A LIVING RELIGION and A LIVING PRAYER

By: Hazrat Mirza Ghulam Ahmad
The Divine Reformer of This Age

A study of different religions of the world reveals the fact that, except Islam, all of them lack perfection. Not that their imperfection lies in their very origin; but after the advent of Islam, they have been deprived of the Divine support. They have, therefore, become like a garden having no gardener and for the watering and clearing of which there is no arrangement, thus leading to its deterioration. The fruit-giving trees have dried up and thorny bushes and pernicious shrubs have taken their place. The spirit has died down and only the letter remains. But not so in the case of Islam; it was divinely ordained to be evergreen and, therefore, at the commencement of every century after the Prophet of Islam, the Almighty God watered it anew, and thus saved it from withering away or losing its freshness. Although whenever a man of God was raised centennially for the regeneration of the world, ignorant men opposed him and his efforts at reforming their corrupt customs and institutions which had taken firm roots, yet God did not change His habit until in this age of the final struggle between truth and error and, finding the Muslims in a state of remissness, He once again remembered His promise and breathed new life into the faith of Islam at the commencement of the fourteenth century of Hijra and the seventh of the last thousand of the present cycle of the world.

On the other hand, since the time of the Prophet of Islam, other faiths have not been regenerated and therefore have all become a dead letter, devoid of spirituality. Corrupt religious practices and notions have taken firm root in them like dirt in a cloth which is never washed. Men who had no taste for matters spiritual and whose disobedient souls had not been purified of the dross of earthliness, following their own selfish cravings, their faiths to such an extent that they are not their real selves.

Let us take Christianity as an example. What pious principles it was based upon! Though, compared with the teachings of the Holy Qur'an, the teachings of Jesus Christ appear to be imperfect because of the fact that then human faculties had not completely developed and, hence, the time for a perfect guidance had not arrived, they were quite in keeping with the requirements of the time and embodied excellent principles of moral and spiritual growth and pointed the way to which the old Testament had guided earlier.

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OUR BELIEFS AND AIMS

The Ahmadiyya Anjuman Isha’at Islam Lahore is an international Muslim association (founded 1914) dedicated to the presentation of Islam by literary and missionary means. It believes that the world today, both non-Muslim and Muslim, badly needs to receive the true, original message of Islam. This is the message contained in the Holy Quran and the life of the Holy Prophet Muhammad - a message which is today hidden under misconceptions and wrong popular notions.

We strongly believe that the mission of Islam is to attract the hearts and minds of mankind towards the truth, through rational arguments and the natural appeal of Islamic teachings. Islam does not seek political control over countries, nor does it use force to compel people to become Muslim or obey its teachings.

In this age, the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad (d. 1908), uncovered and stressed certain vital aspects of Islamic teachings which had been forgotten over the centuries. He reminded the world that Islam is:

International - God raised prophets in every nation, and Muslims believe in them all. Good people and truth may be found in any nation. No people are God’s favourite, not even Muslims, except those who do the most good.

Tolerant - Gives full freedom to everyone to hold and practise any belief or religion. Preaching to be by argument and example, not force. Muslims must also respect internal differences of opinion.

Rational - Religion to be studied in the light of reason and the ever-growing knowledge of mankind. Blind following disallowed and independence of thought granted.

Non-sectarian - Every person professing the words ‘There is no God but Allah, and Muhammad is the Messenger of Allah’ must be regarded as a Muslim. No religious board empowered to hold inquisitions into a Muslim’s beliefs, or to expel self-professing Muslims from Islam.

Peaceful - Condemns all use of force except in unavoidable self-defense. Teaches Muslims to live peacefully under any rule which accords them freedom of religion.

Living - Worship is not a ritual, but provides living contact with a living God. God listens to man, answers his prayers, and speaks to His righteous servants even today as in the past.

Hazrat Mirza Ghulam Ahmad was a servant of Islam, with a mission to bring about the original and intellectual reforms of Islam over all forms of belief. He never claimed to be a prophet, but a God-sent mujaddid (renovator) within the long line of saints that arose in the history of Islam. He believed, and we believe, that after the Holy Prophet Muhammad - may peace and the blessings of Allah be upon him - no prophet can arise, whether a new one or one from the past.

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II: ISLAMIC BELIEFS: 
15. What is the basic teaching of Islam about God?

Islam teaches that there is one, and only one, God Who is the Creator and Controller of the entire world. He is unique in every respect, and nothing in the world bears any likeness to Him. He is the Knower of all things, and has full power over the whole of creation. He does not stand in need of anything at all, while everything is totally dependent on Him. He possesses all the perfect qualities, and man should worship Him, and Him alone.

16. Is there any name for God that Muslims use specially?

Yes. According to Islam, the 'personal' name of God is the Arabic word Allah. It is pronounced: AL(as in ALong) - LAH (as LA is in Large). This is the comprehensive name of God, and means 'the one who possesses all the perfect attributes'. The names of God in other languages, such as in English, or Hindi in Urdu, only convey some particular attribute of the Divine Being, and they are also used for others than God (as in god, gods, goddess, etc). Allah, however, has only ever been applied to God Himself.

17. Does Islam give any arguments to prove the existence of God?

Yes, the Holy Quran gives three kinds of arguments on this point. Firstly, it refers us to the physical world which shows great order and arrangement, works according to laws, and where everything has a set purpose in the whole scheme of things. There is also immense beauty in nature which attracts man's heart. Science is discovering more and more of these characteristics of the world all the time. So behind this highly purposeful and beautiful working of nature must be One, single Intelligence of great beauty and attraction. Secondly, the Quran tells us about the close and deep connection between God and the inner nature of every person. There is an in-built desire in each and every person for something higher, and when in difficulties a person instinctively wants to call upon a Hidden Power to help him. Thirdly, and most convincingly, Prophets and men of God appeared in every nation in the world and showed their people the reality of God through their teachings and works. Just as most of us learn about science not by making all the discoveries by ourselves, but by accepting the work and evidence of eminent scientists, similarly the proof of the existence of God is provided by the lives of the great luminaries whom God sent all over the world for this very purpose.

18. Other religions also teach the existence of God. Is there any difference between their teaching and the Islamic concept of God?

Yes, there are some important differences. The first major difference is that Islam teaches the absolute one-ness of God, with Whom no one can share in Divinity. No idol of stone, no religious or spiritual teacher, can possess some Divine power or attribute. Secondly, Islam teaches the highest conception of God, and does not accept any limitation to His power and knowledge, while other religions set limits to Him. For instance Islam rejects the Hindu belief that God is not the Creator of matter and souls but exists alongside them. It also rejects the Christian doctrine that God cannot forgive sins without exacting punishment on some-one (His 'son', as they hold). Thirdly, Islam refutes the idea that any human being, however great, was a 'manifestation' of God on earth, or a Divine incarnate.

19. What are the practical consequences of these three differences?

These differences dignify and elevate the position of man. Belief in the one-ness of God means that man should not worship or be a slave to anything in the world, such as idols of stone, forces of nature, heavenly bodies, religious leaders, Kings, dictatorial systems, etc. So man is meant to conquer the world around him, not be afraid of it; and each person is meant to use his own brain and sense, not blindly obey someone else.

Belief in the highest conception of God means that man’s own progress is not limited either His Knowledge and power, though infinitesimal as compared to God’s, can go on increasing. Rejecting the belief that one should look upon the great Founders of religions, not as ‘gods’ shrouded in mystery and possessing supernatural powers, but as mortal human beings who by their own lives and example showed others how to live.

20. Is there any other important distinctive feature of the Islamic concept of God?

Yes. Islam teaches that Allah is 'the Lord (Rabb) of all the worlds.' Allah is, therefore, not just the 'god' of the Muslims, nor the god of a particular race, religion or nation, but the only One God for the whole of mankind. As the Lord of all the nations He has not only provided means of physical sustenance for all the countries on earth, but also sent His guidance to every nation for their moral progress. He is equally just and loving towards every section of mankind, and has no favourite or chosen people, or rejected ones.

21. How does man stand in relation to God, according to Islam?

God has given man not only a body, but also a soul through which he can come into contact with His Creator. But whereas the body, like the rest of nature, is bound to obey the laws of God, the soul is free to follow God’s guidance or to reject it. The soul’s development lies in willingly following the guidance God has revealed through His prophets.

According to Islam, each person’s soul is 'God’s Spirit' which has been breathed into him or her. This means that man’s soul has a special relationship with God, and man is capable of emulating the Divine attributes on his own small scale (see no. 23 below).

God is unimaginably near to man’s soul, nearer to it than even man himself. He knows a person’s innermost thoughts, even those which the person himself does not consciously realize. In man’s soul there is implanted love for God and yearning after God, and it cannot find complete contentment without God.

22. What are the other things the Holy Quran tells us about God?

It tells us a great deal. Most frequently it calls God Rahmaan (Beneficent) and Raheem (Merciful). Rahmaan really means that God is so loving and generous that He has granted man innumerable blessings as gifts without any effort on man’s part. God is Raheem means that He is merciful so that when man makes the effort to use his God-given bounties for good purposes, God helps him to succeed. For instance, God has given man all sorts of physical resources in this world, without any effort on his part. When man tries to exploit these resources for the good, God makes him successful. The Holy Quran also tells us that God is Forgiving, Affectionate, Supreme, Just, very close to each person, and knower of his thoughts and deeds.

23. What is the purpose of believing that God possesses these attributes?

So that man can try to acquire and display the same kind of qualities in his life. God is the Rabb (the Provider and Fosterer of the whole world), so man should try to provide for others. God is Rahmaan, and so man too should take the initiative in doing good to other people. God is Raheem, and so man should help and encourage those who are doing good. God is All-Knowing, All-Seeing, and Wise, so man too should try to perfect his knowledge and acquire wisdom. Believing in the Divine attributes also stops one from harming others for personal gain. A person who truly believes God to be his Rabb (Provider) knows that He will always look after him, and so such a person would never try to take someone else’s due. A person who truly believes that God is All-Seeing and All-Knowing would know that he could never hide any bad deed, however secret, from God.
Kashmir is well known to all over the world. But the question is: why is this so important? The people of Kashmir and their history have, as a matter of fact, much more importance than what has so far been considered to be. In my investigation, the people of Kashmir have a relation, equal and alike, with the hundreds of millions of Christians and Muslims of the world; and in order to be able to understand it every Muslim as well as every Christian should necessarily study the Holy Quran and the sacred scriptures of the Christians - the Old and New Testaments.

Says the most High God in the Holy Quran: "And of Moses’s people is a party who lead with truth, and they do justice herewith" (The Quran, VII:8159)

Obviously this verse consists of four parts:
(1) Moses’s people divided into two parties.
(2) One of these parties has been praised in this verse.
(3) Mention is made of the party that follows Truth (i.e., Islam).
(4) The people of this party not only follow Islam themselves but also invite others to truth and justice.

These four elements give rise to the following four questions:
(i) Moses’s people consisted of twelve tribes. How and when it was split into two parties?
(ii) The party spoken of here - is it the bigger or the smaller portion of the people of Moses?
(iii) What is the significance of this party’s being on the side of Truth?
(iv) Is it a story of the past time, or does it relate to the present and future; i.e. whether this event took place before or after the revelation of the Holy Quran?

But the wonder of it is that answers to all these four questions are incongruous and different from each other; Some are of the opinion that it was a party of the Jews who, after the death of Moses, remained alive for sometime or in other words, adhered to and followed Truth, and that they corrupted not the Torah nor introduced any change in religion. But this party perished and became extinct even before the advent of Jesus; for it is a matter of fact that Jesus said: "He (Jesus) came unto his own, and his own received him not." (John, 1:11)

So the disciples of Jesus, turning away from the children of Israel, had to turn to the Gentiles. (Acts, 13:46.) The Holy Quran says in this connection: "Those who disbelieved from among the Children of Israel were cursed by the tongue of David and Jesus son of Mary." (The Quran, V:78)

"Lord said to Malachi: ‘Ye are cursed with a curse; for ye have robbed Me, even this whole nation.’ (The Quran, V:78.)

Also refer to Matthew: - 'Jerusalem, Jerusalem, thou that killest the prophets and stoned them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings; and ye would not. Behold, your house is left unto you desolate.'" Then shall they deliver you up to be afflicted, and shall kill you and ye shall be hated of all nations for my name’s sake. (Matt. 23:37,38, 24:89.)

In the verse under discussion, since verb of indefinite time (aorist) has been used and not past tense, some scholars have taken it to mean that those people who reposed their faith in the Holy Prophet in Medina, have been referred to in this verse i.e. Abdullah bin Salam etc. But an objection was then urged that those people were only a few persons, and the verse spoke of an ummat, a whole community, and not of a few persons. That some Jews became Muslims was not so important a matter; nor had it been proved about them that they had been, in particular, such persons who invited the world to Truth and justice.

Some other commentators of the Holy Quran have written that these people are a big portion of Beni Israel, but they have, after the manner of Gog and Magog, concealed themselves somewhere. This strange view has given rise to another question: Have they been apprised of the advent of the Holy Prophet (Peace and the blessings of God be upon him)? If the news had reached them, such truth-loving people must have certainly become Muslims; and if the news had not reached them, one is naturally tempted to ask: Is there any peopleed place on the surface of this earth of which the world has no knowledge, and also what is the proof that such an habitation does exist in some unknown part of the world? The fourth view, in respect of these people, is that they are not a particular people or ummat, and that the verse states and signifies that there are found, among the people of the Book, such people who are devoted to truth and justice in the opposite direction. But this view, again, falls open to the objection that it is an ummat, a particular people, from among the people of Moses, of whom a mention has been made in this verse, otherwise seekers after justice and truth can be found in every nation and there can be, in this respect, no distinction for the people of Moses.

There is yet another class of commentators who tell us: When the Beni Israel disbelieved and killed the prophets, out of their twelve tribes, only one group who disbelieved not, survived, and they prayed unto God to separate them from others, and the Most High God dug a tunnel, a subway, in the earth into which they entered, and emerged in the country of China.

The tellers of this story differ again on the point whether the emigrants, reaching the country of China, remained in the religion of the Jews or not. Some said that they followed the religion of the Jews even up to this day, whereas others contended that they embraced the religion of Mohammad, and offered their prayers facing the Kaabah, and that they had given up the observance of the Sabbath and performed the Friday service instead; they did no wrong or injustice, nor viewed each other with a jealous eye; and that none of us had ever met them, nor any of them ever came across us. How then, the question arises, can the Quranic Claim be established and proved that, of the people of Moses there is a big Jamaat who stand by and follow truth; and preach and practise justice and fair dealing?

