The Promised Messiah Speaks:

Prayer and Practical Effort Are Inseparable

by HADHRAT MIRZA GHULAM AHMAD SAHIB
Founder of the Ahmadiyya Movement in Islam

(What is the relationship between praying for some purpose and making practical efforts for the same end? This point is generally misunderstood by both believers and disbelievers in God. Hazrat Mirza, whose mission was to re-kindle faith in the living God, wrote volumes on the subject of prayer. In the extract given below, translated by the late maulana Aftab-ud-Din Ahmad, Hazrat Mirza clarifies this point. -- Editor)

Let it be known that a study of the laws and book of nature will yield a clear testimony to the fact that the system of effort and means is inextricably connected with that of asking and praying for. In other words, in the course of finding some solution or remedy by means of thinking or some other method of searching, if we do not ourselves possess the ability of adopting the best method for the search or are not perfect in it, we appoint someone else, say a doctor in case of illness, to do the thinking and pondering for us. This other man, by his careful thinking, tries to find out an excellent way of, to carry the illustration further, giving us a cure. While he does so, he comes across some such process within the range of the laws of nature, as proves more or less beneficial to us. Now the process which suggests itself to his mind is, in reality, the result of that mental exertion, contemplation, thinking and concentration, which in another language, which is ours, is called prayer. Because while thinking and contemplating, in the course of our search for a hidden matter, we metaphorically, plunge ourselves in a deep ocean and fling, so to speak, our hands and feet to keep our head above water. And this amounts, in fact, to asking help, by our very condition, from that High Power from Whom nothing is hidden.

State of Prayer

In short, when our soul stretches its hands of petition with utmost enthusiasm and humility towards the source of all grace in its efforts to get a thing, and when finding itself devoid of resources, it seeks light through thinking from other quarters, the state of mind which ensues as a result is, in fact, a state of prayer. It is through such prayers that all the sciences of the world have come into being. The sole key to all the houses of knowledge is prayer, and there is no subtlety of knowledge and self-realisation which may have come into play without its instrumentality. Our thinking, our pondering, our directing our thoughts to finding out the hidden matters - all of these are included in the act of prayer. With this much difference, that the prayers of men of spiritual knowledge are accompanied with the decorum continued on page 2
EDITORIAL

"Back to Islam, Back to Qur'an."

We have very often expressed our concern on the state of conflict, discord and diversity prevailing in todays Muslim world. As days pass the forces of diversity continue to muster strength and any positive indications of any move towards much needed unity in the ranks of Muslims are apparently missing. At the international scene Iran and Iraq are still at war; polarization between the so called radicals and the so called fundamentalist states is at its extreme. Muslim is running at the throat of another Muslim in the name of geographical boundaries, nationalistic, racial or linguistic jealousies. There is yet another division along the line of influence of two super powers. Even internally, each and every Muslim state is being rocked by a continuous strife between various power groups, a legacy of the colonial days. Added to these power monopoly groups is a new group of politically motivated clerical organizations or ecclesiastical orders parading the name of religion for realizing their political ambitions. It is being claimed and preached that leadership from amongst the groups of clerics is a prerequisite for the establishment of Islamic order. The Pulpit is invariably being used by clerics for political propaganda and mosques, the Masajid Allah, originally a sign of Muslim equality and unity, are being used for sowing discord between Muslims - for turning a believer against another believer. In shor, the present situation both internally and internationally is grave. The forces of conflict and disunity rule high. Institutions necessary for an orderly society have either been dismantled or rocked. The presence and influence of the super powers has rendered the Islamic Conference and the Arab League completely ineffective and impotent. Left unarrested, the present conditions can end up in a devastation of unimaginable magnitude. It demands an honest and immediate investigation of the causes of strife and conflicts and finding a proper and satisfactory solution thereto.

Certain political pandits might try to draw a parallel between today's conditions in Muslim world and those witnessed by Europe at the dawn of industrialization and thereby argue that such strife and conflict, are an unavoidable part of the process of transition of a society from a feudalistic agrarian to an industrialized one. To be honest such an argument is misplaced for there is no parallel between the spiritual background, obtainable socio-economic philosophies, and even the intervening foreign elements and

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causes at work in the two societies at the respective periods of time in history.

The true reasons are that, through their indoctrination with Western culture and under the influence of Western civilization, Muslims generally have adopted socio-political and socioeconomic philosophies alien to the teachings of Islam and the Islamic culture. The concept of nationalism based on geographic boundaries of a state or entities of linguistic or racial groups, a product of the political scientists of Europe, has been completely embraced notwithstanding the fact that nationalism has proved to be the worst enemy of mankind at whose alter millions of human lives have been offered, and yet its thirst for human blood remains unquenched. In the bargain, back has been turned on the sublime and golden teachings of the Qur'an, such as "All mankind are a single nation" (2:213), "The believers are nothing but a brotherhood" (49:10), and "And hold fast the covenant of Allah altogether and split not" (3:103).

Islam rejects each and every form of bigotry and Holy Prophet Muhammad, peace be on him, is on record having said, 'He is not of us who preaches bigotry'. Racism or fanatic attachments to tribe, nation, color, language or culture have been rejected outright in the teachings of the Qur'an, yet we continue to cling to our fanaticism based on one or more of these elements. This is done at the cost of the teachings of the Qur'an or else it is indicative of the gap between the teachings of the Qur'an and our conception of these teachings.

Similarly, clericism and professional priesthood are alien to the teachings of the Qur'an. By allowing a class of professional clerics to emerge and grow amongst our ranks on the pattern of European based Christian ecclesiastical orders we have been guilty of allowing alien interests to influence the pattern of Islamic society. Since professional clericism and religious fanaticism are twins, where one comes, the other naturally must follow. Resultantly we are witnessing bloodshed and preaching of hatred amongst sections of Muslims in the name of religion.

If it be agreed that the major cause of our problems today is our turning back on the teachings of Islam, then the solution of these problems is possible only through returning to Islam and Qur'an and by re-orientating ourselves in its sublime teachings. When a call for 'Back to Islam' and 'Back to Qur'an' is made, certain eyebrows are certainly bound to rise because the Islam commonly known to Muslim masses is the one which is predominated by professional clerics. It raises the issue of identification, that is 'What should we identify ourselves with?' The answer has been provided by none but most merciful, most knowing and most benevolent Allah when he tells us to emulate the Holy Prophet Muhammad, peace be on him, the best example to the human race. Once we learn to identify ourselves in a complete and unqualified manner with the 'mercy unto all people', then and only then we will be able to cross the barriers of all forms of prejudices and discover and partake the Universalism of Muhammad's Message, thought and Vision.

Masud Akhtar

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of knowledge, and their souls stretch their hands of petition towards the source of all grace with the inner light based on knowledge; whereas the prayers of those still in the veil of ignorance is a mere undefined struggle of the mind which expresses itself in thinking and pondering and seeking of means. These people, who have no access to the knowledge of God nor have any sure faith in Him, at bottom desire, through that thinking and pondering, that some clue to the needed success may occur to their minds from the unknown. So does a person of spiritual knowledge while praying for anything expect God to cause the door of success to open for him.

But the man in the veil of ignorance, who has no attachment to God, does not recognise the source of grace. Like the man of knowledge, he also, in the course of his mental struggle, seeks help from a source outside and makes efforts to secure that help; with this difference that the man of knowledge sees that source whereas this one walks in darkness and is not aware that whatever comes to the mind as a result of his thinking and pondering, is also from God, Who accepting the thinking of the thinker as a kind of prayer, communicates the knowledge to his mind. And even though the seeker is not aware of it, God knows that the petition is meant for none but Himself. Thus ultimately he gets his objective from God. As I have already said, if this process of seeking light is coupled with the knowledge of Reality and accompanied by the recognition of the True Guide, it is a prayer as from a man of spirituality; but if it is seeking of light from the source unknown, just by mere thinking and pondering without any perfect vision of the True Enlightener, it is a prayer as from a man in ignorance.

Prayer and external means

It has been proved in this discussion that the first stage in the process of the appearance of means for anything is prayer, which the laws of nature have decreed as unavoidable and essential for every human being (in his efforts to attain his objectives). Everyone desirous for anything has to cross this bridge by the very urge of his nature. Thus it is shameful that anyone should think that there is any conflict between prayer and the adoption of external means. What is after all the object of prayer? It is only this that the knower of the unseen, who has the knowledge of the sublimest means, may ordain some excellent means to the attainment of the objective, or create the same by virtue of His position as the Creator and the Almighty. Hence there is no conflict between prayer and adoption of external means.

Besides, if there is evidence of an indissoluble connection existing between prayer and the adoption of means, in the laws of human nature, the book of nature too bears testimony to the same fact. It is found, for example, that the human mind, when in trouble, if it is engaged in the one hand in finding out means of escape from and remedies for it, it feels an urge on the other hand, for prayer and almsgiving and charity. If we observe the cases of all the nations of the world, we shall find that up till now no national conscience has been found to diviate from this universal principle. Thus it is a proof of the fact that the spiritual laws of man also have been giving the selfsame counsel to all
IMAN OR FAITH
by MAULANA MUHAMMAD ALI, M.A., LL.B.

The religion of Islam may be broadly divided into two parts - the theoretical, or, what may be called, its articles of faith or its doctrines, and the practical, which includes all that a Muslim is required to do, that is to say, the practical course to which he must conform his life. The former are called usul (plural of asl, meaning a root or a principle), and the latter fiqih (plural of far', which means a branch). The former are also called 'aqida (pl. of 'aqidah, lit., what one is bound to) or beliefs, and the latter ahkam (pl. of hukm, lit., an order) or the ordinances and regulations of Islam. According to Shahristani, the former is marufah or knowledge, and the latter ta'ah or obedience. Thus knowledge is the root; and obedience or practice, the branch. In the Qur'an the two broad divisions are repeatedly referred to as iman (faith or belief) and 'amal (deed or action) and the two words are often used together to describe a believer, those who believe and do good is the oft-recurring description of true believers. The relation of faith with deeds must be constantly borne in mind in order to understand the true meaning of Islam.

Use of the word Iman in the Qur'an

The word iman, generally translated as faith or, is used in two different senses in the Qur'an. According to Raghib, the famous lexicologist of the Qur'an, iman is sometimes nothing more than a confession with the tongue that one believes in Muhammad, as for example in these verses: "Those who believe (amanu) and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last Day and does good, they have their reward with their Lord..." (2:62); "O you who believe (amanu)! Believe in Allah and His Messenger and the Book which he has revealed to His Messenger" (4:136). But, as Raghib has further explained, iman also implies the condition in which a confession with the tongue is accompanied by an assent of the heart and the carrying into practice of what is believed, as in this verse: "And for those who believe in Allah and His Messengers, they are the truthful and the faithful ones with their Lord".

The word iman is, however, also used in either of the two latter senses, meaning simply the assent of the heart or the doing of good deeds. Examples of this are: "The dwellers of the desert say; We believe (amanu). Say: You believe not, but say, We submit; and faith has not yet entered into your hearts" (49:14). Here belief clearly stands for the assent of the heart as explained in the verse itself. Or, "What reason have you that you believe not in Allah, and the Messenger invites you that you may believe in your Lord and He has indeed made a covenant with you if you are believers" (57:8), where "believe in Allah" means make sacrifices in the cause of truth, as the contest shows. Thus the word iman, as used in the Qur'an, signifies either simply a confession of the truth with the tongue, or simply an assent of the heart and a firm conviction of the truth brought by the Prophet, or the doing of good deeds and carrying into practice of the principle accepted, or it may signify a combination of the three. Generally, however, it is employed to indicate an assent of the heart, combined, of course, with a confession with the tongue, to what the prophets bring from God, as distinguished from the doing of good deeds, and hence it is that the righteous, as already remarked, are spoken of as those who believe and do good.

Iman in Hadith

In Tradition, the word iman is frequently used in its wider sense, that is to say, as including good deeds, and sometimes simply as standing for good deeds, Thus the Prophet is reported to have said: "Iman (faith) has over sixty branches, and modesty (hayya) is a branch of faith" (Bu. 2:3). In another tradition the words are: "Iman has over seventy branches, the highest of which is (the belief) that nothing deserves to be worshipped except Allah (La ilaha ill-Allah), and the lowest of which is the removal from the way of that which might cause injury to any one" (M. 1:12). According to one report: "Love of the Ansars is a sign of faith" (Bu. 2:7). And a third says: "One of you has no faith unless he has greater love for me than he has for his father and his son and all the people" (Bu. 2:8). The word iman is thus applied to all good deeds and Bukhari has as the heading of one of his chapters in the Kitab al-Iman (Book 2): "He who says, Iman is nothing but the doing of good;" in support of which he quotes verses of the Qur'an. He argues from verses which speak of faith being increased, that good deeds are a part of faith, because otherwise faith could not be thus spoken of.

