the country of Yusuf Zayees. He introduced, rather enforced, many reforms. He put a stop to this practice.⁷ This custom of payment in cash is rarely met with now, but the institution of *Khāna-dāmādi* still persists.

In spite of "the injunction of the Holy Qur-an to the contrary : "O ye who believe ! it is not lawful for you that you should take women as heritage,"⁸ the Afghans and Kashmiris follow this custom to this day. It is true that Hazrat Syed Ahmad stopped it, but it was only among the Yusuf Zayees.⁹ The Kashmiri Pandits make the younger brother, or next of kin if there be no younger brother, accompany the bridegroom, on the marriage day, to the bride's house. He also is dressed like the bridegroom. He is called *pout-maharaza* i. e. the after bridegroom. Levirate marriages are a usual feature among them.¹⁰

¹ 1 Sam. XVII : 24-25.

² Gen. XIV : 18, 27.

³ Ex. II : 21 ; III : 1. See also *Jewish Ency.* Art. *Moses*.

⁴ Syed Abdul Jabbar Shah, *Mun'ameen-i-Bani Israel or the Afghan Nation* MS. f. 53.

⁵ *Ibid* f. 59.

⁶ Gen. XXXVIII 8. Ruth. I : 12, 13 ; III : 9.

⁷ Deut. XXV : 5.

⁸ The Holy Qur-an, IV : 14.

⁹ Syed Abdul Jabbar Shah, *Mun'ameen-i-Bani Israel or The Afghan Nation*, f. 59.

¹⁰ Pandit Hargopal, *Guldasta-i-Kashmir*, 31.

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The Israelites.

(e) Inter-marriages with non-Israelites were forbidden.¹ Thus we hear of Ezra compelling Jews to divorce their Gentile wives.²

(f) The punishment for adultery was death,³ and the guilty person was stoned to death.

The Afghans and Kashmiris.

(e) Both the Afghans and Kashmiris do not as a rule marry out of their tribes.

(f) The Kashmiris in ancient times and the Afghans even to-day impose capital sentence in similar circumstances and in this very manner.

III. Mourning.

(a) (i) The Jews, like children, were always and even now are demonstrative in their grief,⁴ with the result that it is less permanent than if they suppressed their feelings. The events which occurred at the death of Jacob provide us with an illustration. After walking for about 2,500 miles, without any great outward manifestation of sorrow, they suddenly burst forth on reaching the thrashing floors of Atab, east of Jordan.⁵

(ii) The wailing of Jewish women approaches the character of a tune. They suddenly burst forth into loud cries, all keeping in unison. Then they cease as abruptly as a congregation does in finishing a verse of an hymn. After a very brief interval they rebegin so as to carry through another verse of crying. Thus it was that the singing men and singing women spoke of Josiah in their lamentations.⁶

(iii) The Jewish women mourn their dead for seven days continuously,⁷ and thereafter intermittently for thirty-five days.

(iv) There used to be special "wailing women" to lead the untrained sufferers, and "pro-

(a) (i), (ii), (iii) Those who have visited Afghanistan, the N.W.F.P. (Pakistan) and Kashmir and have had occasion to witness the sorrows of these people will read in the opposite column an exact description of their grief and of their lamentation. Sir George Robertson, the British Resident at Gilgit witnessed in a village similar lamentations of the whole village on the death of the sons of the headman of the village, and this he described as a "Biblical form of grief."⁸

The lamentations of the Afghan and Kashmiri women are well known. They observe the same number of days of daily mourning and they meet twice a week for the same purpose till the fortieth day.

(iv) The Afghans and Kashmiris have their *Madha-khans*. for similar purposes.

¹ Deut. XII : 3.

² Ezra, Ch. IX.

³ Lev. XX : 10; Deut. XXII : 22; cf. John, VIII : 5.

⁴ 1 Sam. XI, 5.

⁵ Gen. I : 10.

⁶ 2 Chron., XXXV : 25.

⁷ Gen., L : 10.

⁸ Sir George Scott Robertson, *The Kafirs of Hindu Kush*, 352.

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professional wailers"¹ were employed to sing lamentations or *Kina* (wake-songs) and the mourners also joined in these lamentations;² for audible lamentations are required to be made for the dead.³

(v) On hearing bad news or in the presence of a sudden calamity, the Jews had to "lament and howl,"⁴ and it was customary to rend clothes,⁵ to sprinkle dust and ashes upon the head.⁶ Another way of the manifestation of grief was to pull out hair from the beard and head and the girding with sack-cloth.⁷

(vi) When mourning the Israelites used to spread *Shulam*, a mat made of straw, on the ground and squat on it.