It is, therefore, essentially necessary that in order to be able to understand the true import of this story, the history of the people of Moses should be studied and scanned. This history begins with the Great Patriarch Abraham (peace be on him). He was a man of so high degree and dignity that he had been ever ready to sacrifice even his dearest thing for the sake of God, so that the Most High God said, having been pleased with his sacrifices: "And I will make of thee (Abraham) a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." (Genesis, 12:2) "And God talked with him saying, as for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but they name shall be Abraham; for a father of many nations have I made thee, and I will make thee exceeding fruitful, and I will make nations of thee and kings shall come out of thee." (Genesis, 17:4,6.) "And God said to Abraham, thou shalt keep my covenant..."
therefore, thou and thy seed after thee in their generations. This is my covenant, which shall be between me and thee, and thy seed after thee: Every man child among you shall be circumcised.

And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you... And my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man, whose flesh of his foreskin is not circumcised, that soul shall be cut off from the people; he hath broken my covenant (Genesis, 17:9-14). "And he (God) brought him (Abraham) forth abroad, and said, look toward heaven, and tell the stars, if thou be able to number them; and he said unto him (Abraham), 50 shall thy seed be." (Ibid. 15:5).

"And the angel of the Lord called unto Abraham out of heaven the second time, and said, by myself have I sworn, saith the Lord, for because thou hast done thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies (Gen. 22:15-17).

Addressing Isaac, son of Abraham, God said: "And I will perform the oath which I swear unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws (Ibid. 26: 3-5). "And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered (Ibid. 13:16).

The Most High God, later on, reiterated this covenant, addressing Jacob, son of Isaac and said: "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed" (Ibid. 28:14).

In Genesis (Ibid. 32:13) Prophet Jacob (peace be on him) is reported to have repeated this covenant which the Most High God had made with Abraham. Moses, 650 years afterwards, reaffirmed it over again; and, again, 30 years later, he took his stand on and re-asserted it. He said: "who can count the dust of Jacob, and the number of the fourth part of Israel" (Numbers, 23:10).

In Deuteronomy, the fifth book of Torah, Moses swore again that the covenant shall surely come to pass (Deut. 1:20,22 See Hebrew block no. 357). And in the Books of the Chronicles of the old Testament it has been clearly stated that in the time of Solomon (peace be on him) i.e. up to 1100 years, the children of Israel multiplied with strides, like the numbers of the stars of heaven, (I Kings, 4:2), that is to say, the covenant and oath came regularly to be fulfilled, constituting an invincible argument upon the truthfulness of Abraham as well as on the Word of the Most High God. Gradually, the Children of Israel increased in number to such an extent that when David intended to enumerate and count them, the wrath of God, according to the Biblical tradition, waxed hot against David (I Chr. 27:23).

But after the death of King Solomon, such a severe storm of death and destruction smote the children of Israel that their stability and strength was shaken to its foundation. After Solomon, his son Rehoboam sat upon the throne. But before entering upon a discussion of this part of the history of Beni Israel, let us recapitulate the important items of the covenant which the Most High God had made with Abraham:

(1) Abraham, in order to establish the Unity of God, offered, in the first instance, his own life for a sacrifice, and jumped fearlessly into the fire of Nimrod. And when the Most High God saw that, in the preachment of Divine Unity, Abraham cared not even for his own life, He commanded the infidel's fire to be cooled and peace for Abraham.

(2) Abraham offered another sacrifice in the way of God by forsaking, for the sake of Allah's religion, his kith and kin, home and hearth, and emigrating to a foreign country. (3) Receiving an indication from God to this effect, Abraham became quite ready to stay and sacrifice the only son of his old age. (4) In order to protect and preserve Divine Unity, Abraham deposited his beloved and virtuous wife in the desolate desert of Arabia, two thousand miles away from home, and confiding the trust of Divine Unity into the hands of his own dear son, he made the Kaabah (Baqubah) the centre of Tawhid (Unity and Oneness of Godhead).

(5) In view of these heart-aching but magnificent sacrifices, the Most High God made a covenant with him, saying: "I will make of thee a great nation that will bear, in the idolatrous world, the torch of pure and perfect tawhid I shall make thy name great; and I shall bless them who will bless thee, and curse them who will blaspheme thee. In thee shall all the families of the earth be blessed i.e. they shall receive the blessing of tawhid. Thou shalt be a father of many nations; and kings shall come out of thee." (6) Circumcision had been appointed the sign of this covenant by the Most High God, and made obligatory for the children of Abraham. The performance of circumcision was, as it were, a covenant of blood that they shall, from birth to death, remain the worshippers of the One True God and keep away and abstain strictly from shirk. This covenant of Abraham is a permanent and everlasting covenant, and so important and essential that in the circumcision of the son of Moses when a delay was caused due to some unavoidable reasons, the Most High God became displeased with Moses, and remained so until the circumcision was performed on the child (Exodus, 4-26).

Regarding Jesus the Messiah, our Christian friends tell us that in order to throw away and replace the old Testament which was the covenant of inobservance of Law he brought the New Testament which is the Covenant of Law. But the fact of his own circumcision refreshes and reaffirms the covenant of Law. If the Word of God is true and unchangeable, His permanent and everlasting covenant has laid down: "And my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man whose flesh of his foreskin is not circumcised, that soul shall be cut off from the people; he hath broken my covenant." (Deut. 10:22 Genesis, 17:14).

Accordingly, Jesus was circumcised (Luke, 2:21). After him, Peter believed in the performance of circumcision, (Galatians, 2:8), and Paul too, had a man circumcised (Acts, 16:3). The covenant of God, on the other hand, is that the Children of Abraham and those who send their blessings on him, shall be greater in number than the stars of heaven and the sand on the sea shore.

(7) This covenant had not only once been made with Abraham, but it had been, many a time, repeated and reaffirmed vigorously; and after Abraham, it had continuously been reasserted through Isaac, and Moses. With the countless and infinite number of children, it had also been stated that "Kings shall come out of thee."

Kings in Beni Israel

The fact of the matter is that in the Holy Land there had been only two kings who are called the kings of Israel. David and Solomon (peace be upon them). After Solomon, in the time of his son Rehoboam, the Beni Israel broke into two pieces. Only the two tribes of Judah and Benjamin remained under the suzerainty of Rehoboam whereas the remaining ten tribes rose up in revolt and went over to Jeroboam who was, during the lifetime of Solomon, his building engineer. These ten
tribes separated for ever from the Beni Israel and immersed into idolaters. They founded a kingdom of their own, with its capital at Samaria, and began to worship the calf. These ten tribes, as against the two tribes of Judah and Benjamin, was indeed a big brotherhood: In Samaria they ruled for 200 years. They had, having been submerged into idolaters, strayed away from the religion of Abraham. The Most High God, therefore, chastised them in 722 B.C. for their transgression. The King of Syria invaded Samaria, defeated and dispersed them. This big community of the Beni Israel has become a perplexing paradox, a hard puzzle, for the historian; where did they go, and what became of them? A number of theories and conjectures have been put forth in this connection. Some surmise, as stated in the foregoing pages, that by means of a tunnel in the earth they reached China; others presume they reached Mongolia and settled there; yet another hypothesis is that they went to some place in Europe. The Encyclopaedia Britannica has dealt with this subject at a great length, mentioning the varied theories put forward; we shall, however abstain from a discussion over them, for it will pull us away from the moot point.

The Ten Tribes Embraced Islam and Settled in Afghanistan and Kashmir

The sacred verse of the Holy Quran quoted above solves this riddle and guides the historians unto the right path that a major portion of the people of Moses at last embraced Islam and returned the religion of Abraham. They accepted the truth, and with the truth they seek after justice and equitableness. And these are the people who invoke blessings and benediction unto Abraham, and invoke them so frequently that it is difficult to form an estimate of them. Besides the five daily prayers in which these blessings are invoked many and many a time, meetings are held very often in Kashmir and Afghanistan to celebrate the Holy Prophet's anniversary in which, according to the Biblical prophecy recorded in the Book of Genesis, Blessings are invoked for Abraham for hours together and so loudly that the mosques and the sky ring and resound with their voice.

Did you ever pause to think: What is the secret underlying this invocation of blessings? Prophets there had been a good many in the world - Noah, Moses, David, Solomon, etc. (peace be on them all). But how it is that in the Muslim's darood (invocation of blessings) a mention is made, along with the Holy Prophet Muhammad, only of Prophet Abraham? The reason is that the Most High God had promised to Abraham: I shall multiply and bless thy seed; and will bless them that bless thee. Neither the present days Jews nor the Christians invoke blessing for Abraham. It is only the Muslims whose meetings resound with these blessings. This universal fact, found in every Muslim habitation, constitutes a manifest sign of their being on the religion of Abraham.

Evidence of Archaeology and Encyclopaedia Supporting the Holy Quran

"It was formerly one of the puzzles of history to know what finally became of the Ten Tribes. There were several theories. Because of the fact that some Jewish monuments were found in China, some writers traced them to that land. Others found their descendants in India. The general consensus of scientific opinion, however, is that the tribes became absorbed as subsequent vanished races have in neighbouring nations and thus were not lost in the real significance of the term. Dr. Girs Fleitner (1548-1611) identified the Tartars with the Lost Ten Tribes: Dr. Frances Bernier (1620-1688) French physician for twelve years to the Great Mogul of India speculates on the Kashmiris as descent of the Lost Ten Tribes from customs and rites, and the prevailing type of facial features, as also of the neighbouring Afghans and the Tajiks of Badakhshan, being distinctly Hebraic" (Encyclopedia of America art. "Lost Ten Tribes").

So, according to the investigation and research of Dr. Bernier and the general consensus of scientific opinion, the people of Kashmir and the Afghans are the Lost Tribes of Beni Israel.

Miracle of the Quranic verse

The Holy Quran, as quoted above, had said: And of the Moses's people is a party who lead with truth, and they do justice therewith. This truth is the religion of Islam as stated in the verse:

Truth (Islam) has come and falsehood vanished. Surely falsehood is ever bound to vanish (The Quran, XVII : 81).

Another miracle of this verse is that the attributive name of Beni Israel is yasharal or Jesurun.

(Symbolical name of Israel) it signify upright worshipper of truth (Deut. 32 : 13: 5; 5: 26. Isaiah, 44: 2)

Of the party of the Moses' people, mentioned in the verse, the Holy Quran had said:

There is a party who lead with truth and established justice therewith and it is a literal translation of yashrael or Jesurun.
should worship the God of that country and nation. Accordingly, a mention there has been made in the verse quoted above, ajashur or Aashar and Yaashar is the name of a unification, and worshipers to the One True God. His becoming a Kashqar, and worshiping other gods, forsaking his own Lord God Yehovah, has been pointed out, so that it is written in Prof. Brown's Hebrew-English Dictionary that Kashqar is a derivative form the Arabic, term Khiya which means be filled with food. Here, a translation has been offered of the statement made in Deut. 32:15, that: "thou gavest fat, becamest thick, was gorged, figurating of Israel as fat beast" (Deut. 32:15).

This fatness the Bible takes to mean the worshipper of other gods and idols. And this idea has been used in the Bible at many places: For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant (Ibid. 31:20). And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance; so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness. Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs (Nehulia, 9:25). Ye make yourselves fat with the choicest of all the offerings of Israel my people. Wherefore the Lord God of Israel saith, I said indeed that thy house and the house of thy father, should walk before me for ever; But now the Lord saith, Be it far from me: for them that honour me I will honour, and they that despise me shall be lightly esteemed" (Isaiah, 2:30).

The exception quoted above from the Encyclopaedia of America, stating that the people of Kashmir are a major portion of the ten Lost Tribes of Beni Israel, is further corroborated and confirmed by the following documentary evidence. Dr. Francis Bernier who had been for a pretty long time in the court of Emperor Aurangzeb, writes in his book, Travels in the Moghul Empire:

1. There are however many marks of Judaism to be found in this country... The inhabitants in the frontier villages struck me as resembling Jews. Their countenances and manners, and that undesirable peculiarity which enables a traveller to distinguish the inhabitants of different nations, all seem to belong to that ancient people. You are not to ascribe what I say to mere fancy, the Jewish appearance of these villagers having been remarked by our father Jesuit and some other Europeans long before I visited Kashmir.

2. You will see, then, my dear Sir, I am not disposed to deny that Jews may have taken up their residence in Kashmir. The purity of their law after a lapse of ages may have been corrupted until having long degenerated into idolatry, they were induced, like many other pagans to adopt the creed of Muhammed (Catron's General History of the Moghul Empire, 95).

3. The Jesuit father referred to by Bernier was Catron. He wrote his General History of the Moghul Empire in 1708 C.E. and stated in it that the Kashmiris are descendants of the Jews (Ibid. 430).

4. In recent times visitors to Kashmir seeing the names Rahim-Ju, Jul-Ju, Las-Ju, have imagined that the bearers of these names were of Jewish nationality. The Jewish cast of features of many of the inhabitants of Kashmir is noted by many modern travellers. In Bible many persons bear this name and a prophet's name is Joel, which means Jue is God. Moses mother's name was Ju-chebed i.e. God is Glorious Ju.

5. Manouchi, a physician, was also in the service of Emperor Aurangzeb. He had access to the official records, and, like Bernier, accompanied the Emperor to Kashmir. In his memoir spoke of a Jew at the court of Akbar and also wrote, "There is an old tradition that these Jews who were led captives by Shalemesser settled in Kashmir and that the people of that country are the descendants of the Jews. It is certain, though we find no remains in Kashmir of the Jewish religion, the people there being all either Guntas (Hindus) or Mohamadans, that there are several vestiges of a race descendants from the Israelites. The air of the face and looks of the present inhabitants have something of what is peculiar to the Jews which distinguished them from all other people (James Hough, James Hough's The History of Christianity in India Vol. 2 pp. 287-288).

6. George Forster wrote his famous Letters on a Journey from Bengal to England in 1873 and described his visit to Kashmir, He said: On first seeing the Kashmirians, in their own country, I imagined form their garb, the cast of their countenance which was long and of a grave aspect and the form of their beards, that I have come among a nation of Jews (George Forster’s Letters on a journey form Bengal to England, Vol. 2 p. 2).

7. The reverend claudius Buchanan trotted Southern India extensively. His object was to trace the history of the White and Black Jews living in that part of the country and their connection with the Christians of St. Thomas. In his Christians Researches in Asia he mentioned his discovery of an ancient manuscript of the Book of Moses in Hebrew. It was written on a roll of leather made of goatskin, dyed red (Rev. Claudius Buchanan's Christian Researches in Asia page 209).

8. H. Henry Wilson writes: The physical and the ethnic character which so sharply makes off the Kashmiris form all surrounding races, has always struck observant visitors to the valley and they have universally connected them with the Jews (H. Henry Wilson, Henry/Wilson's Travels in Hemafayan provinces, p. 12).