Kufr or unbelief

Just as faith (iman) is the acceptance of the truth brought by the Prophet, so unbelief (kufr) is its rejection, and as the practical acceptance of the truth or the doing of a good deed is called iman or part of iman, so the practical rejection of the truth or the doing of an evil deed is called kufr or part of kufr. The heading of a chapter in the Bukhari is as follows: "Acts of disobedience (ma'asiti) are of the affairs of jahiliyyah" (Bu. 2:22). Now jahiliyyah (lit. ignorance), in the terminology of Islam, means the "time of ignorance" before the advent of the Prophet, and is thus synonymous with kufr or unbelief. In support of this is quoted a report relating to Abu Dharr who said that he abused a man, addressing him as the son of a Negress, upon which the Prophet remarked: "Abu Dharr! Thou findest fault with him on account of his mother; surely thou art a man in whom is jahiliyyah" (Bu. 2:22). Thus the mere act of finding fault with a man on account of his negro origin is called jahiliyyah or kufr. According to another tradition, the Prophet is reported to have warned his Companions in the following words: "Beware, do not become unbelievers (kufr, pl. of kafir) after me, so that some of you should strike off the necks of others" (Bu. 25:132). Here the slaughtering of Muslims by Muslims is condemned as an act of unbelief. In another tradition, it is said; "Abusing a Muslim is transgression and fighting with him is unbelief (kufr)" (Bu. 2:36). Yet in spite of the fact that the fighting of Muslims with one another is called kufr - and those who fight among themselves are even termed unbelievers (kafris) - in these traditions, the Qur'an speaks of two parties of Muslims at war with one continued on next page
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another as believers (mu'minin) (49:9). It is, therefore, clear that such conduct is called an act of unbelief (kufr) simply as being an act of disobedience. This point has been explained by Ibn Athir in his well-known dictionary of tradition, the Nihayah. Writing under the word kufr, he says: "Kufr (unbelief) is of two kinds: one is denial of the faith itself, and that is the opposite of faith; and the other is denial of a far' (branch) of the furu' (branches) of Islam, and on account of it a man does not get out of the faith itself." As already shown, the furu' of Islam are its ordinances, and thus the practical rejection of an ordinance of Islam, while it is called kufr, is not kufr in the technical sense, i.e., a denial of Islam itself. He also tells of an incident which throws light on this question. Azhari was asked whether a man (i.e., a Muslim) became a kafir (unbeliever) simply because he held a certain opinion, and he replied that such an opinion was kufr (unbelief); and, when pressed further, added: "The Muslim is sometimes guilty of kufr (unbelief)." Thus it is clear that a Muslim remains a Muslim though he may be guilty of an act of unbelief (kufr).

A Muslim cannot be called a kafir.

The concluding portion of the above paragraph makes it clear that a Muslim cannot properly be called a kafir (unbeliever). Every evil deed or act of disobedience being part of kufr, even a Muslim may commit an act of unbelief. And the opposite is equally true, namely, that since every good deed is a part of faith, even an unbeliever may perform an act of faith. There is nothing paradoxical in these statements. The dividing line between a Muslim and a kafir, or between a believer and an unbeliever, is confession of the Unity of God and the prophethood of Muhammad - La ilaha ill-Allah Muhammadun Rasulu-llah. A man becomes a Muslim or a believer by making this confession and as long as he does not renounce his faith in it, he remains a Muslim or a believer technically, in spite of any opinion he may hold on any religious question, or any evil which he may commit; and a man who does not make this confession is a non-Muslim or unbeliever technically, in spite of any good that he may do. It does not mean that the evil deeds of the Muslim are not rewarded. The law of the requital of good and evil is a law apart which goes on working irrespective of creeds, and the Qur'an puts it in very clear words: "So he who has done an atom's weight of good will see it; and he who has done an atom's weight of evil will see it" (99:7, 8). A believer is capable of doing evil and an unbeliever is capable of doing good, and each shall be required for what he does. But no one has the right to expel one from the brotherhood of Islam so long as he confesses the Unity of God and the prophethood of Muhammad. The Qur'an and the Tradition are quite clear on this point. Thus in the Qur'an we have: "And say not to any one who offers you salutation, Thou art not a believer" (4:94). The Muslim form of salutation - al-salamu 'alai-kum, or peace be to you - is thus considered a sufficient indication that the man who offers it is a Muslim, and no one has the right to say to him that he is not a believer, even though he may be insincere. The Qur'an speaks of two parties of Muslims fighting with each other, and yet of both as believers (mu'minin): "And if two parties of the believers (mu'minin) fight with each other, make peace between them" (49:9). It then goes on to say: "The believers are but brethren; so, make peace between your brethren" (49:10).

Even those who were known to be hypocrites were treated as Muslims by the Prophet and his Companions, though they refused to join the Muslims in the struggle in which the latter had to engage in self-defence, and when the reputed chief of these hypocrites, the notorious 'Abd-Allah ibn Ubayy, died, the Prophet offered funeral prayers on his grave and treated him as a Muslim. Tradition is equally clear on this point. According to one tradition the Prophet is reported to have said: "Whoever offers prayers as we do and turns his face to our Qiblah and eats the animal slaughtered by us, he is a Muslim for whom is the covenant of Allah and His Messenger, so do not violate Allah's covenant" (Bu. 8:28). In another report we are told: "Three things are the basis of faith: to withhold from one who confesses faith in la ilaha ill-Allah, you should not call him kafir for any sin, nor expel him from Islam for any deed..." (AD. 15:33). And according to a third, reported by Ibn 'Umar, he said: "Whoever calls the people of la ilaha ill-Allah unbeliever (kafir) is himself nearer to unbelief (kufr)" (Thb). By the 'people of la ilaha ill-Allah', or the upholders of the Unity, are clearly meant the Muslims, and it is made quite evident that any one who makes a confession of the Kalimah, that there is no god but Allah and Muhammad is His Messenger, becomes a Muslim, and to call him a kafir is the greatest of sins. Thus it will be seen that membership of the brotherhood of Islam is a thing not to be tested by some great theologian, well-versed in logical quibbling, but rather by the man in the street, by the man of common sense, or even by the illiterate man who can judge of another by his very appearance, who is satisfied with even a greeting in the Muslim style who requires no further argument when he sees a man turn his face to the Qiblah, and to whom Islam means the confession of the Unity of God and the prophethood of Muhammad.

A doctrine so plainly and so forcefully taught in the Qur'an and the Tradition stands in need of no support from the great and learned men among the Muslims. But, notwithstanding the schisms and differences that arose afterwards, and the numerous intricacies that were introduced into the simple faith of Islam by the logical niceties of later theologians, the principle stated above is upheld by all authorities on Islam. Thus the author of Mawaqif sums up the views of Muslim theologians in the following words; "The generality of the theologians and the jurists are agreed that none of the Ahl Qiblah (the people who recognize the Ka'bah as their qiblah) can be called a kafir" (Mf. p.600). And the famous Abu'l-Hasan Ash'ari writes in the very beginning of his book Magalat al-Islamiyin wa Ikhtilafat al-Musallim: "After the death of their Prophet, the Muslims became divided on many points, some of them called others dzall (straying from the right path), and some shunned others, so that they become
sects entirely separated from each other, and scattered parties, but Islam gathers them all and includes them all in its sphere” (MI. pp. 1,2).8 Tahawi, too, is reported as saying that “nothing can drive a man out of Iman except the denial of what makes him enter it” (Rd. III. p. 310). Similarly Ahmad ibn al-Mustafa says that it is only bigoted people who call each other kafirs, for he adds: “Trustworthy Imams from among the Hanafis and the Shafiis and the Malikis and the Hanbalis and the Asharis hold that none of the Ahl AlBilah can be called a kafir” (MD. I, p. 46). In fact, it is the Khwaraj who first introduced divisions or sectarianism into Islam by calling their Muslim brethren kafirs, simply because they disagreed with their views.

Iman and Islam

The lexicology of i mam and Islam has already been explained. Originally the word Islam signifies submission and hence relates primarily to action. This difference in the original meaning finds expression both in the Qur’an and the Tradition, though in ordinary use they both convey the same significance, and mu'min and Muslim are generally used interchangeably. An example of the distinction in their use in the Qur’an is afforded in 49:14: “The dwellers of the desert say, We believe (amanna from i man); say, you believe not but say, We submit (aslama from islam); and faith has not yet entered into your hearts. And if you obey Allah and His Messenger, He will not diminish aught of your deeds; for Allah is Forgiving, Merciful.” This does not mean, of course, that they did not believe in the prophethood of Muhammad. The significance of faith entering into the heart is made clear in the very next verse: “The believers are those only who believe in Allah and His Messenger, then they doubt not and struggle hard with their wealth and their lives in the way of Allah. Such are the truthful ones” (49:15). In fact, both the words, i man and Islam, are used to signify two different stages in the spiritual growth of man. A man is said to have believed (amanna) when he simply declares his faith in the Unity of God, and the prophethood of Muhammad, which in fact is the first stage of belief, because it is only by declaration of the acceptance of a principle that one makes a start; and a man is also said to have believed (amanna) when he carries into practice to their utmost extent the principles in which he has declared his faith. Examples of both these uses have already been given: examples of the first are 2:62, 4:136; an example of the latter (49:15) has just been quoted above. The only difference is that in the first use, belief or i man is in its first stage a confession of the tongue - a declaration of the principle; and in the second, i man has been perfected and indicates the last stage of faith which has then entered into the depths of the heart, and brought about the change required. The same is the case with the use of the word Islam; in its first stage it is simply a willingness to submit, as in the verse quoted above (49:14); in its last it is entire submission, as in 2:112: “Nay, whoever submits himself (aslama) entirely to Allah, and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for such nor shall they grieve.” Thus both i man and Islam are the same in their first and last stages - from a simple declaration they have developed into perfection - and cover all the intermediate stages. They have both a starting point and a goal; and the man who is at the starting point, the mere novice, and the man who has attained the goal, in spite of all the differences between them, are both called mu'min or Muslim, as are also those who are on their way at different stages of the journey.

No dogmas in Islam

The above discussion leads us also to the conclusion that there are no dogmas in Islam, no mere beliefs forced upon a man for his alleged salvation. Belief, according to Islam, is not only a conviction of the truth of a given proposition, but it is essentially the acceptance of a proposition as a basis for action. The Qur’an definitely upholds this viewpoint, for, according to it, while the proposition of the existence of devils is as true as that of the existence of angels, a belief in angels is again and again mentioned as part of a Muslim’s faith, whereas a disbelief in devils is as clearly mentioned as necessary: “So whoever disbelieves (yakfur) in the devil and believes (yu'min) in Allah, he indeed has laid hold on the firmest handle” (2:256). The words used here for believing in God and disbelieving in devils are, respectively, i man and kufri. If i man meant simply a belief in the existence of a thing, and kufri simply the denial of its existence, a disbelief in devils could not have been spoken of as necessary along with a belief in God. God exists, the angels exist, the devil exists; but while we must believe in God and His angels, we must disbelieve in the devil. This is because the angel, according to the Qur’an, is the being that prompts the doing of good, and the devil is the being that prompts the doing of evil, so that a belief in angels means really acting upon the promptings to do good, and a disbelief in the devil means refusing to entertain evil promptings. This i man (belief) really signifies the acceptance of a principle as a basis for action, and every doctrine of Islam answers to this description. There are no dogmas, no mysteries, no faith which does not require action; for every article of faith means a principle to be carried into practice for the higher development of man.

Principles of faith

The whole of the religion of Islam is briefly summed up in the two short sentences, La ilaha ill-Allah, i.e., there is no god but Allah, or, nothing deserves to be made an object of love and worship except Allah, and Muhamma-d-un Rasulullah, Muhammad is the Messenger of Allah. It is simply by bearing witness to the truth of these two simple propositions that a man enters the fold of Islam. The first part of the creed is the constant theme of the Qur’an, and a faith in the Unity of God, in the fact that there is no god except Allah, is repeatedly mentioned as the basic principle, not only of Islam but of every religion revealed by God. It takes several forms: “Have they a god with Allah?” “Have they a god besides Allah?” “There is no god except Allah;” “There is no god but He;” “There is no god but thou;” “There is no god but I”. The second part of the creed concerning

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the apostleship of Prophet Muhammad is also a constant theme of the Qur'an, and the very words Muhammad-un Rasulu-lhah occur in 48:29. From Tradition, too, it appears that the essential condition of the acceptance of Islam was the acceptance of these two component parts of the creed (Bu. 2:40).

