THE PROMISED MESSIAH SPEAKS
'Islam, the True and Living Faith'

By Hadhrat Mirza Ghulam Ahmad
Founder of the Ahmadiyyah Movement in Islam

The true purpose of adopting a faith is that one should acquire such certainty concerning God, Who is the fountain-head of salvation, as if one can see Him with one's eyes. The wicked spirit of sin seeks to destroy a man and a person cannot escape the fatal poison of sin till he believes with full certainty in the Perfect and Living God and till he knows for certain that God exists, Who punishes the offender and bestows upon a righteous one every lasting joy. It is a common experience that when one believes in the fatal effects of anything one does not have recourse to it. For instance, no one swallows poison consciously. No one deliberately stands in front of a wild tiger. No one deliberately thrusts his hand into the hole of a serpent. Then why does a person commit sin deliberately? The reason is that he has not that certainty in this matter as he has in other matters of the kind we have mentioned. The first duty of a person, therefore, is to acquire certainty with regard to the existence of God, and to adopt a religion through which this certainty can be acquired so that he should fear God and shun sin. How can such certainty be acquired? It cannot be acquired through mere stories. It cannot be acquired through mere arguments. The only way of acquiring certainty is to experience God repeatedly through converse with Him or through witnessing his extraordinary signs, or by keeping company with someone who has that experience (Naseem-e-Dawat, pp. 81,82).

The purpose of religion is that man should obtain deliverance from his passions and should develop personal love for God Almighty through certain faith in His existence and His perfect attributes. Such love of God is the paradise which will appear in diverse shapes in the hereafter. To be unaware of the true God and to keep away from Him and not to have any love for Him is the hell which will appear in diverse shapes in the hereafter. Thus the true purpose is to have full faith in Him. Now the question is which religion and which book can fill this need. The Bible tells us that the door of converse with God is closed and that the ways of obtaining certainty are sealed. Whatever was to happen, happened in the past and there is nothing in the future... of what use then is a religion which is dead? What benefit can we derive from a book that is dead? What grace can be bestowed by a god who is dead? (Chashma Mashi, pp. 20,23).

The purpose of accepting a religion is that God, Who is Self-sufficient, and is in no need of His creation or its worship, may be pleased with us, and that we should experience such grace and mercy as should wipe out our inner stains and rusts so that our breasts may be filled with certainty and understanding. This is not possible for a man to achieve through his own devices. Therefore, God the Glorious, keeping hidden mainly His own Being and the wonders of His creation, for instance, souls and bodies, angels, heaven, hell, resurrection and messengership, etc. and yet disclosing them partially through reason, appointed his servants to believe in all these mysteries (Surmeh Chashm Arya, pp. 33).

Islam means losing oneself for the sake of God and surrendering one's own pleasure for the pleasure of God.

I perceive that through believing in Islam fountains of light are coursing through me.
OUR BELIEFS

(1) That there is no God but Allah and Muhammad is His Messenger.

(2) After the Holy Prophet (peace be upon him), Allah has completely barred the appearance of a prophet, old or new.

(3) After the Holy Prophet, Gabriel can never descend and bring Prophetic Revelation (Wahy Nubuwah) to any person.

(4) If Gabriel were to descend with one word of Prophetic Revelation (Wahy Nubuwah) to any person, it would contradict the two complementary verses: "This day have I perfected your Religion for you"(5:5); "He is the Messenger of Allah and the Last of the prophets."

(5) The Holy Prophet also said: "I am Muhammad and I am Ahmad and I am al-'Aqib (the one who comes last) after whom there can be no prophet." (Al. Bukhari : Kitab al Manaqib)

(6) In the light of the above Islamic fundamentals, the Holy Founder of the Ahmadiyya Movement never claimed to be a Nabi, but the God-Ordained Mujaddid ("The Promised Messiah") of the 14th Islamic Century, having been expressly raised to re-establish the predominance of Islam in the world.

(7) He named his followers "Ahmadi" after the Holy Prophet’s Jamali (beatific) name "Ahmad."

(8) He proclaimed that no verse of the Holy Qur’an has been abrogated nor shall ever be abrogated.

(9) All the Companions of the Holy Prophet and the Imams are venerable.

(10) It is spiritually conducive to our Faith to accept the revivalist Islamic missions of all Mujaddidūn (Renovators).

(11) Any one who declares his faith in the Kalimah (Muslim formula of faith- la ilaha illahu muhammadur Rasulullah) is a Muslim.

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Come, Declare Unqualified Belief in the Finality of Prophethood

Majority of Muslims do not have an unqualified belief in the finality of prophethood with the holy prophet Muhammad, peace be on him. Although almost all Muslims profess belief in the finality of prophethood, yet in the ultimate analysis this professing is mere lip service as, barring a few, a vast majority of them qualifies this belief by carving an exception for the advent of one or the other prophet after the prophet of Ismaa’, peace be on him.

The holy Qur’an has declared the prophet Muhammad, peace be on him, is the Khatam-an-Nabiyeen, i.e. the Seal of the prophets or the last of the prophets. And the holy prophet himself has interpreted this verse by saying ‘LA NABIYA BAAD’DI’ meaning there is no prophet after me. The Arabic grammarians know that the word "LA” in this saying of the prophet is ‘LA NAFI JINS” - i.e. a LA which negates specie or an absolute negation which admits no exception. In spite of this a vast majority of Muslims entertain a belief that an Israelite prophet, Jesus, son of Mary, will descend from the heavens after the holy prophet Muhammad. This belief clearly runs afoul of the teachings of the Qur’an and the sayings of the holy Prophet, Muhammad, peace be on him, pertaining to the finality of prophethood. Their erroneous belief is based on the Ahadith wherein the second advent of Jesus, son of Mary, is mentioned. They instead of interpreting these Ahadith so as to bring these in conformity with the provisions of the Qur’an, put qualifying interpretations on the verses of the Qur’an and thereby claim that the Khatam-an-Nabiyeen does not debar the re-advent of a prophet after the prophet Muhammad, peace be on him, as that prophet had been appointed before the prophet of Islam, peace be on him.

Thus, according to them, Khatam-an-Nabiyeen is a bar to appointment not appearance. This is not correct as ‘LA NAFI JINS’ of LA NABIYA BAAD’DI does not permit appearance of any prophet at all, whether old or new. In addition, the method of interpreting the Qur’an subject to the Hadith is totally fallacious. The Qur’an is the primary and the supreme source of Islam as it is the Verbal Revelation from Allah - the very word of God. All other sources are secondary to it and must essentially be in conformity with it and not vice versa. Furthermore, the Qur’an conclusively proves the death of Jesus Christ, a fact acknowledged by almost all scholarly Muslims including well-known translators of the Qur’an such as Imam Muhammad Abduhoo of Egypt, Mahmud Shaltut, Rector of Alazhar, Maulana Muhammad Ali, Marmaduke Pickthhal Yousaf Ali, Allama Muhammad Asad, Muhammad Zafarullah Khan.

A verse of the Qur’an explicitly states that none from the dead can return to this world or life before the day of the Judgement. In the presence of these teachings of the Qur’an, the belief of the re-advent of the Israelite prophet Jesus, son of Mary, if taken literally, is nothing but mere myth, especially when no mention of his return is made in the Qur’an. It is time that our muslim brethren reconsider their beliefs in the light of the Qur’an, get rid of myths and declare unqualified belief in the finality of prophethood as was done by the Founder of the Ahmadiyyah Movement in Islam, Hadhrat Mirza Ghulam Ahmad, when he declared, “There is no prophet after our holy prophet, peace be on him, neither new nor old. Come, conform your beliefs to the teachings of the Qur’an.

Masud Akhtar

Triumph of Islam

The entire world now acknowledges that there is a resurgence within Islam, that Islam, which seemed to have gone into a state of torpor for a thousand years after its initial rise for the first three hundred years of its history, is now reaching to the furthest regions of the earth with the unquestionable force of its truth. Those who chose to discredit the spread of Islam with claims that it was spread at the edge of the sword, now see the hollowness of their accusations. For, today, the truth of the matter is that the pen is mightier than the sword, and Islam is spread through this pen, the light of knowledge, the irrefutable logic of the Holy Qur’an and the brilliant arguments and literary defense as wielded by that great general of Islam, the Promised Messiah, Hazrat Mirza Ghulam Ahmad.

The Holy Qur’an testifies: "We will soon show them our signs in farthest regions and among their own people, until it is quite clear to them that it is the Truth. Is it not enough that thy Lord is a Witness over all things?"(41-53)

And again the Holy Qur’an promises the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) that Islam is to triumph and predominate in the world:

"He it is Who sent His Messenger with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polythests may be averse."(61-9)

The Holy Qur’an hints that pen is to be used to disseminate the message of Allah, that it is to be used in abundance, for propagation as well as the defense of Islam:

"And if all the trees in the earth were pens, and the sea with seven more seas added to it (were ink), the words of Allah would not be exhausted. Surely Allah is Mighty, Wise."(31-27) And again, "Read continued on page 18"
Strength of Character of Muslim Soldiers

It is undoubtedly true that these conquests brought Muslims immense wealth; and of this wealth they gladly availed themselves. But the fact remains that their hearts were free of all attachment to riches. The one, dominating passion of the love of God had elevated them far above worldly attractions. Not that they were a race of hermits who would have nothing to do with the world and all the good things of this life. They lived this life and lived it in the fullest measure. They looked upon wealth as one of the gifts of God and appreciated it. But they never allowed it to capture their hearts. They knew too well that a nation devoted to the worship of Mammon in the long run becomes bankrupt of high morals. Many a time the Caliph 'Umar, when war spoils were brought before him, expressed sorrow. In the wake of these worldly riches, he was afraid, might come their concomitants, ease and jealousy. Neither the fabulous wealth oft the two richest empires nor the heaps of other things that fell into the hands of Muslims as fair spoil of war made the faintest impression on 'Umar. In the midst of all these appurtenances of luxury, dazzling to mortal eyes, he had within his bosom the same heart which the Prophet had filled with the love of God; even as on his person he had the same coarse patched costume of the days of need and poverty. Such was this Caliph, Emperor of Islam, 'Umar the Great, conqueror of three kingdoms.