9. G.T. Vigne, "I could easily be persuaded to judge only from appearance that some of the Kashmiris were originally descendants from a Jewish stock, (G.T. Vigne's Travels in Kashmir, Laddak and Iskardo Page 395).

10. Baron Ch. Hugel writes: (1845) Some of the old men might have served as models for Patriarchs (Baron Ch. Hugel's Travels in Kashmir and Punjab page 78).

11. Writes J.B. Ireland, "The Kashmires men are generally of medium size and usual build of country people amongst us not only quite so strongly formed, with a mulatto complexion, but with considerable of the "Moses" in their faces. . . The women have a composite face of Greek, Jew and Indian, (J.B. Ireland’s "From Wall Street to Kashmir pp. 393-495).

The short place at our disposal in this article permit not the reproduction in detail of the findings of other research scholars and travellers who wrote to the effect that the people of Kashmir not only resembled the Beni Israel in physical appearances, manners and customs, but both of them were one and same nation. We therefore, mention a few more references only, (Khujav Nazir Ahmad’s "Jesus in Heaven on Earth PP299-301).


13. George Moore - The Lost Tribes page 137.


16. George Bell, Letters from India and Kashmir, Pp. 177, 182)

17. Major H.W. Bellow - Kashmir and Kasghar (1757), Pg. 66.


19. Fredric Drew - Northern Barrier of India (1877), P. 124.

20. James Mile - The Road to Kashmir (1879) P 125.

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History of Islam

Uthman, Part II

Causes of the discontent in Uthman’s Caliphate

As all these events in various parts of the Empire of Islam bear out, the machinery of Government had in no way slackened, as is sometimes supposed, during the reign of Uthman. It worked with its usual smoothness and speed. Wherever an insurrection cropped up, it was foiled and many a new land annexed to the Empire. A successful beginning was made even in naval warfare, of which Muslims had no experience. Thus Muslim society had not lost anything of its vigour and vitality. But a subterranean current of mischief was all the while gathering force under this appearance of all-round prosperity and it ultimately burst forth, shaking the whole fabric to its foundations. In the newly-conquered lands, large numbers had joined Islam - Magians, Jews and Christians. This general tide of converts had also brought with it the fold some men who were by no means fascinated by the beauties of the faith. Their sole game was to use the cloak of Islam in order to undermine it. And that greatest virtue of Islam, its unique spirit of democracy, served as a ready weapon in the hands of this unscrupulous gang the faith of the Prophet stood for perfect equality of man, irrespective of earthly distinctions. There was no restriction whatever on freedom of opinion or on the expression of that opinion. Governors were made accessible to the public to the extent that they were forbidden to have guards at their doors lest there be the least hitch for the aggrieved to approach the highest authority at any time. Not only were Governors thus readily accessible to all, they were actually at the mercy of the public. If there were complaints against a Governor, real or imaginary, the Caliph’s door at the capital was ever open to receive them. On the smallest trouble at the hands of a Governor, people would approach the Caliph and have another of their own choice appointed in his place. The position of the Caliph himself; in this wonderful democracy, was no higher than that of a commoner. He was considered the servant of the people, not the king, and as such he was open to criticism. Individual expression of civilization than it was in the galaxy days of Islam, but this very fact endangered the freedom of the state. Though Emperor of four great kingdoms, the Caliph was no more than an individual member of society. It was open to anybody and everybody to pick any amount of holes in him. This unrestricted freedom, in itself the highest vir-

tue, served in the hands of mischief-mongers as the most deadly weapon to undermine the power of Islam. Every Muslim was supposed to be a partner in the government and so were these conspirators. Wearing the badge of Islam, they passed for Muslims and enjoyed Muslim rights - which rights they seized the more easily to wreck the society of which they pretended to be members and which, openly, they could not injure. In the capital itself, there was little danger of the abuse of this privilege of free expression of opinion. Most of the inhabitants were those who had sat at the Prophet’s feet and imbued directly from him the true fraternal spirit of the faith; others were the offspring of such people, and they walked in the footsteps of their elders. But such new colonies as Basrah, Kufah and Fustat were inhabited by a medley of all kinds of people and it was in these centers where, before, that the germs of mischief found congenial soil. Here brewed that storm which sullied the latter days of the rule of Uthman and ultimately led to his murder.

Appointment and dismissal of governors

The main accusation brought against Uthman pertained to his distribution of the loaves and fishes of government office. During the first six years of his reign, it is admitted, he gave no cause for complaint. Rather, among a particular section of the people, the Quraish, he was considered decidedly a better man than his illustrious predecessor. But the trouble began in the latter half of his rule when, in the appointment of governors, he was, it is alleged, influenced in favour of his own relations, against whom, furthermore, he would not even listen to the grievances of the populace. These were the charges brought against the Caliph by those who rose against him and killed him. Now to weigh these charges, let us turn to the cold facts of history. The charge-sheet consisted of three counts, the distribution of the governorships of Basrah, Kufah and Egypt. The Governor of Syria, Mu‘awiyah, too, was a near relation of Uthman but this appointment had been made by ‘Umar and was simply continued under Uthman. To take the dispute about Kufah, it will be recalled that ‘Sa‘d, conqueror of Persia, was during the reign of ‘Umar appointed the Governor of that province, and subsequently on a minor complaint recalled by that Caliph. He was replaced by Mughirah. On his death-bed, however, the Caliph ‘Umar expressed a desire that ‘Sa‘d should be reinstated. Accordingly, when ‘Uthman took the reins of Government in hand, he recalled Mughirah and re-appointed ‘Sa‘d to the governorship. Now there arose a dispute between ‘Sa‘d, the Governor, and ‘Ibn Mas‘ud, the treasury officer of Kufah. ‘Sa‘d had taken a loan from the treasury and after some time, when he was reminded by ‘Ibn Mas‘ud of the debt, there ensued an altercation between the two, and this altercation developed into an open dispute. Such strained relations between two highest dignitaries of the State could not but have repercussions on the general public. The Kufites ranged themselves in support of either side. Such a state of things could not be allowed to continue without serious danger to public tranquillity. ‘Sa‘d was consequently once more recalled from the governorship, and ‘Ibid ibn ‘Abqah appointed in his place. ‘Alid was no doubt a near kinsman of the Caliph on his mother’s side, but the mere fact that the event took place in the year 25 A.H. should suffice to exonerate the Caliph from any suspicion of partiality for relatives. It was yet the beginning of his reign and all critics are agreed that, at least for the first six years, his hands were perfectly clean. This charge must therefore be summarily dismissed on the accusers’ own admission. That the Caliph was in no way moved by considerations of relationship is further evident from the fact that when ‘Alid was accused of drinking liquor he was not only dismissed but actually given the prescribed number of stripes as required by law. What greater proof could there be of his absolute freedom from the weakness imputed to the Caliph - viz., partiality for relations? It is certainly no slight thing to have a provincial Governor flogged in public, and if ‘Uthman had been really actuated by motives of relationship, he could very well have managed to shield him at least against this ignominy. ‘Alid was succeeded in the year 30 A.H. by ‘Sa‘d ibn ‘A’s, an inexperienced youth who also happened to be a relation of the Caliph. Under him the rowdy elements of the population of Kufah secured considerable ascendancy and consequently in the year 34 A.H. he was replaced by Abu Musa Ash‘ari who had no blood-relationship with the Caliph. This disarmed the mischief-mongers of the only weapon with which they spread discontent against the rule of ‘Uthman.

To turn to affairs at Basrah, Abu Musa Ash‘ari had been appointed Governor of the place by the Caliph ‘Umar in the 29, when the people of Basrah accused him of partiality for the Quraish, ‘Uthman removed him and appointed in his place a man of their own choice. This man,
however, could not acquit himself well in that position of responsibility and therefore he was replaced by 'Abd Allah ibn 'Amir. Though a relation of 'Uthman, the achievements of 'Abd Allah in the re-conquest of Persia and annexation of extensive new territory to the Empire furnish concrete proof that in his selection the Caliph was influenced solely by the considerations of sterling worth. Subsequently events put the seal of confirmation on this choice, as they did in the case of 'Abd Allah ibn Sa'd who was appointed Governor of Egypt instead of 'Amr ibn 'As.

As already stated, he was a foster-brother of 'Uthman, but his African triumphs against vast Roman hordes as well as his breaking absolutely new ground in creating a strong navy for the Muslim Empire show that he was a man of genius and daring; and certainly it was as such, not as a relation, that 'Uthman chose him to be at the helm of Egyptian affairs in those critical times. Nevertheless, when the insurgents reached Madinah and demanded his removal, the Caliph readily consented, recalling 'Abd Allah and appointing their own nominee, Muhammad ibn Abu Bakr, in his place.

'Uthman's impartiality in the choice of Governors

From what has been said above, it is evident that among 'Uthman's choices were some who happened to be somehow related to him. But to jump from such data to a general conclusion and accuse him of partiality is certainly unwarranted. In the first place, relationship is a very comprehensive term, including within its meaning the most distant relations. And the relations chosen by 'Uthman for these appointments could be no stretch of significance be called near relations. Then comes the still more weighty consideration that, if he appointed his relations, he removed them whenever there were complaints against them. Partiality would have dictated that he turn a deaf ear to the clamour against his relations. Then again, the consideration that these relations of the Caliph distinguished themselves in the Persian and African conquests should go to justify these selections on their own merits and absolve 'Uthman of any pro-ration prophecies. The assertion that such appointments of relations where made only in the last six years of the Caliph's rule and not in the first six is not borne out by facts. Walid was made Governor of Kufah in 25 A.H., the second year of his reign. 'Abd Allah ibn Sa'd was made Governor of Egypt in 26 A.H., the third year of his reign. And at that period of his rule, when these appointments were actually made, there was, as all critics agree, no complaint against the Caliph on this score. This shows that there was nothing genuine in the charges that it was a mere pretext, seized on at a much later date and dangled in the public eye with a view to spread dissatisfaction against the rule of the Caliph. The charge was thus absolutely baseless and the character of 'Uthman perfectly free of the blemish imputed to him by malice as clever propaganda.

Nevertheless, it may be frankly conceded that it would have been more desirable, had 'Uthman followed the policy of his predecessor and, instead of his relations, made the choice of other capable men to fill the offices of governor - more desirable, we say, because, at least, it would have deprived the mischief-mongers of one means by which to throw dust in the eyes of the public and spread dissatisfaction against the Caliph. But perhaps it is not for us in the twentieth century to sit in judgment on and dictate to those pioneers of Islam, not knowing their difficulties nor their dangers, nor the conditions under which they had to steer the bark of Islam. However sound this counsel of precaution may look at this distance of time, we find that immediately after 'Uthman, his successor, 'Ali, followed exactly the same policy and gave away most of the high offices of the State to his own kinsmen, the Banu Hashim. Perhaps the situation then obtaining called for such a course. Perhaps the men they chose were the best available. At any rate, of one thing, on the score of facts already enumerated, we are certain: there was no base motive, no partiality for relations.

Ibn Saba leads agitation against 'Uthman

The root of the trouble that led to the assassination of 'Uthman and the general undermining of the fabric of Islam was one Ibn Saba, a Yamanite Jew, born of a Negro mother, and for that reason known as Ibn Sauda" i.e., son of the black woman. In the eighth year of the reign of 'Uthman this man came over to Basrah, where 'Abd Allah ibn 'Amir was Governor, and embraced Islam. As his subsequent conduct shows, this was just a mask that he put on to conceal his dark designs. At the outset he confined his propaganda to creating dissatisfaction against governors appointed by the Caliph. When the Governor of Basrah came to know of this, he had him deported. Leaving Basrah he visited various centers of the Empire - Kufah, Syria and Egypt - and, though turned out from every place, he succeeded in injecting some of his venom everywhere. In Basrah and Kufah, there sprang up a sprinkling of people who fell into his trap and kept up his nefarious propaganda. Syria alone was protected from his ominous influence by the prudence of Mu'awiyah. Arriving in Egypt, he displayed himself in his true colour; openly denouncing the Caliph as a usurper. 'Ali, he began to preach, was the rightful king, being the rightful heir of the Prophet. This seditious teaching he broadcasted from Egyptian headquarters to other places, especially Basrah and Kufah, by means of his agents. And by giving this religious colouring to the campaign, he succeeded in finding many dupes.

Agitation gains strength

This was the main plank of the agitation launched by Ibn Saba and his gang of agents against 'Uthman. They denounced his caliphate as a usurpation of what legitimately belonged to 'Ali. The ingenuity of the author, however, was in no way to discover many other. Any small thing that could in any way be made to add to the flames of dissatisfaction was eagerly seized upon, painted in the most fantastic colours and dangled before the simple, the unsuspecting and the credulous. As already stated, the ranks of Islam were swollen during the reign of 'Umar by a whole flood of converts from among the border tribes, especially in Mesopotamia, where sprang up the two most flourishing settlements of Basrah and Kufah. So far as knowledge of Islam was concerned or the realization of its spirit, these multitudes had little in common with the veterans of the Prophet's days, nevertheless, in the matter of privileges of citizenship, there was no distinction between new and old. The mere badge of the faith was enough to confer Muslim rights. Now equality and freedom of opinion were the two most important rights that Islam conferred on every individual. With the older generation of Muslims, the exercise of these rights was tempered by the sense of duty and honesty they had imbibed from the teachings of Islam and in their use they never overstepped the line of propriety. But not so with these new-comers who had the rights without the sense of duty and honesty, and some of them abused this newly-found liberty and equality. All sorts of imaginary charges were concocted against governors and the Caliph and promulgated without let or hindrance. The masses, with whom listening is believing and who had neither the capacity nor the resources to ascertain the truth of the allegations, fell ready victims to vicious propaganda.

