

"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

The **Islamic Review**

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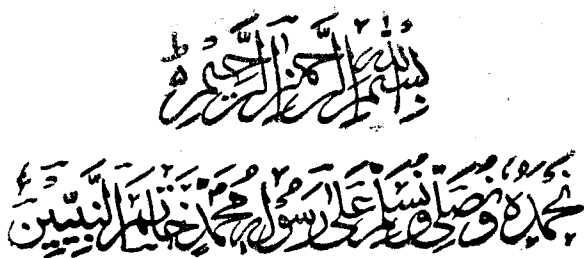
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BY THE LIGHT OF THE HOLY QUR'AN

"Surely Korah was of the people of Moses, but he rebelled against them, and We had given him of the treasures, so much so that his hoards of wealth would certainly weigh down a company of men possessed of great strength. When his people said to him: Do not exult, surely Allah does not love the exultant.

And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world, and do good (to others) as Allah has done good to you, and do not make mischief in the land: Surely Allah does not love the mischief-makers.

He said, I have been given this only on account of the knowledge I have. Did he not know that Allah had destroyed before him of the generations those who were mightier in strength than he and greater in assemblage?

—The Holy Qur'ān, ch. xxviii, vv. 76—78.

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The Purport

Islam, and all true religions for that matter, does not forbid the earning of wealth and its legitimate enjoyment. What it deprecates, however, is arrogance born of possession of wealth. This arrogance sometimes makes a person turn traitor even to his own nation.

The basis of such arrogance is a psychological confusion, which makes one feel as if his personal cleverness is the only factor in the acquisition of the wealth in one's possession. The fact, however, is that even the mightiest and cleverest men of the world are found to go to ruins with all the resourcefulness at their command. Obviously some higher law than that of mere resourcefulness is at work in determining the rise and fall of individuals and nations.

IN MEMORIAM : QAID-I-A'ZAM MUHAMMAD ALI JINNAH

Innā lillāhi wa innā ilaihi raji'un

"Verily we belong to Gōd and to Him we shall surely return"
—The Holy Qur'ān 2 : 166.

By the death of Qaid-i-A'zam Muhammad Ali Jinnah, by heart failure, at Karachi on the evening of 11th September, the Muslim world lost a born leader, a rather rare phenomenon in the present-day Islam. A high-minded, straightforward man, as a traditional Muslim should be, he became aware of the dirty side of Indian politics rather late in his life. When he took up the complete leadership of the Muslim section of the then Indian population, he found it a hopelessly disintegrated and disorganised mass of individuals, vaguely hoping to be saved from political and cultural annihilation by some miraculous Divine intervention. He gave a voice to their trembling hopes and inspired them with a spirit of action. Confronted with an appalling diffidence within the Muslim community, his hardest task was to keep up the spirits of people, and friends and foes agree that he performed this task wonderfully well. Times came when perhaps he had to struggle hard with his own self to maintain the spirit of optimism, and perhaps the sudden collapse of his physical health was mainly due to this strain, and yet there is no denying the fact that he never allowed the nation which

ACTIVITIES OF THE WOKING AND BERLIN MOSQUES

was born at his hands to slacken in its efforts for self-determination. His success in this respect can be judged by the fact that the ball he thus set rolling, rolls briskly on even when death has removed him from the scene of his action. All credit to the deceased! May Allah shower His mercy on his soul!

Muslims of Pakistan should do well on this solemn occasion of the death of their beloved leader, to remind themselves of the fact that the basis of this new State is a distinctive cultural identity founded on religion, that we Muslims of Pakistan stand or fall with our religion. The greater, therefore, our allegiance to the faith of Islam and faithfulness to its tenets and commandments the stronger will be the foundations of Pakistan for which Qaid-i-A'zam laid down his life. Nay, we venture to go further and assert that our own faithfulness to our religion will compel our enemies to respect and admire us and even our faith and culture.

May we be vouchsafed the necessary wisdom!

ACTIVITIES OF THE WOKING AND BERLIN MOSQUES

Our readers will be delighted to learn that the activities of the Woking Muslim Mission and the Woking Mosque have recently increased considerably. Just after the celebration of 'Id-ul-Fitr, a class for imparting religious instruction to the Muslim children was started at 18, Eccleston Square in London, the Prayer House maintained by the Woking Mosque. A similar class is being run at the Mosque, Woking. Classes for teaching the Holy Qur'ān, Hadith, the life of the Prophet and for imparting instruction dealing with the practical life of a Muslim, are already in existence, both at the Mosque, Woking, and at our Prayer House in London and are very well attended. Dr. Abul Fazl, Mr. Abdul Ali, Maulana Abdul Majid and Dr. S. M. Abdullah are the principal teachers.

Regular lectures are delivered under the auspices of the Muslim Society in Great Britain. The other forms and means of disseminating the knowledge of Islam to the people of the West are through correspondence, distribution of Islamic literature, lectures and discussion meetings arranged outside the Mosque, inviting guests to

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the Mosque on Sunday or any other day, etc. The latest addition to our activities is the new scheme of the Islamic Review. A copy of the circular dealing with this New Series has already been published in these pages.

The activities of the Berlin Mosque are also enhanced. During the month of August about six persons embraced Islam at the hands of Dr. S. M. Abdullah, Imam of the Berlin Mosque, through correspondence. Besides the celebration of Id-ul-Fitr, and the Independence Day, the First Anniversary of Pakistan, the largest Muslim State in the world, was celebrated at the Berlin Mosque on Sunday, the 15th August, 1948.

A pamphlet in German *Apologie des Islams* was published from the Berlin Mosque and another dealing with the famous Mosques of the world, with photos and their history, is under preparation and is expected to be out during the month of October. There is a vast scope for work in the present-day Germany. The present blockade of Berlin makes matters and work there a bit difficult, but we hope *insha-allah* to be able to start our work with re-doubled vigour very soon.

"The New World Order" and the "Religion of Islam", both by Maulana Muhammad Ali, have already been translated into German and some more books are being rendered into German, and it is hoped that the same will soon be published.

The readers will be pleased to learn that the House attached to the Berlin Mosque has been completely restored and the Mosque's dome has been repaired, but there is still a lot of repair work to be done to the Mosque, its minarets and the surrounding area.

THE 'ID-UL-FITR (1367 A.H.) CELEBRATIONS AT THE MOSQUE, WOKING.

This year the 'Id-ul-Fitr, the festival of breaking the fast after the month of Ramadhan, was celebrated at Woking on Saturday, the 7th August 1948, under favourable conditions. This was a great blessing as, both before and after the ceremony, unsettled rainy weather prevailed such as would inevitably have marred the conduct of this festival and would have deterred many intending visitors.

THE 'ID-UL-FITR (1367 A.H.) CELEBRATIONS

Nowadays in England Muslims have a wide choice of *venue* for meeting together on religious festivals. We might mention the Islamic Cultural Centre, Regent's Park, the Jamiat-ul-Muslimin in East London and the London Mosque, besides the Shah Jahan Mosque at Woking situated 25 miles from the centre of London. Despite this possibility, the attraction and the long-standing associations of Woking with the spread of Islamic knowledge in the West, still hold good and the Shah Jahan Mosque remains an important meeting-place for people all over the world, Muslims and Non-Muslims. It is estimated that over 300 people attended this year's celebration at Woking, which number is gratifying, having in view the arduous distances to be travelled by some Muslims and friends of Islam, who came from such far places as Manchester, Leeds and the south-west of England.

After the preliminary greetings and fraternization of gathering together of friends Mr. Ismail de Yorke, B.A. (Cantab), Bar-at-Law, President of the Muslim Society in Great Britain, addressed the assembly and made a cogent appeal to Muslim generosity on behalf of the Arab refugees in Palestine. The plight of these nearly 400,000 destitute, suffering men, women and children, is of world-wide concern and, without doubt, it calls urgently for the active sympathy of all Muslim brothers. It was announced that the authorities of the Shah Jahan Mosque had decided to devote all the offerings (Sadaqat) contributed at the festival to this worthy end of helping these Arab refugees. The sum eventually collected amounted to some £45.

A special appeal was made for sending used and discarded clothes for Muslims in Germany. This appeal, too, had a good response and some clothes have already reached the Shah Jahan Mosque and some more are expected and parcels are being sent to deserving Muslims in Germany. Our sincerest thanks go to all the donors. God bless them !

Thereafter Dr. S. M. Abdullah, M. Sc., Ph. D., associate Imam of the Shah Jahan Mosque, conducted the prayers and delivered the 'Id Sermon. Dr. Abdullah explained the significance of the 'Id-ul-Fitr as the

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festival of the breaking of the fast after the month of Ramadan—an occasion not for idle jollity, mirth and feasting, but rather for giving thanks to God for His help during the fast and for the great mercy of His bounties, lavished with such abundance upon mankind.

Dr. Abdullah proceeded to stress the importance of the part religion could play in the realization of world peace, and, in particular, the role of Islam, the religion of peace.

