



# THE REVIEW of RELIGIONS

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EUROPEAN  
EDITION

EDITOR  
B. A. ORCHARD



## THE AHMADIYYA MOVEMENT

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad, the expected world reformer and the Promised Messiah. The Movement is an embodiment of true and real Islam. It seeks to unite mankind with its Creator and to establish peace throughout the world. The present head of the Movement is Hazrat Mirza Tahir Ahmad. The Ahmadiyya Movement has its headquarters at Rabwah, Pakistan, and is actively engaged in missionary work.



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# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## The REVIEW of RELIGIONS

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## Commentary on a verse of the Holy Quran

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى

Moses, the Founder of Judaism, lived about 1400 years before Jesus. He was a Law-giving Prophet and the founder of a great religious system. As for the name Moses, it may be briefly stated that Moses is really a Hebrew name having definite derivation in both Hebrew and Arabic. In Hebrew it is pronounced and written as *Moshe* and means, “a thing drawn out of water” or “saved from water” (Enc. Bib.). See also (2:54).

Against all accepted canons of history Freud in his “Moses and Monotheism” has adumbrated quite a novel theory that Moses was not an Israelite and did not belong to the Hebrew stock and also that the Israelites never settled in Egypt. He has advanced the following arguments in support of this strange and baseless claim:-

1. That Moses is an Egyptian name.
2. That the idea of the Oneness of God is originally Egyptian, having been first conceived and adopted by an ancient Egyptian king, named Ikhnaten (or Akhenaten). Moses himself being an Egyptian borrowed it from the Egyptians and preached it among the Israelites.
3. That, being an Egyptian, Moses popularized the Egyptian custom of circumcision as a religious rite among the Israelites.
4. That like the teaching of the Egyptian king, Akhenaten, there is no mention of the life after death in the teachings of Moses which also shows that he was also an Egyptian.
5. That the Egyptians had a very strong dislike for swine and its flesh and that the Israelites developed this dislike as a result of the teaching of Moses.
6. That because Moses was an Egyptian he could not properly express himself in Hebrew.

1. All these arguments possess no basis in fact. As stated above and also in 2:54, Moses is certainly a Hebrew word, having derivation both in Hebrew and Arabic. But even if we admit that the name Moses was of Egyptian origin, it does not follow that man Moses was also an Egyptian. As the Israelites were a subject race in Egypt, living under the rule of the Pharaohs, it seems quite plausible that they should have adopted Egyptian names. The members of a subject race generally feel a particular delight in adopting the names and imitating the customs, modes of living and dress etc., of their rulers. But the actual fact is that Moses *is* a Hebrew name and Pharaoh's daughter, who very probably gave him that name, must have certainly been influenced to give the child a Hebrew name, as having taken him out of water she thought that he belonged to the Israelite people. It is also possible that the name might have

been suggested by Moses's mother or sister.

2. The second argument that the idea of the Oneness of God was originally Egyptian, having been first conceived and adopted by Akhenaten, an ancient Egyptian king, and preached by him among the Israelites, is equally wrong. In the first place it is manifestly unreasonable to suppose that a certain concept is the monopoly of one people. Different peoples may independently form similar ideas without having borrowed them from one another. Secondly, even supposing that the idea of God's Unity is of Egyptian origin, the inference cannot be justified that Moses was an Egyptian. If an American or a German can borrow an idea from an Englishman and *vice versa* why cannot an Israelite borrow an idea from an Egyptian. The truth is that the idea of God's Oneness was neither conceived by Egyptians nor by Syrians or any other people. It has its origin in Divine revelation.