Continued in the APR/MAY issue
NO AGGRESSIVE WARS

World-wide endorsement of that Qur’anic truth discovered 14 centuries ago

By: Muhammad Yakub Khan

The following is the text of the extempore tape-recorded speech by M. Muhammad Yakub Khan, Imam, the Mosque, Woking, at 18 Eccleston Square, London, on 10th November, 1956, when the international situation had touched the boiling point as a result of the Anglo-French attack on Egypt, and World War III seemed almost imminent. International situation even today does not sound like guaranteeing world peace. Rather there is not a single day when war is not going on in one or the other corner of the world. Hence words uttered by M. Yakub Khan in 1956 hold good even today. Also note how grossly contrary to the teachings of Islam is the present Iran-Iraq war. -Editor

We have been passing through very distressing times. It would be no exaggeration to say that perhaps we have had a very narrow escape from a world war. Perhaps we were just on the brink of it, and, had it come, we would never have been able to meet here. Indeed the whole of the life here would have been dislocated and London might have been in ruins. Another world war and the horrors it conjures up is no longer something academic, but a hard reality. It is realized by everybody that if things go on as they do at the present moment, sooner or later we are in for some very grave trouble - a wholesale devastation. So when I was asked that I should address one of these Saturday meetings here, I thought I should give you the reactions to this situation of a man of religion. Many days ago, before this trouble started, a lady visited me at the Mosque who is associated with the Peace Movement and holds a position of responsibility in the organization known as the United Nations Association in this country - an elderly lady, well informed, well connected, known to some very high placed people. She discussed with me the prospect of world peace and how things were. This was just a few days before the Suez storm came on. Upon leaving, this good lady asked me to let her know what contribution I, as a Muslim, could make towards the promotion of world peace. She showed me something from the Archbishop of York, something from Lord Halifax - some beautifully worded statements - calling upon people to eschew the path of war and to promote international fellowship as the only way out of the impending catastrophe. When, a few days later, this storm came over, I thought I must write to her. What I wrote to her is a fair summarizing up of my reactions to the present situation, which, I think would also be my answer to the question posed by this evening’s discourse. I wrote to the following effect: "Look here! Britain did the greatest thing in history by voluntarily witholding from her colonies. That was the greatest contribution she could possibly make towards the promotion of world peace and in raising her own good name in the world. The Indo-Pakistan Empire was considered to be the brightest gem in the British Crown, and it was a magnanimous gesture on the part of this country to have voluntarily withdrawn, and said, "No more of colonialism. It is an age of Human rights and man must be free." It was a great decision. Do you know who was the man at the helm when all the freedom struggle was going on in India? The Viceroy who was there was known as the most Christian Viceroy. For his human understanding, he was described by the people as the most Christian Viceroy. A great tribute to Christianity! By voluntarily withdrawing from all her colonies, one by one, Britain set a great example and made a great contribution towards world peace. But what do we find now, when a lesser man is at the helm in this country? With one mad stroke of the pen all that good work has been undone. The whole East has been set against this country now. What a tragedy! There could hardly be a greater tragedy in the history of this country than to have undone all that good in a fit of madness.*

From Politicians to Prophets

Now this was my one reaction to the Suez attack on Egypt. As to my recipe how this kind of resort to the use of brute force could be stopped, and world peace brought nearer, I reminded the lady of the words of Jesus Christ, "Me that fills with the sword shall perish by the sword." These great Teachers, I said, taught us truths full of wisdom which we human beings, with all our knowledge, cannot comprehend. My prescription to put an end to warfare, and usher in an era of peace and goodwill, I wrote her, therefore, be summed up in one sentence: "From politicians and scientists, we must turn towards these great spiritual luminaries - Moses and Jesus and Muhammad." That answer has since taken a firmer and deeper grip on my mind. As I was in the midst of these musings when the storm started, for the first time it dawned upon me what a deep and profound wisdom the Qur’an contained for the guidance of humanity in the matter of war. War is the most burning problem today with all mankind. A guidance from God, if it is to be worthwhile, I said to myself, must tell us something about war. With a sudden flash I found some verses of this Book just came up to my mind with a force they had never done before. I have read the Qur’an many times, but I never could fathom the full depth of these words and the profound wisdom underlying them until this present situation had developed. One of these verses is: "Fight in the way of God against those only who fight against you and be not aggressors. Surely, God loves not the aggressors." -The Qur’an 2:219.

Remember, this was said in the seventh century. We live in the twentieth century. This was said at a time when civilization was nowhere, when it was at the lowest ebb. Human rights - that was a distant cry. Nobody had discovered the concept of human rights. Human rights, human freedom, human equality - all this is a modern discovery. Just imagine a man, who was unlettered, who could not read or write, who didn’t know history, and who was neither a scientist nor a politician - imagine such a man saying fourteen centuries ago: "Fight only against those who attack you and fight against you, but be not aggressors! Don’t attack anybody else! God loves not the attackers..."

Here is another verse: "Permission to fight is given to the Muslims because fight has been declared against them and because they have been wronged against." - The Qur’an 22:39. Muslims were to fight only against those who fought against them. Just a permission, remember - a permission only, no war mongering. Now to have banned aggressive wars 1400 years ago! A discovery which we even in this age of enlightenment are still groping after! All the wise heads of humanity meeting together in the United Nations have only now arrived at the conclusion that there should be no aggressive wars, that aggressive wars are a crime against humanity, and that they must be stopped at all cost. So, what was driven home with a tremendous force to my mind was the world-wide confirmation of the principle of non-aggression which Islam proclaimed long, long ago. The universal hue and cry against aggression in Egypt and Hungary came to me as the vindication of that great Islamic principle of total ban on aggressive wars.

World-wide homage to Islamic principle

You will bear me out when I say that perhaps never before in history - in living memory at least - have we heard such a unanimous chorus of protest against ag-
gression. Naked aggression, says Nehru from India. Stop this aggression! Shouts America, Pakistan, Iraq, Indonesia, Ceylon - every country joins the protest. The conscience of humanity is up in revolt against the very concept of aggression. What is all this? Permit me to say - a tribute, a homage to this Islamic teaching, to the principle of non-aggression laid down by Islam. That principle stands vindicated in the full bright daylight today as, perhaps, it never did before. The whole of humanity, as it were, stood up as one man in vindication of this principle, shouting: No more aggressions! No more armed attacks! No war, no aggressive war - this has been the cry, so to say, of the very soul of humanity throughout the world during these few brief anxious days. Within one short week the whole of humanity condemned aggression with one voice as the greatest outrage on human conscience.

Here, incidentally, we come upon another great principle enunciated by the Qur'an. It says: "Surely, the religion with God is Islam" (3:18). "And whoever seeks a religion other than Islam it will not be accepted from him, and in the Hereafter he will be one of the losers" (3:84).

These verses tell us that Islam alone is the religion which is acceptable to God. I will explain what "acceptable to God" means. "Acceptable to God" means a religion which can stand the test of experience and the test of time. That is a religion that is acceptable to God. Anyone following a religion other than this will in the long run be a loser. Remember, this is a challenge to the little wisdom of man by the perfect wisdom of God, and every word of it has been confirmed. Those who fly in the face of these laws of God which are the laws of life - well, it is not going to be acceptable to God and it won't work. We have had a fresh demonstration of this in the universal uproar against this aggression. Non-aggression is one of the laws of Islam, and countries which flouted this, evoked the greatest condemnation from every corner of the world. It did not pay them. They are losers. Are not the British people great losers at this time? Even the British people realize that they have done a great stupidity, and they have been great losers. The other day, speaking in the House of Lords, Lord Attlee, after returning from his tour of India, Pakistan and Ceylon - while condemning this aggression in the House of Lords - said the only saving grace was the division over this issue amongst the English people. People in India, Pakistan and Ceylon thought it was a madness on the part of the government and not on the part of the British people. And that was what had saved Britain's face.

Britain violated an Islamic law and paid a heavy penalty for it. Islam is a set of laws conducive to well-being and healthy living - individual, social, economic and political - and all-encompassing code of life. and those laws have to be observed. If they are violated we suffer. If I poke my finger into fire the law is that I burn it. There is no running away from this law. Well, likewise, Islam means observing the laws of life - the principles of life. That should also explain why the Qur'an reminds us again and again that Abraham was a Muslim, Jesus was a Muslim, Moses was a Muslim - every prophet raised anywhere at any time was a Muslim. In plain language they all taught and practised the observance of the laws and principles of life, because in them lies the well-being of the individual society at large. In the world-wide condemnation of aggression we find the confirmation of the claim that no religion other than Islam can stand the test of experience. This cannot but reinforce the faith of a Muslim and his conviction in the Divine origin of the Qur'an. Whatever it is said is proving true day by day in every sphere.

Non-resistance to evil and unrealistic creed

In this connection I would also invite attention to some other teachings of Islam. Islam stands for peace, no doubt. But it is not a Utopian religion. It does not live in the clouds. It gives us what we call down-to-earth teachings, taking stock of the hard realities of human life. It is nothing Utopian. It is realistic. Its teachings are based on the requirements of human nature. And therefore it doesn't teach total abolition of war. That would be putting a premium on war really. There are certain schools of thought and certain creeds which believe in nonresistance to evil. Don't resist evil, they say. Christianity, as understood commonly, is one of them. The last exponent of this faith was Mahatma Gandhi in India. He went to the extent of advising the Allies not to oppose Hitler. He told them to just lay down their arms and lie down when Hitler's hordes came and soul-force would vanquish the Nazi leader. That is how he wanted to fight Hitler and that is how he wanted to fight the Japanese if they were ever to attack India. That is not Islamic teaching. Such a course will be untrue to the nature of man. Therefore it teaches that evil must be resisted and permits defensive wars. If there is an attack it has to be resisted.

Let me call your attention to another violation of Islamic principles in this context. Britain and France are not the only aggressors in this drama. The victims of the aggression are equally to blame. What are they to blame for? For their weakness. A weak man is equally to blame. He invites aggression, Israel is a small strip of territory. If the Arabs had been united, that small State could not have the courage to invade Egypt. It was a sin on their part not to have consolidated their position. They were violating the Islamic teaching, one of the principles of Islamic life, just as the aggressors were. Both have to learn a lesson from it the aggressor not to be aggressive and the weak not to be weak.

We are witnessing an invitation to aggression. It is a law of physical life that if there is somewhere a low-pressure atmospheric belt it invites storm from a high-pressure zone. Likewise in human affairs. Therefore the Qur'an, as a practical code of life, not only permits, but enjoins war-preparedness as the best guarantee to avert war. Had the Arab countries been united and militarily strong, there would have been no Anglo-French attack on Egypt. Why don't they dare attack Russia, whose encroachment upon Hungary is becoming a menace to Western Europe? Because that country is strong, they dare not attack her. Controlled war - no total war.

It must be remembered, however, that while permitting defensive wars, the Qur'an takes good care to hedge it in by all possible provisions and restrictions to make it as least destructive as possible. Total war is not known to Islam. It has been expressly laid down that in time of war a Muslim soldier must not touch a woman, an old man, a child, a monk, a priest, a man given to the pursuit of religion - in fact any non-combatant is not to be touched. The kind of bombing of cities and population as we know today, according to Islam, is a most diabolic thing. It is not permitted. During the last war we came across such barbarities as the destruction of crops. Look at the wisdom of Islam. It laid down in so many words long ago that Muslim soldiers must not cut down fruit-bearing trees nor destroy crops. All these things have been laid down to minimize the hardships of war. And then it is said that the moment there is a peace move on the part of the enemy, Muslims must meet that peace offer more than halfway.

The whole intent of Islamic teachings is the promotion of peace. But the means it adopts are a bit different. It lays down a code of its own, a way of its own. It doesn't want people to be meek and weak as some other creeds teach. It wants people to be well-organized and strong. In one place it has been laid: "And make ready for them (enemy) whatever force you can." As a practical code of life it enjoins defence preparation, while strictly forbidding aggression. Make ready for defence against a possible attack by the enemy, it has been enjoined. The words used are "tie up your
horse (i.e. cavalry) at the frontiers." If the Arab countries which have a common frontier with Israel had acted up to the spirit of Islam, they would have fortified themselves right at their frontiers. In those times the horse was the instrument of war. If the Qur'an had been revealed in these days, perhaps the words would have been: "Place your tanks and armoured cars, and aeroplanes and all your armaments at your frontiers."

Islam is thus an all-comprehensive code. A Muslim cannot run away from Islam's teachings. He can never be cruel in time of war. He has always to be humane. He must, no doubt, be strong enough to defend himself, but he can never be a bully. Remember the story we used to read in our school books how Saladin fought with Richard. When Richard lost his mare, Saladin said he wouldn't fight with that man. "Bring the best steed from my stable," he ordered. "Give it to him and then alone will I fight with him." Such was the chivalrous code of Islam. A weak enemy - an enemy standing at a disadvantage - a Muslim was not to take advantage of his weakness. So here is this code which means a binding directive and mandate to Muslims. We know there is such a thing as the U.N. mandate to keep peace. But this U.N. mandate is flouted and violated by its biggest members. Who are the people who made U.N.O.? The U.S., Britain, France, Russia, China, who are the permanent members. But it is some of these very powers who are the first to violate the U.N. Charter. The Charter is treated as a scrap of paper and torn to shreds. It is a most beautiful charter, no doubt, embodying the highest aspirations of humanity and guaranteeing the whole future of mankind. But it is a dead letter; it is a scrap of paper; because there is no sanction behind it. Here in Islam there is a sanction. It is the Word of God. If we disobey it we are ruined - ruined in this life as well as in the other. So a Muslim feels bound by this Divine mandate which wants him to prepare fully for defence, but never to take the offensive. Further, if the enemy inclines towards peace, the Muslim is to meet him more than halfway. Even if he suspects foul play he is told to trust in God and make peace. So that is that. If the enemy makes the slightest move towards peace, we have to grasp his hand, leaving the rest to God.

Peace even at some cost preferable to war

We have it in the life of the Prophet that at one time he accepted a peace known as the peace of Hudaiiya on very humiliating terms. It is a well-known event in the history of Islam. Any student of Islam will tell you that the Prophet concluded this peace on terms which the Muslims themselves considered to be humiliating. One of his righthand men, Umar, a very strong man, got up and said, "Prophet of God, how can you allow our people to be treated so? Why do we accept these conditions which are so humiliating? Are we not in the right? Is not God with us?" The Prophet overruled him. According to him, peace was any day better than war - worthwhile even at some cost. He would have peace even by surrendering a little and accepting humiliating terms.

Neutralism equally unrealistic

There is yet another school of thought in the present situation which also calls for consideration. That is the school of thought known as neutralism. These neutralist countries, to my mind, are also living in a dreamland of their own. Can one live in a jungle without having some friends? If you live in a jungle you must have some friends to be with you so that if you are attacked by wild beasts - there are so many human wild beasts around these days - you must have some friends to stand by you. So this creed of neutralism has also to be revised in the light of Islamic teachings. In fact it has already been revised. India is the greatest exponent of this School of thought, but Indian troops are coming to fight side by side with others in the International Police Force of the United Nations, to keep apart the two belligerent countries, once again a homage to the practical teachings of Islam that force can and must be used in the defence of peace.

The way out: back to the call of religion

Ladies and gentlemen, I must not tax your patience too much. I have given you some reactions to this terrible tragedy - a tragedy that might have swept us off in no time. We yet don't know whether it is really over. We still hear of Russian planes and volunteers and war material crossing into the Middle East. The future is still dark and overcast with clouds and we don't know what may have happened to grim tragedy upon us. But it should be the business and the duty of all well-meaning, peace-loving people to do their bit towards the promotion of peace and good-neighbourly relations between nations and nations. And the only way to do so, as proved by the test of experience, is to seek light in the footsteps of these religious teachers. The politicians have made a mess of this world. The scientists - well, I don't blame them. They have invented things which can be put to good use and which can be put to bad use. For the bad use it is the politician who is responsible. So, public opinion in every country must assert itself. If it does not assert itself its own life is at stake. What is happening in Hungary? Women and children are killed! What is happening in Egypt? Now, if we just put ourselves in the place of those people and just imagine a bullet put in the hearts of our own children, how would we feel about it? It is time people should shake themselves out of this indifference and lukewarm attitude. It is time public opinion should mobilize against aggressive wars.