After prayers, luncheon was served to the guests assembled, though austerity conditions still prevailing in England and the total absence of rice made the usual dish of *Pilau* unavailable. Our best thanks are due to all those friends who helped us in various ways in making the 'Id a success. Many nationalities were represented on this happy occasion. We might mention Turks, Iranians, Arabs, Indians, Pakistanis, Iraqians, Javanese, Malays, West Africans, Egyptians, Poles and Georgians.

Greetings were received from many absent friends, including Mr. Habib Rahimtoolah, High Commissioner for Pakistan, who was in Paris that morning.

We feel convinced that the sprinkling of non-Muslim English friends who were present at the 'Id Festival must have returned home with a vivid visual conception of the unity and brotherhood of mankind, so clearly demonstrated by the 'Id gathering at Woking this year.

THE ID-UL-FITR (1367 A.H.) SERMON

*By DR. S. M. ABDULLAH, PH.D.

We are assembled here in order to celebrate the 'Id-ul-Fitr, that is, the festival of the breaking of the fast. Our common tie is the religion of Islam—the message of peace—peace which is unfortunately conspicuous by its absence from the whole of the human race. As a matter of fact Muhammad's message was not new, for truth is one, universal and eternal. It had been delivered before, but mankind had lost it.

Before I proceed further and give you an idea as to the real message of Islam, I may, with your permission,

ID-UL-FITR (1367 A.H.) SERMON

say a few words concerning our today's celebration. The blessed month of fasting, the month of supplications and prayers, the month of spending our wealth for the benefit and the upliftment of the poor and the needy, the month in which the Holy Qur'ān was revealed, is over. Today we meet together to offer prayers in thanksgiving—not that the month of fasting is over, but for His enabling us to fulfil our duties to Him ; the fundamental idea in Islam being "submission to His will". True happiness lies in the performance of our duties and Islam is a religion not of individuals but of a closely-knitted society ; so in order to mark our collective rejoicing, we have not only prayed together but practically all of us, all those who can afford to pay, have paid a certain sum of money towards the charity fund, known as Sadaqāt-ul-Fitr, so as to enable the poorer and less favoured members of the Islamic brotherhood also to enjoy the occasion. Charity, as the Qur'ān says, purifies our souls, our property and purges us and our wealth of the materialistic dross so very common in the present-day materialistic life of ours.

Fasting, according to Islam, is primarily a spiritual discipline. In speaking of Ramadzān, the Holy Qur'ān specially refers to nearness of God, as if its attainment were an aim in fasting. No temptation is greater than the temptation of satisfying one's thirst and hunger when drink and food are in one's possession, yet this temptation is overcome, not once or twice, as if it were by chance, but day after day regularly for the whole month, with a set purpose of drawing closer and closer to the Divine Being. In the inner recesses of his house there is none to see him if he pours down his throat a glass of delicious drink, but he has developed in him the sense of the nearness and presence of God to such an extent that he would not put a drop of it on his tongue. This Divine presence, which may be a matter of faith with others, becomes a reality for him, and this is made possible by the spiritual discipline underlying fasting. A new consciousness of a higher life, a life above that of "eat, drink and be merry", has been awakened in him, and this is the life spiritual. Then there is the moral aspect of fasting. It is a training ground where man, is taught the greatest moral lesson of his life—the lesson that he should be prepared to suffer the greatest privation and

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undergo the hardest trial rather than indulge in that which is not his or is not permitted to him. Just as physical exercise strengthens man physically, moral exercise through fasting, strengthens the moral side of his life. Another aspect of the moral development of man by fasting is that he is taught to conquer his physical desires. A Muslim takes his food at regular intervals and that is no doubt a desirable rule of life, but fasting for one month teaches him the higher lesson that, instead of being slave of his appetite and desires, he should be their master, being able to change the course of his life, if he so wills it. A man who is able to rule his desires, to make them work as he likes, in whom will-power is so developed that he can have full command over his carnal desires and passions, is the man who has attained to true moral greatness and commands our respect and deepest admiration.

In addition to the spiritual and the moral values, fasting has also a social value. The appearance of the moon of Ramadhan is a signal for a mass movement towards equality of the human race. A rich man with his delicious meals loading his stomach four or five times a day can never understand the feelings of a poor man who cannot afford to have even one square meal in 24 hours. The rich and the poor throughout the Muslim world are brought on the same level of one or at the most two meals a day. This course undoubtedly awakens sympathy for the poor in the hearts of the rich.

Before leaving this topic of fasting, I may say that fasting has a physical value as well. The man who cannot face the hardships of life, who is not able to live, at times, without his usual comforts, cannot be said to be even physically fit for life. The moment such a man is involved in difficulty or distress, as he is every now and then, his strength is liable to give way. Fasting thus accustoms him to face the hardships of life and increases his power of resistance.

A word about the season in which the month of fasting falls. As you know the Muslim Calendar is based on lunar months and as lunar year is shorter by about 11 days, the lunar months go round the year, that is, sometimes the month of fasting is in summer and sometimes in winter. The whole cycle is completed in

'ID-UL-FITR (1367 A.H.) SERMON

about 33 years, which gives an opportunity for each Muslim to experience the winter as well as summer fasts and thus be acquainted with all the hardships of his fellow beings, whichever part of our globe they live. If in the tropical countries the days are shorter in summer than those in the Northern and Southern hemispheres the intensity of heat near the equator is much more trying than is the duration of fast in cold climates. Thus if one has to feel on account of thirst, the other has to feel on account of the duration of the fast. Thus the whole of God's creation is treated alike and justly. Therein also lies the wisdom of basing our fasts on lunar months.

Message of Islam (Peace)

Our present-day world is almost in a chaotic condition and security of life, property and honour has vanished from the entire world. Picture to yourself the state of affairs in China, Indonesia, Burma, India, Pakistan, Palestine, and here nearer home in Jugoslavia, Czechoslovakia, Germany and see for yourself if there is any spot on God's earth where peace and security exists. In spite of all our efforts, conferences and attempts in establishing a better and a more harmonious and peaceful world, we are drifting headlong towards hate, disunity, insecurity, and a third world war. Humanity has been divided into races and nations which hate each other—nay, most deadly weapons of destruction are being invented for its own extinction. We have tried various kinds of "isms", such as capitalism, socialism, communism, but have failed and failed miserably in establishing peace and security on this planet of ours. In spite of all our so-called advancement, civilization, scientific discoveries, subjugation of the forces of nature, shrinkage of space, our mastery over land, water and air, we are being driven to misery, poverty, nervousness, restlessness—nay, death and annihilation—and that too not only of physical and material nature but also of moral and spiritual nature as well. Science and material advancement is not a thing to be condemned. There must be something fundamentally wrong with us and in our outlook on life. It is the foundation of our society which perhaps requires a change. A change in our

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outlook on life is needed. Our present-day society is based entirely on material civilization which refuses to admit of any spiritual forces and values. Religion is recognised only as a man's private concern, and people feel ashamed of speaking of it in a society. They take good care to keep their association with religion well in the background, as if it is something to be ashamed of. At the most the name of God is requisitioned in some great national calamity or for victory in a war. The name of God comes on the lips of the politicians as a matter of policy but not as an article of faith or conviction. God is more needed to further material gains and to serve political ends than to bring about peace and security in the world or contentment of mind.

Islam changes the entire outlook on life. It does not believe in man-made distinctions of race, colour, creed, or nation and geographical divisions. It does not think in terms of English, German, French, Americans, Russians, Afghans, Iranians, Egyptians, Indians, Pakistanees, or in terms of East and West—nay, it does not think even in terms of Christians, Jews, Hindus, Buddhists and so forth. Islam is a system of laws, as well as a system of belief. Islam which means submission to God, is the religion of nature. It has been the religion of the whole of the human race—nay, it is the religion of the whole of God's creation. I cannot do better than to draw your attention to some of the verses of the Holy Qur'ān, the Book of Islam. The Qur'ān says :

"The whole of Humanity is one community."

"O you men, surely We have created you of a male and a female, and made you tribes and families that you may know each other ; surely the most honourable of you with Allah is the one among you most careful (of his duty) ; surely Allah is Knowing, Aware." (49 : 13).

"There is no precedence to an Arab over a non-Arab, or to a non-Arab over an Arab, or Red over Black or Black over Red," says the Holy Prophet Muhammad.

This cuts at the very root of any racial, or national, or geographical divisions.

Similarly speaking of the various religions or religious systems the Holy Qur'ān says :

"And they say : None shall enter the garden (of Parādisē)

'ID-UL-FITR (1367 A.H.) SERMON

except he who is a Jew or a Christian. These are their vain desires. Say : Bring your proof if you are truthful."

"Yea! whoever submits himself entirely to Allah and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for him nor shall he grieve"" (II : 111-112).

"Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve "(II : 62).

Submission to the will of God, submission to the commandments of God, has been the religion of all the great prophets of the world. The Qur'ān says :

"And who forsakes the religion of Abraham but he who makes himself a fool, and most certainly We made him pure in this world, and in the Hereafter he is most surely among the righteous.

"When his Lord said to him, Submit, he said : I submit myself to the Lord of the worlds.

"And the same did Abraham enjoin on his sons and (so did) Jacob : O my sons ; surely Allah has chosen for you (this) faith, therefore die not unless you are Muslims.