The above, in the terminology of the later theologians, is called "a brief expression of faith" (iman muqmal), while the detailed expression of faith, which the later theologians call mufassal, is set forth in the very beginning of the Qur'an as follows: a belief in the Unseen (i.e. God), a belief in that which was revealed to the Prophet Muhammad and in that which was revealed to the prophets before him, and a belief in the Hereafter (2:2-4). Further on in the same chapter, five principles of faith are clearly mentioned: “That one should believe in Allah and the Last Day and the Angels and the Book and the Prophets” (2:177). Again and again, the Qur'an makes it clear that it is only in relation to these five that belief is required. In the Tradition there is a slight variation. Bukhari has it as follows: “That thou believe in Allah and His Angels and in the meeting with Him and His Messengers and that thou believe in the Life after death” (Bu. 2:37). It will be seen that a belief in the meeting with God is mentioned distinctly here, and while this is included in the belief in God in the Qur'an in the verse quoted above, it is also mentioned distinctly on many occasions, as in verse 13:2. Again, in the Tradition, the Books are not mentioned distinctly and are included in the word “Messengers.” Thus the basis of belief rests on five principles, according to the Qur'an and Tradition: God, His Angels, His Prophets, His Books, and a Life after death.10

Significance of faith

As already stated, all articles of faith are in reality principles of action. Allah is the Being Who possesses all the perfect attributes and when a man is required to believe in Allah, he is really required to make himself possessor of the highest moral qualities, his goal being the attainment of the Divine attributes. He must set before himself the highest and purest ideal which the heart of man can conceive, and make his conduct conform to that ideal. Belief in the angels means that the believer should follow the good impulses which are inherent in him, for the angel is the being who prompts the doing of good. Belief in the books of God signifies that we should follow the directions contained in them for the development of our inner faculties. Belief in Apostles means that we are to model ourselves on their noble example and sacrifice our lives for humanity even as they did. Belief in the Hereafter or the Last Day tells us that physical or material advancement is not the end or goal of life; but that its real purpose is an infinitely higher one, of which the Resurrection, or the Last Day, is but the beginning.

1. The word iman, generally translated as faith or belief, is derived from amana (ordinarily rendered as he believed) which means, when used intransitively, he came into peace or security; and when used transitively, he granted (him) peace or when used transitively, he granted (him) peace; hence the believer is called al-mu'min, meaning one who has come into peace or security because he has accepted the principles which bring about peace of mind or security from fear; and God is called al-Mu'min meaning the Granter of security (59:23).

2. Tadqiq-un bi-l-qalb.

3. 'Amal-un bi-l-jawarib.

4. The residents of Madinah who helped the Prophet on the occasion of his flight to that city are called Ansar, plural of nasir meaning a helper.

5. “He it is Who sent down tranquillity into the hearts of the believers that they may have more of faith added to their faith”(48:4). “And those who believe may increase in faith” (74:31). “But this increased their faith” (3:172).

6. “And if two parties of believers fight, make peace between them, but if one of them acts wrongly towards the other, fight that which acts wrongly until it returns to Allah's command” (49:9).

7. The kalimah, or the declaration of the unity of God and the prophethood of Muhammad.

8. Ash'ari states this principle by way of a preliminary to a discussion on the different sects of Islam, and then he goes on to speak of the Muslims as being divided into the Shi'ah, the Khwarij, the Murji'ah, the Mu'tazilah, etc. Next he proceeds to discuss the main subdivisions of these heads, those of the Shi'ah being the Ghaliyah (Extremists) who are again subdivided into fifteen sects, the Rafidah who are subdivided into twenty-four different sects, and the Zaidiyah who have six branches. Fifteen subdivisions of the Khwarij are spoken of, and so on with regard to the other main sects. All these different sects and sub-sects are spoken of by Ash'ari as being Muslims, and not even the Ghaliyah are excluded from Islam, though almost all of them believed in one of their leaders as the prophet, and legalized certain things expressly forbidden in the Qur'an. For instance, the Bayaniyah believed in the prophet-hood of Bayan, their founder; the followers of 'Abd-Allah ibn Mu'awiyyah believed in their founder 'Abd-Allah ibn 'Abdul-Malik as the prophet; and so it was with many others of them. Even these people are called Muslims because they still believed in the prophet-hood of Muhammad and in the Divine origin of the Qur'an and followed the law of Islam. The modern followers of Ash'sari who call their Muslim brethren kafirs for the slightest differences should take a lesson from this.

9. The use of iman and Islam in Tradition points occasionally to a similar distinction in use, though ordinarily they are used interchangeably. Thus in the Kitab al-Iman, Bukhari relates the following from Abu Hurairah: "The Prophet, may peace and the blessings of Allah be upon him, was one day sitting outside among the people when a man came to him and asked: What is iman? He replied: Iman is this: that thou believe in Allah and His angels and in the meeting with Him and His messengers, and that thou believe in life after death. He asked, What is Islam? He replied: Islam is this: that thou worship Allah and do not associate with Him aught, and keep up prayer and pay the zakat and keep fast on surprised Ramadan" (Bu. 2:37). In another report narrated in the same book, it is stated how when a Companion of the Prophet speaking of another repeatedly said that he thought him to be a believer (mu'min), the Prophet every time said, Rather a Muslim (Bu. 2:19); thus, indicating that men could judge of each other only from outward acts. In the beginning of that book, however, a tradition is narrated from Ibn 'Umar showing that Islam also includes belief: "Islam is based on five fundamentals, the bearing of witness (shahadah) that there is no god but Allah and that Muhammad is the Messenger of Allah, and the keeping up of prayer, and the giving of zakat, and the pilgrimage, and the fasting in the month of Ramadan" (Bu. 2:1). The word used here is, however, shahadah (or, the bearing of witness), not iman or believing, and shahadah in this case, though requiring belief in the truth of what is stated, is still an outward act.

10. In some traditions the words are added: "That thou believe in qadar" (lit. the measure), Qadar is, no doubt, spoken of in the Qur'an as a law of God, but never as an article of faith, and all the Divine laws are accepted as true by every Muslim. See chapter on Qadar or Taqdeer.
ALLAH, THE ONLY PROPER NAME FOR GOD
by MAULANA ABDUL HAQ VIDYARTHI
continued from last issue

(20) The Arabs\(^1\) call their highest god as Allah. He comprises all the attributes of perfection. It is said in the Qur'an: “All the most beautiful names are of Allah.”\(^2\)

He is the being Who exists necessarily by Himself. The word Allah is not applied to any being except the True God. They never gave this name to an idol or an honoured person. It has no feminine gender, nor a plural number. It is not derived from any root. There is no equivalent for this word in any language of the world. It is a challenge from the All-Knowing Allah: “(O man!) knowest thou one that can be named along with Him.”

(21) The Arawak tribes of Brazil worship Jurupari or Juruprai.\(^4\) It means: issued from the mouth of a river. He was born from a virgin who possessed no sex. This river is the river of shoreless time.

(22) Tando is the god of the Ashantis (Negroes of East Africa).\(^5\) He is hostile to Bobowissi, because the people of Ashanti were at war with worshippers of Bobowissi.

(23) The Armenians\(^6\) chief deity is Aramazd. He is the father of the gods, the maker of the heavens and the earth.

(24) The Assyrians\(^7\) (or Assyro-Babylonian religion) adore Baal or Bel. It was considered the chief deity. It means owner or possessor. It was also worshipped by Israelites. Says the Bible: “As their father have forgotten my name for Baal.”\(^8\)

(25) The Babylonians\(^9\) serve the God Anu, i.e. the God of heaven. It is the Sumerian god.

(26) The Bulgarians\(^10\) worship Bora. It has many forms, plural and feminine. It means the chief object of worship.

(27) The Bantu,\(^11\) an African tribe, name their God Amhe or Nyamhe. It means God.

(28) The Basques,\(^12\) an ancient people of Spain, worshipped Goiko, Jaun-Goiko. Jaun means lord and goiko means height, i.e. master of the height. It applied to men as well as to god. They have their own language, distinct from the Spanish. Some say goiko means moon; jaun-goiko - lord of the moon.

(29) The Buddhists of Burma\(^13\) worship Nat and they believe him to be a supernatural being.

(30) The Buddhists of Nepal\(^14\) serve Adi Buddha. They are a unitarian and theistic people. Adi Buddha means Buddha from the beginning. They believe that He exists by Himself and is called Swyambhun or Swyambhu Lok Nath or self-existing protector of the world. They believe Him to be pure light. He is worshipped in His temple at Kathmandu.

(31) Some sects of the Buddhists\(^15\) worship Avlochit Eshva. The Tibetans take it to mean the Lord of the Buddha and at the creatures with compassion.

(32) The Burais, a branch of Eastern Mongols, called their God Tenqi (Tengo means heaven, one who lives in heaven).\(^16\)

(33) Among the Burus\(^17\) (Negroes) the highest God is called Opp-gbem-smulat, the lord creator of man. His messenger in very old time was Nabiata. (The messengers of God who descend to earth are prevalent among all Indonesians).

(34) The Canaanites\(^18\) say their God is El. In Hebrew it means power. Their other chief deity was Ado, from which the Israelites took Adonai as a substitute for Jehovah.

(35) The Caribs\(^19\) South America worship Tamu. It means grandfather or old deity of the sky.

(36) The Chald eans\(^20\) God is Ila or Ila a very old Semitic name of God. It means the highest.

(37) The Chibchas,\(^21\) of Peru (South America), name their God Chimiazapagua. It means the supreme creator. Their prophet’s name is Bachia, who taught all they know.

(38) The people of Chile\(^22\) (America) invoke their God Pillan. It denotes the soul of the supreme essence.

(39) The Chinese God is Shang-Te\(^23\) (Shinkwe or Shinke is plural). The ancient books express a sort of supreme being by Shang-Te. Genii of particular places are also expressed by shin shin - god of the hill. But they say: All these are inferior to Teen (heaven or above), sovereign. They say: “It is not lawful to use the name Shang-Te lightly, therefore, we name Him by His residence, i.e. heaven.”

(40) The Confucians (China),\(^24\) though considered polytheists, believe Shen to be the chief God, living in heaven. He rules and controls all spectres and their actions; no spirit can harm men without authority from Him or His silent consent.

(41) The Coptics of Africa call their God Notte,\(^25\) used as singular and plural and feminine and masculine.

(42) In the Cornish language of the Celts,\(^26\) inhabitants of Northern and Western Europe, God is called Dew, Dew, Du, Dhex or Thew, all these being different pronunciations. Its plural is Dewow;Due is goddess.

(43) The Cretans, the people of Crete in the Mediterranean Sea, invoke Theos (heaven) as in Greek.\(^27\)

(44) In the Danish, the language of the Danes of Denmark, God is pronounced Gud as in the Norwegian;\(^28\) Gudder is plural, i.e. gods; gudverden means world of the gods; gudinne and gvidi are for goddess.

(45) The Denes, North Mexican tribes,\(^29\) are a most important aboriginal group. Their chief God is Yut-toere Soestit Sa. It means He Who sits on the zenith. He is the creator as well as ruler of the universe.

(46) The Dinca is an independent tribe of Africa,\(^30\) 300 miles away from Khartum. They are a deeply religious people and worship a high God whose name is Dengalt, literally meaning great rain, Who is above or in the above. He sends rain. He created the world.

(47) The chief deity of the Dutch of Holland is God Godheid: Godin is feminine and goden is plura.\(^31\)

(48) The Edyans of Fernando Po call their Supreme Being Rupi.\(^32\)

(49) The ancient Egyptians called their God Nether, pronounced Neter.\(^33\) It denotes God or god. Neterit is goddess. Neter also means youthful god. “You may say: Every moment He is in a state of Glory.”\(^34\)

(50) The Egyptian Hieroglyphic name of God\(^35\) is Khem (He whose name is unknown; compare it with Vedic Deity Ka deva, or who?). Ka is the god of chapter 10, section 12, of the Rig Veda. The whole section is ascribed in the name of Ka deva, or the “unknown god.” The Pharaoh of Egypt was called Khem because his name was ineffable. Some say it means “the life-force of his

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subject.” And Pharaoh’s Khem or Ka was personified and worshipped as a god.

(51) The Eiki (an aboriginal tribe) named their god Tongaloa; it means lord.36

(52) In English the Deity is God; plural gods; feminine goddess. It will be discussed separately.37

(53) The Eskimos (it means eaters of raw flesh). Their main habitat is the Artic coast of America. They speak an agglutinative language. In their language the name of God is Tornagarsuk. Torran means spirit and garsul means great, i.e. the great spirit.38

(54) The Estonians. Their god is Jumal (lord); Jumalanna is goddess.39

(55) The Fijians (people of Fiji islands of South Pacific) name their god Kalou-vu (any super being); originally implies wonder or esteem.40

(56) The Rijians41 of Rakiraki say God’s name is Ndengie, pronounced Dengi. It is a highly honoured god; the term means the creator of mankind. They say Ndengie is the true God and, if Jehovah is also the true God, then Jehovah of the Bible is another name of Ndengie. So believe the aborigines of Fiji Islands.