Aggressive wars are a disgrace to humanity. It is a slur on the dignity of man for one man to get up and shoot another man. Well, all this is something like the jungle. And someone in the Commons rightly reminded the Conservative Government: "If you let the law of the jungle have its way, remember there are more deadly beasts going about in the jungle than yourselves." So we are all in danger of this great iniquity of aggression that is going on, and I would end with praying to God that He in His mercy may yet save humanity, and that wisdom may yet dawn on the politicians and statesmen of the world, so that we, people of all countries, who are children of the same God, irrespective of whether we have dark or white skins - God made all the same way, giving all the same faculties - may lead a happy and peaceful life.

Flowers from the Garden

By: William Bashyr Pickard

Rainbow Diversity

Within our solar system shines one sun, Which with enchanting rays hath spun Bright tapestries of beauty to bless everyone. One glorious golden sun above is shedding A galaxy of flowers where our feet are treading. Above the emerald grass they shine in amethyst, In scarlet, sapphire; or, above th' emprupled mist Of mornlands wide rises the mighty bow, Heavn's-spanning, wherein glow In mingled radiance all the colours light doth know.

So, in the world of spirit, do we find, no less, One Mighty Radiance all the worlds doth bless. Down-streaming and up-streaming, through all things doth press One sovereign Lord, One Light of peacefulness. Sped by the Mighty Impulse, also shall we see Mong men a vast variety, A wide diversity Of shades of thought, a multiformal community, Wherein the green and purple (could we view it right!) And yellow, red and violet and the gentle blue delight
A LIVING RELIGION AND A LIVING PRAYER
continued from inside front cover

But after the death of Jesus, the Christians set up a new God for them selves, of whom no trace was found in the books of Moses and the prophets, and who was quite unknown to the Israelites. Faith in the new God overturned the whole scheme of the Old Testament doctrines. All the directions, which had been given by the prophets of God for many centuries for attaining purity of life and obtaining true salvation from the bondage of sin, were overthrown, and purification from sin was based on the monstrosity theory that Jesus was in fact God and that he himself chose to die a shameful and accursed death on the cross in order to give salvation to the world. But the Christians did not stop here. They went further and abolished many of the Old Testament laws which had been given for all times. In short, the Christian religion has undergone a complete metamorphosis and is so completely changed that if Jesus himself were to come back, he would not recognize in Christianity the religion which he had taught and preached. It is astonishing indeed that men who had been strictly enjoined to regulate their conduct by the laws of the Old Testament forsake that sacred Book altogether. For instance, the Gospels nowhere say that the prohibition against taking the flesh of swine was repealed by Jesus or that circumcision which was required by the law was abolished by him. How could principles be introduced into religion regarding which Jesus gave no directions? But it had been ordained that a universal religion, viz. Islam, should be established upon the earth, and the corruption of Christianity served as a sign of its advent.

It is also an established fact that Hinduism had met a similar fate before the appearance of Islam. Idol-worship had come into vogue throughout India. And it is in consequence of this corruption that God who, in the exercise of His attributes needs no, matter, as presented by followers of the Arya Samaj is in need of rational aids in his creative activities. Error followed error, and as a necessary result they had to admit another revolting notion that the particles of matter and the souls are self-existent and eternal like God Himself. Had the Arya Samajists given a little thought to this question, they would have discovered the error of their belief. For, if God stands in need of materials in exercising His attribute of creation like mortals, then he must also like men stand in need of resources in His attributes of seeing, hearing, etc. The power of hearing in man depends upon the transmission of sound by the waves of air, and the power of seeing in him depends upon the existence of light. Does God too then need air and light to hear and see, and is He like mortals dependent upon these things? If He does not, as the Arya Samajists will be obliged to admit, then it is equally certain that He does not need materials for the exercise of His attribute of creation. In short, it is a false logic which attribute to the Divine Being a weakness and dependence like that to be met with in mortals. In fact, such a belief involves the likening of Divine powers and attributes to the powers and attributes of man. Man is, no doubt, not able to make something out of nothing, but to judge the power of God in accordance with that of mortals is a great error. Man is a finite being and God is infinite, and by the power of the infiniteness of His existence, He can bring other things into existence. Such is the mighty power of His Godhead. If he too like men had depended upon other things in the exercise of His power, He could not have been anything more than a mortal. Is there any one who can resist His will or withstand His power? Is He, the Mighty God, unable to create the earth and the heavens in the twinkling of an eye if He so wills? This was not the belief of those ancient Hindus whose learning went hand in hand with spirituality, and for whom false logic had no charm. Such a belief gains currency only on account of an estrangement from the Divine Being, which is, in other words, the absence of spirituality.

When Almighty God saw that the world was steeped in iniquities, transgressions and errors, He raised me to bring it out from this state of degradation and commanded me to preach the truth and reclaim the world from the evils into which it had fallen. So, exactly at the time when the thirteenth century of Hijra had come to a close and the world had entered upon the fourteenth century, I announced my mission in obedience to the Divine commandment and made it known to the people through my words and writings that I was the Messianic promised to appear at the commencement of the fourteenth century for the renovation of the faith, so that I should re-establish upon the earth the faith which had vanished from its face, and that, being strengthened by God, I might draw the world by the powerful attraction of His hand to true virtue, piety and righteousness and remove the prevailing errors in doctrine and practice. A few years after this I was informed in clear and plain revelations from the Divine Being that I was the very Messiah who had been promised form the beginning for the last days, and that I was also the last Mahdi who was ordained to appear at a time when Islam would be in decline and errors would prevail, and who being guided in the right path by Almighty God Himself, was destined to offer heavenly truth anew to the world, and the glad tidings of whose advent had been given by the Holy Prophet (may peace and the blessings of God be upon him) thirteen centuries ago.

Listen, O Earth! and bear witness, O Heaven! that I have received in inspiration from On High, and have found access to the Divine mysteries. I have been sent in the early part of this century in order that I may restore Islam to its original purity, and as a judge remove the differences that are tearing asunder the Muslim sects, and armed with the weapons of heavenly signs, destroy all false principles, and bring about a spiritual transformation in the whole world.

Another point which deserves to be noticed is that the revelations of all the Muslim saints fix the appearance of the Messiah at the commencement of the fourteenth century of Hijra, and not a single revelation takes it further. There is, moreover, an authentic tradition to the effect that a Spiritual Revivalist will be raised among the Muslims at the commencement of every century, and since the Messiah will also be a Spiritual Revivalist, therefore if he does not appear in the earlier part of the century his advent shall have to be delayed for another century, an idea not only repugnant as suggesting the decline of Islam for another century but also opposed to all prophetic writings.

The advent of a Reformer at the commencement of every century is admitted by all, and it is further admitted that the Promised Messiah will also come as a Reformer. But no one can point out where the Reformer is who ought to have appeared at the commencement of the fourteenth century of Hijra. The eclipse of the sun and the moon in the month of Ramazan was the sign fixed for the advent the of Mahdi (another name for the same Reformer), and more than eight years have elapsed since that sign was seen on the heaven but no other Mahdi can be shown. If it be said that though the sign has appeared, yet the person whose advent it denotes will appear some time, there would be great difficulties, for in that case any number of men may claim Mahdism and accordingly the advantage of the sign. The heaven has shown mighty sign but people do not care for it. The prophets had also spoken of another sign to appear after the eclipse, a heavy disaster which was to befal the world. This has appeared in the form of plague which has wrought havoc

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TASAWWUF AND TARIQAT - TERMINOLOGY
(The Spiritual ('Sufi') Side of Islam)
By Maulana Hafiz Sher Muhammad

Just as Hazrat Mirza Ghulam Ahmad, in his capacity as the Reformer (mujaddid) of the formal side of Islam (the Shariat), has explained the terminology of the Holy Quran and Hadith, similarly, being also the Reformer of the spiritual and mystic side of Islam, he has discussed at length the nomenclature of this field as well. He did this so that no one may stumble into error, because unless the terminology of Tariqat is understood along with the terms of the Shariat, it is not possible to understand his books properly, or the works of the great Sufi saints, or even the prophecies of the Holy Prophet Muhammad about the coming Messiah and Mahdi. This is what Hazrat Mirza wrote: "Unless one understands the question of burooz (a person in the complete image of a prophet), one cannot understand the meaning of this prophecy, and eventually has to reject it." (Maitoozat, Vol. 1, p. 456).

It is thus necessary to understand the terms of the field of Tasawwuf (Sufi-ism) i.e., Fana fir Rasul - a person 'effaced' in the Holy Prophet.

Zil - 'image' or 'shadow'.
Burooz - 'manifestation'.
Ummati wa Nabi - a follower as well as a prophet.
Masil Anbiya - the 'like' of prophets.

FANA FIR-RASUL
When we read books written by the classical religious scholars of yore, we discover that according to the saints and holy men of Islam there are three ranks of spiritual nearness to God: fana fish-Shaikh (effacing oneself in a spiritual master or saint), fana fir-Rasul, and fana fi-Allah. Those persons who attain the rank of fana fir-Rasul become imbued with the colour of prophets of the past due to perfect following and in this state call themselves by the names of various prophets such as Adam, Noah, Abraham, Moses, Jesus, (the Holy Prophet) Muhammad and Ahmad. They also utter expressions such as "I am the prophet" and "I am the Messenger". These persons are not prophets in point of fact, but belong to the category of saints. This is exactly what Hazrat Mirza wrote:

i) "Muhaddas... due to his complete following of the Holy Prophet Muhammad, and on the account of his being fana fir-Rasul, is included in the being of the Last of the Prophets (i.e., Holy Prophet Muhammad), as the fraction is included in the whole." (Izalaah Aulayhan, p. 575).

ii) "God gives the honour of His word to a person who is fana fin-nabi (effaced in the Holy Prophet), just as He does with His prophets, and in these communications the servant to whom He speaks is spoken to by Him face-to-face, as it were. The servant asks a question and God replies to it, even though this question-answer may go on for fifty times or more." (Zameema Anjam Atham, p. 19).

iii) "At the head of every century, especially a century in which people have departed from faith and honesty and which is full of darkness, God raises someone who is a substitute for a prophet and whose nature reflects the image of the prophet. That substitute-prophet shows people, through his own being, the qualities of the Prophet whom he obeys." (Ainul Kaumalat Islam, p. 247).

iv) "Do not turn your attention to anything else, and like the true lover become fana fir-Rasul (effaced in the Holy Prophet Muhammad) with your word, deed, praise, and obedience, for therein lie all the blessings."

Those persons whose nature is a mirror reflecting the image of the Holy Prophet, and who are fana fir-Rasul or fana fin-Nabi, who in other words are known as saints (mujaddid), these persons are the ones amongst whom is included Hazrat Mirza Ghulam Ahmad.

The books of Muslim saints inform us that there are three stations of nearness to God:

1. Fana fish-Shaikh
2. Fana fir-Rasul
3. Fana fi-llah.

Those who reach the status of fana fir-rasul (being self-annihilated in the prophet) are tainted with the colour of the prophets, due to their perfect following, and they call themselves by names such as Adam, Noah, Abraham, Moses, Jesus, Muhammad and Ahmad, and also raise cries of "I am the Apostle", "I am the Prophet".

Such persons are not prophets in point of fact, but remain in the category of saints (Wali). There have been numerous such persons among the Holy Prophet Muhammad's followers, in every single age.

1. Professor Yusuf Saleem Chisti, an interpreter of the works of Iqbal, writes: "The first stage is fana fish-shaikh, producing the qualities of the spiritual leader in one self; the second stage is fana fir-rasul, producing the qualities of the Holy Prophet within oneself; the third stage is fana fi-llah, producing the taunting of the attributes of God in oneself." (Sharh Baljibreet, p. 267).

2. Shah Waliullah (d. 1763), recognized as Mujaddid of the 12th Century Hijra, wrote: "Piety (taqwa) means to stay within the limits of the religious law. The 'love of rites of God' is applied to loving the Holy Qur'an, the Holy Prophet, and the Holy Shrine (Kaaba), and in fact to love everything that is associated with God, including even love for the saints. Some people call it fana fir-rasul or fana fish-shaikh" (Alif al Qudus, p. 93, Gujranwala, Pakistan, 1964).

3. Khwaja Shams-Ud-din siyalwi: "After this I asked, What is fana fish-shaikh? The Khwaja said: The disciple should be so engrossed in the form of his master that he should not be conscious of his own movements, and, in fact, the very form and figure of the master and disciple become one." (Mirat ul Ashlagen, p. 229, Islamic Book Foundation, Lahore, 1981).

4. Khwaja Zia-ullah Naqshbandi wrote: "The rank of fana fir-rasul is attained when all the characteristics and qualities of the Holy Prophet are to be found in one, and all one's deeds, movements, habits, devotions and meditations are exactly according to the manner of the Holy Prophet. ...Perfect good fortune is that God should paint His servant with the colour and qualities of His friend, the Holy Prophet." (Masqasid as-Saleikhan, p. 46, Lahore).

5. Maulana Rasheed Ahmad of Ganjoh, prominent Deoband scholar of the last century, answers a question as follows: "Question: What are fana fish-shaikh and fana fir-rasul, from where are these concepts established, and what have Sufis said about it?

Answer: Both these words are from the terminology of spiritual leaders (Shaikhs). The meaning is to obey God and have overwhelming love for Him. Its basis is in the Qur'anic words: "follow me (i.e., Muhammad), and God will love you." (Futwa Rashidiyya, p. 48, Islamic Kutub, Karachi).

ZIL NUBUWWAT (Reflection, image, or shadow of Prophethood).