"Nay : were you witnesses when death visited Jacob, when he said to his sons : What will you serve after me ? They said : We will serve your God and the God of your fathers, Abraham and Ishmael and Isaac, one God only, and to Him do we submit.

"This is a people that have passed away ; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.

"And they say : Be Jews or Christians, you will be on the right course. Say : Nay : (we follow) the religion of Abraham, the upright one, and he was not one of the polytheists.

"Say : We believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord ; we do not make any distinction between any of them, and to Him do we submit.

"If then they believe as you believe in Him, they are indeed on the right course, and if they turn back, then they are only in great opposition, so Allah will suffice you against them, and He is the Hearing, the Knowing.

"(Receive) the baptism of Allah, and who is better than Allah in baptizing ? and Him do we serve.

"Say : Do you dispute with us about Allah, and He is our Lord and your Lord, and we shall have our deeds and you shall have your deeds, and we are sincere to Him.

'Nay ; do you say that Abraham and Ishmael and Isaac and Jacob and the tribes were Jews or Christians ? Say : Are you better

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knowing or Allah? And who is more unjust than he who conceals a testimony that he has from Allah? and Allah is not at all heedless of what you do.

"This is a people that have passed away: they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did." (II: 130-141).

It is only through our complete unconditional submission to Him that humanity can be saved, and peace and security in the world can be re-established. We have tried various kinds of concepts of life, all of which have unfortunately been based on materialistic view of life but have failed so far. Let us give a fair trial to this concept of life—which has universally been preached and practised by the greatest personalities of the world like Krishna, Abraham, Moses, Jesus and Muhammad (upon whom be the blessings of God). I can assure you that this alone will connect and knit together the whole of the human race and thereby bring peace and security to the individuals as well as to the entire world.

EVOLUTION AND REVOLUTION

M. A. C. M. SALEH

The birth of three New Dominions among the coloured races of Asia in this century and in our generation sponsored for the first time since the creation of the British Commonwealth of Nations has changed the whole outlook and the complexities of life. The ideals of human brotherhood and the fellowship of man have taken precedence in the order of things once more. The spirit of unity amidst diversity and co-operation amidst competition has been revitalised to promote and preserve the sanctity of lasting peace sacred to democracy, and to reach through evolution the ultimate goal of perfection in preparation for the continuance of the journey beyond the physical plane in quest of Truth in the realms of eternity.

In this reorientation shared both by India and Pakistan the popular conceptions and misconceptions should be reassessed and revised and if necessary, reversed to make them fit in with an all-embracing ideology which would sustain and ensure freedom from the ills

EVOLUTION AND REVOLUTION

of society. There is a conflict between theory and practice in all activities and walks of life and sharp divisions in respect of ideas and ideals. These are human failings and weaknesses due to forces of action and reactions unseen and unavoidable peculiar only to mankind. They are equally gifts of stability and strength conferred on man towards the conquest and subserviency of nature through morals and manners with which the virtuous are endowed.

The tendency to extol the virtues of one doctrine in preference to the other and the method of comparison and the process of elimination produces a cause and effect much beyond the comprehension of man and the result has always been to group them together and their attempt to redistribute them along certain formula which cannot reach finality at any stage of development. The real issue between evolution and revolution lies in the fact that since the dawn of time a state of war has been waged continuously being in conflict with each other in the race for supremacy and this opposition to an ideological contention has not ended with the disappearance of the old idea and the introduction of something more sweeping and drastic in its place and it cannot end with or without bloodshed for it is in the nature of man that provokes it. An analysis of human progress and subsequent destruction from generation to generation reveals the possession of idiosyncracies and discrepancies of human life which must find an outlet for its natural flow from the fount of the prime factors.

While an inadequate definition of evolution and revolution may find expression in the common understanding of growth and decay in the course of nature, evolution has a deeper root and firmer foundation than revolution in the sense that the process of evolution is natural and revolution from a narrower sense may appear to be rather artificial and spasmodic in its appeal.

The theory of evolution has its origin in certain doctrines revealed to the chosen ones from sources beyond the realm of materialism unfolded in mysterious and mystical forms known only to sages and savants who have been spiritually inclined. If its counter-part is revolution it has far greater significance than the myth of a crusade against law and order for destruction and

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carnage which has no sanction or authority, beyond those who love to usurp the rights of democratic institutions with the might of autocracy and disorderliness which characterise dictatorship and dictatorial powers, exercised through questionable channels. Revolution has this virtue of impure gold being burnished but that should not be achieved to satisfy the cravings and cruel behaviour of tyrants bent on destroying the beauties of nature manifested in the observance of peace and tranquillity and in the promotion of principles and progressive ideals leading to the full enjoyment and employment of life blessed with all that human nature requires for use in moderation and in maturity.

The great lesson which nature teaches is that evolution and revolution should be so harmonised as to ensure a happy blending of both to yield nature's gifts in abundance for the satisfaction and safety of the human race. Let there be an honest attempt made to interpret the theories of evolution and revolution to imply that both combined should find a solution based on common understanding of freedom and freewill in the exercise of the functions of state.

QAID-I-AZAM MUHAMMAD ALI JINNAH*

BY DR. S. M. ABDULLAH

And Muhammad is no more than an apostle; the apostles already passed away before him; if then he dies or is killed, will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least; and Allah will reward the grateful.

And a soul will not die but with the permission of Allah; the term is fixed, and whoever desires the reward of this world, We will give him of it, and whoever desires the reward of the hereafter We will give him of it; and We will reward the grateful.

And many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah's way, nor did they weaken, nor did they abase themselves; and Allah loves the patient.

*Text of a lecture delivered at a condolence meeting held at Kingsway Hall, London, on the 17th September, 1948, under the chairmanship of the High Commissioner for Pakistan.

QAID-I-AZAM MUHAMMAD ALI JINNAH

And their saying was no other than that they said: Our Lord! forgive us our faults and our extravagance in our affair, and make firm our feet and help us against the unbelieving people.

So Allah gave them the reward of this world and better reward of the hereafter; and Allah loves those who do good (to others).
—The Holy Qur'ān III: 143—147.

The passing away of Mr. Jinnah is an irreparable loss, not only to Pakistan, but to the entire Muslim world, nay to the whole of the world. About his personality, his selfless character, his sagacity, his far-sightedness, many other friends and mourners will enlighten us. One thing that comes uppermost to my mind is his undaunted character and firmness of his convictions. He was a man of principles. He knew no fear nor favour; but I am not going to say anything in this respect either.

Let me take you back to the time of the death of the Holy Prophet. I have recited the very verses of the Holy Qur'ān which were recited at the death of the Holy Prophet Muhammad, (may the choicest blessings of God be on him). We Muslims believe in and accept the Holy Prophet Muhammad as a guide had exemplar in each and every walk of life. As his life had lessons for our guidance so had his death. We know how the Prophet was loved, revered and respected by his companions. The *Battle of Uhud*, to which reference is made in the verses recited, shows how the followers of the Prophet loved him. He received severe wound in this battle, so much so that it was thought he was killed. Let me cite one incident from this battle:

When the rumour of the death of the Holy Prophet reached Madina, the Muslims of Madina left the city for the battlefield, with hearts full of sorrow. They were met by the Muslim army returning with the Prophet safe among them. A woman went forward and asked one of the soldiers: "How is the Holy Prophet?" As the man knew that the Prophet was safe, he did not care to answer her question and said "Your father is killed, madam"; "How is the Prophet of God?" she asked impatiently, "I do not enquire of you about the death of my father". Again the man did not care to lighten her mind about the Prophet and replied, "Your two brothers are killed, dear sister". She lost patience and said severely, "I do not ask you to tell me what has happened

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to my brothers. Will you or will you not let me know how the Prophet of God is?" "The Holy Prophet is quite safe," replied the man. "God be praised!" she said. "If the Prophet of God lives, then the whole world lives, and I do not care who else dies."

This incident shows the intense love the Muslims cherished for the Prophet of God; but when death actually overtook him, what was the attitude and behaviour of the Muslims? Some of his companions thought that he was not dead. Umar the Mighty drew his sword and said that he would strike off the head of anyone who said that the Prophet was no more. But Abu Bakr, the first Caliph of Islam, having seen that the soul of the Prophet had departed, ascended the pulpit and read the first of the verses I have recited: *viz.*,

"And Muhammad is no more than an Apostle; the apostles have passed before him; if then he dies or is killed, will you turn back upon your heels?"

وما يجد الا رسول قد دخلت من قبله الرسل—افان مات او قتل انقلبتم على اعقابكم

and then said—

يا ايها الناس من كان يعبد محمداً فان محمداً قد مات ومن كان يعبد الله فانه حتى لا يموت

"O people! let him who worshipped Muhammad know that Muhammad is dead, but let him who worshipped one God, know that God is ever-living and never dies." And then he said—

فقاتلوا على ما قاتل عليه

"Fight and struggle for which he fought and died."

For the Muslims there is a lesson even in the death of the Holy Prophet Muhammad, (peace and blessings be upon Him) and for that matter in the death of every great Muslim and true lover of the Prophet; and Muhammad Ali Jinnah was undoubtedly one humble but worthy, sincere and proud son of Islam.