(57) The Finns (of Finland) call their God Jumala; Jumalatar or Jamalatan is goddess; Jumalanen denotes heavenly beauty.

(58) The French call their God Dieu. It means god or idol; dees - goddess.43

(59) In Formosa,44 the people adore their god Tamagisangok. His wife is Tekarada. It is said that thunder is heard when she scolds her husband for sending sufficient rain on earth, which, however, he immediately does on hearing her voice. God is supposed to beautify men. Both (husband and wife) are worshipped by devotees most zealously.

(60) In Gallie45 (the language of Scotland, Ireland and France), the name of God is Dia, pronounced Jia; plural is Dee; ben jee is goddess. Jeepallu means idol; jeeman is moon-god.

(61) The German name of God is Gott: der gott is idol; gotten - goddess.46

(62) The Gold Coast (East Africa) Negro tribes. In their language the name of God is Bobowissi. They think He appointed all local gods, has control over all elements and all things.47

(63) The Greek name of God is Theos;48 to theon means by the help of god.

(64) The Quiche Indians of Guatemala have a book named Popol Vuh.49 It means the book of bark (written on the bark of a tree). In it the creation of the world is narrated first. God’s name is Hurakan. It means the one-legged god. He is not two-legged like man. He is the creator of all.

(65) The Hausa50 (Northern Nigeria, Africa) say: “Allah is the name of our God.” But in their language alolo is plural of illah, which are heathen gods.

(66) The Hawaiians51 (of Hawaii in the Pacific Ocean, near America) serve Akua. It means chief god.

(67) In Hebrew, the language of the Jews (also called Israelites Yehovah or Yahveh is God’s name. A comprehensive discussion will follow on it.

(68) The Hindus are an ancient people of India. In Bengal they call God Hari, or Forgiver. In other provinces, they prefer to adore Rama (the joyful). The highest name according to the scriptures in Om. The origin of this word is uncertain. It has been traced to a pronominal base A, but then it should be Avm, not Om. However, Avm means to protect; hence Om means protector or guardian. I will discuss this name later on.52

(69) The Hungarian53 name for God is Isten; istennom means “dear me”; istenno is goddess.

(70) The Icelanders54 say Godd and God. Gydje is goddess, Godnongan are deities. Godd is pronounced gud.

(71) The Incas of Peru55 (South America) call God Viracochea. It means dweller in space. They say He is the supreme creator.

(72) The Indonesians (different tribes). One of them, Moluccas, believe in their God Upu-lero, the creator and chief god.56

(73) The Irish name for God is Dia. It means heaven or one who lives in heaven. It is a Latin name; plural is Dee, or Deite.57

(74) The Italian name for God is Dio (heaven); dia is goddess.58

(75) The Japanese call God Kami. It means above, or heaven; Kami gie is god-tree, Kami denotes also honorific rulers and spirits.59

(76) The Javenese. Some of them believe in their God Dangyang. It means supernatural power.60

(77) The Kols (a Dravidian tribe of India). They have no priests or idols. They have no idea of heaven, hell or sin, but they acknowledge the existence of God whom they style Ko, a realistic title. They erected to His honour a temple which they called Koil or God’s house. Ko Is the some Ka deva copied by the Aryans.61

(78) The Koreans. They have God; but goda is goddess.62

(79) Langi Tongan is a group of islands in the Western Pacific, lying to the north of New Zealand. Tongan - friendly islands. There are two groups of people inhabiting these islands. One group believes in Tonga-Loa. It means elder.62

(80) The other group worships Maui, pronounced Mowy. It denotes father.64

(81) The Latin refers to the people and language of Latium. They say that, until the seventeenth century, this language was practically the universal language of learning and diplomacy throughout Western Europe. Many languages developed from it. In this language the name of God is Deus. It means heaven; di is its plural form, i.e. gods. It has been used frequently in ancient literature. The root of Deus, they say, is in Sanskrit Div or div, to gleam.65

(82) The Lingayat, the people of South India. They believe in one god Siva, a creative and destructive force.66

(83) The Lithuanians, the people of Lithuania, a Teutonic race. The name of their god is Dievas; dievi is goddess.67

(84) Madagascar, an island in the Indian Ocean on the east coast of Africa. People here adore Zanahary. It means the creator of all things. They believe in one God.68

(85) In the Malay language God is called Tuhan. It means master of land.69

(86) The Mandaeans,70 a Parsi sect still extant in Western Persia and Southern Babylonia, have their own language, religion and sacred literature. They are a branch of the Semitic stock. Their moral code says, “I say unto you all who give heed to the name of God; in your standing, in your going, coming, continued on next page
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cont.

eating, drinking, resting, lying, in all
doings, name and glorify the name of
the lofty king of light” (R. 13-26). Their
God is Alaha (not Allah). According to
al-Mas‘udi, these are Sabians,
mentioned in the Qur‘an (ii. 62). They
turn their faces in prayer to the North or
to the Pole Star.

(87) The Masais71 are a Negro tribe
of East Equitorial Africa. They are
black Negroes but they believe in a far-
reaching Divine power emanating from
the sky, high above the earth. They pray
to Him with real earnestness. His name is
En-Ai. It means the black benign God of
rain who takes a real, though far off,
interest in humanity.

(88) The Melanesians72 (of South
Pacific Ocean near Fiji Isles) believe
that their life and actions are carried on
in the presence and influence of Mana a
power superior to that of African men.

(89) The Makers73 (a Tibet-Burman
race of Assam), name their God Arman,
devine being, mighty and terrible.

(90) The Mongols74 name their God
Khormosda. They have in their language
Jarlik and other names for
idols and false gods.

(91) The Mordvins75 (a Tinno-
Ugrain race) have two tribes, Erza and
the Moksha. In the Erza the deity of the
sky is called Vere-Pas; i.e. the god who
is above.

(92) The Mundas76 (a tribe of
Northern India) believe in many deities,
but at the divine pantheon stands
Singbonga, high, identified with sun or
the spirit residing in the sun. It means
the Beneficent.

(93) The Nabaetians77 (the people
of North Arabia) worshipped Dushira.
His wife was Allat, i.e. the mother of
gods. Dushira means owner of Sirios.

(94) The Nagas78 of Bundelkhand
(India) have a nameless god.

(95) The Natches79 (an American
Indian tribe) have Coyocochill,
pronounced Koyokoshill. It means the
great spirit, and under Him, they
believe, are a multitude of lesser spirits,
His servants.

(96) The Norwegians80 call Gud
instead of God; guderen mean
goddess, guder means gods, gudinne
and gyaede are also feminine gender. Fa
der denstaer-kegud means Lord God of
gods.

(97) The Nubas81 may be regarded as
the Negro or Negroid aborigines of
Kordofan Africa. Their high God is
called Otiose. Some of their tribes believe in
Kalo who created all things
and in whose house (the sky) are the sun
and the moon.

(98) The Nyanjas82 of Nayasaland.
Their God is Mulungu which means
supreme being and is the only
designation in use.

(99) The Odjis,83 or Ashantees,
natives of Ashanti, a vigorous and
warlike race of Negroes, their
supreme deity by Sky, but they say: “He
created all things and is giver of all
good things. He is Omnipresent and
Omniscient knowing even the thoughts of
men.”

(100) An old German nation called
their God Deit;84 deiyor is heaven.

(101) Ossetic,85 a religion prevailing
half-way along the main range of
Caucasus. Their God’s name is
Khutsau, the super divinity, God of
gods. He is regarded too high. They
believe Muhammad the son of Sun or
Khorifyr. They are not Muslims but
Parisis.

(102) The Ostyaks,86 people of
Siberia, name their God Ess. They say:
“No one ever saw Him; for He lives
above the sky.”

(103) The Persians87 name of God is
Khuda (khuddaa - self-existent);
khuadayn is plural. It means owner;
khuдавan is prince or king.

(104) The Peruvians88 call their God
Panchya-chachak, the sun-god, or God
is light (sone say ruling and directing
god).

(105) The Phewonians89 (an ancient
nation of Babylonia). Their God was
Allon, i.e. worthy of worship.

(106) The Poles.88 In the Polish
language God’s name is Bog. It means
rich and wealthy or opulent; bogini is
godness. Boczek or Bostwo is its plural,
(i.e. gods.

(107) The Polynesians.89 In the
Pacific Ocean there are many tribes.
The common name of God is Atua,
meaning god or master, but Atua-kikito
is demon.

(108) The Polynesian Samoa also
adore Etua.

(109) The Polynesian Tahitians91
call Him Atua.

(110) The Polynesian Mangrevars92
call Him Etua.

(111) The Polynesian Tongans
Wakan-Tanka. They address Him as
the power that moves.

pronounce the word Otua.

(112) The Portugese93 say the name
of God is Deus which means heaven;
deusa is goddess.

(113) The Rumanians94 serve God
by the name of Dumezu (heaven);
Dumeseita is its feminine form
(goddess).

(114) The Russian95 name for God is
Boc. It means rich or opulent; bochha is
godess.

(115) The Saminols97 (people of
southern portion of the State of
Florida, America). They believe in a
supreme being who lives above the
clouds. He is the giver and taker of life.
His name is E-Shock-e-ton-e-see.

(116) The Samoyed.98 a tribe of
Russia (samoyed = self-eaters, or alone,
in Russian). The highest God
worshipped by them is called Numkim-
poi. It means one who watches man
from above.

(117) The Santals99 of India
(Bhagalpur Division) worship Thakur
(lord) and regard him as a good god.
They worship him every fifth year with
goat sacrifices.

(118) The Sacrots100 of ancient
Egypt. Their God was Khepera or
Kheperi. It means self-begeting, as
the insect scrab, they surmise, begets itself.
This name is hieroglyphic.

(119) The Scythians (a nomad tribe
of the north of Black Sea) revere
Tabiti.101 They raised no statues of Him.
There are so many references in the
Bible of them. Some think of them as
God and Magog. They are worshippers
of fire and believe that Tabit is a
goddess of fire.

(120) The Simites102 (an early
Arabian race, descendants of Sheem
son of Noah). Their God is Ashetoreth
or Ishtar. They believed that he gave dates,
children, increase of camels, goats and sheep.

(121) The Shilluk,103 on the west
bank of the Nile (Egypt). Their high god
was Juok. He is formless and invisible and
like air is everywhere. They believe in
their prophet Nyakang.

(122) Shintoism104 is the royal
religion of Japan. Teen Kami is the
highest heavenly deity.

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(123) The Siberians105 (Russia) name God as Kutqi or Kutg (supreme god).
(124) The Siou (Indonesia).106 Their highest god is Duata.
(125) The Siouans (American Indians).107 They hold the idea of a supernatural power Wakonda or
(126) The Slavic language is used by Russians, Serviards and Bulgarians.108 The name of God in this language is Bog. It means rich; bog ijuvi is god of love, bog dana is god of the day; bog= idol; boginna is goddess.
(127) Somaliland (Africa).109 People call God Abba, father or protector.
(128) The Spanish110 name of God is Dios. It means heaven, as also used in Latin.
(129) The Sumerian111 name of God is Illu, whom they serve.
(130) The Swahili112 (Africa). In their language the name of God is Mangu-Mola; Kana Mungu is godlike man; Mungu is used to describe anything accountable or unexpected.
(131) In the Swedish language,113 the name of God is Gud; gudinna is goddess.
(132) The Syrians114 or Armenians. Their god is Hadad. In Hebrew it means powerful and mighty. He was venerated as the greatest and the highest of gods. It also signifies 'the One'.115 Some say He was the god of lightning and thunder. He is beneficent when He sends the rain.
(133) A tribe of Tati, Bushmen116 South of Africa, believe in Thora, another in kang and Kaggan.
(134) The Teutonic117 Geth is god. The term god as used to denote anthropomorphic (representation of the deity or of a polytheistic deity under a human form or with human attributes and affections) beings of higher order is found in all the Teutonic languages.
(135) The Tibetan118 name for God is Spayanraszgigs. It means god who looks on every side, or the lord who looks both at the Buddha and at the creation with compassion.
(136) The Todas119 of Nilgiri Hills, India, believe in one who created them and their buffaloes.
(137) The Tongans120 say the name of god is Alo-Alo.
(138) The Tungus121 of Eastern China are barbarians. Their chief god is Havak (living in the sun).