(b) *The Funeral Procession.* The Jews carry the dead in a wooden coffin over their shoulders and professional wailers sing lamentations or wake-songs in front of the bier, while the relatives and friends of the dead follow behind.

The Jewish graves are like a chamber with a small window on one of its side. The direction

The Afghans and Kashmiris

(v), (vi) The Afghans and Kashmiris act in exactly the same manner in these circumstances.

(b) In Kashmir even today the dead body is carried in a wooden coffin on shoulders. In case of a non-Kashmiri Muslim, dying in Kashmir, his body is carried on a charpai (bedstead) without a wooden coffin and there are no *Madha-khans*. Among the Afghans and Kashmiris, the professional *Madha-khans* sing lamentation songs in front of the bier. One of the couplets which they sing is: "Beware! the sweet cup of life shall not be vouchsafed to thee again.

"Forget not, that thou too shall meet death in the near future."

The Afghan and Kashmiri tombs are usually of a type known as *Moosai* (i.e. of Moses),

¹ Jer., IX : 17.

² R. H. Kenneth, *Ancient Hebrew Social Life and Customs as indicated in Law, Narrative and Metaphor*, 53.

³ 2. Chron. XXXV : 25.

⁴ Jer., IV : 8.

⁵ Gen. XXXVII : 34 ; Jos., VII : 6 ; 2 Sam., XI V : 31.

⁶ Jos., VII : 6, I Sam., IV : 12, 2 Sam., I : 2, Esther, IV : 1, Isa., LVIII : 5-7.

⁷ Gen., XXXVII : 34 ; 1 Kings, XX : 31 ; Isa., XXII : 12,

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(c) *The Burial.*

of the Jewish graves is East to West, with the head towards the East. The idea underlying this is that on the Day of Resurrection, when the dead bodies will rise, they will be facing Jerusalem and will walk towards it. In this description, I am referring to countries east of Jerusalem.

(d) The Jewish graveyards have iris plants and brimage trees.

(e) Jewish women used to visit graveyards on festival days.

The Afghans and Kashmiris

They are also like a chamber and invariably have a small window in one of its sides. Now-a-days the direction of their tombs, like those of other Muslims, is North to South. But I have come across many ancient graves in Kashmir which are in East-West direction. One of them is conspicuously visible in Ranewari Kedail, Srinagar, a few in Qulipura, Srinagar. Other similar tombs are to be found in village Qavil in Palwama Tehsil and also in village Maqqam which is about fourteen miles towards Srinagar from Tungmargh. In Bijbehara I found a tomb in the same direction, which, according to Mufti Muhammad Sadiq, bears an Hebrew inscription. He also speaks of another tomb in Srinagar with a similar inscription,¹ but I have not been able to trace it. Vagnie records that there were Jewish graves on or near Takht-i-Suleman.²

In ancient graveyards in Afghanistan, Swat and N.W.F.P. similar Jewish tombs are occasionally met with, but here I do not speak of my personal observations. Hindus cremate their dead, but it is a peculiar and significant fact that tombs are to be found in such Kashmir Temples as belong to the pre Muslim period.

(d) The Afghans and Kashmiri graveyards have also iris plants and brimage trees. The Kashmiri Pandits consider both of these as unlucky and will not walk under the shade of a brimage tree.

(e) The Afghan and Kashmiri women do the same but the festivals now observed are those of Muslims. —(To be continued)

Mufti Muhammad Sadiq, *Qabr-i-Masih*, 24.

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

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CORRESPONDENCE

Berks,

May 25, 1948.

Dear Mr. Abdullah,

Having recently arrived back in this country, I want to express my regret in not being able to have tea with you at your kind invitation.

I am an aviator and at present I am engaged on flying passengers and freight on requisite services to the Far East and S. Africa, and consequently my movements are numerous and difficult to forecast. I am leaving for Kenya to-morrow, and I may be able to call on you during the first week in June, on my return. However, I cannot make a definite arrangement now, and with your indulgence I would like to await a convenient time, and contact you while I am in Woking.

I hope our conversation will be fruitful.