The term zill nubuwwat was also coined by the saints, scholars and elders of the classical ages as being synonymous with sahihhood (wilayat), (imam), and successorship to the Holy Prophet Muhammad (Khilafat). The person to whom this term is applied does not become a prophet, but belongs to the category of saints (wali). This is just what Hazrat Mirza wrote:

i) "When some persons of the Muslim nation turn to the obedience of the Holy Prophet Muhammad with perfect humility, and totally lose themselves in their humbleness, God, finding them like
a clear mirror, manifests the blessings of the Holy Prophet through their being. And whatever praise they receive from God, or whatever blessings and signs are displayed by them, all these praises are for the Holy Prophet and he is the source of all these blessings. But because the perfect follower of the Holy Prophet is a zill (spiritual image), the Divine light of that Holy Person can be seen in his zill as well. It is not a hidden matter that the shadow has the form of its original. However, the shadow has no existence of its own, and no real attribute, but all that it has is an image of its original." (Barahin Ahmadiyya, Part III, Section 1, footnote of footnote 1, p. 24).

ii) "No status of honour or perfection, and no position of dignity and Divine nearness, can be achieved by us except by true and perfect following of the Holy Prophet Muhammad. Whatever (spiritual achievement) we get is obtained through the medium of the Holy Prophet by way of reflection (zill)." (Izalat Auham, p. 138).

iii) "There have been hundreds of persons in whom the ‘reality of Muhammad’ was established, and with God they had the names Muhammad and Ahmad by way of reflection (zill)." (Aina-E-Kamalat-E-Islam p. 346).

iv) "Sainthood (wilayat) is the perfect zill (image of reflection) of prophethood." (Hujjat-Ullah, p. 14).

v) "The prophet is the real thing, and a saint is the zill (his image or shadow)." (Karamat as-Sadiqeen, p. 85).

vi) "Thus the person who, totally effacing himself in the one he serves (i.e., Holy Prophet), receives the title of prophet (nabi) from God does not contravene the finality of prophethood. Just as when you look at yourself in the mirror you do not become two, but remain one, even though it appears as if there are two of you. The only difference is that between the real and its image (zill)." (Kishti Nuh, p. 15).

vii) "But mohaddaseen will come who will be spoken to by God - and possess some of the attributes of prophethood by way of zill (image or reflection), and in some ways be coloured with the colour of prophethood. I am one of them." (Nishan Asmani, p. 31).

In short, zill nabi (a prophet by way of reflection) means the image (zill) of a prophet, i.e., such a person who mirrors the prophethood of a prophet, or the image of prophethood is manifested through him. If this was real prophethood, it would be absurd to speak of the image of prophethood. What the Holy Qur’an calls wilayat (sainthood), the sayings of the Holy Prophet Muhammad call mubahaddasyat and exactly the same thing is called zill nubhawat (reflected prophethood) by the Sufis. So being a ‘prophet by way of reflection’ is precisely the same as being a sain (wali or mubahadd). It is not prophethood.

The following extracts from works of recognized scholars and saints in Muslim history support the views of Mirza Ghulam Ahmad as given above. 1. Shaikh Abdul Haq, the famous Muhaddith of Dehl, wrote:

i) "Wilaya (sainthood, or being a sain) is the zill of prophethood." (Sarh Futuh al-Ghaib, p. 23, Lucknow, India, 1918).

ii) "As wilayat is, in point of fact, the zill of prophethood, whatever that man has will also appear in the shadow, especially the greater wilayat." (Ibid)

2. Shaikh Ahmad of Sirhind, known as the Mujaddid Alf Sani (d. 1624) wrote:

i) "In short, the status of wilayat is the zill of the status of prophethood, and the attainments of prophethood." (Maktubat, Datta II, letter no. 71 p. 236, published in Lahore).

ii) "As the zill has no intrinsic value of its own, but the intrinsic value of the original which has manifested itself in the zill, hence the original is closer to the zill than the zill’s ownself because the zill is the reflection of the original, not of its own self." (Ibid, Datta III, Letter no. 1, p. 6.)

3. Shah Ismael Shaheed, famous Indian Muslim leader of the early nineteenth century, "It should be known that the Imam is the deputy of the Messenger, and Imam at the zill of messengership." (Manabi-Imamat, p. 125, Aeenah Adah, Lahore, 1969).

4. Qari Muhammad Tayyib, the well-known Deoband scholar, writes: "Prophethood is the original, and reformership (Tajdid or being a mujaddid) is its zill because reformership is the actual zill of prophethood" (Ulema Hind ka Shandar Mazii Jadid, i.e., "Bright recent past of the Indian Ulema, p. 308, Dehl, 2nd edition).

5. Professor Yusuf Saleem Chishiti, an interpreter of Iqbal, writes: "The third question is, what is the meaning of zill? The answer is that the zill, for its existence, is the follower of the original, i.e., it stands in need of real existence. For example, if a man stands in the sun, although his zill i.e. the shadow, exists, but it does not have a real or independent existence of its own. If the man moves into the shade, the zill ceases to exist. In other words, the essence of the zill has no existence." (Sharh al Jibreel, p. 162, Dehl, 1970).

6. Qazi Sana-ullah of Panipat comments as follows on the Quran verse, "O Mary, God has chosen thee." - "That is, He has chosen thee for Himself, for His Brillance which the Sufis term as attainments of prophethood. These attainments, in the real sense, are for the prophets; and the truthful ones (sadiq) gain them by way of obedience and inheritance. Mary was a truthful one, as God said: Her mother was a truthful woman." (Tafsir Mazhari, vol. II, under verse mentioned).

BUROOZI NUBUWUWAT (‘Manifestation’ of prophethood)

The word buroz means ‘to be a manifestation’. Since the light of the Holy Prophet Muhammad is manifested in the person of the saints, they are called the buroz of the Holy Prophet. Hence burozzi nabi (a prophet by way of manifestation) is also a term coined by the Sufi saints, about which Hazrat Mirza has written much:

i) "Sometimes the coming of a soul into this world, which resembles the soul of some righteous person of the past, and not only has a connection with that soul but derives benefit from it as well, is considered as the coming of the original soul itself. In the terminology of the Sufis this is known as buroz." (Sut Bachan, p. 49).

ii) "The Sufi believe that the nature, disposition and qualities of a person from the past come again in another. In their terminology they say that so-and-so is in the footsteps of Adam, or the footsteps of Noah. Some call this buroz." (Malfoozat, Vol. I, p. 44).

iii) "God always employs metaphors and gives one person’s name to another on account of nature, qualities, and abilities. He whose heart is like that of Abraham is Abraham in the sight of God, and he who has the heart of Umar is Umar in His sight." (Fathi-E-Islam, p. 16).

iv) "All the Sufis and the elders of the Muslim nation hold this belief. In fact, they even say that no one can be a perfect follower until he acquires the accomplishments of the Holy Prophet Muhammad in the same spirit as he existed. When a person shows such perfect obedience of the Holy Prophet that he, as it were, is absorbed and effaced to the extent of being lost in that obedience, his condition at that time is like a mirror showing the image fully and perfectly." (Tafsir Sura Fatihah, p. 261).

v) "The heart of the devotee is a mirror which is so polished by trials and tribulations that the qualities of the Prophet are reflected in it." (Malfoozat Vol. I, p. 28).

vi) "As one’s face is seen in the mirror, though the face has a separate existence, this is termed buroz." (Tafsir Sura Fatihah, p. 330).

vii) "The Muslim nation is agreed that a non-prophet takes the place of a prophet as a buroz. This is the meaning of the saying of the Holy Prophet Muhammad, ‘The Learned ones of my community are like the prophets of Israel.’ (Ayyam as Sulh, p. 164).

i) "Burooz - The turning of a perfect knower or accomplished spiritual leader
towards a deficient person, giving him spiritual benefit, and making him into his manifestation by making him like him. In this sense it is said, so and so saint has appeared in the form of such and such a saint. The meaning is that the image of the perfect saint was cast perfectly upon the second one, and the essential form of the two of them became the same." (Sirr-e Dilbaran, Dictionary of Sufi terms, Karachi, 1400 A.H., p. 90).

ii) "Burooz is that a soul gains benefit from another one which is perfect. When it receives the benefit of Divine illumination, it becomes its manifestation, and says that 'I am that one'." (Isharat Faridi, Collection of Sayings of the famous Punjab Sufi, Khwaja Ghulam Faridi, Islamic Book Foundation, Lahore, p 418).

iii) Shaikh Ahmad of Sirhind, the Mujaddid Ali Sani, wrote:- 'The burooz spoken of by some spiritual Shaikhs has nothing to do with re-incarnation. In re-incarnation, a soul forms a connection with another body as the means of its life, and to give it sensation and movement. In Burooz, a soul forms a connection with another body, not for this purpose, but to make that body acquire attainments and reach high grades." (Maktubat, Daffar II, Letter no. 58, p. 191).

In an Urdu translation of Fusooz al-Hukam, the famous Sufi work written by the world-renowned Muslim philosopher Muhiy-ud-Din Ibn Arabi, the translator Maulana Muhammad Abdul qadeer writes in an introductory note:

"Burooz means that the nature of some of the saints (wali) resembles the nature of a particular prophet. Many saints are made to journey through the attainments of the great prophets, and the saints become dyed with the colour of the prophets. To put it another way, the image of the attainments of the prophets is cast upon them. Or one could say that the special characteristics of the prophets are manifested and projected (burooz) through them. But after the completion of the journey, each of them remains at his original position of natural affinity. For instance, the saint who adds the cause of the faith is known as: having the nature of Noah, or being in the footsteps of Noah, or other who manifests Noah, or the burooz of Noah. The saint who accepts the will of God is known as one having the nature of Abraham, he who has love is known as one having the nature of Moses, he who annihilates himself is known as one having the nature of Jesus, and he who is a perfect servant, combining all these, is known as one having the Muhammadi nature. Sometimes it is said that such and such a saint (wali) is the burooz of such and such a prophet, just as the moon is the burooz of the sun. In short, the prophet is the original, and the saint is his copy."


MASIL ANBIYA (The 'like' of prophets)

Hazrat Mirza wrote:

i) "Of all the leaders of the Sufis up to the present day, not one has disagreed with the view that in this religion (Islam) the way is open for becoming like the prophets, as the Holy Prophet Muhammad is given the glad tidings that 'the Learned ones of my community will be like the prophets of Israel'. The words of Ba Yadiz Bustami (famous saint, d. 877 C.E.) to be found in the book Tazkira tul-Auliya by Faidur-Din Attar, and in other reliable books, are on the same basis, as he says: 'I am Adam, I am Seth, I am Noah, I am Abraham, I am Moses, I am Jesus, I am Muhammad, peace be upon him . . . Similarly, Sayyid Abdul Qadir Jilani refers to this in his book Futuh al-Ghawb, that by leaving his own self and becoming absorbed in God, man can become the like of prophets, even their form." (Izalah Auham, p. 258-59).

ii) "The Holy Quran clearly gives this instruction, and in the opening chapter gives us the hope of becoming the likes of prophets. God exhorts us to pray to Him five times a day and beseech Him to give us His blessings, so that we may become the like of Adam, the like of Seth, the prophet of God, the like of Noah, the second Adam, the like of Abraham, the friend of God, the like of Moses, the recipient of God's word, the like of Jesus, and the like of the Holy Prophet Muhammad and Ahmad, and the like of every truthful and faithful one." (Ibid., p. 257).

iii) 'Ponder over this, that all the eternal fountains of spiritual life have come into the world through the Holy Prophet Muhammad. This is the nation (i.e. Muslim Nation) which, though not having prophets in it, has those who receive the word of God like prophets, and though not having messengers in it, has those who show God's clear signs like messengers. It has rivers of spiritual life flowing in it, and none can compete with it.' (Ainah Kamalat Islam, p. 224).

iv) 'God's ancient way cannot be denied, by which He gives the name of one to another on account of spiritual similarity: A person having the disposition of Abraham is Abraham in His sight, of Moses is Moses, of Jesus is Jesus in His sight, and he who has something of the disposition of all of these deserves all these names." (Izalah Auham, p. 412).

The belief expressed repeatedly by Hazrat Mirza is that, after the Holy Prophet Muhammad, no prophet can come, but there can be Muslims who become the likes of prophets.

TERMS OF TASAWWUF

Hazrat Mirza said that he was "the Reformer for both the Shariah (formal side of Islam) and the Tariqah (spiritual side of Islam)." (Al-Hakm, 24 June 1900).

So, just as he used the terminology of the Shariah in his books, so also did he discuss at length the issues of the Tariqah. For example:

i) 'The heart of the devotee is like a mirror which is so polished by going through trials and tribulations that the qualities of the Prophet are reflected in it. And this happens when, after much striving hard for purity, there remains no dirt in it. Every believer needs such cleaning to a certain extent. No believer will receive salvation till he becomes like a polished mirror." (ruhan Khaza’in, No. 2, Malfouzat, Vol I, 28).

ii) 'As a person's face is seen in the mirror, though the face has a separate existence' this is called burooz." (Tafsir Sura Fatihah, p. 330).

iii) 'When you see yourself in the mirror, you do not become two, but remain one, though there appear to be two. The difference is that of the real and its image (zil)." (Kishti Nuh, p. 15).

iv) 'Just as a person's image is seen in a mirror or in water, that image can metaphorically be called that person." (Zamguma Jihad, p. 3).

v) 'I am the mirror in which the 'Muhammadan' form and prophethood is perfectly reflected." (Nuzul Masih, p. 23).

vi) 'My example is as if someone looks in a mirror. Will not the image show the characteristics of the original? Similarly, this is the image of the Holy Prophet Muhammad." (Al-Hakm, 24 October 1902).

vii) 'All prophets have believed that the burooz (manifestation) is a complete picture of its original; so much so that even the name becomes one." (Aik Ghalti Ka Izala, p. 13).

viii) 'God gave the honour of His perfect and pure communication to some such persons who had reached the stage of fana fir-Rasul (effaced in the Holy Prophet) to completion and perfection so that their existence was not of their own persons, but the Holy Prophet Muhammad's person was reflected in them." (Al-Wasiyyat).

ix) 'Due to ignorance, our opponents await the descent of Jesus in a real sense, but we accept it in the sense of burooz as held by all the Sufis." (Kitab al-Bariyya, Footnote, p. 182).

x) 'This section of the Sunni Muslims is right in believing in the descent of Jesus, because it was necessary that the Messiah descend in the sense of burooz. But they make a mistake in explaining the mode of this descent. The descent was to be in the sense of burooz, not in the real sense. (Zaroorat al-Imam, p. 25).
fruits of perfect obedience (of the Holy Prophet) are never wasted. This is a point of (Tasawwuf). If the rank of zill (becoming an image) had not existed, the saints of this religion would have died. It was this perfect obedience and the rank of zill and buroz which made Ba Yazid call himself ‘Muhammad’. ... In brief, the people who oppose us do not know of this fact." (Al-Badr; 27 October 1905).

These quotations show that zill nabi, buroz nabi (prophet by way of image or manifestation etc. is not a prophet, just as a picture is not the real thing itself.

Hazrat Mirza’s heart was like a well-polished mirror in which the image of the Holy Prophet Muhammad could be seen, or in other words, the Holy Prophet is the original and Hazrat Mirza the zill or picture. According to the Sufis the Prophet is the original and the saint (wali) is the zill.