(139) The Turks,122 before their conversion to Islam, believed in the highest god Yulgen. It means sky or one who lives in the seventh sky.
(140) Another Turkish tribe123 invoke their god Tanri. It means glorious god.
(141) The Tushes124 of Caucasus. Their god's name is Khati. It means benign.
(142) The Welsh125 people call god Duv. Duwis=goddess; duw also denotes false god or idol. A writer of a book in this language writes (God forbid!) "Mohemet-ayn duw"=Muhammad was a false god.
(144) The Yeniseians,127 Indians of the plains of North America, believe in Wakonda. And they say that all experiences of life are directed by Wakonda.
(145) The Yiddish128 language is used by Germans and Jews (hence called Judaeo-German) written in Hebrew characters. The name for God is Naet, e.g. god; Naotehat is for goddess.
(146) The Yerubas129 are considered a Negro tribe of the African slave coast, between Dahomy and the lower Niger. They are mostly pagan, yet they believe in their god Oloen, i.e. the lord of heaven.
(147) The Czeck,130 more correctly Chek, pronounced Shek, a language of Bohemia and Moravia. In this language the name of god is Buh; bohyne is goddess.
(148) The Zoroastrians131 are originally natives of Iran. They believe that many prophets were raised in their country, the most famous among them being Zoroaster. Their sacred languages are Zend and Pahvii. In Zend Avesta the highest name of God is Ahuramazda or Ormuzd. It means the light.
(149) The Zulus,132 natives of Natal (Africa), are one of the great Bantu tribes. They are mostly Christians. They are the tallest people in the world, intelligent and strong. In their language the name of God is Unkulluku. It means an old, old one.
(150)-(155) There are some tribes who believe in a nameless god, like Daramulum, Pawee, Ti-ra-wa, Huichol, Tatavali, Bahmar, Bokligiah, Guina Wacvacae. All these names mean our father, father-spirit, grandfather.

1. The Al is inseparable from Allah. Al is a different word. Edward William Lane, Arabic-English Lexicon.
3. Ibid., xix. 65.
5. Ibid., Vol. ix, p. 277.
22. Ibid., p. 547.
27. See Greek name of God 'Theos'.
30. Ibid., p. 707.
32. F. Max Muller, Hibbert Lectures, Lecture No. 2.
34. The Qur'an, lv. 2.
35. Frankfort, Literature of the Ancient Egyptians, pp. 60, 68, 69, 77.
37. God, probably Indo-European root hui, i.e. to call out, to invoke. Websters' New Word Dictionary, American Ed.

continued on next page
41. Ibid.
44. Hastings, op. cit., Vol. VI, p. 84, "Formosa."
52. See under “the mystic syllables” a talk over it.
54. G.J. Zoega, Insk-Islenzk Odbobok.
61. Ibid., Vol. V, P. 1, ‘Dravidians.’
64. Hastings, op. cit., Vol. XII, p. 376.
69. Edward Tregear, Maori-Polynesian Comparative Dictionary, Lyon and Blair, Lambrton Quay.
72. Ibid., p. 530.
73. Max Mullers’ lectures on The Origin and Growth of Religthon, London.
75. Hastings, op. cit., Vol. VIII, p. 844 “Mordvins”.
76. Ibid., p. 844.
77. Ibid., Vol. IX, p. 2.
78. Ibid., Vol. VIII, p. 122.
79. Ibid., Vol. IX, p. 190.
80. John Brill, H deens Norwegian Language, Copenhagen.
83. F. Max Muller, Hibbert Lectures, p. 107.
85. Ibid., Vol. IX, p. 573.
86. Ibid., p. 578.
89. Ibid., p. 890.
91. 89-93. Edward Tregear Lyon and Blair, Maori-Polynesian Comparative Dictionary, Lamberon Quay.
94. Louis Segal, Russian-English Dictionary.
96. Ibid., p. 174.
97. Ibid., p. 193.
98. Ibid., p. 224.
99. Ibid., p. 277.
101. Ibid., p. 459.
102. Ibid., p. 463.
103. Ibid., p. 496.
110. Interterritorial Language Committee, Oxford.
111. Wessly’s Swedish-English Dictionary, Philaadelphia.
115. Ibid., p. 248.
116. Ibid., p. 332.
117. Ibid., p. 354.
118. Ibid., P. 377.
119. Ibid., p. 476.
120. Ibid., p. 482.
121. H.C. Honey’s Turkish-English Dictionary, Oxford.
123. Ibid., Uganda East Africa.
126. F. Max Mullers, Hibbert Lectures, No. 2.
130. Ibid., Vol. IX, p. 178-80, “Nameless God.”

The Promised Messiah Speaks

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nations of the world from the beginning of history, viz., that prayer should not be severed from the adoption of means; rather that the means should be sought through prayers.

In brief, prayer and efforts are two natural urges of the human mind that have been serving human nature like twin brothers since the beginning of human history. Efforts or adoption of worldly means is to prayer what the effect is to the cause, and prayer precedes efforts in as much as it sets the latter in motion or rather draws them. Man’s good luck lies in the seeking of help from the Source of all grace before launching any effort, so that with the help of His eternal light he may get hold of the very best means towards the attainment of his objective.

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THE SEVEN HEAVENS
by N. A. FARUQUI

What are they? They have been spoken of in all revealed books, particularly the Holy Qur'an which makes many references to them. The early Muslim commentators interpreted them to mean the planets which were then known to be seven. But now they are known to be more. So that interpretation, even then unsatisfactory, is no longer correct.

2. Other commentators took them to mean the stars in their constellations and galaxies, the groupings being supposed to be seven. The stars visible to the naked eye are all in the galaxy known as the Milky Way. There are various constellations in this galaxy. But then this is not the only galaxy in the universe. There are many more. The distances in the universe are so fantastic that the human mind cannot comprehend them. Every time a more powerful telescope is directed towards the universe, more and more galaxies come into view. So that man's knowledge of the universe seems to be destined to remain incomplete. How aptly has the Holy Qur'an said to the man looking at the universe, even through the most powerful telescopes, "Then turn the eye again and again - thy look will return to thee amazed and fatigued." (67:4)

Physical Universe

3. So far as the stars are concerned, the Holy Qur'an speaks of them as belonging to the (material) world or the 'lower sky'. Consider the following: 'And verily We have adorned the sky of this world with lamps' (67:5) and "We have adorned the sky of this world with lights" (41:12). So that so far as human life of the earth is concerned, the stars seem to serve as lamps or lights, when the sun and the moon are not there to give light. In other places in the Holy Qur'an the stars are spoken of as assisting man to find his way on land, sea or air: "And by the stars they find the right way" (16:16). In addition to the sun, which is also a star, the other stars guide the modern sailors and airmen as much as they guided the land travellers of yore.

4. The stars, whether in constellations or galaxies, could not be the seven heavens because all stars are, like our sun - so furiously hot that they could only serve as hell. But the denizens of the real hell are supposed to live in it and cry for death which will not come to them. While the infernos of the stars are so exceedingly hot that no existence is possible in them, anyway, the heavens, which primarily mean places of bliss and joy wherein the virtuous people will abide with angels and the Source of all happiness and bliss, namely, Allah, could not be in these infernos of star.

Then, what are the seven heavens? Let us turn to the Holy Qur'an, the source of all knowledge and light about the Hereafter.

The First Pointer

5. Let us take the first mention of the seven heavens: "How can you deny Allah and you were without life and He gave you life? Again, He will cause you to die and again bring you to life, then you shall be brought back to Him? He it is Who created for you all that is in the earth then He directed Himself to the heaven, so He made them seven heavens. And He possesses complete knowledge of all things". (2:28, 29).

The above verses contain lot of wisdom, but I will confine myself to the subject of the seven heavens. Please note that in these sublime verses the following insight is given into the relative position of this world and the heavens:

(i) Allah not only gave life to man but created all that is in this earth for him.

(ii) Then He causes man to die but gives him another life, in which he returns to his Creator.

(iii) For that second life, Allah has created the heaven which comprises seven heavens.

The Next Verse

The next reference to life in this world and in the heavens is in the following words: "And hasten to the protection of your Lord and a paradise as wide-ranging as the heavens and the earth; it is prepared for those who guard against evil" (3:132). Earlier the Holy Qur’an has been described as "guidance for those who guard against evil" (2:2). All human thought and deeds have good and bad aspects. The Holy Qur’an leads us on to a life of bliss (paradise) in this life and in the Hereafter, the latter being in the heavens.

The Third Verse

"And He is Allah in the heavens and in the earth. He knows your secret (thoughts) and your open (words) and He knows what you earn i.e. what you do" (6:3)

That Allah, Who is invisible here, would be visible in the Hereafter is stated clearly in the Holy Qur’an. To quote one verse: "Faces that day will be bright looking towards their Lord" (75:22,23). Because Allah will be visible in the heavens, they are referred to first in the opening verse quoted in this paragraph. But it is made clear that He is also present in the earth. While the delicate physical eye of man cannot see Him, the human soul's eye can see Him even here provided one follows the right course taken by the Holy Prophet Muhammad who is asked to "Say, this is my way. I call you to Allah, I having seen Him with my mind's eye, and even those who follow me will see Him (with their mind's eye)"—12:108.

One of the many proofs of Allah being present in this world too is that He fashions man's life on the earth according to his thoughts, words, and deeds, that is why the opening verse quoted in this paragraph says that Allah knows your secret thoughts, your open words, and what you do. Divine judgement is in fact given in this world too in fashioning man's life according to his inner condition and thoughts, his words uttered and his deeds done.

The Fourth Verse

"And let not those who are niggardly in spending which Allah has granted them out of His grace, think that it is good for them. Nay, it is evil for them. They shall have a collar of thier niggardliness on their necks on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah is aware of what you do" (3:179).

This verse speaks of those who are niggardly in spending in the way of continued on next page
The Seven Heavens cont.

Allah, the greed for money taking the form of a cellar (and chain) round their neck on the Day of Resurrection. And then comes the reference to Allah's heritage of whatever is in the heavens and the earth, which is then linked with what a man does. Now it is clear that the meaning is that what man gets in this world and the Hereafter will all be Allah's to give. The "heavens" could not possibly mean the material universe besides the earth, whose heritage man does not get. Heavens clearly refer to the Hereafter.

The Fifth Verse

Let us consider another verse: "O mankind, the Messenger has indeed come to you, with truth from your Lord, so believe it is better for you. And if you disbelieve, then surely to Allah belongs whatever is in the heavens and the earth. And Allah is ever Knowing, Wise (4:170). Now here mankind is asked to believe in the guidance brought by the Holy Prophet Muhammad if they are to benefit in this life and the Hereafter (heavens). The verse could not possibly refer to the material universe outside the earth, as the Holy Qur'an is not a book of astronomy.

The Sixth Verse

"He (Allah) forgives whom He pleases and chastises whom He pleases. And Allah's is the kingdom of the heavens and the earth and what is between them, and to him is the eventual return" (5:18).

Now Divine forgiveness or punishment is visited upon man either in this world (the earth) or the Hereafter (heavens) because Allah is the real Ruler of both. The heavens are referred to first as the Divine Judgment proper will take place there. But there is a shadow of Divine Judgement even in the earth occasionally. "What is between them" (earth and the heavens) means *barzakh* (or purgatory) which intervenes between this life and the Hereafter. As the Promised Messiah has said in his famous lecture "The Teachings of Islam", a taste of hell and paradise will be given in the intervening life *barzakh* (purgatory).

Heavens, again, could not possibly mean the material universe around the earth. The last part of this verse "To Him is the eventual return" will be in the Hereafter.

The Seventh Verse

Talking about the Holy Kaaba and the sacrifice associated with the pilgrimage, the Holy Qur'an says: "That is so that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is Knower of all things" (5:97). Now the sacredness of the Holy Kaaba and the sanctity of the sacrifice rendered there are special benefits in this life but more clearly in the Hereafter. The words "heavens" therefore can only mean the heavens of the Hereafter and not physical heavens above us. The verse says that such benefits are known best to Allah Who Alone Knows the spiritual condition of a person here and what is going to benefit him in the Hereafter.

The Eighth Verse

A very interesting verse this: 'And He is Allah in the heavens and the earth. He Knows your secret and your open, and He Knows what you earn'. (6:3) What is man's secret or hidden aspect? The Soul within him and his secret thoughts. And the open aspect of man is what he says and does etc. To say with reference to that that Allah is in the heavens and in the earth clearly means that He Knows your secrets in this world which He will expose to view in the Hereafter and you with reference to them and your open words and deeds. What has the huge material universe around us to do with it?

The Ninth Verse

"Say, to whom belongs whatever is in the heavens and the earth? Say, to Allah, He has ordained mercy on Himself. He will certainly gather you on the Resurrection Day - there is no doubt about it, but those whose souls are lost, will not believe." (6:12)

The Resurrection Day, the fate of the human soul etc., clearly point to the heavens being in the Hereafter.