In fact, this rigid simplicity and detachment from worldly splendor characterized all those who had sat at the feet of the Prophet and learnt the true meaning of life from his lips. When these pupils of the Profit found themselves transplanted on diplomatic missions as ambassadors or envoys, from the stark simplicity of Arabia to the gorgeous splendors of the of the Caesar and the Chosroes, their equanimity was not disturbed by the faintest ripple. To them it was no more than a huge farce, dazzling yet hollow. Clad in garments worn and torn and with swords having no better scabbards than a few rags slung across their shoulders, they would walk across these magnificent halls as calm and composed as if moving about in one of the dusty streets of Madinah. Far from their being in any way impressed with the imposing spectacles of the courts of Caesar and the Chosroes, it was the gay courtiers of those emperors who were struck, as these Muslims entered, with awe at their sublime simplicity. Before the battle of Qadisiyah, a Muslim deputation waited on Yazdejird, King of Persia. The King in a contemptuous tone reminded them that they were a low race and that, whenever they gave any trouble, a handful of border peasants were sent to put them right. On this Mughirah ibn Zararah sprang to his feet and replied that the King was right, that they had indeed been a fallen and misguided people, even quarrelling among themselves and plunged in vice, but since God had raised a Prophet in their midst they were purged of all those evils and elevated to high position.

Rabi ibn 'Amir was sent to negotiate with Rustam, the Persian Commander-in-Chief. And what was the uniform of this Muslim envoy? For a belt he had a common rope of camel’s hair tied around his waist, and from this belt hung his sabre, the scabbard of which was bandaged in rags. And an attendant? What need he? Of any such luxury? All alone he entered the court, leading the steed that had brought him and as he entered he slung the bridle of the animal across a gorgeous reclining pillow and walked straight to the throne at the other end, without heeding in the least all the splendor around him. Again, when Mughirah was deputed on the same mission he found the court in perfect array. He walked straight on and took his seat by the side of Rustam himself. When the courtiers objected, he administered a sound rebuke. "It is not the custom among us," he said, that one man should be seated on a throne as if he were an object of worship while all the rest should sit below with their heads bowed down."

Mu’adh was sent to the court of Syria. When shown to a seat on the magnificent carpet, he bluntly refused to sit there. "I do not want to sit on a carpet," he said, that has been prepared by robbing the poor." Thus saying, the envoy seated himself on the bare ground. The Romans re-monstrated, saying that they wanted to do him honor and that that was the place for slaves. "If it is a sign of slavery," he replied, "to sit on the ground, who can be a greater slave of God than myself?" Surprised at this, the courtiers asked him if amongst the Muslims there was anyone superior to him. "Is it not enough for me," he replied, "that I am not the worst of them all?" The Romans reminded him of their numerical superiority and he replied "Our God says: 'How often has a small party vanquished a numerous host with Allah’s permission?'"

Such were these disciples of the Prophet, far above terrestrial pomp and glory. Likewise, when foreign ambassadors came to the Muslims they were wonder-struck by their austere simplicity. When the Roman envoy was ushered into the presence of Abu ‘Ubaidah, the Muslim Commander-in-Chief was seated on the ground, examining some specimens of arrows. The officer was dumbfounded when told that the man who was the terror of the Roman army was none other than the one seated before him on the ground. There were hundreds of such incidents recorded which
show that, from the Commander of the faithful down to the common soldier, every Muslim was imbued with this humility of spirit, this indifference to worldly pomp. Their sole greatness lay in their firm faith and high character. Apparently, they are busy wielding the sword; but within their bosoms were hearts met with not even in the solitude of hermitages. They were saints in communion with God, though, with swords and spears in hand. They know how to bow to the glory of God and to the right of man.

On one occasion the womenfolk accompanying the Muslim army were in danger of being attacked by the Christian population, the army itself being engaged with enemy troops. Abu 'Ubaidah, the Commander, suggested that to meet the emergency the Christian population should be driven out of the town. A subordinate officer objected, saying they had no right to do so for they had once pledged them safe residence within the town. Heraclius himself once asked his Christian advisers the reason why Muslims had the upper hand in spite of the fact that they were inferior to the Romans in numbers, in strength and in equipment. After many explanations, a hoary-headed man spoke out: 'The Muslims," he said, "are superior to us in morals. They worship God by night and keep fast by day. They do not oppress anyone and consider themselves equals. We, on the other hand, are given to drinking and to sexual corruption. We care not our word and we oppress others. The Muslims possess great pluck and perseverance which they bring to bear upon anything they undertake." Even in the estimation of the enemy it was the strength of character of the Muslim that brought about his triumph on the battlefield.

Solidarity of Islam

One more characteristic of these pioneer Muslims which needs to be mentioned is the unique unity and solidarity of Islam. Only a few years earlier, 'Umaria was the battle ground of internecine feuds. A house so divided hardly existed on the face of the earth. Tribe against tribe, clan against clan, rushing at one another's throat on mere trifles and continuing the blood feuds for generations. The most sanguine optimist saw no prospect of any interfusion between these warring and jarring elements. It was, indeed, nothing short of a miracle that the Prophet out of such discordant and chaotic conditions evolved, in the course of a few years, a well-knit and well-organized society. Deadly enemies were transformed into close friends and centuries-old grudges were transmuted into mutual affection—one of the greatest miracles of the world, admitted by historians, Muslims and non-Muslims alike. The same tribes and clans that had sought the lives of one another now sacrificed their lives for one another. If the life of one was in danger, another came forward to save him at the sacrifice of his own. If one tribe was in straits, another extricated it by involving itself. The blow aimed at one head was received by another. Soldiers laid down their lives for officers and officers for soldiers. There was no such thing as jealousy between two officers or two soldiers over the laurels of victory. Even if a subordinate officer pledged his word with the enemy it was considered a national pledge and as such inviolate. Nay, the obligations accepted by a common soldier were redeemed by all Muslims. This high sense of national solidarity was one of the chief factors contributing to the triumph of the Muslim army against overwhelming odds.

Democratic Spirit

The democracy of Islam, first planted when Abu Bakr took the reins of government into his hands, found growth and development during the caliphate of 'Umar. The seed of democracy lay, of course, in the very principles and teachings of Islam. The Qur'an had explicitly laid it down as the fundamental law of Muslim polity that affairs of state should be conducted by consultation and counsel. (And their government is by counsel among themselves (43:38)). The Prophet himself decided momentous affairs by conferring with his followers. Abu Bakr's very election was the result of a deliberative council of Muslims, and this was throughout the principle also of his rule. During the reign of 'Umar there were two such consultative bodies. One was a general assembly which was convened by making a general announcement; and in this only affairs of special national importance were discussed. For the conduct of daily business there was a separate committee on a smaller scale. Even matters pertaining to the appointment and dismissal of public servants were brought before this working committee. In addition to the deputies from the capital, there were also invited to these deliberations representatives from outlying parts of the empire. Non-Muslims were also invited to take part in these consultations. For instance, in connection with the management of Mesopotamia, the native Parthian Idris were consulted; the Muqauqis was consulted on the administration of Egypt, and a Copt was invited to the capital as a deputy to represent that country. This principle was extended down to the masses, who were consulted on certain state matters. As a Rule, provincial governors were appointed after consulting the population. In case of a complaints which came to the governor, by the public, an inquiry commission was duly appointed and the governor dismissed if found guilty. Among those thus removed were some most prominent companions, Sa'd, the conqueror of Persia, was recalled from the government of Kufah on one such complaint from the people, although there was no
serious charge against him. The Caliph's principle was that the governor was the servant of the people and as such he must have the confidence of those he governed. It seems that civilization, at least in this respect, is yet to reach the high mark attained in that golden age thirteen centuries ago. On occasion the Caliph would even write to the people to choose their own governor and intimate their choice to him. The people of Kufah, Syria and Basrah, for instance, were given this high privilege. Every individual citizen of the state of Islam enjoyed the right to give his opinion and was perfectly free to do so. From the districts came deputations to enlighten the Caliph on local conditions. In his lectures and sermons, the Caliph laid special emphasis on the point that the people must avail themselves of the right of free expression of opinion. This was considered the birthright not only to a Muslim, but of every human being. Every possible measure available under existing conditions was adopted to ascertain public opinion. Above all, the position of the Caliph, or the King, was exactly that of a common subject. The emoluments granted to the Caliph were on the same scale with others. If sued, the Caliph appeared to defend himself in the public court of justice just as any other defendant. Once in a dispute with Ubayy ibn Ka'b, the Caliph appeared as a defendant in the court of Zaid ibn Thabit. Zaid wanted to show him respect but 'Umar was displeased, saying this amounted to partiality. Thus under 'Umar the principle of democracy was carried to a point to which it will yet take the world time to attain.

Simple Life and Concern for the Ruled

To the early Caliphs of Islam, their kingly position was not an opportunity to have a good time to eat, drink and be merry. To them it was an office of service to the people involving great sacrifice of personal comfort. In the discharge of his duties as king or, more appropriately, as the greatest servant of the people, 'Umar displayed extraordinary devotion. It may be said that in this respect as well 'Umar was a mirror reflecting the high sense of duty of his illustrious master. Just as the Prophet considered no piece of work too low for him or beneath his dignity, even so did his most devoted disciple attend in person to the meanest offices of the state. If camels belonging to the state were sick, there was the Caliph with his own hands applying treatment. If one camel was lost, there was the Caliph again searching for it in person. During the Persian wars, when times were critical and news from the theater of War was anxiously looked forward to, he would in person go out for miles to see if a courier was coming. On one occasion when one such courier came with the news of victory, the venerable old Caliph came running back to the capital, keeping pace with the courier's camel and asking him all sorts of questions. It was only when he arrived at his destination that the perplexed courier came to know that the man running on foot by the side of his camel was no other than the Caliph himself. Hurmuzan, a Persian chief when brought as a captive, was wonder struck on finding the great Caliph stretched in the mosque on bare ground. On the important occasion of signing the treaty of Jerusalem, he was clad in his usual coarse and patched clothes and officers who implored him to put on a stately costume met with a sound rebuff. The Muslim's dignity, he told them, lay elsewhere than in his dress.