Our loss is irreparable, especially at the time when we needed him most. Our wound is very deep and it will take a very long time to heal; but we Muslims are worshippers of one God—the ever-living, the most powerful. Islam is far superior to any form of faith, and the Muslims are pledged to the submission of one God and

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cannot turn back upon their heels. Truth is truth, though its advocate may die or be killed, let us not be downhearted, let us not be cowed down by our opponents, let us not despair. Let us strive hard, exert ourselves with double force, let us be prepared to lay down our lives for the cause for which our great leader lived and died. He created Pakistan, let us consolidate it.

Before I close, let me repeat the memorable words of Hazrat Abu Bakr—

فقاتلوا على ما قاتل عليه

“Fight and struggle for what he fought and died.”

May God bless the departed soul of that great man, to whom to pay our humble homage and last respect we have assembled here today. May his soul rest in peace! May God be with us and bless us all!

A STUDY OF JUDAISM AND CHRISTIANITY ¹

BY MAULANA ABDUL HAQ VIDYARTHI

(Continued from vol. XXXVI, p. 363)

“And Jacob sold pottage, and Essau came from the field, and he was faint, and Essau said to Jacob, Feed me, I pray thee, with that same red pottage, for I am faint, therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Essau said, Behold, I am at the point to die, and what profit shall this birthright do to me? And Jacob said, Swear to me this day, and he swore unto him, and he sold his birthright unto Jacob.”²

Thus Jacob taking undue advantage of his own brother's faintness and hunger, deprives him of his birthright in exchange for some pottage.

When Essau, his brother, came to know that his brother had deceived him time after time, he became his enemy. The mother then sent him (Jacob) to her father's home. There he married and deceiving his father-in-law many times deprived him of his cattle and property or in other words he deprived him also of his right. (For details see chapters 29, 30 and 31 of the Genesis. Quotations are avoided to shorten the discussion.

¹ Translated from Urdu by Mr. Iqbal Ahmad.

² Genesis 25 : 29—33.

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Moses Accused of Being Deceitful

Not only Jacob, but even such a glorious and highly dignified Prophet as Moses was the target of allegations by the Jewish scholars. When Prophet Moses took with him the Israelites and travelled out of Egypt, God is alleged to have commanded him :

“ Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold. And the Lord gave the people favour in sight of the Egyptians.”¹

“ And the children of Israel did according to the word of Moses, and they borrowed of the Egyptians jewels of silver and jewels of gold and raiment : and the Lord gave the people favour in the sight of the Egyptians.”²

It should be noted that all this deception and spoil was in obedience to God, Jehovah's order which He had issued in advance :

“ And it shall come to pass that when ye go, ye shall not go empty ; but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels and ye shall put them upon your sons, and upon your daughters, and ye shall spoil the Egyptians.”³

And it was under the influence of this wrong principle that the disciples of Jesus plucked ears of corn from corn-fields. And when the people objected to this, he accused David of having eaten unlawful bread.⁴

And similarly on another occasion an ass and a colt were loosened from the peg and taken away without the permission of the master.⁵

The Gospel of St. John (12 : 14) just mentions the colt but there is no mention of it being loosened and taken away. The reason obviously is that the Gospel was written afterwards and finding this reference objectionable it left this part of the story out of its records.

To remove evil from people it is not enough to tell them that they should not do this and that, but it is necessary to remove the causes and preliminaries that assist in the perpetration of evil. The brief teachings of the Bible such as “ do not steal ”—“ do not commit

¹ Exodus 11 : 2, 3.

² Exodus 12 : 31, 35.

³ Exodus 4 : 21, 22.

⁴ Mark 2 : 23 ; Luke 6 : 1 ; Matthew 12 : 1.

⁵ Luke 19 : 20, Mark 11 : 1, Matthew 21 : 2—5.

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adultery," "do not kill,"—are not therefore, effective, in rooting out evil from a nation, so long as the holy examples of the Prophets and the great men of a nation are not placed side by side with these teachings before the nation. Theft can only be eradicated when theft is considered a sin and the thief a criminal. All those who sow the seed of sin through practice must be known as sinners. When the teachers themselves are involved in evil and crimes, how is it possible to eradicate crime from the society? The moral teaching of Christ, "Love thine enemy" is considered to be an exalted teaching. But in practical life its value is nil, because enemy can be forgiven, he can be treated kindly and ways can be devised to set him right. But neither God nor Christ demonstrated an actual love for the enemy. The words of Christ in which he addresses his enemies, such as "snakes" and "children of snakes", etc., run counter to this much-vaunted teaching. He could not control his anger even on a tree and cursed it.

Rights of the Parents in the Bible

The teachings of the Bible on this point are:

"Honour thy father and thy mother".¹

"Ye shall fear every man, his father and mother".²

"For every one that curseth his father and his mother shall be surely put to death".³

In the presence of these teachings on the other hand it has been said:

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh".⁴

There is no proof anywhere in the Gospels that Christ respected his parents. On the contrary we are able to point out words of rudeness and arrogance uttered by him. Similarly we are unable to find out any act of kindness towards his relatives, in the records of the Bible. We have already discussed the behaviour of Jacob towards his brother, father and father-in-law.

Rights of Children

There are no doubt some commandments regarding the rights of parents in the Old Testament, although there

¹ Exodus 20: 12.

² Leviticus 20: 19.

³ Leviticus 19: 3.

⁴ Genesis 2: 24.

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are contrary commandments as well. But there is no clear commandment regarding the rights of children. According to the laws of the Old Testament the first-born son is heir to his father's property.¹ And other sons and daughters are considered to be his dependants. There are commandments sanctioning harshness and violence in the education of children. The Israelites had a great desire for children. From the religious and national points of view it was thought opprobrious not to have children.

"And when Rachel saw that she bare Jacob no children, Rachel envied her sister, and said unto Jacob, Give me children or else I die".²

On marriage occasions they blessed the bride with a prayer for abundance of children. Isaac's wife Rebekah was blessed by her brothers and they said unto her :

"Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hath them".³

In spite of this extreme anxiety for children when God granted them children they treated them with great severity :

"Growing children were kept in the most rigorous subjection to their parents".⁴

The parents had absolute right to sell their sons or daughters whether through marriage or as slaves or slave-girls. But they had not the power to sell them to people of another nation :

"And if a man sell his daughter to be a maid servant, she shall not go out as men servants do.....to sell her unto a strange nation he shall have no power".⁵

Not only they had the power to sell them but even to kill them :

"And he that smiteth his father, or his mother, shall surely be put to death".⁶

"And he that curseth his father, or his mother, shall surely be put to death".⁷

A stubborn and a rebellious son must be stoned to death in the presence of the elders of the city.⁸

¹ Deuteronomy, 21, 15—17.

² Genesis 14 : 60.

³ Exodus 21 : 7.

⁷ Exodus 21 17 ; Leviticus 20 : 9.

⁸ Deuteronomy 21 : 18.

⁴ Genesis 30 : 1.

⁵ Encyclo. Bible.

⁶ Exodus 21 : 15.

Proverbs 30 : 20.

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It is also written in the Gospels :

"Honour thy father and thy mother and he that curseth his father or mother let him die the death".¹

There was no limit to the age of the son for the father to exercise such powers over him.

In the Old Testament and in the history of the Israelites, there was the custom of adopting a child. But that was also a way to deprive the relatives of their rights. Because Moses himself was the adopted son of the daughter of Pharaoh.² Therefore the custom of adoption remained within the Israel.

"And Genubath was in Pharaoh's household among the sons of Pharaoh".³

And the Israelites were called the adopted sons of God.⁴

And all the Christians are also the adopted sons of God.

"God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons".⁵

"For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption".⁶

"But as many as received him, them gave he power to become the sons of God. Even to them that believe on his name which were born, not of blood, nor of the will of the flesh, nor of the will of man".⁷

The position and rights of women in the Bible

In the Hebrew language of the Bible the husband is called "Ba'al" (Master, God), and the wife is called "Ba-ula", i.e., moveable property. Encyclopædia Biblica writes under these two words :

"The man is the owner, the woman is the chattel."

Ba'al Marriages

The scholars have given this sort of Jewish marriage the name 'Ba'al' in which the woman is deprived of all

¹ Exodus 2: 5-20

² Hosea 11: 1. Romans 9: 4.

³ Romans 8: 15; Ephesian's 2: 5.

⁴ Matthew 15: 4.

⁵ Kings 11: 20.

⁶ Galatians 4: 4, 5.

⁷ St. John 1: 12, 13.