The Tenth Verse

"Say, shall I take for a friend other than Allah the Originator of the heavens and the earth." (6:14) The best interpretation here again is that whether in this life or in the Hereafter, Allah is the best Friend to take for He has made them all.

The Eleventh Verse

"And He it is Who created the heavens and the earth with truth. And the day He will say, Bel it will be." (6:73)

That truth should prevail in this world and the Hereafter is the purpose of their creation. And the day will come when He will establish the truth in this world and much more so in the hereafter. That is the only interpretation of the above verse because of its subject-matter, namely, truth.

The Twelfth Verse

"And they (the polytheists) say, these (i.e. their false gods) are our intercessors with Allah. Say, would you inform Allah of what He knows not in the heavens and the earth?" (10:18)

Now, the intercession proper will only be after the judgement on the Day of Resurrection. The 'heavens' are therefore the heavens of the Hereafter. Mention of the earth (which metaphorically stands for the earthly life in many places of the Holy Qur'an) refers to the intercession in this life when a prophet or a pious person prays to Allah for forgiveness and mercy on his people or an individual. So that whether it is the intercession in this life or in the Hereafter it is only possible or acceptable when it is made direct to Allah, and that too only when He permits it.

The Thirteenth Verse

Referring to the Day of Judgment and the punishment meted therein to the guilty, the Holy Qur'an goes on to say, "Now surely whatever is in the heavens and the earth is Allah's. And surely Allah's promise is true, but most of them know not." (10:55) What could the 'heavens' in this verse refer to except the heavens of the Hereafter? The reference to the earth is due to the fact that Allah's punishment to the guilty is visited upon them occasionally in this life (the 'earth') as a proof of Allah's Judgment to come in the Hereafter. 

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The Seven Heavens
cont.

The Fourteenth Verse

"Then as for those who are unhappy, they are in the fire; for them therein will be sighing and groaning - abiding therein so long as the heavens and the earth endure, except as thy Lord please. Surely, thy Lord is Doer of what He intends." (11:106-107) The verse refers to the fire kindled in the hearts of the guilty in this life and in the Hereafter. 'Earth' means the earthly life, and the 'heavens' the progressive lives of the hereafter. To apply the word 'heavens' here to the material universe would make no sense.

The Fifteenth Verse

Referring to the efforts of the unbelievers to destroy the truth, and exhorting the believers also to exert themselves and then wait patiently, the Holy Qur'an ends chapter 11 with this verse: "And Allah's is the unseen in the heavens and the earth and to Him the whole affair will be returned. So obey Him and put thy trust in Him - And thy Lord is not heedless of what you do" (11:123). The unseen of this earth, referred to in this verse, is the future of the struggle between truth and falsehood in this world. And the unseen of the heavens is the judgement of the Hereafter. To take the words heaven to mean the physical universe would be meaningless.

The Sixteenth Verse

Joseph, the prophet, is stated in the Holy Qur'an to have prayed: "O, Originator of the heavens and the earth Thou art my Friend in this world and the Hereafter. Make me die in submission and join me with the righteous" (12:101). Now what could "heavens" and "the earth" mean here except the earthly life and the Hereafter?

The Seventeenth Verse

"And whatever is in the heavens and the earth is His, and to Him is obedience due always. Will you then fear other than Allah?" (16:52). I have italicised certain words to draw attention to the obedience due from man to his Creator whether in this life (earth) or the Hereafter (heavens). No other interpretation makes such good sense.

The Eighteenth Verse

"See they not that Allah, Who created the heavens and the earth, is able to create the like of them? And He has appointed for them a term, whereof there is no doubt. But the wrong doers consent to naught but denying" (17:99). What does this verse refer to except man's creation in the earth for an appointed time and his re-creation in "a likeness of his" in the heavens (the hereafter)?

The Nineteenth Verse

"(The Holy Qur'an is) a revelation from Him Who created the earth and the high heavens" (20:4). Now the Holy Qur'an is not a book of astronomy. Therefore what the verse means is that this Book has been revealed for man's benefit in this life (earth) and the Hereafter (the heavens).

The Twentieth Verse

"Do not those who disbelieve see that the heavens and the earth were closed up so We rent them (open). And We made from water everything living. Will they not then believe? (21:30) The physical heavens above us are still a very much closed secret. In any case the Holy Qur'an is not a book of astronomy. So that what this verse means is that the secret of the purpose of man's earthly life and the secrets of man's life in the Hereafter (heavens) were closed up. But they were rent open by Divine revelation (which is likened so often by the Holy Qur'an to rain from the heavens) and the spiritual water of revelation gives spiritual life (as much as the physical water gives physical life) to man.

The Twenty-First Verse

This is a very clear and authoritative verse on the point I am trying to make: "And if the Truth were to follow their desires, the heavens and earth and all those who are therein would go bad (or perish)—23:71. Now the physical heavens are not affected by truth or falsehood. It is the heavenly lives in the Hereafter or the earthly life here which is corrupted by the low desires of men.

The Twenty-Second Verse

"Say: He has revealed it (the Holy Qur'an) Who knows the secrets of the heavens and the earth. Surely He is ever Forgiving, Merciful" (25:6)—The Holy Qur'an being neither a book of astronomy or of geology, the secrets revealed through the Holy Qur'an are those of the next world (the "heavens") and of the purpose of the creation of man's earthly life. They also include the secrets of men's heart or his secret deeds. Hence the reference to Allah being ever Forgiving and Merciful without which mankind would not have survived a day.

The Twenty-Third Verse

"Say: No one in the heavens and the earth knows the unseen but Allah and they know not when they will be raised" (27:65)—The raising of the dead has nothing to do with the physical heavens but certainly with the Hereafter.

The Twenty-Fourth Verse

"Is not He Who created the heavens and the earth able to create the like of them" (36:81). Here the creation of man in this earth and his re-creation "in a likeness of his" in the heavens is clearly referred to again.

The Twenty-Fifth Verse

"So He ordained them seven heavens in two days (or periods) and revealed in every heaven its affair. And we adorned the heaven of the world with lights (planets, stars) (41:21). Here the seven heavens of the Hereafter are clearly mentioned separately from the heaven of the world with its stars and planets.

The Twenty-Sixth Verse

The Holy Prophet is stated by the Holy Qur'an to guide to "The path of Allah to Whom belongs whatsoever is in the heavens and whatsoever is in the earth. Surely to Allah do all affairs eventually come" (42:53). The companions of Holy Prophet were the first to be guided to perfection. How, were they guided to bliss in the physical skies or in the heavens of the Hereafter? continued on next page
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The Twenty-Seventh Verse

“And Blessed is He Whose is the Kingdom of the heavens and the earth and all between them. And with Him is the knowledge of the Hour, and to Him you will be returned” (43:85). The reference to the Hour and to the return of man to Allah refer clearly the Hereafter (the heavens). The mention of “what is between them” is a reference to the Barzakh or the transitional world between this worldly life and the Hereafter.

The Twenty-Eight Verse

“And Allah created the heavens and the earth with truth (or with a high purpose) and that every soul may be rewarded for what it has earned, and they will not be wronged” (55:22) Here the human souls of the virtuous being rewarded with bliss in this life (earth) and in the Hereafter (heavens) is mentioned. That is the purpose for which the heavens and the earth were created.

The Twenty-Ninth Verse

“Say: would you teach Allah your religion? And Allah knows what is in the heavens and the earth” (49:16). Religion in the earth and the heavens can only mean religion in this life and the Hereafter. No reference to the physical earth or the physical heavens can possibly be read into these words.

The Thirty-First Verse

“(Allah) who created the seven heavens alike (or one above the other)” - 67-3. The word tabaq has two meanings—(a) alike or (b) one above the other. It may be that the seven heavens of the Hereafter are alike in the sense that they are places of bliss wherein the virtuous people will progress from one stage of their moral and spiritual felicity to another. But the other meaning of one above the other is equally applicable, if not more. The mere progression of the numbers of the heavens suggests that they are places one above the other in elevation. And that brings me to the last point of this essay.

The Me'raj (Ascension)

6. In his Ascension to the heavens, the Holy Prophet went up from one heaven to another. He found prophets and virtuous people in each heaven according to their spiritual elevation. That there are different levels even among prophets is clear from the Holy Qur'an: “We have made some of those messengers to excel others”. (2:253) or “And We certainly made some of the prophets to excel others” (17:55). Accordingly, they were seen by the Holy Prophet in different heavens. But the relevant fact to my discussion is that even in his Ascension the Holy Prophet saw seven heavens in the Hereafter.

Physical heavens

7. I certainly do not wish to say that the word “heavens” used in the Holy Qur'an does not ever refer to the physical heavens. It certainly does where the context requires it, for instance where the creation of the physical universe is cited as proof of the Mighty Creator and the unity of God. All I have tried to convey is that in another sense, used more often, the heavens of the Holy Qur'an refer to the heavens of the Hereafter. To ignore that interpretation is to deprive yourself of the knowledge and wisdom contained in those verses. (The End)

THE QUR'AN AND THE HUMAN PERSONALITY

By Khalifa Naseer-ud Din Siddiqi

Sigmund Freud retrieved the human personality from an oceanic grave to which Darwinism, Behaviorism and Socialism had well nigh consigned it, but it has been mangled and mauled in the process. The imp's and the goblins running riot behind the scenes, straining at the leash and incessantly striving for mastery, have turned homo sapiens into a forlorn waif whose only concessions are sublimations and symbolisms which between them account for all the idealism, all the culture and all the spirituality of which he is capable.

The instinctive make up of the personality is conceded in this macabre world of the unconscious but out of all the other instincts, e.g., the acquisitive instinct, the instinct of pugnacity, etc., only one, the instinct of sex, reigns supreme as the mainspring of all motivation, however spiritual or moral an individual may be.

To begin with, his disciple and subsequently the originator of an independent school of thought, Carl Jung, emphasised the complex but unified wholeness of human behaviour-patterns, which is not only the latest but the most pragmatic and factual view of the human mind and the human personality among modern psychologist. What is relevant to our subject is that modern psychology and characterology affirm the existence of the entity of the human personality and the mind and soul, which are its manifestations.

Moreover, it is increasingly being realised now that the challenge to modern civilisation is largely spiritual and psychological rather than one of planning, organisation or technology, etc. It is not planning alone which will work the miracle and usher in the millennium that every body dreams about; it is only by facing it on a spiritual-cum-psychological level that our wielders of power can improve and reform this benighted and luckless world of ours. It is the individual with all his tensions, his restlessness, his craving for a deity, if permitted to exercise a free mind and an unshackled soul, will build the sort of world which science and planning between them have fallen grievously short of doing.

In fact the more science and technology there are, they will present the rulers of this world bigger and larger accessions to power, more sophisticated armaments, infinitely more destructive that the last. The inescapable result will be the depression and deterioration of the common man, the dismemberment of the human personality and its subservience to military juntas and the fascist socialist and so called democratic states. Between all powerful governments and economic insecurity, he has already been crushed into a

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shapeless mass, a human condition which is a travesty of freedom, a mockery of civilisation. The breath-taking progress in science has synchronised with greater disparity between the rich and the poor, more pronounced racialism, and the imminent danger of obliteration of the human species on this planet.

Among the various and numerous causes of this phenomenon, viz., the lamentable depression of the human personality, the most obvious is the incapacity and powerlessness of the average man to agitate, to rebel to displace corrupt rulers and unscrupulous demagogues who have the most diabolical gadgets including tanks, bombers, flame-throwers and atomic missiles, to keep them enconsed in their seats of power. Having no other choice than towing the line, the average man, overwhelmed by economic insecurity, has subsided into sloth and indolence which is even deliberately bred in them by their superiors and masters. Having lost faith in himself, he is fast losing his faith in the things of the spirit, his craving for Almighty, etc.

Never before was the human soul in such spiritual and ideological ferment as today. Faith in God is fast tottering and when faith declines and decays, the collapse of the human personality and with it, the whole fabric of civilisation cannot be far behind. Modern man typifies the man in the parable who gained the whole world but lost his own soul having been deprived of a firm faith in the unity, the omniscience, the omnipotence and the unbounded mercy of the Creator of all things. The human soul, the core and kernel of his personality, is like an orphan, rootless, restless and baffled.

The wave of godlessness that is sweeping the world today, vitiating and demolishing his personality, can only be arrested by a living, throbbing faith in God and through the rehabilitation of man's relationship with the Creator on a personal level. Secular education and modern philosophy, science and technology have reinforced the forces of evil and Godlessness by tarnishing the image of the Creator.

The living Word of God alone can take it beyond the haze and mist of doubt and dismay to the sunshine of faith and hope and true peace and bliss.