When Arabia was stricken by famine, on his own back the Caliph carried sacks of corn to distribute among the famishing people. At night he visited the dwellings of the famine-stricken, brought them flour and even helped them in preparing food. On one such nocturnal visit, he found a woman with nothing to eat. Her children were crying for bread but she had nothing to give them. Just to console them, she had put a kettle on the fire with nothing but water in it. Touched to the quick, the Caliph ran back to Madinah, some three miles away, and shortly after returned with a sack of flour on his back. When some one offered to carry the load for him, he simply replied: "In this Ixey you might carry my burden for me, but who will carry my burden on the day of Judgement?" He was even accessible to the public and in person listened to the meanest troubles of the people. His door was ever open for such complaints. Even the governors had instructions to have no guard at their gates, lest people coming with their complaints should be kept back. For such people they must be at all times accessible. Many a time 'Umar was harshly treated by others but he kept quiet. When a Certain man repeatedly said to him, "Fear God, O 'Umar," some people wanted to stop him. Let him say so," said the Caliph, "of what use are these people if they should not tell me such things?" At the dismissal of Khalid, some one stood up and thus addressed him: 0 'Umar! Thou hast not done justice. Thou hast removed a worker of the Prophet and sheathed the sword which the Prophet himself had unsheathed. Thou hast cut asunder the tie of relationship and hast acted jealously towards the son of thy uncle." In reply the Caliph simply said: "Thou hast been carried away by passion in support of thy brother."

Treatment of Non-Muslims

The human sympathies of 'Umar were not confined to Muslims. He showed just the same charity of heart to Christians and other non-Muslims that came in contact with him. On his death-bed, he enjoined his successor to take particular care of the rights of non-Muslim sub-
jects and not to burden them beyond their capacity. The life and property of a non-Muslim were made as inioal as those of a Muslim. A Muslim assassin of a Christian was condemned to capital punishment. In affairs of state, non-Muslims were duly consulted. On one occasion while on a journey, the Caliph saw that some non-Muslims were worried for non-payment of *jizya*. On enquiry they were found to be indigent. The Caliph ordered them to be let off. Non-Muslims enjoyed perfect freedom of religion. Even on grave charges of conspiracy and sedition he gave them but light punishment. When the Jews of Khaibar and the Christians of Najran were, on some such charges, ordered to settle elsewhere, they were at the same time paid the full value of their properties from the public treasury. Orders were also issued to allow them special concessions on the journey as well as to exempt them from *jizya* for some time. Out of the *zakat*, money raised from Muslims, the Caliph also helped poor Christians. Once, the Caliph saw an old Christian begging for alms. He was not only exempted from *jizya* but was also awarded a subsistence allowance from the public treasury. General orders were then issued that old age pensions must be granted to all the old people among non-Muslim subjects, who must also be exempt from *jizya*. Poor-houses for the weak and the disabled were open to Christians just as to Muslims. To consider *jizya* a hardship is to betray ignorance. The Muslim subjects had to pay a higher rate of tax, *zakat*, and at the same time they were required to render military service, from which non-Muslims were exempt. Is there a government anywhere today in this twentieth century that levies no taxes on its subjects for the maintenance of peace and order? Not withstanding their being a ruling race, Muslims put up with grave insults from Christians. Once a Christian openly used a foul word of the Prophet in the face of Muslims. A Muslim merely gave him a slap on the face. The case was brought before ‘Amr ibn ‘As, the Governor. The Muslims pleaded that in their own churches they might say whatever they liked, but in public they had no right to use such harsh words about the Prophet. This shows the extent of Muslim tolerance at the time. Of course, things that were likely to disturb public tranquillity were forbidden. For instance, it was forbidden to carry the cross in procession through Muslim crowds, to blow the church bugle at Muslim prayer hours, to carry pigs towards Muslim quarters and so forth. Those who have generalized these prohibitions to mean that the Christians were absolutely forbidden these things are mistaken. One such prohibition was that the children of Christians who embraced Islam must not be baptized until they attained the age of puberty. To generalize this to mean that baptism as such was absolutely forbidden is wrong.

**Condition of Women in the Time of ‘Umar**

Women in Arabia were the subject of much harsh treatment, and ‘Umar had a special reputation for this failing of his race. Long before the revelation of the Qur’anic verse enjoining the seclusion of Women, he urged that the females of the Prophet’s household must observe seclusion. But it was not the seclusion that is in vogue now. ‘Umar’s own example shows that women did all necessary work. Once, it is recorded, a certain friend was putting up as a guest at his house and ‘Umar’s wife in person served the food. It was ‘Umar again who placed the supervision of the market in the hands of a woman. Nay, during his reign, women actually enlisted and went to the theater of war to tend the wounded, dress their wounds and do similar relief work. Some even participated in the fighting. Women were also free to attend lectures, sermons and similar functions. Once when ‘Umar delivered a sermon against the practice of setting large sums as dower-money, it was a woman who stood up and objected, saying: “O son of Khatab! How dare thou deprive us when God says in the Qur’an that even a heap of gold may be settled on the wife as dower?” Far from resenting this, ‘Umar appreciated this courage of conviction and complimented the objector, saying: “The women of Madinah have more understanding than ‘Umar.” When as a Caliph he made education compulsory in Arabia, it was made so for both boys and girls. In short, consistently with the requirements of their household functions, women were seen side by side with men in almost every walk of life.

**Gradual Abolition of Slavery**

It must be recorded as one of the greatest achievements of the Caliph that he took a very long step towards the abolition of slavery. With regard to Arabia, a definite order was issued that no Arab should be made a slave. This, in fact, was the first step towards total abolition. If later generations of Muslim kings had carried on this gradual reform as originally intended in the Qur’an itself, the institution would have been eradicated from among the Muslims twelve centuries ago. As a rule, only prisoners of war (it must be borne in mind that prisoners of war were distributed among the soldiers as there were no other arrangements for keeping them. But they were set free either as a matter of favor or on receipt of ransom. To this effect there is a plain injunction in the Holy Qur’an: “When you have overcome them, make them prisoners and afterwards (set them free) as a favor or ransom.” (47:4) were considered slaves, and the civil population was in no way interfered with. But the Caliph.
granted a great deal of freedom even to prisoners of war. For instance, the war prisoners of Egypt were all restored to their homeland and those of Manadhir were also set at large. In various treaties, whenever mention was made of security of life and property, it implied that the vanquished foe would not be converted into slaves. Notwithstanding these reforms, whatever number of slaves still existed, they were treated by Muslim soldiers as brothers.

Equality of Man

Equality of man was another great virtue of Islam which stands out conspicuously in the caliphate of ‘Umar. He himself was a living example of this principle, and through him his spirit was diffused among the rank and file of state officials and down into the general public. Elected as king, he yet gave no preference to himself over others. When subsistence allowances were fixed, he refused to accept more than was allowed to all those who had taken part in the battle of Badr. This was five thousand dirhams a year. When ‘Abd Allah, the Caliph’s son, grumbled that he had got a smaller allowance than Usamah, the son of Zaid, he was curtly told that Usamah’s father was much dearer to the Prophet than his own. Bilal, ‘Ammar, and others who were, originally slaves but were among the first to embrace Islam, were shown preference over the great chiefs of the Quraish. In the appointment of governors, the Caliph never showed partiality in favor of his own or of the Prophet’s tribe. High officials, if guilty of transgressing upon others’ rights, were called to account and subjected to similar treatment at the hands of the aggrieved. Jabalah, a Syrian chief, when performing tawaf, i.e., circumambulation around the Ka’bah, dealt a slap to a man whose foot had chanced to touch his flowing robe. The man returned the blow. Complaint was brought to the Caliph, who ruled that all Muslims were equal, and difference in social status made no difference in rights as citizens. Offended at this, Jabalah recanted the faith. Amr ibn ‘As, governor of Egypt, had a pulpit set up in the mosque. The Caliph disallowed it, saying it was not Islamic for one man to sit above the rest. The Caliph’s own son, Abu Shahmah, was found guilty of drinking and was given the usual punishment of eighty stripes. All distinctions of heredity were abolished and society was ordered on the Qur’anic principle: “The most honorable among you is the one who has the greatest regard for his duty.” What could show a greater sense of humanness than pledges taken from high state officials that they would not wear fine clothes, that they would not use sieved flour, that they would ever keep their doors open to the needy, that they would never keep any guard at their doors? When such behavior was demanded from governors and high state dignitaries, the equality pervading the general public may well be imagined.

Works of Public Good

Works of public good and charity received special attention at the hands of ‘Umar. The weak and disabled were granted allowances from the public treasury, and in this there was no discrimination between Muslim and non-Muslim. The system of old age pensions now prevailing in many countries in Europe was first introduced by ‘Umar. For wayfarers, large caravanserais were erected in all big centers. Children without guardians were brought up at the expense of the state. During famine the Caliph worked day and night to render succour to the starving and even gave up the luxury of meat. He never squandered public money on poets. When in the great plague of Seria, thousands of Muslims died, in person did he attend to the needs of bereaved families, making every arrangement as regards their property and children. To ascertain the weal and woe of his subjects, he would go out at night on tours of investigation. On one such round, he came upon a solitary tent. As he was seated there on the ground with the Beduin, from inside the tent were heard the cries of a woman. On inquiring, he was informed that the Beduin’s wife was all alone and these cries were the travails of childbirth. Forthwith the Caliph hurried back to his house and took his wife, Umm Kulthum, to the tent to nurse the lonely woman.