**FINALITY OF PROPHETHOOD AND THE USE OF ABOVE TERMS FOR SAINT**

The belief held by Hazrat Mirza was that the Holy Prophet Muhammad is the Last of the Prophets, and after him no prophet is to arise, whether new or old. Before the Holy Prophet Muhammad, prophets used to arise to put man in touch with God and to deliver the commands of God to man. With the finality of prophethood religion and religious laws reached perfection, and therefore the chain of prophets was cut off after the Holy Prophet. No prophet will now come. However, whenever people stray far from God and lose faith in Him, in order to revive faith afresh and to re-establish man’s relation with God, according to the teachings of the Quran and Hadith there arise saints and reformers. These are known by various names such as Khalifa (deputy to the Holy Prophet), wali (saint), Imam, mujaddid (reformer) and mubahadas (recipient of revelation, though not prophet), in the Quran and Hadith. The same persons are referred to in Sufi terminology as fana-fir-Rasul (effaced in the Holy Prophet), masil anbiya (the like of prophets), zill nabi, buroz nabi, ummati nabi (prophet by way of reflection, or manifestation, follower-prophet), etc. These terms of the Sufis do not describe prophets, but are synonymous for saints. For further clarification, some writings of Hazrat Mirza are given below:

i) "I have seen a great power in the Holy Quran and a wonderful characteristic in following the Holy Prophet Muhammad, which power and characteristic are not to be found in any other religion. That is that the true follower reaches the stage of sainthood (wilayat) ... Hence I have personal experience of this." (Chasma Ma’rifat, part II, p. 60).

ii) "This is the sainthood (wilayat) beyond which there is no higher stage." (Hajiqat al-Wahy, p. 52).

iii) "Remember that by learned one is not meant a person whose knowledge of language, grammar, or logic is unmatched, but a person who is always fearing God and does not use his tongue frivolously. And in the Holy Quran the quality of the learned ones is that they fear God. ... In fact ulama (learned ones) is the plural of Alin, and Ilm (knowledge) is that thing which is certain and definite. True knowledge can only be had from the Holy Quran, not from ancient Greek or modern Western philosophy. The true philosophy of faith is obtained through the Holy Quran. The perfection and highest achievement of the believer is to reach the stage of the ulama and to acquire that degree of conviction which is the ultimate extent of knowledge." (Malfoozat, Part I, p. 348). iv) "But in the end the Holy Prophet Muhammad is the one to receive the crown of honour. I am one of his slaves and servants, to whom God speaks." (Hajiqat al-Wahy, p. 274).

v) "Similarly, whatever God has mentioned in the Holy Quran of His virtues, it is by way of beauty and love. By reading it, it becomes quite clear that He wants to turn the reader into a lover of God. So, He made thousands of lovers in this way, and I too am one such humble servant." (Chashma Ma’rifat, Part II, p. 64).

vi) "Remember that in the Holy Quran of Allah has described this characteristic of Holy life that such a person shows miracles. God listens to the prayers of such people and speaks to them and gives them news of matters unseen beforehand and aids them. So we see that there have been thousands of such persons in Islam and in this age I here to show this example." (The Four Questions Answered, p. 150).

vii) "Mubahadas are the people who have the privilege of Divine communication, and their souls bear the utmost resemblance to the souls of the prophets. They are the reminders of the wonders of prophethood, so that in some age the subtle issue of Divine revelation may not become devoid of Proof and a mere tale. It is not a correct idea that the Prophets (peace be upon them) left the world with no heirs ... rather in every century their heirs arise according to need, and in this century there is my humble self." (Barkaat-udd-Dua).

viii) "In this age too, whatever spiritual blessings of God are being sent is a result of following and loving the Holy Prophet. I saw, truly, and from my experience, that no person can be called truly holy and attaining the pleasure of God, nor can he receive those blessings, deep truths and visions which are obtained by a high degree of spiritual purity, till he becomes totally absorbed in following the Holy Prophet Muhammad. This is proved by the word of God (the Quran) itself which says: 'If you love God, follow me (i.e. Holy Prophet); God will love you.' I am the practical and living proof of this claim of God. Recognize me by the signs of the lovers of God and the saints as given in the Holy Quran." (Tafsir Sura Fatiha, p. 1210).

ix) "Though in Islam there have been thousands of saints and godly men, none of them had been prophesied about specifically. But the one who was to come bearing the name of Messiah, he had been prophesied about. Similarly, no prophet before Jesus was a promised prophet. Only the Messiah was a promised one." (Tazkira Shahadatain, p. 29).

x) "All the Khalifas (successors to the Holy Prophet) of this religion are to be from amongst the Muslim nation, and they are the likes of the successors to Moses. Only one of them, to appear at the end of the chain, will be the Promised one who shall resemble Jesus. The rest would not be promised ones, i.e., they have not been prophesied by name." (Tazkira Shahadatain, p. 37).

xi) "This teaching (i.e. Islam) can make thousands into Messiahs, and has done it for hundreds of thousands." (The Four Questions Answered, p. 22).

xii) "All the Khalifas (successors to the Holy Prophet) of this religion are to be from amongst the Muslim nation, and they are the likes of the successors to Moses. Only one of them, to appear at the end of the chain, will be the Promised one who shall resemble Jesus. The rest would not be promised ones, i.e., they have not been prophesied by name." (Tazkira Shahadatain, p. 37).

xiii) "Yes, mubahadas will come who will be spoken to by God, and possess some attributes of prophethood by way of reflection (zill), and for some reasons be coloured with the colour of prophethood. I am one form amongst them." (Nishan Asmani, p. 28).

xiiii) "We believe and accept that, in the real sense, there can come no prophet after the Holy Prophet Muhammad, neither new nor old. The Quran denies the appearance of such prophets. But God can, in the metaphorical sense, use the word nabi (prophet) or mursal (messenger) for any recipient of His revelation ... The Arabs to this day call a messenger of some human being as rasul. So why is it forbidden for God to use the word mursal or rasul for it doesn’t mean metaphor? Do you not remember from the Quran the words, ‘So they (some non-prophets) said, We are mursals’....’" (Siraj Munir, p. 3).
THE MESSIAH'S LUCID DIVINATION
RE KASHMIR
continued from page 6

Kashmir's and the People of Kashmir's Own Evidence

According to Dr. Bernier, the manners and customs of the people of Kashmir, the size and build of their bodies, and the cast of their countenance bear a strong testimony to the fact that the Kashmirijs are Beni Israel. But, against it, what rankles in the minds of some people is that before this country came into the fold of Islam, there was, in it, no other religion except Hinduism. Followers of Buddhism, however, were found here and there in far-off and distant places. They go on to argue that the fact that the religion of the Israelites was not found in Kashmir constitutes an argument that the people of Kashmir are not Beni Israel. But the population of Kashmir consists of two nations, Kashyapi Kashmirs and Ban Mash. The former are said to be the Children of Kashyapa, a Hindu Rishi, and are the aboriginal inhabitants of Kashmir, whereas the Ban Mash came from a foreign country and settled here. The original name of this country is said to be Kashyapa Mira. In Sanskrit the term Kashyapa means a tortoise for the reason that the colour of his teeth is black. But this term has another significance as well, viz., "the children of God", so that in Atharva Veda Kashyapa has been called God (Atharva veda, Kand 19 Sukt 53 Mantra 10). The Hebrew rendering of "the chosen children of God" will be yahshar. And in the Bible, the Beni Israel have very often been called "the first-born of God." Yashar is a compound word, composed of yashar or yasshar and el. It means the righteous servants of God; and its another reading, in the Bible, is Jeshurun, which means truth-loving and righteous people. But here, the truth means God; that is to say, these people are the worshippers of the one true God. In Arabia if those people who followed the deen-i-Hanif of Abraham and worshipped the One True God only, were called Hanifs, in the same way, the Kashmiris have come to be called Kashyapi or Kashyapi Mira, for they were the worshippers of the One True God. Just as a son is very susceptible and touchy on the point of his father's honour and respect, and looks upon and resents it as an abuse if he were to be attributed to a man other than his father, the same is the case of a worshippers of the One True God; he cannot tolerate the partnership and association of another God. Such was the religion of Abraham, that he was ever ready to sacrifice his all for the sake of One True God.

There is yet another argument to prove that the people of Kashmir are Beni Israel. The names of the cities and towns of this country are all Hebrew names; for instance, poonch, Gilgit, Kabul, etc., are phenic (Act, 11:19), Golgotha (Matt. 27:39), Babel (i.e. displeasing city (Joshua, 19:27); Kings, 9:19); respectively. There is also Chah-i-Babel (the well of Babylon) near Islamabad; and Tahkht-i-Sulaiman (the Throne of Solomon) in the vicinity of the matlab (temple) of Shankracharya. Howbeit, the point deserves to be considered that before they embraced Islam, all the people of Kashmir were called Hindus. The question undoubtedly seems to be difficult on the face of it. But for the Ten Lost Tribes of Israel who had, abandoning Bait-al Muqaddas, made Samaria their religious centre, and adopted as their god a calf in the place of the Lord Yehovah, it was not impossible if they had started worshipping the Hindu gods, and idols as well. The Jews undoubtedly believe in Divine Unity; but their conception of tauhid (Divine Unity) is different from that of Islam. Tauhid, in the opinion of the Ulema of different religions, is of two kinds, viz, monotheism and monothelism. The henotheism denotes: My God is one; whereas the monothelis is: There is only One God. The henotheist thinks that this God is exclusively his own, and that other nations and other countries have other gods of their own; and the conception of a monotheist is that of all the human race there is one God and one only, the taufid which the Jews believe in, is that any one who resides in the sacred soil of Palestine i.e., in the Lord Yehovah's own country, is an Israeliite. One may earn his wealth anywhere in the world, but in order to be regarded as an Israeliite, he should come to and settle in Palestine. To take up one's abode in some other country, making it his home, throws a man outside the pale of Judaism. This view was held not only by the Israelites of old, but in 1961 C.E. when the present writer was in America, the President of the State of Israel reiterated and reaffirmed it through the American Weekly, Times. The Beni Israel emigrated in ancient time, they thought that they had gone out of the limits of the Kingdom and rule of the Lord God Yehovah, and that in the new country they should live as its inhabitants do. And although the Hindus converted them not to Hinduism, they began to observe and celebrate most of the Hindu rites and rituals; and it was for this reason that prior to their coming into the fold of Islam, they were looked upon and considered as Hindus.

The Tribe of Joseph

Having adduced an overwhelming evidence to the effect that a majority of the observant travellers and visitors to Kashmir testify and depose that the people of Kashmir are Beni Israel and a part of the Ten Lost Tribes of Israel, we focus our attention on the Tribe of Joseph, the most important of them all. Here I cannot refrain from making a mention of a particular quality and way of expression of the Bible. In these sacred scriptures of the people of the Book, the names of the prophets and holy places have within themselves an attributable reality. The ulema of Islam, looking upon them as names of the Hebrew language, tried not to decipher their significations; and hence a portion of the Quranic truths remained hidden from their eyes; for instance, the attributable significance which the names Adam, Idrées (Enoch), Noah, Abraham, Isaac, Jacob, Joseph, Moses, David, Solomon, Ezekiel, Daniel, Jesus (Iba Masih), as well as the names of the holy places, Jerusalem, Bethlehem, etc., carry within themselves. To enter upon this discussion is without the field of our theme. But it seems necessary to write a short note on Joseph only who has a relation with the people of Kashmir, and a mention whereof had been made in the prophecies uttered by the prophets. The name Joseph has been used in the Holy Quran and the Bible for three personalities: (i) Joseph son of Jacob, (ii) his tribe and children who are also known by this name; (iii) the Promised Prophet who shall come in the spirit and character of Joseph. The significance of the term Joseph in Hebrew and Aramaic is he shall add or increase. Those who have devoted deeper thought to the understanding of the significance of this term, opine that Joseph's mother or Jacob had been, in this way, foretold and advised that he shall have a brother, or that Joseph shall be lost, but he shall be found out again. But there are, in the Holy Quran, some such fine and subtle points which only a profound scholar of the Book can appreciate and enjoy. In the Quranic Chapter, Joseph, it has been stated that when the brothers of Joseph separated him from his father, and a long period of time passed over it, and then, Joseph's younger brother, Benjamin, born of the same mother, was also separated from the father, in this time of extreme agony and mental pain, the words.

O my sorrow for Joseph (The Quran, XIII: 84).

In Hebrew and Aramaic (the language spoken by Jacob), the term asafa means "taken away" that is to say, the name Yusuf which denotes that God will give more, and increase and bless him; but what ac-
tually came to pass was that what had been given, was also taken away. The (Matter) for sorrow and grief always is when a thing is taken away and removed. This sad and sorrowful sigh of Prophet Jacob was heard and answered by the Most High God, and He restored Joseph unto his father, and with much greater dignity and honour. If one should reflect and contemplate in the light of the Bible, then there is a great prophecy embedded within the name Joseph that God will confer greatness and prosperity on him; or in the Biblical language, God will multiply his seed and bless them. Just as Joseph was separated from his father, but met him again, the same thing happened to the tribe of Joseph. It was the result of the prayers and prophecies uttered by the holy prophets, Abraham, Isaac, Jacob, and Moses (peace be on them all). But the sob over Joseph comes true in this case also. The tribe of children of Joseph, after king Solomon, in the time of his son Rohoboom, renounced the religion of their forefathers, and went over to the unbelievers. The Ten Tribes of Israel, having rebelled against the rule of the Israelites, had emigrated to Samaria, and founded there a state of their own, and began to worship calf. Among them, the tribe of Joseph was the biggest. With regard to this tribe, the Israelites, believed, in accordance with the promise, prophesies of Abraham, Isaac, Jacob, Moses and other prophets, that the Great Promised Prophet will take his birth and appear among them. But when they apostatized and went over to the idolaters, the Beni Israel were disappointed and dismayed, and the prophets who had later wept and bewailed over it.

Lamentation of Joseph's Mother Over His Separation.

Just as Jacob (peace be on him) wept and cried in grief for his son Joseph, the mother of Joseph, Rachel, too, shed even more tears all through her life. When such was the condition of the father that his eyes were whitened with tears for his son, the condition of the mother can well be imagined from the story. Prophet Jacob had two wives, Leah and Rachel. He had served for fourteen years in the house of his father-in-law for Rachel whom he loved passionately. Leah bore Jacob ten sons, but Rachel bore him no children for a long time and was sterile. She sundered and supplicated the Most High God strenuously and her prayer was answered, and Joseph was born to her in later life. Joseph was thus the fruit of the desires and aspirations of both the parents; but he hardly reached the age of youth, when his brothers separated him from the parents. The pitiable and grievous conditions of the father, on account of this severe shock, you must have read in the Holy Quran. But the distress and affliction of the mother was even more much painful and aching. Joseph was the son of her old age, born after much solicitude and waiting. His separation extended over many years. The afflicted mother weeping and wailing for her beautiful and precious son, at last yielded her breath and died. She could not see her beloved son again. She was buried in the valley called Ramah which means the valley of lamentation. Rachel died, but her lamentation ceased not. Jacob found out and met Joseph, and thus obtained peace and tranquillity of the mind; he was rather much more happy and glad, beholding the glory and grandeur of his son; but Rachel's lamentation ceased not even in her grave. It is significant and notable indeed that one thousand years after this event, Prophet Jeremiah of the Old Testament made a mention of the lamentation of Rachel in the following words:

Rachel weeping for her Children refused to be comforted for her children, because they were not (Jeremiah, 31:15).