3. The contention that circumcision was an old Egyptian practice and Moses being an Egyptian borrowed it from his people and popularized it among the Israelites also possesses no substance. Supposing that the practice of circumcision was Egyptian, how does this fact show that Moses was an Egyptian? Do not one people adopt the customs of another people? Could not the Israelites, during their stay in Egypt, have borrowed this practice from the Egyptians, particularly in view of the fact that the Israelites were a subject race and the subject race have a special liking for the ideas and practices of their rulers. In any case it is not a fact that the practice of circumcision was in vogue among the Egyptians alone. According to the Bible, in pursuance of God's command, Abraham had himself and his two sons Ishmael and Isaac circumcised and had made the observance of the rite of circumcision incumbent upon his posterity long before Moses was born (17:11). This practice was also in vogue among the Arabs who never had good social relations with the Israelites and never had gone to Egypt. Even among the wild tribes of Africa and the aborigines of Australia circumcision is not unknown (Jew. Enc. vol. 4, p. 97 and "Tribes of Central Australia" by Spencer and Gillen, p. 323). The earliest traces of this practice among Egyptians are to be found in the 16th century B.C. (Jew. Enc. vol. 4, p. 97), when the Israelites had already been living there. It can, therefore, be safely inferred that, if at all, the practice was borrowed by the Egyptians from the Israelites and not by the Israelites from the Egyptians. The practice seems to have been introduced into Egypt by the Prophet Joseph who commanded great respect and prestige with Egyptian monarchs. Under his influence it must have become popular among the upper strata of Egyptian society as research scholars are of the view that this practice was much more in vogue among the upper sections of the Egyptian people to which Joseph himself belonged than among the poor classes.

4. Another argument that has been advanced in favour of Moses being an Egyptian is that like the teaching of Akhenaten no reference is to be found in the teachings of Moses about life after death. That this argument is quite weak and

flimsy is clear from the fact that Akhenaten has left no book, no teaching and no community of followers from whom his views about life after death might be ascertained. Moreover, there are references to life after death in the teaching of Moses. The Bible says: “And die in the mount whither thou goest up, and be gathered unto thy people; As Aaron thy brother died on mount Hor, and was gathered unto his people” (32:50) and “I shall be satisfied, when I awake, with thy likeness” (17:15). The misconception may have arisen from the absence of any marked emphasis on life after death in the Old Testament. This lack of stress might have been due to the fact that in the course of time the Old Testament had become subject to much interpolation and had been tampered with and many parts of it had been lost during the miseries and misfortunes that overtook the Israelites in the period of their dispersion and captivity. When, however, the Jewish scholars and savants re-edited the Bible, they left out from it those passages which did not quite suit the Jewish temper and genius. The passages dealing with the subject of life after death seem to have been among the parts left out as the Jews, being a particularly worldly-minded people, did not relish its repeated mention.

5. The fifth argument given in support of this thesis is that the Israelites, like the Egyptians, had an extreme dislike for pork. This argument, too, seems to stand on flimsy ground. Though Egyptians did not like pork, pigs were kept and reared in Egypt and were even offered as sacrifice at the altars of the Egyptian Gods (Enc. Bib. cols. 4825, 4826). Thus the reason for the Egyptians to refrain from slaughtering pigs seems to have been that they considered it a sacred animal unlike the Israelites to whom its eating was forbidden on account of its being filthy and abominable.

6. The sixth argument given in favour of Moses being an Egyptian is that he could not speak Hebrew properly, the language of the Israelites. This argument is based on Exod. 4:10 where it is stated that Moses was not eloquent and was slow of speech and of a slow tongue. It is true that Moses suffered from an impediment in his speech and could not freely express himself. But how could the fact that Moses was not fluent and was slow of speech prove that *he was slow of speech in Hebrew* and therefore was not an Israelite. On the contrary, as it appears from the Bible and the Qur'an, when commanded by God to go to Pharaoh to preach his mission to him. Moses requested to be excused on the plea of his inability to express himself adequately. This fact, if anything, shows that Moses could not freely talk in the tongue which Pharaoh spoke and understood *i.e.* the Egyptian tongue, and therefore he was not an Egyptian.

In short, there is no reason or justification for supposing that the name Moses is of Egyptian origin or that the man Moses was not an Israelite. The linguistic evidence of Hebrew and Arabic, combined with reason and the evidence of Jewish history and tradition, added to the account of Moses as given in the bible and the Qur'an, all go to substantiate and support the fact that Moses was not an Egyptian nor was his name of Egyptian origin.

## Notes and Comments

by A. R. Mughal

1. According to a news item, French Catholic leaders are greatly upset that more than ninety percent of the population no longer believes in sin. The survey, published in a Catholic Weekly, said that only four percent out of a representative sample of one thousand adults cared to use the word “sin” in their everyday vocabulary. This included both sexes of all ages excluding youngsters below eighteen.

2. While fifty seven percent were candid enough to admit committing minor errors, sixty nine percent stated that they went to confession on extremely rare occasions while thirteen percent admitted that they confessed to a priest less than once a year. According to the clergy, the core of the problem is television which regularly shows programmes making fun of religion.