Spreading Islam, and the Knowledge of Qur’an

During the reign of ‘Umar there was no separate organization to push forward the propagation of Islam. Nevertheless, on unorganized lines, every opportunity was availed of for its spread. Generally speaking, the commanders of the army were selected from amongst the learned so that they might, in addition to their military duties, disseminate the light of Islam, wherever they went. Every Muslim soldier was also supposed to be a preacher of Islam, which fact has given rise to the common misunderstanding that a Muslim carried his sword in one hand and the Qur’an in the other. This they did, but not in the sense implied. They were there to fight in defense of their liberties. It was zeal for their faith that would not let opportunity slip, and they availed themselves of it for the promulgation of truth. It was thus that the sword and the faith appeared side by side - not in the sense that the Muslims were not to spread their faith by the sword, and offered the choice between the sword and faith, but in the sense that even the soldier who
had to fight the battles of the nation was animated with a zeal for spreading the truth. Side by side with preaching, the practical example of Muslim was a great force to attract the hearts of others. The northern part of Arabia and most of the Arab tribes of Syria that had embraced Christianity under the influence of Christian rule, were soon attracted by the beauties of Islam. Likewise Mesopotamia also joined the faith. In Persia, the great Magian chiefs were the first to join and through their example created an inclination for the acceptance of Islam among the masses as well. In Egypt, too, Islam spread by leaps and bounds. The simplicity, sincerity and righteousness of each individual worked as a charm as no sermon could do and, as a result, group after group came pouring into the fold. In certain places, two to four thousand came in together. In the army of Islam there was quite a large proportion of these new converts. In the city of Fustat, ward after ward were inhabited by these newcomers. Not only were the people converted but they were also instructed in the faith of their adoption. In the conquered territories, teachers were appointed for this purpose and were paid out of state treasury. This system of paid teachers is also one of the noteworthy institutions of 'Umar. Instruction in the Qur'an was compulsory for all Beduin tribes, and an inspector was appointed to tour round and report those who neglected to avail themselves of these arrangements. Such distinguished companions as Abu Ayyub, Abu Darda, and 'Ubada were deputed to Syria for the purpose of organizing Muslim education in that country. They spent some time in Hims, Damascus and Palestine and popularized Qur'anic instruction in those parts. Soldiers had instructions to learn the Qur'an, and even while fighting their country's battles, in their leisure hours they acquired knowledge of the Qur'an. Every division of the army had several hundreds of those who had the Qur'an by heart.

Soldier and Administrator

'Umar was not merely a great soldier. He was an equally great administrator. Side by side with his conquests, he displayed unique genius in organizing the civil administration of subjugated territories. Had he neglected this part of his duties, his conquests would have been but a passing phase, and in a short time those countries would have been lost to Islam. But he did not do things by half measures. Islam went to these countries and was going to stay there by the beneficent administration and the general good treatment that it extended. With the advent of Islam, people grew in prosperity. Every country was divided into provinces; measurement of land was made; census was taken; offices were established; a police force was organized; jails were built; cantonments were set up; canals were dug; public treasuries were started, and the Muslim era of Hijrah, which has been a great help in the preservation of history, was introduced.

A True Successor of the Prophet

'Umar was a great conqueror. He was a great administrator. Yet, it must be remembered, he was in no sense a king. In the truest sense of the word he was the Caliph, i.e., a successor of the Prophet. To walk faithfully in his Master's footsteps, was his sole anxiety. Just as in the Prophet, so in his Caliph, worldly power or wealth produced not the slightest change. Just as the Prophet, even so his Caliph, lived the plain simple life of a humble man. At his table there were never any dirty dishes. During famine he gave up even such small luxuries as meat and olive oil. His dress was spotted with many patches. Worldly riches were of little consequence in his sight. He often feared that wealth might become the ruin of Muslims. For his residence he had no palaces built, nor was any magnificent council-hall erected. The business of government was conducted in the same old mosque where the Prophet used to sit and teach and conduct other business. There in the mosque met the councils, there on the floor of the mosque were received the ambassadors and grandees of the Persian and Roman empires. Like the Prophet, he performed all little offices for others, and in person would he carry to the families various letters received from the battlefield. A sense of accountability for the great national trust always caused him anxiety. The most glorious of conquests produced not the faintest air of pride in him. Master of four kingdoms, he walked on God's earth with the meekness of the humblest man. He did not touch a single thing belonging to the Bait al-Mal except the fixed amount sanctioned by the council for his subsistence. Once when, as a cure for some ailment, he wanted honey, he refused to take it from the Bait al-Mal until the council had sanctioned it. Once the Caliph enquired of Salman, one of the great companions, whether he was Caliph or King. "If you extort money from people," replied the wise man, "if you misappropriate money from the public treasury, then you are a king; otherwise, a Caliph?" Thus, most scrupulously fulfilling the trust of the Prophet's successorship, the great Caliph 'Umar showed that, though a king in name, his true office was that of the Caliph of the Prophet.
QUR'AN . . . ITS RELATIONSHIP TO SUNNAH

By The Late Maulana Muhammad Ali

The Holy Qur'an is the fountain-head from Which all the teachings of Islam are drawn, and it is the only absolute and final authority in all discussions relating to the religion of Islam. The Sunna, meaning mode of life, and specially the course of the Holy Prophets life, is used in the religious terminology of Islam to indicate practices and sayings of the Holy Prophet. Hadith, which means originally news, carries the same significance. The Sunna, or Hadith, as signifying the precept and example of the Holy Prophet, is a secondary source of the law of Islam. The true relation of the Qur'an and the Sunna has often been misunderstood, and that not only by non-Muslim critics, but even by some sections of the Muslim community, there being a tendency in some quarters to attach overimportance to the Sunna and in others to discredit it altogether. The truth lies midway between these two extremes. In what relation does the Sunna stand to the Qur'an? According to the Qur'an itself, the Holy Prophet was not only the recipient of the Divine revelation, but he was also required, in one of the earliest revelations, to collect and arrange it and give explanation of it: "On Us devolves the collecting of it and the reciting of it: so when We have recited it, follow its recitation. Again on Us devolves the explaining of it!" (75:17-19). The Prophet's work to be carried out under Divine guidance was thus threefold, viz., the recreation of the Qur'an, the collection of the Qur'an, and the explanation of the Qur'an. He carried out the first part of his work, by reciting the Qur'an to those around him, as it was revealed in portions; the second part, by having every portion written down as it was revealed and by assigning to the different verses and chapters as they were revealed their proper place in the Book; and the third part, by giving explanation where it was needed. This third part of his is Sunna, or Hadith. It was an interpretation of some portions of the Qur'an which needed explanation, even sometimes by example and sometimes by words.

In the verses quoted above, such explanation is spoken of as proceeding from a Divine source, but evidently it was not a revelation in words as was the Qur'an, being conveyed sometimes by deeds and sometimes by words; nevertheless that explanation proceeded from a Divine source, just as the arrangement of the Qur'an was accomplished under Divine guidance. In both cases, there was no wahy matla'aw, a revelation recited in words, but the Prophet acted or spoke under the influence of the Divine spirit, being guided by what is called wahy khaft, lit., inner revelation. Sunna, or Hadith, is, therefore, an explanation of the Qur'an given under Divine inspiration.

Moreover, such explanation was needed. The Holy Qur'an had given quite a new conception of religion. Religion was no longer a name for certain beliefs or certain forms of worship; it was a code for the entire life of man, and directions were, therefore, needed for man's everyday life. For various reasons, all these details could not find a place in the Holy Qur'an and, therefore, while the Holy Qur'an laid down the broad principles of life, the details were given by the Holy Prophet, the Holy Qur'an touching on them in only a very few important cases. Again, the injunctions contained in the Holy Qur'an needed illustration to show how these were to be carried into practice, and the Holy Prophet was the great exemplar whose life furnished this illustration: "Surely you have in the Apostle of God an excellent exemplar" (33:21). Thus both the words and the deeds of the Founder of Islam form a secondary source of the teachings of Islam. It was to draw attention to this that the Holy Qur'an repeatedly enjoined the Muslims to "obey God and the Apostle" (3:131; 4:59, 69; 24:54, etc.). The fact was that the principles of religion, having been made clear and established, the Muslims still needed to be told that they had to take the details of the law from the Holy Prophet; hence the injunction to obey God and the Apostle.

Thus there is not the least doubt that Sunna, or Hadith, was, from the beginning, looked upon as a secondary source of the Islamic teachings, and, for that reason, many of the companions of the Holy Prophet began to preserve his sayings, mostly in memory but sometimes also in writing. The latter course was not, however, generally adopted, as the Prophet himself had given a warning against it, lest by the less wary, the Qur'anic revelation should be mixed up with the Sunna. However, those nearest him knew well the value of the Sunna. Thus, as Tirmidhi and Abu Daood relate, when Mu'adh ibn Jabal was appointed Governor of Yemen, the Holy Prophet asked him how he would judge cases. "By the Book of God" was the reply, "but if you do not find it in the Book of God?" asked the Prophet. "By the Sunna of the Apostle of God", said the Governor-designate.

It is a mistake to suppose that the Sunna was collected two hundred years after the Holy Prophet. Schools for the preservation and teaching of Hadith were established immediately after his death, continued on page 20
Muhammad, the greatest man known to history, was born over thirteen centuries ago. According to the moon, about fourteen centuries have passed since he came to this earth. The world has seen many and yet many changes during these thirteen or fourteen centuries. In fact, it has seen many more changes during these centuries, as far as human history goes, than it had ever seen before it. Many great men in every walk of life have come and gone. Every aspect of human life has seen reformers. All the laws of every country in the world have undergone changes. As far as material progress is concerned, man has gone forward to the extent that he had never gone before in millions of years - at least there is no record of such an advance before as he has made in the past few centuries. But if Muhammad were to come to life today, he would still be hailed as the greatest man in every country of the world. All other men known to us of the past are out of date today, some completely, others partially. But Muhammad stands even today, in bold and majestic contrast. His really most wonderful and unique miracle is that he has never, within these fourteen hundred years, become out of date. He was as much a superman in the deserts of Arabia as he would be today in the most civilized and cultured portion of the world. People would feel as surprised and thunderstruck at his all-dominating yet lovable personality today as were his contemporary men who saw him walking humbly, yet with great dignity and sweet bearing, in the streets of Mecca over thirteen centuries ago. People would call him with the proud title of Al-Amin (The Trustworthy), as he was called by his fellow countrymen of his own age. Little innocent children would instinctively flock around him today, as they did when he was with them so many years back. Even the most learned, experienced, and dignified persons liked to intercept for their benefit his angel-like and polite conversation when he preached to a poor blind man. They sought his guidance for themselves when he showed the way to an old, weak, helpless woman, as he used to do in Mecca. If he were to come to life again, people would show him far greater respect and reverence and love than what was shown even by his own people when he undertook the most arduous task of reforming the religious, social, political, economic - in fact, all the noble aspects of human life. Anybody who has the government of any country in his hands, or who is endeavoring to uplift the downtrodden section of his people or who wants to raise the moral standard of his fellow countrymen, or seeks to remove the evils to which his people are addicted; or who desires to better the condition of the proletariat and to raise it to the level of the aristocrats or patricians; or who wants to abolish all the distinctions between man and man, of race, religion, color, class, and the like, and would effect practical equality and fraternity and establish an international brotherhood amongst peoples inhabiting different parts of this earth; or who would like to instil deathless energy and the glorious spirit of self-sacrifice in his people; or he who is anxious to revolutionize the mental and moral thought and beneficial and noble actions of the whole world and make every man a "worker," would run to Muhammad with this one cry on his lips, "Do, please, tell me how you accomplished this particular reform so many centuries before."