Later on, Prophet Ezekiel sighed and wept over it in the valley of the bones of Israel (Ezekiel, 37:17). Then Amos and many other prophets also bewailed and bemoaned over the apostasy of the Ten Tribes of Israel and the loss of Joseph (Amos, 6:5-6), till we get to the time of the last prophet of Israel, Jesus the Christ.

Jesus’ Blessed Name and Sacred Mission

Speaking generally, every prophet in the world had been raised for the emancipation, deliverance and success of his people. Prior to the advent of Islam there was no missionary religion in the world; and all the systems of religion were either national or tribal. The religion and prophets of Israel had been specified exclusively for the salvation and success of the Children of Israel. Regarding Jesus the Messiah, the Most High God has said in the Holy Quran: "A messenger to the children of Israel."

"He was taught but a servant on whom We bestowed favours and We made him an example for the children of Israel. The Holy Quran, then, goes on to reproduce Jesus’ own confession, saying, And when Jesus son of Mary said: O children of Israel, surely I am the messenger of Allah to you (ibid. LXXI).

The real name of the Messiah, as current in the Christian world, is Yashu. It has several different readings, new and old: Yahuushu, Joshua, Yayashu, Yahu. The significance of this term is said to be deliverer or saviour; and the purpose of his mission, that he had been raised for the salvation of the people. But this term salvation needs to be carefully considered. In the Jewish conception of this term and the view expressed by other religions there seems to be a distinct difference. Keeping aside the so-called New Testament, there is, in the accredited scriptures of the Jews, no such conception of salvation in which the Christians try to entangle and entrap the people in the name of the Messiah. From Genesis, the first Book of Moses, down to the last Book of Prophet Malachi, what has been said and stated with regard to the salvation of Beni Israel, may briefly be summarized as follows: Israel is the son of God, His first born: Israel is the Chosen people of God, and there is, in the world, no other people like unto them; just as they believe that God is one, they also believe that the Lord Yahovah is exclusively their God. If God is one, His people or son is also one. If there is, like unto God, no other god anywhere in the heavens or earth, there is likewise no other people like unto Beni Israel in the heavens and the earth. Just read the following verses: “There is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people” (2 Samuel 7:22-23). “For what nation is there so great, who hath God so high unto them, as the Lord our God is in all things that we call upon him for?”(Happy thou art, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency.” (Isaiah, 44:12-16).“Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands” (Isaiah, 49:15-16).

So the children of Israel, according to the Bible, has obtained, as a nation, the word of the Lord God Yahovah that they are the delivered and redeemed people. And the Divine covenant is not with a few individuals but with the whole nation. The Beni Israel have twelve tribes, and, therefore, the Paradise, too, has twelve gates; and each tribe shall pass through the gate of its name, and enter Paradise; and the question of standing trial for actions does not arise in this case. To this belief of the children of Israel the Holy Quran has made a reference in the following terms: And they say: We live in the Garden except he who is a Jew, or the Christians. These are their vain desires (The Quran, iv:106).

The verse means to say that the Jews think that only they have a title to paradise, and the Christians claim this right for themselves. They also believe: And the Jews say: Fire will not touch us but for a
few days. These few days are the days of pain and suffering of this world (Ibid. 2:20).

Thus the Jews, obviously, feel no need of any Saviour or Redeemer in the Hereafter. The salvation or deliverance which they seek after, is the liberation of the Beni Israel from the enslavement and bondage of other people and the establishment of their own kingdom and rule in Palestine and the attainment of the Throne of David for a second time. Keeping in view this highest aspiration of the Jews, the Gospel writers have, from beginning to end, made a show of Jesus as the king of the Jews. The very first event of the Gospel narrative is that the Magians of Iran, thinking that the King of the Jews had been born, travelled all the way from Iran to present unto him their gifts. They said the same thing to Herod, the Roman king, that they had come to pay homage to and salute the new-born king of the Jews. Hearing this news, Herod slew all the children, hundreds of thousands of them, from two years old and under. If he had known that the new-born was merely the spiritual king of the Jews, why should he have massacred so many innocent children? And the fact that the parents of Jesus fled into Egypt to save the life of their child, furnishes yet another proof of the claim of being the king of the Jews.

There are thus three evidences in this narrative to prove that Jesus came in the capacity of the king of the Jews, viz., the evidence of the Magians, the evidence of the king, and the evidence of the Chief priests and scribes that Christ was to be born in Bethlehem.

(4) That shall rule my people Israel that is to say, he shall have nothing to do with the other nations of the world.

(5) It is written by the prophets that the Messiah are not the least among the princes of Juda (Matt. 2:46). Obviously, the comparison is only with the kings of the Jews and with the kings of the world.

(6) The Roman King’s massacre of the Children of his subjects, from two years old and under, the prophecy uttered by Prophet Jeremiah long before, saying Rachel weeping for children i.e. the Lost Tribes of Israel (Ibid. 2:1) all this is evidently related to the Beni Israel and has nothing to do with the other nations of the world.

(7) The parents of the Messiah of God were recalled from Egypt to their own country Galilee, for it was spoken by the prophet: Out of Egypt have I called my son (Isaiah 49:4).

(8) The Pharisees question to the Messiah whether the tribute should be given unto him or to Caesar, (Ibid. 2:20), throws a flood of light on the nature of his claim that he was the king of the Jews.


(10) The Messiah’s royal ride on an ass and the foal of an ass; (Matt. 21-5), the disciple’s purchasing swords under his orders; Peter’s (who was in the secret) drawing his sword and smiting off the ear of a Roman soldier, (Matt. 6:51, Mark, 14:47, John 18:10), putting on the Cross the superscription This is the King of the Jews; mocking at him by placing on his head a crown of thorns, (Matt. 27:29, Mark, 15:1, John, 19:); all these facts and scores of other arguments prove conclusively that Jesus’ mission was to liberate the children of Israel from slavery and servitude; and confer on them kingship and rule.

His real name was Yahushuah which certainly does not mean a saviour or redeemer. Its meaning is: The Lord God Yahova is the saviour, (Bible S.S. Teachers edition Concordancer, published by the American).

Jesus: Jesus, “Jehova is salvation,” and this salvation is the same salvation of which we have just spoken above, that setting free and liberating the children of Israel, he will make them rulers in the land. In the Gospels, a mention of this sacred work of mission of Jesus has been made repeatedly: and in the prophecies of the earlier prophets, also, according to the Gospels, the same mission had been ascribed to Jesus that he was come to seek and search the Lost Sheep of the house of Israel, particularly in the Books of those prophets who have been raised during the time of dispersion of the Ten Tribes of Israel, so that Prophet Ezekiel, expressing his grief over the sad state of exile and priests, writes in his book: “Neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost.” My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them” (Ezekiel, 34:6).

“Saith the Lord God: I will seek that which was lost, and bring again that which was driven away” (Ibid. 34:16). After Ezekiel, Prophet Micah wrote in his Book: “In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out” (Micah, 4:6). And in the Gospels, it is written about Jesus: “But he (Jesus) answered and said: I am not sent but unto the lost sheep of the children of Israel” (Matt. 15:24). “For the Son of man is come to save that which was lost” (Matt. 18:11). “For the Son of man is come to seek and to save that which was lost” (Luke, 19:10).

Jesus himself is reported to have stressed upon his disciples: “These twelve Jesus sent forth, and command them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel” (Matt. 10:5).

Jesus the Messiah not only interdicted and forbade the preaching of the Divine word unto the Gentiles, but, calling them dogs and swine, pointed out that there was, in doing so, a positive danger to your life: they may turn again and rend you, (Matt. 7:6, 15:24).

The message of Christ was only for the circumcised (i.e. the Beni Israel), Writes Paul in his Epistle to the Romans: “Now I say Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers” (Romans, 15:8).

Else where in the same Epistle, “Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose for these are the fathers; (For these peculiarities of Beni Israel, please refer to: Deut. 7:6, 14:1, Jere. 51:9, 1 Kings, 8:11, Exodus, 4:22, 1 Samuels, 4:21, Psalms, 63:2, 78:61).

Of all the disciples chosen by Jesus the Christ, there was not a single non-Israelite. Jesus never addressed the Romans, or the Samaritans; but he always preached unto the Jews in their places of worship and synagogues.

Resume and Appeal

1. After Solomon, in the time of his son Rehoboam, out of the twelve tribes of Beni Israel, ten tribes separated themselves form the main body, migrated to Samaria, and founded their own Kingdom. They forsake the worship of the One True God, and retrogressed and relapsed into their old disease, the worship of the calf.

2. In 722 B.C. the Assyrians invaded and dispersed them and drove them out of the country. And since then, they have come to be called the Ten Lost Tribes of Israel, and become a puzzle for the historian.

3. This puzzle was at last solved, after a long research, by the cumulative evidence of the travellers to Kashmir and Central Asia that the people of Afghanistan and Kashmir were indeed those Lost Tribes of Israel. The conclusion whereat the travellers and the historians have arrived today, the Holy Quran had disclosed 1400 years ago, saying that, of the people of Moses this Ummat shall embrace Islam, and the world have seen with their own eyes that they had actually become Muslims.

4. This prophecy of the Holy Quran car-
lies within itself a quadrilateral argument which can convince and induce belief even in an atheist on the truthfulness of religion. In the first instance Abraham lifted up his heart and prayed for his Children; and the Most High God promised to grant his request. After him, Isaac also vouchsed for and verified the Divine promise. Thereafter, Jacob, when he lay on his deathbed, called all his sons into his presence; and whatever he said in respect of each son, come to pass exactly as he had foretold. Joseph saw a dream when he was a boy. The dream came to be fulfilled after 30 years, although intervening events had continuously been suggesting that it was only a whim, a fantasy of his brain. But Joseph’s dream at last came true and became a reality.

In the same way, these Ten Tribes were lost. They renounced the faith of their forefathers. On the separation of these children, Joseph’s mother wept ceaselessly for thousands of years; and the prophets of Israel who came later, saw and heard her lamentation with their spiritual eyes, until the last of the prophets of Israel had been raised to see and search these children of Rachel and the tribe of Joseph. But these tribes returned to the faith of Abraham completely through the religion of the Promised Joseph, the Holy Prophet Muhammad (peace and the blessings of God be upon him). It was no accident or chance. The Holy Quran had stated in clear, categorical terms: "And of Moses’ people is a party who lead with truth (Islam) and there with(ISlam) they do justice" (The Quran, VII:159). It has been confirmed and corroborated elsewhere saying: "And of those whom we have created is a community who guide with the truth and therewith do justice’s (The Quran vii:181).

The Holy Prophet, commenting upon and expounding this verse is reported to have said: A people, from among my Ummat, will establish themselves upon truth, and Jesus son of Mary will also appear among them, (Razi on this verse).

The purpose of the coming of Jesus the Messiah was to seek and search these tribes, emancipate and liberate them, and also to rectify and reform them. All through his life, Jesus never preached unto any non-Israelite. His chosen disciples were Israelites, one and all; and to them exclusively he gave the glad tidings of salvation. These are all historical truths, and not riddles of logic and philosophy.

Under these conditions, we make an appeal to every Christian, every Jew; otherwise what answer will America, Britain, and other Christian powers as well as rich and wealthy Jews give, before the Judgment seat of the Lord, to the following charge of Prophet Amos: "Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lamb out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph" (Amos, 6:3-6).

Jesus Propheesied the Advent of the Holy Prophet by Name

The Holy Quran recalls the prophecy in the following words: 'And when Jesus son of Mary said, 'O Children of Israel! Lo! I am the messenger of God unto you, verifying that which was (foretold) before me in the Torah and giving the good news (Gospel) of a messenger who cometh after me, whose name is Ahmad (the praised one)." Yet when he hath come unto them with clear arguments, they said, "This is clear enchantment. And who is more unjust than he who inventeth a lie against Allah when he is invited unto Al-Islam (perfect peace)? And Allah guideth not the unjust people (The Holy Quran, 61:67). The significance of this prophecy given in these verses of the Qur'an is clearly elaborated in the following fifteen points:

1. "And when" signifies those instances when these words were uttered.
2. "Jesu Said", indicates that the person who delivered this was Jesus the Christ, whom you love and revere most ardently.
5. "Lo! I am the messenger of God unto you", clearly conveys that the message is not any body’s personal conviction. It is only the message of God released to you.
6. "I am verifying that was (foretold) before me", that it was a message foretold by every prophet of the world.

In the country. It has destroyed hundreds of thousands of souls, and who knows what destruction it may yet bring about, but people have not recognized him whose sign it is. The heaven and the earth have borne testimony to my truth, but their testimony has been rejected. God is jealous and He will show His jealousy because His signs are denied. He will not leave this disobedience unpunished. Both the Qur'an and the traditions speak of another sign, a new conveyance which was to replace the camels. Thus the Holy Quran says: "When the camels will fall into disuse," while a tradition says: "Verify the camels will be given up and they will not be used for riding upon." This sign has been brought to fulfillment in a wonderful manner; so much so that even in the deserts of Arabia where camels have not been dispersed with from time immemorial, railways are under construction and thus camels will soon fall into disuse there, fulfilling the great prophecy. Could I bring about the fulfillment of these signs in support of my claim by my power? Had I any control over the eclipse of the sun and the moon in accordance with the prophecy? Or could I create the germs of plague in order to fulfill the prophecy concerning this epidemic? Or was it at my instance that pilgrimage to Makka was obstructed? All the signs fixed for the advent of the Messiah have been brought to fulfillment by Almighty God Who has control over the system of the universe, and every argument has been produced, but there is still the same denial.

The wrath of God descends upon the people who reject the Divine Messenger who is raised in the beginning of the century with clear and conclusive arguments in support of his claim, deny his signs on account of their own meanness and narrow-mindedness, injure him, persecute him, abuse him, declare him an heretic, mischievously plan his death and falsely and unjustly drag him into law-courts.

No one can take you to heaven but he who comes from heaven. If you knew that the fresh and certain Word of God is the true remedy for your diseases, you would not have rejected him who came with the blessing in the beginning of the century.

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—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.”

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

—Dr. Steingass, Hughes' Dictionary of Islam

THE BEAUTIFUL CHARACTERISTICS OF ISLAM

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

—George Bernard Shaw