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her rights. Even the dowry money which is paid to the bride belongs to the father to whom the money is really due ; because the early conception of dowry was that it was the price of a woman. In case of war, the virgin girls of the conquered were the rightful wives of the victorious nation. Even in times of peace to run away with a girl was quite just and legal. There was once a battle between the tribes of the Israelites in the course of which the Benjamites were completely routed. Only 600 men of this tribe were able to save their lives. Then they felt very sorry for they became short of one tribe. And to keep this tribe in existence they needed women. But they had vowed that they would never give their girls in marriage to the Benjamites. So they destroyed another tribe and arranged for 400 girls for the Benjamites. And for the rest of the 200 Benjamites they gave the permission for abduction of 200 girls of another tribe at their annual festival.¹

It is evident from these incidents that the position of women among the Israelites is like that of a herd of sheep or of booty. There is no free contact between the wife and the husband. And the following words are a correct version of the Israelitish way of marriage :

“Originally, as Robertson Smith rightfully observes, such a Ba'al marriage must have been a marriage by capture”.²

Therefore there is very little difference between a girl bought, by the payment of dowry, and a girl captured. Jacob served his father-in-law for seven years for one wife and another seven years for a second wife. And when after fourteen years he ran away with his two wives, his father-in-law Laban overtook him on his way.

“And Laban said to Jacob, what hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? Wherefore didst thou flee away secretly, and steal away from me, and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? And hast not suffered me to kiss my sons and my daughters? Thou hast now done foolishly in so doing”.³

There is no doubt that among the Jews a woman after marriage becomes the sole property of her husband. But before that even, the woman is at the mercy of her

¹ Judges chapter 19—21.

² Encyclopædia Bib., page 1499. ³ Genesis, 31 : 26—28.

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father or guardian. It is on this ground that the person who seduces a girl has to pay a fine to her father.

"And if a man entice a maid that is not betrothed and lie with her, he shall surely endow her to be his wife. If her father utterly refuses to give her unto him, he shall pay money according to the dowry of virgins".¹

These incidents of abduction and force took place among the Israelites, because one tribe never gave a girl to another tribe, fearing that they might outnumber them.

Woman's right of Inheritance

In the religious laws of the Jews the married women and the virgin girls enjoy no right of inheritance. In marriages like the Ba'al system, in which the father or the guardian has every power over the woman, it is understandable that the woman cannot be heir to a property. Just as a slave cannot own property, similarly the guardian or after marriage the husband is the owner of the woman's earnings. Not only this, but even her name merges into that of the husband. Not very long ago Mr. Russel Girni placed before the British Parliament the draft of a bill concerning the rights of women; in the course of which he made some interesting remarks. He pointed out that according to the existing laws, every kind of property that a woman possessed before marriage, or after marriage, even if she earns it through her own toil or capacity, after marriage it does not remain hers, her Christian husband becomes the rightful owner of it. Such is the effect of marriage on a Christian woman.

These worshippers of material values thought that wealth given to a woman goes into the other family. Not only could a woman inherit her husband's or father's property but even the wives of the father came with the inherited property to the son.² Reuben, son of Jacob, took possession of his father's wife, Bilhah, during his life time.³ Caleb married his step-mother.⁴ A widow would generally return to her parents' home. But there also she was not respected just because she was a widow. And the Holy Book is absolutely silent regarding their remarriage.

¹ Exodus 22 : 16

² Genesis 35 : 22.

Samuel 16 : 20.

³ Chronicles 2 : 24.

Number of Wives

Woman was the wealth and man its owner. Therefore a man could marry as many wives as he liked. He had only to consider his own capacity. There could be no limit to the number, because fixing limits would mean robbing man of his rights. Just as there were no distinctions in the purchase of slaves, male or female, similarly there was no limit to the number of wives. A slave-girl had practically the same rights as a wife. She would also give birth to children for her master. Besides Rachel and Leah, the two wives of Jacob, their slave-girls also gave birth to children. The child of the slave-girl was given birth to on the knees of her mistress, so that it might be called the child of the mistress.¹

"She (Rachel) said, Behold my maid Bilhah, go in unto her, and she shall bear upon my knees that I may also have children by her". So did Leah offer her maid to Jacob, who also bare upon Leah's knees".²

David, whose heart was like that of God, had a³ hundred wives; Solomon, who acted⁴ according to the will of the Lord⁵ had seven hundred wives. And the Lord Almighty, be it by way of an allegory only, had a number of wives under the titles Aholah and Aholibah.⁶ There is no limit regarding the number of wives in the Old Testament.

Divorce

The husband had full powers in this matter, but the wife had not.

"When a man hath taken a wife and married her, and it comes to pass that she find no favour in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement and give it in her hand, and send her out of his house."⁷

The ancient commentators have given us a good many explanations. A certain group think that even a small cause is enough to give a bill of divorcement. For instance, if she does not cook good food, or she is not

¹ Genesis 30: 3.

² Genesis 30: 3—10.

³ II Samuel 5: 13 and I Chronicles 11: 90.

⁴ I Kings 11: 1—3.

⁵ In Hebrew Aholah and Aholibah mean 'beloved women.' But a very strange argument has been deduced from these beloved of God, that God married only one woman, because he loved only one nation, viz., the Israel.

⁶ Ezekeil, chapter 23.

⁷ Deuteronomy 24: 1.

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good in the eyes of the husband and not lovable or that "he finds some uncleanness in her"—in Herbew (عزبة ديار), which according to the dictionary does not mean adultery, "but an extraordinary matter."

According to a certain class of commentators, it means 'to move about naked'. Jesus Christ, however, expresses the following view on this subject :

"Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery".¹

But in the Gospel according to St. Mark, the words of Christ have been given as follows :

"And in the house his disciples asked him again of the same matter. And he saith unto them : "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and she married another, she committeth adultery".²

Again quoting from the Gospel of St. Luke the words of Jesus are :

"It is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and married another, committeth adultery".³

All the three Gospels differ much in their versions of this story. According to St. Matthew, the Pharisees, themselves came to Christ and questioned him about divorce, just to tempt him. And Jesus gave them the answer quoted above, viz., only in case of fornication they could give a bill of divorcement. Then according to St. Mark, he gave this last answer to his disciples in their house, that a bill of divorcement could not be given in any case. While according to Luke, the Pharisees did neither question nor answer. Christ himself says two things contrary to one another. Firstly one tittle of the law which cannot fail, is that the man enjoys the fullest freedom in giving a bill of divorcement.⁴

Secondly, not caring for the tittle of law, Christ himself says that divorcement is absolutely forbidden. And again he says :

"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put as under".⁵

(To be continued)

¹ Matthew 19: 9, 5: 32.

² St. Mark 10, 11, 12.

³ St. Luke 16: 17, 18.

⁴ Deut. 24: 1.

⁵ St. Matthew 19: 6.

JESUS SON OF MARY HIS BIRTH AND DEATH

BY KHWAJA NAZIR AHMAD

(Continued from vol. XXXVI. p. 381)

The Unknown Life of Jesus

It is a curious fact that the Canonical Gospels, after mentioning the birth of Jesus, and the incidents connected with it, skip over some ten years of his life, and then narrate his visit, with his parents, to the Temple at Jerusalem. He was then, we are told, only twelve years old. The Gospels then suddenly introduce him at his thirtieth year and are absolutely silent about the intervening period covering eighteen or more years. They tell us nothing about his youth, his habits, his education or occupation. Luke alone says :

And the child grew and waxed strong in spirit, and was *in the desert* till the day of his showing unto Israel.¹

The words *in the desert* indicate that Jesus was neither in his *own land* nor in Palestine. A little later, Luke, after referring to the visit of Jesus to the Temple at Jerusalem, and just before mentioning his baptism by John, says :

And Jesus increased in wisdom and stature and in favour with God and men.²

It is obvious, therefore, that between the two incidents the evangelists loose the thread of the terrestrial life of Jesus. Thus the twenty-nine formative years are passed over in silence, which is broken once only, and that in but a few brief verses of Luke. But certain material, to fill up this gap, has been furnished by Nicholas Notovitch, a Russian traveller, who visited the Far East after the Turkish War (1877-1878). He went across the Caucasus to Persia, and, finally, in 1887, he reached India through Afghanistan. He also went to Kashmir, "the Valley of Eternal Bliss" as he calls it. He was wandering about,

¹ Luke, I : 8.

² Luke, II : 52.

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without any plan, from one place to another. He decided to return to Russia through Central Asia, and, therefore, took the route through Ladakh. At this place he visited the Buddhist monastery at Himis, and learnt from the Chief Lama that the library attached to the monastery contained some very ancient memoirs relating to the life of *Issa* (Jesus). He was curious but not interested and left the monastery without even looking at it. He had gone some distance only when he had an accidental fall and broke one of his legs. He was carried back to the monastery and had to stay there for some time. During this time, merely to get over the monotony of the place, he asked for and the Chief Lama agreed to lend him the manuscript and an interpreter was also provided by the Lama. Notovitch was thus able to get a translation of the manuscript.

On his return to Russia, Notovitch showed his Notes to Mgr. Platon, the Metropolitan of Kiev, who tried to dissuade Notovitch from publishing them. He went to Rome. A Cardinal at the Vatican, Notovitch does not give his name, offered to pay a sum of money sufficient to repay his expenses and to recompense him for the time and energy spent in collecting the material. Notovitch rejected this offer, for with it was a condition that his Notes should not be printed. Notovitch then left for Paris and saw Cardinal Rotelli. He too was opposed to the Notes been made public and was very precise in his views. According to Notovitch the Cardinal had said :

The Church suffers already too much from the new current of atheistic ideas, and you will but give a new food to the calumniators and detractors of the evangelic doctrine. I tell you this in the interest of all Christian Churches.¹

Notovitch ultimately published his Notes in 1890 from New York, and called it the *Life of Saint Issa*.