Within ten years of his mission, Muhammad accomplished all those reforms mentioned above. In truth he was instrumental in having accomplished in after centuries many more reforms in different walks of life than those I have mentioned above. He revolutionized humanity itself, and today he is pressingly wanted to effect a revolution again. His miraculous reforming genius is needed today, as it was thirteen centuries back. Take only two examples. (1) America has been spending millions of money to prohibit the use of alcoholic intoxicant drugs. It employs thousands of agents to enforce the Law of Prohibition in one country only. It has even had to shed blood in the enforcement of that law, and I would even say that if the other Powers had not been in an exhausted condition, a war might have ensued in the rigorous and ruthless enforcement of the Law of Prohibition. But thirty-three centuries ago Muhammad eradicated the generations-old habits of his country, and afterwards of a great part of the world, by just one sentence of only a few words. That one sentence was so very effective that rivulets of liquor ran in Arabia and men refused to change it into vinegar, once it was declared by the Holy Prophet that it had devilish propensities and should not be touched by sensible.

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THE PROPHECIES OF JACOB AND MOSES
By The Late Maulana Abdul Haq Vidyarthi

It is stated that Prophet Jacob sent for his twelve sons at his death-bed and blessed them according to their rank and way of life and told them that which should befall them in the last days: thus-

(1) "The sceptre shall not depart from Judah nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of people be." (Gen.49:10)

(2) "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode is strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." (Gen 49:22-24)

(3) "And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lad(children of Joseph); and let my name be named on them, and the name of my fathers Abraham and Isaac." (Ibid. 48:15-16)

Prophet Moses said at the time of his death "And of Joseph (By Joseph, Moses here means the children of Joseph or his tribe, which according to biblical terminology is called the house of Joseph, inasmuch as, Joseph was not living in the time of Moses, having died about 400 years ago.), he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew and for the deep that coucheth beneath. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, And for the chief things of the ancient mountains and for the precious things of the lasting hills... and for the good will of him that dwelt in the bush: let the blessings come upon the head of Joseph and upon the top of the head of him that was separated from his brethren: His glory is like the firstling of his bullock and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth." (Deuteronomy 33:13-17)

And in Chronicles I, which forms part of the Biblical text and is related to Prophet Ezra, we find:

"Now the sons of Reuben the first-born of Israel, (for he was the first-born; but for as much as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birth-right: For Judah prevailed above his brethren and of him came the chie ruler; but the birth-right was Joseph's). (I Chron 5:1-2)

In the New Testament, St. Paul writes to the same effect in his Epistle to the Hebrews:"By faith Jacob, when he was dying blessed both the sons of Joseph;"(Epistle to Hebrews 11:21)

The jealousy and hatred of the children of Israel for their brother Joseph was not without reason. The sayings of Jacob, Moses and Ezra, as quoted above, all make it abundantly clear that Joseph and children of Joseph were made to inherit the blessings of prophethood, while the powerful and mighty first-born of the father stood by. The blessing which was ordained for the House of Israel went to a weak youngling. That was not the only grievance of the elder brothers: their propensity was deprived as well from the blessings of prophethood to the last day. The final redeemer of the Israelites, Shiloh or Shilom was to be a scion of Joseph. No doubt, Judah received the sceptre but this, too, was to be the end with the staff of prophethood ordained for the children of Joseph, as stated in the Book of Ezekiel (Ezkied 37:16-19). The deprivation of the brothers was to the last day. Thus Joseph (In Hebrew, Joseph means 'triumphed,' excelled, removed from grief and despair) triumphed over his brothers in every way and the tribes of the House of Israel had ultimately to flock round the sceptre of Joseph or Shilom!

The word Shiloh or Shilom needs elaboration. It is clear from the prophecy of Jacob, referred to above, that Israelites will be guided by the stick of Judah which will in the end pass on to Shilom. The word Shiloh has been given a different rendering in each of the various versions of Torah. In one, it is written as Shiloh, in another, as Shilom or Saliloh; and the meaning differs with each reading. Commonly it is understood to mean, peace- maker or Prince of Peace. The verse containing this word has been translated in the revised version as follows:

"The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come and unto him shall the gathering of the people be(Genesis 49:10). Whereas the authorized version contains: "The ruler's staff shall not depart from Judah nor law from between his feet, till he come to Shiloh having the obedience of the peoples."

According to Massorah reading, the verse has been translated thus:

"The sceptre shall not depart from Judah nor law-giver from his feet until that come who is entitled to rule, the people await him."

The last portion of the verse has again been translated differently elsewhere: "(Who) is owner of Kingship and people await him."

Moses is an Arabic Word
THE current, Hebrew Bible
refers to Moses by the name of Mosha but in the Sibeni Bible and in the New Testament, he has been named Moshe as one taken out of water, since the daughter of Pharaoh took him so (as given in Exodus, 2:10). This rendering is inconsistent with the rules of Hebrew grammar. Moshe may mean a redeemer or one who brings out, but it can never mean, one taken out of water (II Samuel, 22:17). He was never called a redeemer in the Old Testament. The compilers of the Gospels was mistaken to consider that the daughter of Pharaoh usually spoke Hebrew. It was not the language of the Egyptians. The Egyptian records give us no such word as Mosha. In view of this difficulty, the Christian scholars now regard that the name is an Egyptian and not a Hebrew one, and means a child. Undoubtedly, there is one word mes or meser which means a child and is used for a proper name occasionally and sometimes, it is coupled with other words as for instance, that mes, ahmes, and Rames. On this analogy, Moses is now considered as mesu(a child). But it is difficult to subscribe to this view. How could the Jews call their prophet by an Egyptian name when there was no love lost between the two people. The Jewish scholars are thus on the horns of a dilemma. If they accept its Hebrew origin, they have to regard the daughter of Pharaoh as a Hebrew, and if they consider it an Egyptian name, which is not true, this goes against their pride since they would be accepting the name which was given by their enemies. To get out of this fix a score of other names have been suggested.

We consider it an Arabic name which was given to him by Jethro who gave him shelter and changed his name to conceal his deity from Pharaoh Moses Musa) in Arabic is derived from nasa yamiso and means, one touched by God or one found by God. The phrase one touched God has been interpreted in the Bible in two ways.

Sometimes, it signifies infliction of pain or punishment as in the case of Jacob who began to limp with the touch of God or Job who fell in trouble. Again, it is used for being purified and granted favor. Both these intretations are applicable to Moses, and so to establish his identity with the Holy Prophet. Both of them were intensely persecuted by their enemies, on the one hand, and were recipient of Divine favors at the same time, on the other. as it is in the Holy Qur'an: "Fear not! thou hast escaped from the wrong doing folk." (The Qur'an, XXVIII:25)

The Holy Prophet himself claims to be like unto Moses.

THERE is the testimony of the Holy Qur'an about this in the following verse:

"Surely we have sent to you an Apostle, a witness, against you, as we sent an apostle to Pharaoh." (Ibid., LXXIII:15)

The letter which the Holy Prophet sent to the Christian ruler, begins with the following passage:

"From Muhammad, Prophet of Allah, who is the companion of Moses and his brother and who verifiesthat which Moses brought. Hearken, Allah hath made it known to ye, O ye believers of Torah surely you will find in it news of Muhammad, Prophet of Allah. I ask you in the name of Allah to inform me whether you find in the Book sent to you by Allah, an injunction to accept Muhammad. If you do not find this so then I do not urge upon thou for verily the right way has become clearly distinct from error." (Ibn-i-Hsham, Vol I, p. 196)

The Last Prophecy of Moses

"BY the fig and the olive, and Mount Sinai and this city made secure, certainly We created man in the best make." (The Qur'an, XCV:1-4)

The fig and the olive stand for prophethood and spiritual and temporal rule, according to the Bible.

The fig refers to the blessings of prophethood and spiritual eminence in the Israelites and by the olive is meant their temporal greatness. Mount Sinai was the place where the law was given to Moses. In the Qur'an, the fig and the olive signify respectively the law given on Mount Sinai and that revealed in the sacred city of Makkah.

The consideration of the mission of Moses as well as that of Muhammad leads one to conclude that man has been created in the best of molds. It is by neglecting the injunctions given to them by prophets that people degenerate. Moses foresaw the subsequent transgression of his followers and so had to exhort them in his last days and give them his last words.