The God of modern man is the Nation. "Nationality," wrote Lord Acton in 1862, "does not aim either at liberty or prosperity, both of which it sacrifices to the imperative necessity of making the nation the mould and measure of the State. Its course will be marked with material as well as moral ruin". Acton's prophecy is still in the terrible process of fulfilment. The material havoc wrought by applied science in the service of nationalism is such that it will take generations to repair the damage. For billions of men, women and especially children, the moral ruin caused by the War is irreparable; to the end of their lives they are doomed to remain psychologically warped, crippled and stunted. Add to this the millions of men, women and children who were wiped out as a result of indiscriminate bombing and nuclear fission. And these, of course, are not the only gifts of the nationalism which (having repudiated the mercy and beneficence of God and the brotherhood of man) has been set up as an idolatrous religion.

The world is parcelled out into some one hundred and fifty odd administrative units calling themselves nations. In each of these nations there is a State Religion—viz. the worship of the nation regarded as the supreme value or god. Nationalism leads to moral and spiritual ruin because it denies universality, denies the existence of a single God, denies the value of a human being as a human being, affirms exclusiveness, encourages vanity, pride and self-satisfaction, stimulates hatred and proclaims the necessity and rightness of War.

What is the context of this tragedy in human affairs? The modern man looked up to science for guidance in all matters and sundry. The only sciences which could provide it were psychology and ethics, both of which failed to deliver the goods because they applied scientific method (suited only to the world of matter) to the human personality. The norms and standards, which are indispensable for its fructification and efflorescence, were thrown away like crumbs to the quibblers and the dialecticians, the scribes and pharisees of modern civilization for a free-for-all scramble and strife among them. When Jung, just on the verge of insight had seen the gateway to the truth, left the soul in the lurch, the frontiers of "is" and "ought" receded farther and farther away from the scientists' ken and vision.

Here an analogy would illustrate my point. The late Bertrand Russell established a common frontier between Logic and Mathematics which many regard as his greatest achievement. But Jung missed the bus by not repeating the performance in the domain of human conduct and behaviour.

Alack and alas! The truth lay at their doorstep, had they only seen it. The psycho-analysts tried to lay the soul bare; the sexologists amused the seeker after truth with the scientific strip-tease of the human personality. They brought down the edifice of human personality, this image of Almighty, this prodigy of creation tailor-made for achieving perfection in the material and immaterial environment, round our ear, without raising their little finger to rebuild it.

The questions that psychology and ethics have evaded and under the inexorable impact of scientific method, even, deliberately ignored were first, the nature of change in men's mind since creation; secondly, the distinction between scientific and natural man; thirdly, of what vital facts the main religious and spiritual systems and the various castes and creeds are the index; fourthly, what are the laws which govern jealousy, greed or selfishness and how to lay hold of the enduring characteristics (the human personality) behind the changing actions of man and how to discover his motives behind every new mask that he assumes, etc. All such probes into the human personality were considered premature and unscientific by the psychologists. Even the ethical philosophers fell into the lap of the scientists, who having achieved mechanical perfection in the robot and the computer, were aiming at manufacturing life and thus rubbing shoulders with Almighty.

The Qur'an after an analysis of mind and the soul, which are but facets of the human personality; declares in clear and forthright terms:

And We cause to be sent down of the Qur'an what is a healing and a mercy to
The Seven Heavens
cont.

the faithful, and it increases nothing to the unjust but loss.

And when We send blessings upon man he turns aside and withdraws himself, and when evil touches him, he becomes despairing.

Say: “Each one acts according to his method (behaviour-pattern).”

But your Lord knows best as to him who is better guided in the path. (17:82-84)

Having elucidated the ‘is’ of the human personality—the soul prone to evil (Nafs-al-Ammara), the accusing conscience (Nafs-al-Lawwamah)—and the soul at rest (Nafs-as-Mutma’innah) it lays emphasis on the self or character which is the background, the stable and solid entity of all men’s motivations, actions, feelings, desires, evil tendencies contending internally with the moral sense, the arena of giants pitted against each other, the battlefield of belief and action, the home of conation, cognition and feeling, etc.

The stage has now been reached when the ‘is’ and ‘ought’ are to be merged. Every overt action or thought or intention, etc., is to be stretched on the fabric of the human personality to be wrought according to its texture. Here there are no impediments to the even tenor of events. It is only when the decision becomes ripe for implementation that the environment, a coercive society, an unjust socio-economic order a callous ruler or employer resists the great victory that has already been won elsewhere in the inner life. In this verse, the hostile environment is beautifully but succinctly expressed and the discomfiture of the human personality through loss of courage and faith is clearly indicated.

The Holy Book then describes graphically the ideal qualities of the human personality in every conceivable perspective and in all the diversity and multiplicity of situations in this earthly life and points the way to the acquisition thereof. It says:

And We will discipline you with something,
Of fear,
And hunger,
And loss of property,
And of lives,
And of fruits;
And give glad tidings to the persevering ones.
Who when a happening happens to them,
Say, “Surely to God we belong, and surely to Him we return.” (2:155-156)

Here it is that the confluence of ‘is’ and ‘ought’ is effected. The human personality has emerged, chastened and ennobled after having gone through the worst that hostile nature could muster against it. It is not the ridiculous travesty of a human personality which has laid down arms before hostile nature and has been cut unmercifully off in a short life span. But on the contrary, this specimen of the self, the Qur’anic version of the human personality, is as unscathed and virginal as ever. The slings and arrows of misfortune have not disturbed the heavenly equanimity of this being. He has only resigned himself to God. We are God’s and to Him we return. So the verses:

Surely the land belongs to God,
He gives inheritance thereof to such of His servants as He Pleases. (7:128)
Say: “I am not master of any gain or any harm for myself, but whatever God pleases. (7:188)
And they have no power over themselves for either harm or good,
Nor have they power over death or life or over being raised up. (25:3)
And as for man when his Lord disciplines him so that He honours him and blesses him;
Then he says: “My Lord has honoured me.”
But when he disciplines him so that He measures out his provision,
Then he says: “My Lord has degraded me.”
Nay, but you do not honour the orphan,
Nor do you urge the feeding of the poor,
And you squander the property left by the deceased persons a great squandering,
And you love wealth with a whole hearted love. (89:15-20)
Again in:
Say: “Surely my prayer,
And my sacrifice,
And my living,
And my dying,
Are all for the sake of God, Lord of all the worlds,
He has no associate,
And so am I commanded,”

And I am the first of the Muslims.” (6:163-164)

And so on and so forth. The lapses and pitfalls are enumerated and delineated in such lucid, heavenly terms that the reader, be he a Muslim or not, is so carried away by the spiritual impact that he has no alternative but to resign himself to Him. Such are the spirits, the dedicated resigned spirits in their millions all over the world, in every country and clime, whom the Qur’an describes as:

Those who spend in times of prosperity
and in times of trouble,
And who suppress their anger,
And who overlook the faults of men:
For God loves the doers of good. (3:134)
And the servants of Ar-rahman (the most Merciful) are -
those who walk upon the earth with humility
and when the ignorant addresses them, they say: “Peace.”
(25:63)

Finally, having foretold the renaissance of the human personality, so thoroughly merged in the Godhead and so well grounded in the Quranic ideology and its implementation, it gives the verdict:

Of all the communities raised amongst mankind you are the best,
(For) you bid them do good,
And you forbid them from doing wrong,
And you believe in God. (3:109)

Man has not stepped into this world, branded and tainted with original sin. Made in the image of God and fully armed and fortified with his God given instincts, he imarks upon the ceaseless struggle against the forces of evil. This is an unremitting Jihad against an environment which he will subdue on the strength of the inner dynamism and faith and knowledge vouchsafed to him. He will use this unbounded power and authority as God’s Deputy for moral ends and for holding aloft the standard of Allah and establishing the kingdom of God upon earth. This man, who was never meant to be a play-thing in the hands of capitalists and politicians, is endowed with a personality which believes in human brotherhood on the strength of faith and conviction in Tawhid, a personality that the Qur’an has guided, moulded and shaped.
I remember once, as a boy, puzzling over the Christian doctrine of the Trinity, in which I had been taught to believe. It was, in particular, the notion of the divinity of Jesus of Nazareth (on whom be peace) that I found hard to accept. I could believe in the Holy Ghost, although not quite as a "person" on an equal footing with the "person" of the Father, but rather as the One Supreme Being apprehended by man in a particular way, or else that Being's influence upon the soul of man. But that a human being should be both man and God; that this same human being should be an indispensable intermediary between God and man; that he should be alive in Heaven in bodily form; that he, the Creator and the Holy Spirit were three distinct persons but should all be equally worshipped as god: these ideas did not quite make sense. They obscured the Divine Unity and Transcendence and seemed to insist that God could not be approached except through the worship of a historical personality.

Such problems as these set me off on a determined search for religious and philosophical truth. For the next twenty or so, especially during the years following my graduation from university, I explored, as best I could, many different ideas and their implications. When I finally came to accept Islam, therefore, this was no overnight conversion, and it did not come about for want of knowledge of any alternatives. It was also something more than a mere matter of intellectual assent.

I publicly declared myself a Muslim in July 1980 before the late Hazrat Muhammad Ahmad, son of Hazrat Maulana Muhammad Ali. This was in itself fitting as the work of Maulana Muhammad Ali had been of decisive importance for my understanding of Islam. Soon after this, I became a member of the Ahmadiyya Anjuman Isha'at Islam of Lahore.

I believed then, as I do now, that Islam was not the exclusive property of any doctrinal group or organized body, and could not be defined by the same terms that apply to a political party, a Christian church or a professional association. It was, to me, self-evident that the Ahmadiyya of Lahore were an authentically Muslim organization with a valid and vital message of reform and renewal, and neither merited condemnation as non-Muslims, nor followed the practice of those others who will readily apply the label kafir without adequate information or reflection. They were guided by the hadith which states:

"Whoever says prayer as we say it and faces our Qibla, and eats halal meat as we make it, is a Muslim for whom is the covenant of Allah, so do not violate the Divine covenant."

The work of the Lahore Ahmadiyya Movement (to be distinguished from the Qadianis or Rabwah party, which differs fundamentally in nature) cannot be properly assessed without reference to the life and teachings of its founder, Hazrat Mirza Ghulam Ahmad. I found nothing strange or un-Islamic in the claim of Hazrat Mirza to be both Promised Mahdi and the Promised Messiah. This claim is not in itself heretical and must, therefore, because of its important implications, be taken seriously. The writings, biography and personal influence of hazrat Mirza gave ample evidence of his wilayah (sainthood) and mujaddidiyya (appointment as Divine renewer and reformer in Islam) and such evidence cannot be lightly dismissed; his claim should be viewed in that light. As to what Hazrat Mirza meant by his application to himself of the terms Promised Mahdi and Promised Messiah, this may be studied through his own writings and in the monograph on the subject by maulana Muhammad Ali.

It was not the purpose of Hazrat Mirza Ghulam Ahmad to set himself up as an authority, or to usurp the place of the Holy Prophet. He promoted the devotional, but intelligent, study of the Holy Qur'an. He sought to revive the spirit of Islam, to rid it of errors and abuses, and to bring its message before the whole world. He likened it to a shining lamp shut up in a box, or a sweet spring of water buried under mud.

Muhammad Yakub Khan, a prominent Lahore Ahmadiyya missionary of Islam, writes as follows:

"Mirza Ghulam Ahmad said and
did many a thing in his lifetime. He
tuned out heaps of literature and this of the most uplifting character. He
compiled as many as eighty volumes, in
to hundreds of pamphlets and
tracts and thousands of handbills. He
addressed huge public gatherings. He
entered into heated controversies. But
in this big mass of things, let us not lose
sight of the man himself, the one
superme purpose running through all
his manifold activities, the grand
mission and message of his life. Let us
not lose the wood in the trees. This
would be repeating the very blunder he
came expressly to rectify.

Mirza Ghulam Ahmad's life-
mision may be summed up in one
sentence - restoration of the soul of
man. This has been the sole object of
every religion. this was the one
mission of Islam." (Quest after God, Glimpses
of the Life of Hazrat Mirza Ghulam
Ahmad, Lahore, 1961, pp 35-36)

**ISLAM MY CHOICE II**

by H. M. LEON, M.A., Ph.D.

One of the glories of Islam is that it
is founded upon reason, and that it
never demands from its followers an
abnegation of that important mental
faculty. Unlike certain other faiths,
which insist upon their votaries
implicitly accepting certain dogmas
without independent inquiry, but
simply on the authority of 'The Church',
Islam courts inquiry and counsels its
disciples to study, search and
investigate prior to accession. The Holy
Prophet, of ever blessed memory, said:
'Allah hath not created anything
to reason, or anything more perfect
or more beautiful than reason, the
benefits which Allah giveth are on its
account, and understanding is begotten
of it'.

On another occasion he said:
'Verily, I tell you, a man may have
performed prayers, fasts, charity,
adorment and all other good works;
but he will not be rewarded but by the
manner in which he hath used and
applied his reason'.