The scrolls which were translated to Notovitch, he tells us, were written in the Tibetan language, and some of them were translations from the chronicles in Pali, the originals of which were kept in a Convent at Mount Marbour, near Liassah.

The *Life of Saint Issa* records that "*Issa* descended from poor parents". He grew to be a meditative youth,

¹. *The Life of Saint Issa*, 13.

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his mind was far above anything corporeal and he was thirsty for knowledge. The narrative goes on :

The modest house of his industrious parents became a meeting-place of the rich and illustrious who were anxious to have as a son-in-law the young *Issa* . . .¹

Then *Issa* secretly absented himself from his father's house, left Jerusalem, and in a train of merchants turned towards Sindh.²

In his fourteenth year young *Issa*, the Blessed One, came this side of the Sindh and settled among Aryas, in the country beloved of God.³

Jesus began, we are told, to frequent the Jain Temples and studied their cult. He then went to *Sholabeth* (Ceylon) and from there to Jagannath :

He spent six years in Djaguernat, in Radjagriha, in Benares, and in other holy cities. The common people loved *Issa*.....⁴

Jesus, the narrative states, learnt at these places the use of the herbs, medicine and mathematics ; he studied the religious doctrines of the Brahmans and held philosophical discussions with them. Jesus, however, condemned the Brahmans openly, and :

the white priests and the warriors who had learnt of *Issa*'s discourses with the *Sudras*, resolved upon his death, and sent their servants to slay him.⁵

Jesus, on hearing of this plot, left by night for Nepal, and stayed there for many years. He then decided to return to Judæa and took the mountainous route.⁶ He passed through Kashmir and Afghanistan and stopped in Persia.⁷ On his return journey he had preached against human sacrifice and other evil practices. In Persia he had almost caused an upheaval, and had to quit the country after a stay of several years, and thereafter "protected by the Lord, our God, Saint *Issa* continued on his way without accident" and reached "safe and sound in the land of Israel".⁸

Notovitch knew that he was giving some details of the life of Jesus which had hitherto remained an unexplained mystery. He was equally alive to the fact that the Church would repudiate his book as a fabrica-

¹ *The Life of Saint Issa*, IV : 6.

² *Ibid.*, 11-12. It might be mentioned that in those days the trade route between Egypt and India passed through Jerusalem, Syria etc.

³ *Ibid.*, V : 1.

⁴ *Ibid.*, V : 5.

⁵ *Ibid.*, VI : 1.

⁶ *Ibid.*, VI : 5.

⁷ *Ibid.*, VIII : 1.

⁸ *Ibid.*, VIII : 24.

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tion of his brain. He, therefore, challenged the Christian world, and said :

I wish to add that before criticizing my communications, the Societies of the *Savans* can, without much expense, equip a scientific expedition having for its mission the study of these manuscripts in the place where I discovered them, and so may easily verify their historic value.¹

But Notovitch never imagined that the Christians would go to the extreme length of denying his very existence and styling his book as the creation of an American atheist who had never left America.² To this false allegation there is a simple answer. Sir Francis Younghusband, who was the Resident of the British Crown to the Court of the Maharaja of Kashmir, mentioned his meeting M. Notovitch when Younghusband was about to cross the Zojila Pass into Kashmir. Notovitch, Younghusband tells us, was on his way to Skardu from Kashmir and they spent a night together in camp.³ Mrs. Harvey had, long before Notovitch went to Himis, made a bare reference to this manuscript.⁴ But Mrs. Merrick actually took up Notovitch's challenge and went to Himis. She records :

In Leh is the legend of Christ who is called *Issa*, and the monastery at Himis holds precious documents fifteen hundred years old which tell of the day that He passed in Leh where he was joyously received and where He preached. There is also the tradition of the Biblical flood. And they have a national epic of which only a few manuscripts exist. Almost every village recites its own version of the story, for there are yet village bards in the land and they tell of His sons to be Kings of Earth and of the mission of His youngest Son to earth.⁵

Thus Mrs. Merrick was not only compelled to support Notovitch but she carried the matter further and gave greater details.

I have already dealt with the events and the circumstances which led up to the *Crucifixion*, the *Resurrection* and the *Ascension* of Jesus. I now revert to the question : What became of Jesus, if he did not die on the cross ?

I have mentioned that after his supposed resurrection Jesus did everything possible to assure his disciples that

¹ *The Life of Saint Issa*, Ch. 15.

² Rev. George Buckwell, *Christ and Buddha*, 367.

³ Sir Francis Younghusband, *The Heart of a Continent*, 217 (1896).

⁴ Mrs. Harvey, *The Adventures of a Lady in Tartary, Thibet, China and Kashmir*, II : 136 (1854).

⁵ Mrs. Henrietta S. Merrick, *In the World's Attic*, 215 (1931).

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he was still alive in the same corporeal body in which he had been put on the cross. They wondered, doubted and "believed him not". Jesus had, therefore, two alternatives before him: to resume his preaching in Judæa and run the risk of facing another ordeal, or leave the country and preach his Gospel to the Lost Ten Tribes of Israel, whose whereabouts he then knew, and thus fulfil his real mission. Had he remained in Judæa he would most probably have been betrayed again by one of his disciples for perhaps a lesser price than the thirty pieces of silver accepted by Judas Iscariot. It is true that Judas had by then killed himself; but there was Peter, and the like of him, whom Jesus himself had to stigmatize as "Satan"¹ and as "an offence unto him"² and also had to describe him as one "of little faith" and who, to save his skin, did not only deny Jesus but also did not hesitate to curse him.³ It was because he could not trust his disciples that during his ministry he had to wander hither and thither,⁴ and that not openly,⁵ to break his preachings, now and again, and to disguise himself and go in hiding.⁶ I have already referred to his secret trips⁷ to the mountains, where, on very rare occasions, some of his disciples visited him *privately*.⁸ To avoid publicity regarding his movements he invariably charged people that they should "tell no man" about his *works*.⁹ Even after his supposed resurrection he had to appear in disguise, for, we are told that he appeared in *another form* unto two of them on the road to Emmaus.¹⁰

Why had Jesus to take all these precautions? is a question which is not difficult to answer. The Jews, during Jesus' ministry, wanted to "slay him"¹¹ and had "sought to take him",¹² and they "would have taken him",¹³ but on each occasion he had escaped out of their hands.¹⁴ He was all along aware of this impending danger,

¹ Matt., XVI: 23.

² *Ibid.*

³ Matt., XXVI: 74.

⁴ Mark V: 1, VII: 24, 31, VIII: 27 are only a few instances picked out at random from one of the Gospels.

⁵ John, XI: 54.

⁶ John, VIII: 39.

⁷ John, XII: 50, Mark, VI: 32.

⁸ John, VII: 50.

⁹ Matt., VIII: 4, IX: 30, XIII: 20, Mark, I: 44, V: 43, VII: 36, VIII 26, IX: 9; Luke, VIII: 56, IX: 21, etc.

¹⁰ Mark., XII: 12.

¹¹ John, V: 16.

¹² John, VII: 30.

¹³ John, VII: 44.

¹⁴ John, X: 39.

JESUS SON OF MARY

and on more occasions than one he had asked the Jews :
" Why go ye about to kill me ?"¹

And to avoid being caught he had even to leave Judaea. He would not walk in Jewry because the Jews sought to kill him.²

Jesus was after all a human being and the constant danger of betrayal and death must have played on his mind. Just before his arrest he had disclosed the real state of his mind and given vent to his innermost feelings, for he had said :

My soul is exceedingly sorrowful unto death.³

His supplication to the Almighty, on Gethsemane, exhibited this very condition of his perturbed mind. He had prayed :

Abba, Father, all things are possible unto Thee. Take away this cup from me ; nevertheless not what I will, but what Thou wilt.⁴

Luke further tells us that Jesus

being in agony, he prayed more earnestly ; and his sweat was as it were great drops of blood falling down to the ground.⁵

I have already given my reasons for stating that such an earnest prayer from the heart of a Prophet of God could not have remained unheard or unaccepted by God.

Without repeating the story of the Passion, I may mention that the day after his supposed resurrection, he was rescued from the tomb by Joseph Arimathæa and some other members of the Essenes order. The Eye-witness, whom I have already quoted, says :

In the evening of the same day came Nicodemus to our brotherhood and brought us the information that Joseph Arimathæa had been arrested, and that they (the Jews) attributed to him criminal purpose in that he had been in secret association with Jesus.⁶

It is not difficult to visualize the feelings of Jesus on getting this news. Forsaken by his family as a man *besides himself*, denied and *cursed* by his disciples, like Peter, the so-called Rock of the Church, and to whom Jesus is said to have entrusted the keys of heaven,

¹ John, VII : 19.

² John, VII : 1.

³ Mark, XIV : 3

⁴ Mark, XIV : 36, cf. Matt., XXIV : 39 ; Luke, XXII : 42.

⁵ Luke, XXII : 44.