"And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousand of saints: for his right hand went a fiery law for them." (Deuteronomy, 33:2)

1. Coming of the Lord from Mount Sinai

As we have already pointed out that it was Mount Sinai where Moses received the Law and the fig was the symbol of the spiritual development of the Israelites. Hosea Prophet refers to this as follows:

"I found Israel like grapes in the wilderness; I saw your fathers as the first ripe in the fig tree at her first time." (Hosea, 9:10)

While Isaiah says:

And the glorious beauty, which is on the head of the fat valley, shall be a fading flower and as the hasty (fig) fruit before the summer; which when he that looketh it seeth, while it is yet in his hand he eateth it up." (Isaiah, 28:4)

There are numerous other places in the Bible where a similar deference is made. (Vide Hosea, 2:12; Jeremiah 24:2; 1 Kings 4:25; Isaiah 34:4)

Similarly, olive stood for them as the symbol of their temporal greatness.
David is reported to have said: "But I am in the House of the Lord as the green olive tree." (Psalms, 52:8)

Jeremiah says: "The Lord called thy name, A green olive tree, fair and of goodly fruit." (Jeremiah, 11:16; and Hosea 14:6)

Thus the fig and the olive stand with the Israelites for the blessings of prophethood and temporal greatness. Both these blessings were promised to the children of Isaac and Ishmael, through Abraham. The promise came to pass. Moses had descended from the Levi who was one of the sons of Jacob, and God spoke to him on the Mount Sinai and he was given a comprehensive Law and was responsible for the regeneration of the Israelites, which was identified with the coming of the Lord on Mount Sinai.

2. The Lord rose up from Seir

SOME scholars hold that the rising of the Lord from Seir stands for Christ and the Law which was given to him. But there is nothing in the text of the Old Testament to support this allegation; instead, the Bible explicitly states that Edom was the son of Esau who was the son of Isaac and that the children of Edom dwelt on Seir. Edom is known as the father of Edomites. Gradually these people established their supremacy there and very often came into conflict with the rulers of the house of Judah. Mount Seir is derived from the Arabic word (Sho'er) meaning hair and was so-called on account of its verdant surface in those days. The blessings which Esau and his children received were the result of Isaac's prayer which is mentioned in the Book of Genesis in these words: "And Isaac, his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke form thy neck." (Genesis, 27:39-40; 36:1,8) "And I gave unto Esau Mount Seir, to possess it." (Joshua; 24:4; Deut. 2:5)

The combined prayers of Isaac and Abraham bore fruit. (Jeremiah, 49:7) It is said that Prophet Job was an Edomite.

So much do we gather from historical records about the rising up of the Lord from Seir.

The Lord shineth forth from Mount Paran

ACCORDING to the Christian and Jewish scholars, Paran is a plain which extends from the northern border of Bar Shaba to Mount Sinai, which is bounded by Canaan in the North and by Mount Sinaith the South, with Egypt to its West and Mount Seir to its East. Others think that it is situated on the western slope of Mount Sinai.

But the researches of old Arabian geographers and some Christian scholars go to prove that Paran was the name given to the hills of Makka. In the Arabic translation of the Samaritische Torah, which was published in 1851 A.D. Paran is shown to be situated in Hijaz, thus:

"And he (Ishmael) dwelt in the wilderness of Paran (situated in Hijaz) and his mother took him a wife out of the land of Egypt." (Genesis, 21:21)

This translation remained intact for a long time, but when the Muslims invited the attention of the Christian world to this prophecy as a testimony to the truth of the Holy Prophet, the translation was mended and subsequent versions now show Paran in the locality of Mount Sinai. We shall now take up this moot point.

5. Paran is the name of a Makkah hill

WE shall once again refer to the Biblical verse which appears in Hebrew thus:

"He dwell in the un-tilled valley of Paran and his mother took in a wife out of the land of Egypt. (Genesis 21:21)

The phrase midbar Paran is significant, in Hebrew midbar means uninhabited tract or region un-tilled, a desert sterile and solitary region. This word is so used metaphorically (See Jeremiah, 2:21; Isaiah 27:1) for a sterile woman.

It is an admitted fact that the term the un-tilled valley, has invariably been used for Makka.

It is alleged in Encyclopedia Biblica that it is not easy to understand all the Old Testament passages relative to "Paran". One is thus left with no alternative but to subscribe to the view suggested by Arabian Geographers and consider Paran to be the name of a Makkah hill. (Genesis 21:21)

Jerome, an antiquarian of great repute and Eusebius, Ecclesiastical historian writes that "Paran is a town over against Arabia, southward, three days' journey from Aila eastward."

Conflicting references as given in the Bible relative to Paran can guide us but little. All that we can ascertain from the Book of Genesis is that Ishmael dwelt in the valley of Paran. History tells us that Ishmael had twelve sons who settled down in different parts of Arabia. Thus Paran can Thus Paran can be that particular place where the children of Ishmael dwelt at the time when the Bible was Compiled; and that was Arabia." (Cheyne's Enc. Bib. Art. Paran)

Encyclopedia Biblica further explains that "the Assyrian inscriptions several times mention the Kidru or Kadru, once in an inscription of Asur-I-Bani-bal the name is used as a synonym of Arabia." St. Paul writes in his Epistle to the Galatians: "Which things are an allegory; for these are the two covenants: the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her
children, but Jerusalem which is above is free, which is the mother of us all." (Galatians, 4:24-26)

St. Paul, here, refers to two mounts Sinai, one in relation to Sarah and the other to Agar, similarly he distinguishes two Jerusalems. He regards that the new Jerusalem belongs to Agar. All these places are spoken allegorically to say that there are two tribes, one descended from Isaac through Sarah and the other from Ishmael through Agar, and that the coming of the Lord on mount Sinai stands for the gift of prophethood to Moses who represented the Children of Sarah and also to Muhammad who was like unto Moses and who traced lineage from Agar. Paran may also be considered in this way.

Biblical text does not appear to lend any support to those who hold that Paran existed in the wilderness of Sinai.

The fourth Book of Moses called Numbers distinguishes the wilderness of Sinai from that of Paran. (Numbers, 10:12) The Book of Genesis draws distinction between Mount Seir and Mount Paran. (Genesis, 14:6) At another place (Numbers, 12,13,3) we are told the Paran is reached after passing through Hazereth and that, on the way back from Canaan, Paran comes before Kadesh (Numbers, 13, 25, 26) which thus appears to lie on the northern border of Paran. (Genesis, 14:6,7)

The first Book of Kings tells us that Paran lies on the route to Midian and Egypt and that Midian is situated in Hijaz. (1, Kings II:18) The view that Paran is on the western slope of mount Sinai is erroneous for children of Ishmael never dwelt there.

The Bible identifies Hagarites with the children of Agar with whom the Israelites made war (1 Chronicles 5:10,20). Later on this name was given to the Muslims by the Christians, while the Assyrians derived the verbs 樾g和 and 言hag-.

from the work Hagar which meant 'become a Muslim' and in Assyrian mahgaraya stands for a Muslim.

The Greeks coined different words from this derivation to apply them to the Muslims. The Book of Baruch, a non-canonical book of Torah, also mentions Hararites and considers them as a people of wisdom and learning. All this goes to show that Ishmael settled down in Arabia and this is further supported by the fact that even Christians themselves called the children of Hagar, Muslims.

Prophet Habakkuk says:

"God came from Teman and the Holy One from mount Paran," (Habakkuk, 3:5) this clearly implies that Paran was in the South and Hijaz is to the South of Syria.

6. 'He came with ten thousands of Saints.'

THE recent translation of the Bible appears to have substituted millions of angels for the 'ten thousands of saints' given in the earlier translations, perhaps with a view to render the prophecy obscure, since this portion of the prophecy not only help to localize the place of Paran but also serves to establish the identity of that prophet beyond the shadow of doubt.

The history of the Israelite Prophets, nay the annals of the world, point out but one person and that of the Holy Prophet, in this connection Moses prophesied about him only two thousand years ago, but Enoch said the same thing much earlier, and if we were to consider the prophecies of the Hindu saints then we find a similar prophecy being mentioned by the Rishis in the Vedas thousands of years ago. (See the Chapter "Muhammad in Hindu Scriptures"). Thus this prophecy stands unrivalled and unique.

7. The Original Text in the Hebrew

THERE is an important word riboth which occurs in the text, which we have translated as ten thousands. This word has occurred at places in the books of the Prophets, and is derived from 'riboth' which means ten Thousands (Vide 1 Chronicles 29:7; Ezra 2:64; Nehemiah 7:7). The Hebrew-English Dictionary has shown 'riboth' to mean a myriad, ten thousands and besheti twice ten thousand, sometimes, say in riboth is understood with no alteration in the meaning. (Nehemia,7:71)

Thus the recent attempts to render this word into 'million angels' are quite arbitrary. The next important word in this regard is 'godish' which is now being translated into angels. Its primary meaning is pure and holy and is applied to every pure and holy thing, person or people or even to a place, viz., Adama Qodish, holy ground, moqim qodish holy place; moqim q. holy people. (Habakkuk, 3:3)

Hence 'mirboth qodish' according to the dictionary and usage of the Bible, means: with ten thousands of saints.

8. 'From his right hand went a fiery law'

BOTH Hebrew and Arabic, 'Yamin' (the right hand) stands metaphorically for blessing, power and government. Thus from his right hand went a fiery law', means that he will have to make religious wars. In the eyes of the Christians, the greatest objectionable feature in the Holy Prophet's life was his striving for religious wars. The Books of the Prophets have met this objection in anticipation by declaring that his (the promised prophet's) bow will rest in the cloud, meaning thereby that his wars will be ringed deep with clemency. Elsewhere it was declared that when he would come with ten thousands saints, he would lay down his weapons, that is to say, his wars would not be those of bloodshed, but of peace and amity (Atharva Veda XX:21,6. See Muhammad in Hindu Scriptures), and his coming would be like the coming of God Himself,
EUROPE’S DEBT TO ISLAM

By Dr. Gustav Diercks, Ph.D.

Abu Bakr

The problem of the Prophet’s succession was, and re-mained, a difficult one. The enthronement of a Caliph, who in his person represented a spiritual as well as political head, led necessarily to an outwardly monarchical form of government. And against such a system the Arabian nature rebelled with all its might, just as it did against every step towards the centralization of the paramount power, a centralization which in reality had never existed in any kingdom where Arabs were in the majority.