The parable of the 'Talents',
narrated by Sayyidna 'Isa, i.e., Jesus (on

continued on next page
Islam My Choice
cont.
whom be peace!), is in strict accordance with Islamic doctrine, as also is the maxim, 'Probe all things; hold fast to that which is good'. The similitude of those who follow blindly, and who neglect to use the intelligence which the Divine Giver of all good hath bestowed upon them, is declared in the imperishable pages of Al-Qur'an Shareef (Sura 52: Al-Jumma - 'The Assembly') to be that of an ass laden with books'.

The noble and learned Caliph, hazrat Ali al-Murtaza (on whom be peace) said: 'The world is darkness; knowledge is light; but knowledge without truth is a mere shadow!'

Muslims believe that Islam is a term synonymous with truth, and that under the glorious and ever-brilliant sun of Islam, by the light of reason and knowledge, truth can be obtained; but in order to obtain that knowledge, and thus attain that truth, man must use his reasoning faculties.

A most pregnant pronouncement on this question was given by our Holy Prophet only a few days prior to his decease.

'There he lay, the last and greatest of the grand chain of mighty men whom Allah, in His everlasting mercy and compassion, had sent to the world as inspired messengers of truth and of righteousness, his saintly head pillowed upon Hazrat Ayesha's loving knee'.

The true believers of Medina, old and young, men and women - aye, even the children - had gathered, in loving sympathy, there, around the mat whereon lay Mustapha Al-amin, the chosen, the faithful, ar-Rasul-Allah. Tears glistened in their eyes, and coursed down the cheeks of even the most grizzled and valiant of the veteran warriors of Islam. Their leader, their friend, their beloved pastor, and, above all, their Prophet, he who had led them from the darkness of ignorance and superstition into the radiant brightness of the truth, had brought them into Islam, the habitation of peace, was about to pass from them. No wonder, then, that their eyes became fountains of tears, and their hearts were heavy and oppressed.

In the agony of distress, almost of despair, one exclaimed: 'O Prophet of Allah, thou art ill, thou mayest die, then what is to become of us'? 'You have Al-Qur'an', said Allah's Messenger. 'Oh, yes, Rasul-Allah, but even with that enlightening book and unerring guide before us, we have had at times to ask from you advice, counsel, and instruction, and if you are taken from us, O Prophet, who is there to be our guide'? 'Do as I did and as I have said', was the reply.

'But, Prophet, after you have gone, fresh circumstances may arise which could not have arisen during thy blessed lifetime; what are we, what are those who follow us, to do then?'

The Prophet slowly raised his illustrious and saintly head, and with the lurid light of prophecy and inspiration shining radianty from his noble eyes exclaimed: 'Allah hath given to every man as a personal monitor a conscience, and as a guide his reason: use it, then, in all things, and it, under Allah's blessing, will ever guide you aright'.

PARACLETE OR MUHAMMAD

(The Holy Qur'an declares that Jesus had prophesied the advent of the Holy Prophet Muhammad by name as "A messenger to come after me, his name being Ahmad" (61:9). Christians reject this, asserting that in the Gospel prophecy the Greek word for the promised one is not Periclyte, which they admit represents the meaning of the Holy Prophet's name, but Paraclete which, they say, means 'comforter' and refers to the 'Holy Ghost', not being applicable to a person. The article below discusses the meaning of the word Paraclete and the Gospel prophecy in which it occurs. - Editor)

The Greek word Paraclete owes its origin to the Hebrew language, and was used as a proper noun to indicate the person whose advent was foretold. Hebrew being unfortunately a language dead and defunct long since, we cannot but resort to its living representative in Arabic, to come to some clue. Experts on Philology are at one on the point that of all the members of the Semetic family of languages, Arabic alone is such as can throw light upon doubtful issues in connection with the rest of this great family. Arabic, moreover, has got a significant characteristic of its own. An Arabic word in its etymological sense points to the purpose with which the word was coined. Correspondingly to the Greek Paraclete we have the word Farqleet, closely resembling it. Let us therefore consider whether or not the original Hebrew word was Farqleet; for it is not infrequently that we come across words common to both of these sister languages.

The word Farqleet is composed of two parts, fariq and leet; fariq signifies 'one that discriminates something', and leet stands for 'satan' or 'falsehood'. Farqleet therefore must indicate 'one that discriminates falsehood'. Now turning to the words of the prophecy we find that the Paraclete is also spoken of as the Spirit of Truth. And what else can discriminate falsehood, but the Spirit of Truth? Farqleet and Spirit of Truth are therefore synonymous. Paraclete therefore is no other than Farqleet, and must not carry the Greek sense comforter, but the sense of its original form, i.e., 'one that discriminates between truth and falsehood'.

Who is the 'Spirit of Truth'?

We will next see whether in its true original sense the word is applicable to the Holy Prophet of Arabia. Corresponding to John 14:16 foretelling the advent of a Paraclete, we find in the Holy Qur'an (61:6) that Jesus predicted the appearance of an "Ahmad". We should therefore compare the words Paraclete and Ahmad to ascertain if they refer to the same person. Paraclete has already been explained as 'one that discriminates between truth and falsehood'. The word Ahmad is derived from hamd and means 'one that profusely praises good attributes'. The Holy Prophet of Arabia appeared at a time when idol-worship was at its full swing in Arabia. False deities had been set up all over the land. False attributes were imputed to the Divine Being almost all over the land, such as the Christian sonship or trinity. It was the end-all and be-all of the Prophet's mission to establish the Unity of God, purged of all evil attributes accumulated around Him by the various people. The Holy Prophet therefore addressed himself heart and

continued on next page
soul to the establishment of the true attributes of God and dispelling of all false ones. This is exactly what the word *Ahmad* means and implies. He discriminated, so to speak, between the true and false attributes of God. Was he not then the ‘Spirit of Truth’ at the appearance of which ‘falsehood’ vanished? Hence *Ahmad* imports the same sense as *Paraclete*. The Holy Qur’an, therefore, correctly refers to the prediction in John 14:16 as to the advent of a Prophet who will discriminate truth from falsehood—a *Paraclete* or an *Ahmad*.

**Use of word ‘spirit’**

A comparative glance at the Bible and the Qur’an will reveal the fact that the description of the Promised One as given in the two books is the same to the very letter. The *Paraclete* is repeatedly spoken of in the Bible as the ‘Spirit of Truth’. The phrase is very significant and a sure clue to recognize *Paraclete*. It may be observed here in passing that the word *Paraclete* can by no stretch of the imagination be twisted to fit in with the Holy Ghost, for nowhere in the pages of the Bible is the Latter called the ‘Spirit of Truth’. Furthermore, Jesus speaks of him as another *Paraclete* (John 14:16). Jesus himself was of course one paraclete; the other, foretold, therefore, must also be a mortal like himself. The Qur’anic picture of the person is also the same in this respect, when it proclaims the advent of the Holy Prophet in the following words:

“Say: The Spirit of Truth (that had been promised to you) is come and falsehood is vanished” (17:81).

It is evident from this that the Holy Prophet claimed to be the ‘Spirit of Truth’. The defining ‘*al*’ prefixed to the word “*Haqq*” (Truth) Recalls attention to the promise God made through Jesus.

It is futile to object that the Holy Prophet was a man and not a ‘Spirit’. The Bible itself has used the word *spirit* in a large variety of sense. “The spirit is willing, but the flesh is weak” (Matthew 26:41); here it is used for the spiritual part of man. Again, it is also used to stand for God, both in the Holy Qur’an and the Bible, as descending upon the righteous. Yet again, it signifies a holy person: “That which is born of the spirit is spirit” (John 3:6). The contention that the word ‘*spirit*’ cannot apply to a corporeal being is therefore absurd.

Even the Holy Ghost itself assumed a visible shape, “a bodily shape like a dove” (Luke 3:22), “cloven tongues like as of fire” (Acts 2:3). One absolutely fails to see any objection to the mention of the Holy Prophet as a spirit in a metaphorical sense, considering that the Holy Ghost can appear as a dove and even the second person of the triangular Godhead can put on a human form. Perhaps the words of the Bible regarding Paraclete that the world “sees him not, neither knows him”, afford a handle to the Christian that he must not be a visible human being but an invisible spirit. This is no less untenable. Does not the same Bible use similar words on a similar occasion: “because they seeing see not” (Matthew 13:13); and again, “that seeing they might not see” (Luke 8:10). These words should, on the other hand furnish a further evidence that the Paraclete is no other than the Holy Prophet, of whom the Holy Qur’an has used exactly the same words: “They look at thee but they do not see thee”.

**Paraclete to “abide forever”**

Another characteristic of the Promised Paraclete as set forth in the Bible has proved another stumbling block to the Christians. “That he (Paraclete) may abide with you forever” puts them under the wrong impression, that the Paraclete, in order to be immortal, must necessarily be a ‘spirit’ and not a human being. The very words of Jesus in this connection will suffice to remove the false notion. “He shall give you another Paraclete that he may abide with you forever”, clearly indicates that Paraclete shall abide forever in a certain sense in which Jesus himself shall not. It is obvious, therefore, that Paraclete’s abiding forever, must not be taken in the sense of a spiritual life; for in this sense Jesus too shares this privilege with him. Jesus does claim an eternal life for himself, so far as the life of the spirit is distinct from physical body is concerned, when he says, “If a man love me, he will keep my words and my Father will love him and we will come unto him and make our abode with him”. But Paraclete shall have an eternal life in a sense other than that in which Jesus might have it, as the previous quotation shows. The abiding forever on the part of Paraclete cannot therefore be in a spiritual sense. It is hence absurd to argue that the Holy Ghost enjoys an eternal life and must therefore be the same as Paraclete. The Holy Ghost’s eternity of life, like that of Jesus and unlike that of Paraclete is in a spiritual state. Thus the Holy Ghost can on no account be regarded as Paraclete.

As a matter of fact, when Jesus spoke of the cessation of his life and the continuation of Paraclete’s, he implicitly referred to the duration of their existence through their teachings and their spiritual influence on mankind. When a prophet is raised for the reformation of a people, he is equipped with a twofold weapon - a code of laws to regulate the life of man and a personal magnetism exercising noble influence upon whomsoever may come into contact with him. In both of these respects, Jesus has ceased to exist long since, while the Holy Prophet of Arabia does exist to this day and shall exist forever. Jesus came with a set of laws and a spiritual force, whereby he wrought considerable reformation among his people for a time. But by and by the laws that were suited to the then stage of society ceased to be of practical utility with the growth and development of human society, and the spiritual force that had wrought miracles of old lost its efficacy and vanished. Thus arose the need for another Paraclete who should bring a perfect law, not for a particular clan or clime but for the whole of the human race. The Holy Prophet Muhammad was consequently raised to meet the need, to which effect the Holy Qur’an says: “This day have I perfected your religion for you, and completed my blessings upon you” (5:3).

This in fact is the sense in which Jesus could not abide forever and another Paraclete appeared in the person of the Holy Prophet of Arabia as a permanent source of blessings. He is the ever-living source from which blessings have been emanating all these fourteen centuries. The history of Islam abounds with glowing accounts of spiritual giants appearing among Muslims from time to time to invigorate society and vindicate the cause of truth and righteousness. To this effect the Holy Prophet is reported to have said: “Surely God shall raise for this (Muslim) nation, at the commencement of each century one who shall put fresh life in their faith (i.e., a *mujaddid*).” The prophecy has turned out true to the very letter and not a century has since passed but some such person has made his appearance to uplift mankind.
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MUHAMMAD THE GREATEST MAN OF HISTORY

“If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? . . . Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask: Is there any man greater than he?”

—Alphonse de Lamartine in Histoire de la Turquie

QUR’AN, THE GREATEST SPIRITUAL FORCE

“It is the one miracle claimed by Muhammad—his standing miracle, he called it—and a miracle it is.”

—Bosworth Smith

“Never has a people been led more rapidly to civilization, such as it was, than were the Arabs through Islam. . . . And to it was also indirectly due the marvelous development of all branches of science in the Moslem world.”

—New Researches by H. Hirschfeld

“Here, therefore, its merits as a literary production should, perhaps, not be measured by some preconceived maxims of subjective and aesthetic taste, but by the effects which it produced in Muhammad’s contemporaries and fellow-countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well organized body, animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh woof into the old warp of history.”

—Dr. Steingass, Hughes’ Dictionary of Islam

THE BEAUTIFUL CHARACTERISTICS OF ISLAM

“I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phases of existence which can make itself appeal to every age. I have studied him—the wonderful man—and in my opinion far from being an anti-Christ, he must be called the Saviour of Humanity. I believe that if a man like him were to assume the Dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness. I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today.”

—George Bernard Shaw