⁶ *The Crucifixion*, 109.

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persecuted, tortured and tormented, both physically and mentally, Jesus must have realized that, simply because of him, even his secret and sincere friends, helpers and well-wishers, were being exposed to the fury of the Jews. He knew himself to be a hunted man. No one can describe the condition of his mind more aptly and appropriately than he did himself. He said :

The foxes have holes, and the birds of the air have nests ; but the Son of Man hath not where to lay his head.¹

I think I ought to mention here, though perhaps it would be slight digression, that Jesus had, during his ministry in Palestine, time and again, in parables and otherwise, given warnings to his disciples of his departure to a far off country. He compared himself with a man going on a far off journey to another country,² and to a bridegroom who had been taken away.³ And on another occasion he was more explicit, for he said :

I go my way, and ye *shall* seek me, and ye shall die in your sins ; whither I go you cannot come.⁴

And to his disciples he had said :

Little children, yet a while I am with you. Ye shall seek me ; and as I said to the Jews, Whither I go, ye cannot come, so now I say to you.⁵

It has been urged that Jesus was only referring to his intended departure to the celestial regions. But, if this were so, his disciples, he is alleged to have predicted, would sit in heaven on twelve thrones besides him. Consequently, the reference of Jesus to his disciples seeking him becomes devoid of sense. Again, if Jesus had been taken up to heavens in the presence and to the knowledge of his disciples, as the evangelists would have us believe, no question of the Jews seeking Jesus on this earth could ever have arisen. And why should he say, "*Ye cannot come*" to his disciples who, as I have already mentioned, he knew would be with him. Again, to say that he was speaking of heaven is to concede that his disciples and followers would never enter that blissful abode. No, Jesus was not speaking of any other journey except to a far off country in this world. And why

¹ Matt., VIII : 20, cf. Luke, IX : 58.

² Mark, XIII : 34.

³ Matt., IX : 15.

⁴ John, VIII : 21.

⁵ John, XIII : 33.

JESUS SON OF MARY

should we speculate as to what Jesus really meant when we know what the Jews understood him to say? John records :

Then said the Jews among themselves, whither will he go, that we shall not find him : Will he go unto the *dispersed* among the Gentiles and lead the Gentiles.¹

In any case Jesus has himself made his position absolutely clear.

And he said to his disciples : The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it. And *they* shall say to you : See here, or see there, go not after them, nor follow them. And as it was in the days of Noah, so shall it be also in the days of the Son of Man.²

The preceding two verses show that *they* refers to the Pharisees, who had questioned Jesus about the coming of the Kingdom of God. If *they* had to address or mislead the disciples, it could only be on this earth. Therefore, Jesus was clearly warning his disciples not to search for him among them in Palestine. To make the position absolutely clear Jesus compared himself with Noah, who had preached to his people, had been rejected and taken in the deluge to Mount Ararat,³ a place far beyond the scenes of his action. By his comparison with Noah, Jesus tried to indicate to his disciples that he too, like Noah, would have to undertake a journey to a far off country, and that his disciples should not search for him after he had gone away. In somewhat similar circumstances Jesus had referred to the history of Prophet Jonah.⁴ Jonah, after the whale had

¹ John, VII : 35.

² Luke, XVII : 22-23, 26. cf. Matt., XXIV : 37-39.

³ Gen. VIII : 4. It is interesting to note that the Church took the Mountains of Ararat to be Mount Masis. But the Holy Qur'an gave the name of the place as Judi. In order to prove that the Holy Qur'an was wrong and, therefore, not a word of God, a Papal Commission was appointed to locate the *Mountains of Ararat*. The Commission, after a thorough investigation reported, that "these mountains were the Assyrian 'Urardu', the country round Lake Van, in Armenia : and they were locally known as Mountains of Judi." They also noted that the spot in question was covered by a monastery called "the Monastery of the Ark" and that from this place some parts of the Ark had been removed to Rome under order of Emperor Constantine. Dummelow in his *Commentary on the Holy Bible* (p. 15) and Peake in his *Commentary on the Bible* (p. 149) say that the Ark had rested in Armenia, Sale noted that it was "one of the mountains which divide Armenia on the south from Mesopotamia". The Holy Qur'an according to these researches, therefore, proved to be correct and not the Church.

⁴ Matt., XII : 39-40.

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vomitted him out, had to take a long journey and go to Ninevah.¹ Thus Jesus had, by referring to Jonah's case, foretold of his departure to another part of the world. While cursing Jerusalem, Jesus foretold of his departure from it to a far off country. He said :

Nevertheless I must walk today, and to-morrow, and the day following *for it cannot be that a prophet perish out of Jerusalem.* O Jerusalem, Jerusalem, which killest the prophets; and stonest them that are sent unto thee, how often would I have gathered thee, as a hen doth gather her brood under her wings, and ye would not. Behold, your house is left unto you desolate and verily I say unto you, ye shall not see me, *until the time come when ye shall say, beloved is he that cometh in the Name of the Lord.*²

It is hardly necessary for me to point out that the words in italics are subsequent Christian forgeries and the phrase *Blessed is he that cometh in the name of the Lord*, and whereby Jesus is alleged to have prophesied his second advent, were merely copied *verbatim* from the Psalms.³ Jesus, however, did predict that Jerusalem would be made desolate because of his departure and that his journey would compel him to walk for a considerable length of time.

Thus Jesus gave repeated warnings and indications of his intended journey to a far off land, the land in which, during his previous journey, he had come across the Lost Ten Tribes, the land where alone he could fulfil his mission : "to seek and save that what is lost."

(To be continued.)

¹ Jonah, III : 3.

² Luke, XIII : 33-34, cf. Matt., XXIII : 37-39.

³ Ps. CXVIII : 26.

LEAVES FROM THE TREE OF LIFE

BY WILLIAM BASHYR PICKARD

Seven leaves still fresh and green ; for, though plucked, they fade not : the living spirit shines through the language.

"Lord of the East and Lord of the West——there is no god but He. Therefore take Him for a Protector."¹

Let us brush aside old misunderstandings : let us rise above old prejudice. The East is not separate from and hostile to the West. The East need not remain enigma to the West : neither need the breath of the West blight the beauty of the East.

"That is but a statement," perhaps you say, while you remain unconvinced.

So I give these signs that the truth may become apparent to you. One God created the East and also the West. So, humanity of His handiwork, you must be brothers. In the East you will find much natural beauty and (who will deny it ?) much ugliness. So, in the West, the beauty of nature's smile often shows not far from sordid ugliness. Man's spirit, in the East, reaches great heights and his passions smoke luridly in a noisome darkness. In the West, man's spirit voices ideals of world-wide love and concord and practical sympathy—and the blight of selfishness and suspicion cankers the rosy fruit ere it leaves the tree that bears it.

Yet there is but One God. Let us seize this central point, concentrate on this fundamental truth, and, from the East and from the West, let us take the One, the Supreme, as our protector against the million moving passions, misunderstandings and bitternesses that seethe over teeming humanity.

* * * * *

"(As for) those who say, Our Lord is God, and then continue in the right way, the angels descend upon them saying, Fear not nor be grieved and receive good news of the garden which you were promised."²

¹ The Holy Qur'an LXIII. 9.

² The Holy Qur'an XLI. 30.

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Something more than mere recognition of God as Lord is requisite for fulfilment of beatitude. One must progress, must continue the great pilgrimage. Having, by the grace of God, discovered the right way, it is not enough to sit down thankfully by the wayside and admire the magnificence of the scenery. The path leads further on : it is a way, not at present a destination.

So the Muslim is required to progress in the way. While doing so, he can delight no less in the beauty of the panorama of the signs and mercies of God that call to him upon every side. As he does so, messengers from the unseen flock to him bringing hope and the bright vision of that state of blessedness still faithfully before him, to which he is ever journeying.

* * * * *

"Unclean things are for unclean ones and unclean ones are for unclean things ; and good things are for good ones and good ones are for good things. These are free from what people say : they shall have forgiveness and an honourable sustenance."¹

Let me try and make clearer the essential meaning of this verset from the sura "The Light".

There are acts clean and acts unclean, thoughts clean and thoughts unclean, desires clean and desires unclean, and foods clean and foods unclean. Whoever associates and identifies himself with and uses acts, thoughts, desires and foods that are clean, becomes, is and continues clean. They are his make-up ; he is clean, composed of cleanness and seeking cleanness. But, on the contrary, the doing of unclean acts, the thinking of unclean thoughts, the harbouring of unclean desires and the eating of unclean, forbidden foods and drugs, makes the man or woman unclean, so that that person is and continues unclean.

Further, suspicion, slander and malice against an upright, clean person cannot prevail to make him otherwise than clean and righteous, but the very suspicion, slander and malice employed renders the actual user, the malicious slanderous person, himself unclean. In other words the good are proof against the lies of the wicked.

* * * * *

"And among men is he who serves God but takes up a neutral

¹ The Holy Qur'an XXVI, 24.