Thus it was that, later, under the Abbaside Dynasty, at the time of its highest cultural prosperity and military and political power, the Caliphate allowed that every and even the smallest place did not suffer any outside interference in its internal affairs. The sense of independence, this individualism of the Arabs found itself the first in shaky conflict with every constitution which was struggling for a monarchical form. This, however, was not the most difficult problem, for the first Caliphs were as Arab in their convictions as was Muhammad, when they thought the Arab sense of equality of rights would be injured in one way or another through the enforcement of a monarchical system. The State concept, as well as the religious concept, were, to an Arab, one and the same thing. The State, according to his idea, was society, and he looked upon the Caliph, therefore, as only the leader, the enam, as it were, and did not confer upon him any sovereign titles such as Shaikh or Malik - which means King. And if the word Khalif came later to acquire a political significance, it was but the result of the natural development of political life, which, evolving itself from the theocratic forms, gradually passed to those of bureauacracy and despotism. It was the right of self-determination that the Arabs wanted, the right to safeguard themselves under all circumstances even against a Caliph; and this happened principally through the fact that they, just as they did with the Shaikh, or at times with the Kadi, selected him and did not admit of any hereditary right in the matter. The second Caliph, ‘Omarr, went so far as expressly to make his son ineligible to the honor of Caliph. It was reverence for the Prophet only that led them to deviate so far from the principle of equality of rights, and to waive the claim, which must have seemed to them reasonable enough, that every Arab could become a Caliph. They confined this honor, however, to the tribe to which the Prophet belonged - to the Quraish. There were, of course, parties and sects which held the view that every Arab was eligible for the position of Caliph; but these never gained power. All the Caliphs, from Abu Bakr down to the last, Mustansir, were Quraishites. The Caliph, therefore, was an elective prince, his kingdom an elective kingdom. Such a state of affairs manifested itself from the first as a source of the greatest danger to the existence of the kingdom - for the tribe of the Quraish, once extraordinarily large, was now scattered far and wide; and because primarily as is the case with elective empires, the prince is at the mercy of the ruling parties, of the Viziers, and bodyguard, etc.; his power became shadowy - almost nominal - and his kingdom a battlefield, a hotbed of festering ambitions.

The history of the Caliphate can be divided, according to successive development, into three periods, the first embracing the rule of the first four Caliphs, ‘Abu Bakr, ‘Omarr, ‘Osman, and ‘Ali (632-661 A.D.). Because of its character, this is described as the patriarchal period. The capital and residence of the Caliph during this period was at Medina. The second is that of the Omayyid Dynasty (661-750 A.D.), the residence of the Caliph then being at Damascus. The third is the period of the Abbaside Dynasty, which was brought to an end by the Mongols in 1258 A.D. Bagdad was the capital of the Caliphs of this dynasty.

Because the first period was the norm for the formation of the State as regards constitution and organization, and because during this period the Arabian kingdom had received an immense extension which foretold clearly the world-significance and power of Islam, it is perhaps essential that something should be said as to the means whereby those magnificent successes had been achieved.

In Abu Bakr we had recognized a true and faithful disciple of Muhammad. The words of the Prophet were to him infallible, and he followed them implicitly. One of the first duties which he set himself was to collect the revelations - till then scattered - of the Prophet in the form of the Qur’an. His wholehearted reverence for the Prophet was also the reason why at the time of this first edition, just as it was in the case of the second made by ‘Osman, the existing materials were not examined and classified. They adopted no critical method of their collection (The learned writer, in common with other orientalists of Europe, is under the impression that the Qur’an was not in the form of a book during the days of the Prophet. Muhammad ‘Ali in the Introduction to his “Translation of the Qur’—
an (Woking, 1920), has dealt with this question at length and proved to the hilt that the Qur‘an was existing in the same arrangement and order in which we have it today. European scholars, simply because they cannot understand some verses of the Qur‘an, instead of believing that their knowledge and power of comprehension is defective, at once come to the conclusion that the arrangement is un-critical - Ed.I.R.) If ‘Ali was dissatisfied with the collection of the Qur‘an, it was due to the fact that he saw that, as actually happened, the written word might tend to become a limitation of belief. The idealistic ‘Ali demanded that every believer should take into himself the spirit of Islam and should give it expression through his actions. We found in Abu Bakr a real and pure Arab full of the old national outlook on life, enthused with the Bedouin spirit and clinging tenaciously to the old Arabian customs in so far as they were reconcilable with the laws of Islam, and it is in this stress of the national life that, to us, appears to lie the great value of this Caliph as well as that of the second. Besides, Abu Bakr had an extraordinarily able commander of his forces in the person of Khalid bin Walid, who led the small army which was at his disposal from one victory to another; he heartened them, heightened their self-confidence, and made them fortified as they were by religious fanaticisms, invincible. It was through him that Syria was wrested from the Christians (Byzantines), and Damascus conquered; through him, too, that the Christian-Arabian kingdom of Hira, which had been under Persian sovereignty, was conquered, the Persians defeated, and their territories as far as the lower Euphrates annexed to the Caliphate Empire.

In his private life Abu Bakr was a simple Bedouin, who would reject with scorn the shelter of the tent while on pilgrimage. He had a business of his own; and in clothing and food alike his tastes were extremely simple, differing in no way from those of the other Arabs. When, after a period of two years as Caliph (632-634), he felt that his end was drawing near. He tried his best to save the kingdom from the danger of a disputed succession by nominating to succeed him ‘Omar, who during his last illness had officiated for him as Imam; and before his death he had made the succession of ‘Omar secure.

Omar The Great

‘Omar, too, had the same Bedouin simplicity. He possessed, moreover, an energetic, straightforward character - being ever most just and impartial, but a strict Muslim withal. He did more even than Abu Bakr had done when he tried to deepen the national consciousness by promulgating a series of laws which aimed simply at this one object. First of all he built up the system of annual endowments and of the taxes as outlined above, and thereby not only succeeded in raising the courage and enthusiasm of his soldiers, but also gave the principle of general military service once again a new lease of practical existence. He wanted the Arabs to become the standard-bearers of Islam, and as such the first people of the world. To this end he believed it essential above all things that the military power of his countrymen should remain unimpaired, and the means to achieve this seemed to him to lie in the maintenance of simple customs, together with protection against all effeminate and enervating influences as well as against mixing with other nationalities. It was for this reason that he issued the prohibition that no Arab should acquire possession of land outside Arabia, carry on agriculture, or learn foreign languages; that he so stationed the garrison posts that the soldiers were never in danger of becoming estranged from their desert nature; that he required every Arab capable of bearing arms and fit for military service to apply his strength exclusively to the furthering of the cause of Islam. On his part he assured them, wherever they went, of special prerogatives of all kinds; for he knew that thus he could exalt the national pride; and the natural result was that the principle of equality of rights for all Muslims was given a rude shaking, and the way to the evolution and development of class differences among the peoples of all Islamic countries, with the exception of Arabia, was opened up. Now, because Arabia could alone be the birthplace of the true faith of Islam, ‘Omar further decreed that all non-Muslims (The banishment of the Jews and Christians was due to political considerations which compelled ‘Omar to take such a drastic step. Both these communities in Arabia were always conspiring against the Muslim empire, and their machinations had become unbearable during the days of ‘Omar. When the Jews of Khaibar were banished - and the Christians of Najran, who were ordered to migrate to Iraq and Syria - edicts were issued by ‘Omar to the effect that the banished Christians should be fully compensated and that every precaution should be taken to afford them comfort when they settled down in Syria or Iraq - Ed. I.R.) should leave the peninsula; and that they should make themselves recognizable as non-Muslims (That was not a special dress imposed on non-Muslims, but the dress to which they were already accustomed and which they had been wearing long before the Muslims. - Ed. I.R.) by a distinctive dress. But on the whole he was most mild and charitable in his dealings with the Vanquished, and forbade, as did Abu Bakr, murder and plunder simply for the sake of greed after the agreed treaties had been concluded. He, too, had at his disposal brilliant field-marshals such as Abu
PRAYER OF GRATITUDE

By Lord Headley

Almighty Allah, God of the Universe, who does ever light our daily path and encourage us in all that is good, we know that every effort we make in Thy service brings us nearer to Thee: make us grateful for the loving welcome we Muslims of the West have recently received from our brethren of the East. We feel that the wondrous tie of brotherhood uniting all nationalities under the sacred banner of Islam has been strengthened, and we pray for a continuance of Thy divine support in this direction. Especially do we pray for Thy assistance in explaining to others the simple guiding rules of our Faith—our duty to Thee and our duty to all our fellow creatures with whom Thou hast permitted us to share this world. We are Sensible of our own weakness and imperfection, and look to Thee alone for aid; and we beg from Thee a greater power of appreciation of all the beauties of nature, the good we are able to do, and the pleasures we are permitted to enjoy. From the mouth of Thy Holy Prophet Muhammad we have learned that no man is a true believer unless he desireth for his brother that which he desireth for himself. We feel that these words come from Thee alone. May we live to give pleasure to others and show to all the world the inestimable blessings of the Muslim life untrammelled by man-made rules which have not Thy divine authority. We thank Thee for the success of our recent efforts to spread the blest-sed truths of Islam in the Western world. Increase our gratitude to Thee, and may we never cease to bless Thy Holy Name. Amen.
in as much as justice and equity would then predominate and none would be dealt with unjustly.

9. The prophecy does not relate to Christ

THE Jews and the Christians alike expected punishment from their enemies at the hand of Christ. Christ disappointed them, inspite of his own assertion that he had come to set on fire, i.e., to annihilate the foes. The Christians then sought the counsel of despair and declared that he would sit at the right hand of God in heaven and hold judgement on the people. Since the prophecy was not intended for him that fiery law was given to him not in his right hand but in his left, according to the accepted belief of the Christians and the Jews believed that too because with them a culprit was generally given his chargesheet in his left hand. The Holy Prophet alone received the fiery law with his right hand. It was truly said by John (Elias):

"I indeed baptize you with water unto repentance; but he that cometh after me... shall baptize to with... fire." (Matthew, 3:11)

Christ too was there in the time of Elias, but he also baptized with water, and it was left to the Holy Prophet to fulfil the prophecy of Elias. Only those were called Muslims who leapt and plunged into the fiery war which was, in fact, the Baptism of fire, and they were baptized therewith.