Yours faithfully

R. C. E.

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The Living Thoughts of the Prophet Muhammad.
By Maulana Muhammad Ali. Published by Cassel & Company, Ltd., London, 1947. Pp. 142. Price Five Shillings or Rupees Five.

It is one of a series of publications entitled *The Living Thoughts Library*. It is a brief summary of the Holy Prophet's life and teachings as seen from the point of view of the social, political and moral needs of modern humanity. The author is alive to the difficulties of the West in its approach to the faith of Islam and writes in a manner that will carry conviction to all open-minded Westerners. Like a skilled artist, he inlays the Islamic commandments with wonderful appropriateness in the discussion of problems which confront humanity today, and this without entering into any controversy or indulging into any technicalities, either religious or secular. The book is divided into twelve chapters. The first chapter deals with the Prophet's life. The other chapters are: Faith in God; The Oneness of Humanity; The Dignity of Manhood; Prayer to God; The Service of Humanity;

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Charity ; Character-building ; Wealth ; Work and Labour ; Home Life ; The State.

The book does not go into the details of the questions raised, yet it can be claimed that it supplies all the necessary materials for the discussion of these questions from the Islamic point of view.

If the West and the Westernised world is to see the light of Islam in all its implications, a wide circulation of books like this is extremely necessary.

History of the Prophets. By Maulana Muhammad Ali. Published by Darul-Kutub Islamia, Lahore. Pp. 102. Price Rs. 2/8/- or 5 Shillings.

The book fulfils a great need of the readers of the Scriptures. It explains in an attractive manner the Quranic approach to the Hebrew Prophets and shows how entirely different it is to that of the Old Testament. As it rightly observes, the narrations differ not only in their approach but also in important details of the stories given. As a matter of fact, the Quranic treatment of this sublime history is so different from that of the Jewish Scripture that they may be regarded as two different histories altogether inasmuch as the moral impressions created by them are so entirely different. Those who have gone through the Old Testament version of the Prophets and will read the Quranic version of the same on the background of that version will easily discern how lofty is the moral standard maintained by the Qur'ān in respect of the Prophets, as compared with that of the Jewish Scripture. Indeed, some of the stories of the latter are absolutely unworthy of a religious book. This one fact alone should have convinced any one of the necessity of the Quranic revelation. The one difficulty in following the Quranic version of the history of the Prophet, however, is that the events are not narrated in a systematic story form. The fragments are scattered widely all over the book and they have to be pieced together to get the history of a particular Prophet. This piecing together has been the principal aim before the author, and he has remarkably succeeded in achieving it.

Explanatory notes are an additional and a valuable feature of the book. A book such as this deserved a

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better printing and a more careful proof-reading than has been accorded to it.

The Anti-Christ and Gog and Magog. By Maulana Muhammad Ali. Published by Darul-Kutub Islamia, Lahore, 1948. Pp. 91. Price Rs. 3 or 5Shillings.

A wonderful light thrown on the Prophetic vision of the Prophet Muhammad. From a distance of 1400 years, the Prophet could see the inner ugliness of the current civilization in all its details.

The book will make an interesting reading for all those who are interested in the moral regeneration of human society.

Road to Kashmir. By A. De. Mahaffe. Published by the Ripon Printing Press, Lahore. Pp. 206. Price Rs. 8/8/-.

It is actually a documented statement of the Muslim case in the fierce political struggle raging at the moment between Islam and Hinduism in the sub-continent of India. It stresses the gross injustice of the Boundary Commission's decision and shows that the East Punjab massacres were made possible by the Commission's undue anxiety to provide the Indian Union with a road to Kashmir and it is this what gives its name to the book. Without being partial to our co-religionists we cannot help feeling that the Muslim case has throughout suffered from lack of propaganda. The appearance of a book like this in the market must therefore be regarded as a welcome contribution to the cause of justice.

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 it has also been the chief channel of bringing 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

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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 Working 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 $11\frac{1}{2}'' \times 9''$ 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 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.

ISLAMIC REVIEW

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 £8,000 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 every month 10,000 copies.

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

Yours in Islam,
Trustees of the Woking
Muslim Mission.

.....
1. The Manager, the *Islamic Review*, Azeez Manzil, Brandreth Road, Lahore (Pakistan).

OR

2. The Manager, the *Islamic Review*, The Mosque, Woking, England.

Dear Sirs,

Please enrol me as a subscriber for one year to the 'Islamic Review' commencing with the January 1949 issue. I enclose herewith the sum of £1, (Rs. 13/8).

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