LEAVES FROM THE TREE OF LIFE

position, so that, if good befalls him, he is satisfied therewith; but if a trial afflicts him, he turns back headlong: such a one loses this world as well as the hereafter: that is a manifest loss."¹

We are given here an illustration of a man who views fundamentals from the superficial and transient, who wrongly weighs and judges belief in God and obedience to God's commands and laws from the standpoint of practical worldly result. This attitude is but topsy-turvy. The world and its rewards and penalties must be viewed through the eyes of faith. Never should one's attitude to the faith be conditioned by estimate of worldly loss or gain.

Particularly is this so. For, in respect of worldly adversity, there is ever more need of the consolation and the sustaining power of spiritual confidence in God. In adversity, the voice of God sounds sweet.

"Surely God will cause those who believe and do good deeds to enter gardens beneath which rivers flow: surely God does what He pleases."²

Belief is no simple password to paradise. There must be action and works well-wrought, wherein may be manifested the sincerity of belief. But the combination of these two—faith and works—is invincible. With God all things are possible. Surely God does what He pleases. His command is, 'Be!' and lo! it is.

Now gardens are many and various, but the garden of the faithful is coextensive with the universe, with existence itself. By the power and presence of God the true nature of reality is revealed to the believer, sincerely acting well; so that, wherever he moves, he finds and dwells in the garden lit by the presence of God. God is the Light of the worlds, and by that light of truth existence is the garden of felicity.

* * * * *

"God strengthens the hearts of true believers with a sure word in this world's life and in the hereafter, and God causes the unjust to go astray. And God does what He pleases."³

This verset from the sura "Abraham" may have been misunderstood on various occasions. The sure or immutable word by which the hearts of believers are strengthened in this world's life, may well refer to the Qur'ān itself.

¹ The Holy Qur'an, XXII, 11.

² *Ibid.*, 14.

³ *Ibid.*, XIV, 27.

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As to the expression, 'God causes the unjust to go astray' we may put the root idea into other words and say, 'God leaves evil-doers (who do not repent and turn to His forgiveness) befouled in the quagmire of their own errors.' God causes the just, true-hearted, well-acting believers to enter into His garden ; but, on the other hand, God has placed punishments upon injustice. Those who follow injustice follow a way of error, a way of estrangement from God. If the unjust blindly persist, if they will in no wise repent and take the only path of extrication, which is that of the forgiveness of God, then what else is left unto them but the punishment, the bitterness and the afflicting darkness of God's displeasure ? If any one acts unjustly, *ipso facto* he goes astray ; but the way of return to righteousness by the forgiveness of the Great Forgiver is not cut off for those who repent.

* * * * *

"And know that your property and your children are a temptation and that God is He with whom there is a mighty reward."¹

Let us here be careful and give due consideration to this Quranic verset from the sura "The Accessions".

Your property and your children are a temptation to engross your attention and your affections, so that remembrance of God is dimmed.

Rightly viewed, it should be quite the other way. Whatever possessions you hold belong to God and are God's blessings given to you. Therefore in the gifts you should remember more the Giver. Surely a present from a friend keeps that friend's memory green and pleasant to one !

Think also that neither your property nor your children are an inseparable part of you. In this world's life you may lose the one or the other or both by fraud, violence or natural causes ; but you cannot at all in any way lose God. You may become oblivious to His existence, but that cannot obliterate His presence.

Further and in any case, you must, at death, part with all your possessions and your children, but, at death, in parting from your body, you do not depart from yourself, nor in any way from the presence of God.

¹ The Holy Qur'an, VIII, 28.

CORRESPONDENCE

Therefore at all times make your property and your children remembrancers to you of the bounty and mercy of the Great Giver, the Ever-Present.

* * * * *
Above have been portrayed, however briefly and in outline, seven leaves from the tree of life, seven versets from the Holy Qur'ān. Let the reader rest well-assured that whatever his need, or if he desire a fadeless delight, that need and that delight will be met nestling amidst the innumerable leaves that rustle with rapture beneath the breath of God.

* * * * *
Many are the prophets; many are the scriptures, many the nations and needs of humanity: rescue an hour from the hurly-burly and remember the pleasant pastures of peace.

Alhamdulillah!

CORRESPONDENCE

College de France,
Pl. Marcellin-Berthelot.
Paris, 13th April 1948.

My dear Brother-in-Islam, Dr. Abdullah Sahib,

Very many thanks for your kind letter of the 5th inst. May Allah bless you and your family and may He provide you with health and strength to carry on with your duties for the service of Islam.

By the grace of Allah, I am quite well and everything is all right. I expect to finish here by the end of this month Insha-Allah when I shall be looking forward to see you again and to listen to your inspiring talks which I have been missing very much. Believe me, Dr. Abdullah, I felt badly the lack of your company and the company of my brother Mr. de Yorke and I have asked myself, what I shall do when I go back to Cairo and couldn't see both of you for years perhaps! The real brotherly feeling can never be created by anything other than Islam and true love in the ways of Allah by Him and for Him.

I am very pleased to learn such good news about the Juma gathering and the School. I have received similar news from my brother Mr. de Yorke to whom I wrote yesterday.

Many thanks for your kind and sincere brotherly offer of any help. I appreciate this deeply and I always consider you a real senior brother-in-Islam. Please convey my Salams to all our

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brothers and friends you meet in your blessed gatherings. I am looking forward to be back again with you. With my Salams and best wishes to yourself, your pious wife and your blessed offspring. May Allah protect you all.

Yours fraternally,
XYZ

To the Imam,
The Mosque, Woking, Surrey.

London, W. 8.
23rd June, 1948.

Dear Doctor Abdullah,

On the assumption that it was you who kindly sent me a copy of the *Islamic Review*, which I am studying with much pleasure, may I offer you my sincere thanks for so remembering me. Permit me further to say in all humility, that while I do not assume any authority or qualification, I feel that your Teacher has much to offer mankind for guidance and spiritual truth.

With my best thanks,

I am, Sir,
Yours respectfully,
J. M.

London, S.W. 16,
17th September, 1948.

Reverend Sir,

I apologise sincerely for troubling you but I shall be most grateful if you will tell me under what conditions a man is permitted to join Islam.

I have felt the spell of Islam, its glory and beauty, for a long time, but it is during these last bitter years that I have come to realize that it is the True Religion. It would certainly be an infinite comfort to be allowed to join the great Muslim brotherhood.

I am an Englishman with no knowledge of Arabic—though I home to remedy this—and I have never been able to travel in the East. Furthermore, I am a member of the Roman Catholic Church, and the step I propose to take will certainly cause domestic complications, so I think I can say that it is no superficial or merely emotional attraction to Islam which has led me to write this letter, but an intellectual conviction of the universal truth of the Prophet's message.

I shall appreciate it very much if you could advise me what literature I could read to acquire a deeper understanding of the faith. I am especially anxious to read Marmaduke Pickthall's translation of the Holy Qur'ān, but I do not know whether it is obtainable in this country.

I remain, Sir,
Yours very sincerely,
A. J. G.

TO OUR SUBSCRIBERS

(1) Owing to the migration of a large number of our subscribers from their former places of residence, their copies of the *Islamic Review* are being either returned to us by the postal authorities marked "left" or taking a long time to reach them.

We have already appealed and we appeal again to all such subscribers not to lose any more time in intimating to us their new address.

(2) We hope to present, Allah permitting, this journal in its improved form as foreshadowed in our prospectus published several times in these pages, from our January 1949 issue. The volume of the journal, as pointed out, will be four times the present. But the rate of subscription will be raised from Rs. 7-8- to Rs. 13-8- only. We shall continue supplying the new issues to our existing subscribers as long as their money with us lasts. As soon, however, as a particular subscriber's balance with us is exhausted, we shall humbly issue an intimation for the renewal of his subscription on the new rate. We are confident none of them will fail to give us their whole-hearted co-operation as hitherto.

Manager.

TO OUR CORRESPONDENTS

As the range of our discussion will cover a wider field now embracing among other things the current political and cultural activities of the different parts of the Muslim world, we invite articles on such subjects as well. We propose to emphasise henceforward on the Islam of today and tomorrow. As it will be the only organ of its kind in the entire Muslim world, we appeal to the leading writers of various Muslim countries to send us articles on any subject connected with Islam and Muslims. The articles should generally consist of 2000 words. English and Arabic articles may be sent direct to the Chief Editor, The Shah Jahan Mosque, Woking, Surrey, England. Urdu articles must be sent to this our Lahore office to be translated into English before their despatch to England. Suitable remunerations will be paid for all

(Continued on the next page)

articles published. The rates may be settled by correspondence.

Contributors are requested to kindly adopt one or the other of the following lines in their writings :—

1. Discussion of Quranic teachings and the life-sketches of the Holy Prophet, the Companions, Mujaddids and the saints of Islam.

2. History of the political and cultural development of Islam from the earliest times.

3. Snapshots of Ishaat-i-Islam (Muslim Missionary) activities throughout the world.

4. History of the spread of Islam in the world from the earliest times.

5. Articles on the economics of Islam, specially compared to modern economic trends.

6. Articles on social, political and economic life of the world of Islam. Articles on the political life of Muslim peoples should be of a purely informative nature.

7. Discussion of the various modern cults on philosophies of life as compared to Islam.

Editor.

Just Out !

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