We now finish our analysis and conclude that the prophecy was fulfilled to its minutest detail in the person of Muhammad (may peace and blessings of Allah be upon him) and he alone stands forth in the likeness of Moses.

PROPHETCY OF PROPHET JOB

AND obey not to any mean swearer, defamer going about with slander, hinderer of good, outstep-

ping the limits, sinful, ignoble, besides all that notorious, mischievous; because he possesses wealth and sons. When our messages are recited to him, he says: Stories of those of yore. We shall brand him on the snout." (The Qur'an LXVIII:10-16)

After Moses, we find a long chain of kings and prophets appearing among the Israelites, out of these Prophets Job stands out unique, well distinguished for his patience and his entire submission to God. He represents a minor branch of the House of Israel through Esau and Job was the one prophet who appeared from among them. These were an exalted people well known for wisdom and learning. The book of Job is a treasure of wisdom and knowledge.

Ayyub (Job) is an attributive name and is mentioned as lyyub in the Hebrew text. Some Hebrew scholars consider that the word is a derivation of 'iyyab and means "one secured" or "arrested". This led to a controversy: whether he was one secured by God or the devil. In order to clear the prophet from much ignominy, the Holy Qur'an has mentioned his name as (Ayyub) and not as (lyyub). The former is derived from awwab which means one frequent in returning (to God); as for instance, the Holy Qur'an speaks of him: "surely we found him patient; most excellent the servant! Surely he was ever returned (to Allah)." (The Qur'an XXXVIII:44)

The Holy Prophet resembles Job. Job was a well-to-do family man. His enemies bespoiled him of his wealth and hid away his family from him. Its extinction by death was then reported to him. But Job remained steadfast in his allegiance to God in adversity as he was in his better days. His enemies did not slacken their persecution of him, they even tor-

TURIM OF ISLAM

continued from page 2

and thy Lord is most generous, Who taught by the pen, Taught man what he knew not.
peoples. That command and advice was so effective that if any person by the force of habit happened to sip any intoxicant liquor, he would voluntarily present himself before the Court of Justice and offer himself for the punishment for the offense he had committed. Of the four hundred million followers of that great man scattered all over the world, there is not one true or faithful man or woman, young or old, who does not feel conscience-stricken even if he, in imitation of the West, indulges in intoxicants, although he has come centuries and centuries after Muhammad. Even up to this day, the largest congregation of human beings which is free from this vice is that which is the follower of that unique Reformer. Neither before Muhammad nor after him was any person born who so successfully and easily effected reforms like these. All glory to that great Reformer!

Now to take the second example. (2) The Soviet Government of Russia has been trying, at the cost of much human blood, to destroy capitalism and landlordism, etc., and to assert the "Dictatorship of the proletariat." Nobody can deny that, excepting the last-mentioned object, the ideals of the Soviet rulers are noble and high. I exclude the last object because of the word "dictatorship." As a Muslim, my very instinct revolts against the "dictatorship" of anybody or class. It is the fraternity of the whole of humanity, and equal opportunities to every man, and the abolition of all those class and race distinctions which divide man from man, woman from woman, although, as the Qur'an declares, all the peoples were born of one Nafs (soul), that should be the object or ideal of every social and political reformation if he wants peace and prosperity in the world. Any effort to impose the "dictatorship" of any one class is, without doubt, bound to give rise to everlasting class-war and thus disturb the peace and prosperity of all men and women. However, the methods employed by the rulers of Soviet Russia, with a view of establishing even their noble objects, were so cruel and heartless, and caused so much bloodshed, that people of other countries have felt nauseous to them, and have come to the conclusion that if the achievement of such ideals can only be through the methods which Lenin and his followers had to employ, then the world would be better off to go without the virtues than to undergo an orgy of human bloodshed all the world over, as Russia has undergone.

But over thirteen centuries ago Muhammad (all glory to him!) achieved all those grand objects with that perfect peace and love which Rousseau and Marx aimed at, and which Lenin and Trotsky tried to put into practice with not very happy results for humanity or for the Russians themselves so far. Muhammad caused a world-revolution not only in his age, but for all ages. The real Muslim state was freed altogether from capitalism and landlordism. Usury, monopoly, corner-making, sweating—all were abolished. The law limited private property over which an individual was given power to devise to one-third, but the moral obligations were such that every individual began to firmly believe that he had no personal property whatsoever, and that everything he possessed was in trust for those fellow-beings who needed it more than the possessor did. Upon that belief every true follower of Muhammad has acted for the last thirteen centuries. It was said that the Bolsheviks took away extra parts of a person's house and gave those to houseless persons. Here is the diction of the great thirteen-centuries-old Reformer on this very object: "He who has with him an excess of carrying animals, let him give it to him who has more; and he who has an excess of provisions, let him give to him who has it not." The Prophet also made mention of several other things, so that we (i.e., those present) saw that none of us had a right to anything we had in excess. The Qur'an goes further by declaring that unless one gives away what he loves himself, one is not pious.

As to establishing the dignity of labor and the necessity of work for everybody, Muhammad accomplished a miracle. He had turned all the Muslim peoples into a nation of workers. Some of Muhammad's obiter dicta which accomplished this grand object are as follows:

(i) He who earns his living by manual labor is the friend of God.
(ii) Whooso is able and fit and does not work for himself or for others God is not gracious to him.
(iii) Verily it is better for any of you to take a rope and bring a bundle of wood upon your back and sell it, in which case God girdeth your honor than to beg of people.
(iv) God is gracious to him that earneth his living by his own labor.
(v) He who neither worketh for himself nor for others will not receive reward of God.
(vi) Never has anyone eaten a better thing than what he eats of the work of his own hands.
(vii) Give the laborer his wages before the sweat of his forehead is dried.

All lands were nationalized by such commands as follows:
(i) All land is the land of God and the creatures are all the creatures of God. Whooso quickens a dead land is the best entitled to it.
(ii) Whooso quickens a dead land, it is his; there is no right of expropriation (against him).
(iii) Whooso cultivates and inhabits a land which its owner is not able (to do) and has left to die, shall have it.

The most marvellous work of reforms which the great Reformer and Prophet accomplished was by effecting a practical equality of all
human beings, without any distinction of class or creed or country, and actual fraternity of all his followers to whatever race and nation or place they may belong to. "Humanity forms one nation," was the declaration of the Qur'an. And the Prophet said: "All creation is the family of God, and the most beloved of all creation of God is he who does most good to His family."

Of this practically established equality of Muslims, Oelsner says: "Admitting no privilege, no caste, their legislation produced two grand results - that of freeing the soil from burdens imposed by barbarian laws, and of assuring to individuals perfect equality of rights." And Gibbon says: "But the millions of African and Asiatic converts who swelled the native lands of the faithful Arabs must have been allured, rather than constrained, to declare their belief in one God and the apostle of God. By the repetition of a sentence and the loss of a foreskin, the subject or the slave, the captive or the criminal, arose in a moment the free and equal companion of the victorious Muslim. Every sin was expiated, every engagement was dissolved ... The native spirits who slept in the cloisters were awakened by the trumpet of the Saracens, and in the convulsions of the world every member of a new society ascended to the natural level of his capacity and courage."

The idea of narrow nationality bound by geographical limits and boundaries was discarded and internationalism was given its place. Even a grand annual international gathering was instituted, and it was continued to be held every year without a break, although its object is being mostly neglected since the degeneration of Muslims, to a large extent due to their departures from the lines laid down by that greatest of all great Men, great Reformers, and great Prophets. But even to this day that greatest of all international gatherings is held every year in Mecca, in which hundreds of thousands of persons meet together from far and near, at one central place, all wearing the same simple unsewn garment, barefooted and bareheaded, princes and peasants from different countries and places, of various colors and races. It is an annual demonstration of practical and unprecedented Socialism or Communism, and a unique example of general brotherhood and equality seen anywhere on this earth even today.

No wonder that Professor Ockley, after quoting a dialogue between the Emperor Heraclius and a few Muslim prisoners, exclaims in astonishment: "To the other questions proposed by the Emperor they answered in a cant so very much like what our ears have for some years been used to that were it not for the difference of language, one might justly have suspected them to have been nearer neighbors." I have given only two examples of the modernity of the great Reformer. Scores like these can be quoted. In fact, it can be safely said that all in evidence today in the advancement and progress of human, social, political, economic, and moral thoughts, was anticipated by that miraculous man no less than thirteen centuries ago. The most amazing and marvellous fact is that almost all the present-day reforming and revolutionary thoughts were not only anticipated so long ago, but each one of these which has any excellence in it was given a practical demonstration in Muhammad's own life by himself or his followers. Glory be to Muhammad - the ever living Reformer and Exemplar!

The Quran . . . Its Relationship to Sunnah continued from page 9

and to these schools flocked students from different quarters, some of them committing to memory the Hadith which was taught there, while others preserved them in writing. The number of these schools soon increased, as other centers of Islamic learning and civilization sprang up, and the later written collections of Bukhari and others were based on these. Though it cannot be denied that the Sunna was not preserved intact as was the Qur'an, yet the labors of the later collectors were so thorough that the hadith which have been handed down to us through their searching enquiry gave us a tolerably reliable collection of Hadith. Especially in the case of hadith relating to practice, it may be said that they furnish a reliable source of the teachings of Islam. The colletors themselves were not as stringent in the case of other hadith, such as those relating to stories of the past, but these do not play any important part in our knowledge of the teachings of Islam. As to the errors which, notwithstanding all the precautions of the narrators and the collectors, have crept into the hadith, there is ample scope for their rectification by means of the Holy Qur'an, as the Holy Prophet himself is reported to have said: "There will be narrators reporting hadith from me, so judge by the Qur'an; if a report agrees with the Qur'an, accept it; otherwise reject it (Ibn 'Asakir). Thus, notwithstanding many minor details of religious law that are taken from the Sunna, the Holy Qur'an remains the real and the only absolute authority for the teachings of Islam, and Hadith is accepted only subject to the condition that it does not contradict the Holy Qur'an. Even the hadith contained in the most reliable collections, the Bukhari and the Muslim, can be accepted subject to this condition.
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"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 andconvincingly 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