3. In our opinion, anti-religion television programmes are only an outward symptom of a deep malady, eating into the vitals of Orthodox Christianity. The Roman Catholic Church is a far flung hierarchy ruled from the top by the Pope. The lower officials have no authority on policy in matters of faith or morals. Nor can anyone — other than the Pope himself — deal with petitions from priests regarding permission to leave the priesthood or grant request for an annulment of marriage.

4. Roman Catholics and Protestants have been engaged in tribal bloodshed for many decades. The killing continues in Northern Ireland and elsewhere. Whereas there is some semblance of discipline among the Catholics, the Pope being the figure-head, the Protestants are like the lost sheep and owe obedience to nobody. In the United Kingdom Royalty in essence is the Defender of the Faith, but common people, with all their love and regard for the Monarch, have little or no faith in spiritual logistics.

5. Indeed during an era that remembers great political leaders only in memory — Churchill, Mao, Quaid-e-Azam and Gandhi etc; the present Catholic leader, Pope John Paul appears to be the premier personality on the international stage. He hopes to create a strong, unified and revitalized Church. However, it is evident that he is over-stepping the limits of popularity even among his own admirers. For instance, he wants nuns in distinctive garbs and priests in collars again. This puts him in direct conflict with a large number of priests and nuns, mostly in Western Europe and the United States. The question of abortion and female clergy is another moot point with the Catholics. In the United States they want the Church to accept women priests;

object to celibacy of the clergy and demand the broadest possible freedom of thought and opinion among the theologians. Millions of Catholics in all parts of the world are anguished over the hard line the Pope has taken over birth control and divorce.

6. Criticism of the Pope is muted at present, but in some priestly circles there is talk of a violent reaction and references to heresy hunts like in the European dark ages. The general idea is that the Pope is clearly positioning the Church for the next century when its source of strength will be shifted to Africa. This may prove to be a vain hope. In spite of the hurdles being placed everywhere by the die-hard in the path of the Ahmadiyya missionaries, the caravan of truth is proceeding smoothly and firmly, along its predestined path. The greatest worry of the Church is the appearance of a large number of western intellectuals who refuse to believe in the three mysterious partners in God-head the lonely Father, the pitiful Son and the weather-beaten Holy Ghost.

7. But our task is no less easier than before. True Islam still serves as a low mark for credibility in many parts of the world. Perhaps our careful reticence on individual basis in the propagation of our distinctive belief has prevented our numerical escalation and cramped our confrontal tactics of the early Nineties. We are at present only a few years behind the fateful bend in the history of Ahmadiyyat. The second century of our birth is just round the corner. The signs of the unprecedented spiritual revolution are already so clear that only blind prejudice can deny its existence. The Promised Messiah, peace be upon him, said on one occasion, ‘‘I see Ahmadis (in a country at present abounding in atheists) countless as the grains of sand at a beach’’. He also prophesised; ‘‘The time is close at hand when the true unity of God which was felt even by the dwellers of the desert and by the illiterate, will spread throughout the world. On that day no false redemption or false gods shall survive. One blow of the Divine Hand will nullify all machinations of disbelief; not with the sword or the gun but by means of enlightening the eager souls with Divine light and by imbuing pious hearts with Divine splendour. Only then will you understand what I say (Tablighe-Risalat).

8. The poor French Cardinal who is worried about the swiftly disappearing word ‘‘sin’’ from the French vocabulary, may have many more worries in store for him. They would perhaps be far more serious in nature than the mere elimination of some ethics. In future, vocabularies, both French or otherwise might completely ignore terms like trinity, Atonement and Resurrection.

## **9. SOME UNIQUE EXAMPLES OF RELIGIONS TOLERANCE**

a. Once, when a funeral party of Jews passed by the Holy Prophet, peace be upon him, he immediately stood up as a token of respect for the dead body. The companions, thinking that perhaps the Holy Prophet, peace be upon him, did not know that the deceased was a Jew informed him of it. The Holy Prophet, peace be upon him, nodded and remarked; ‘‘I knew that the funeral party



carried a Jew's corpse; but why should common ethical and human values not be respected."

b. In the tenth year of Hijra, a delegation of Christians from Najaraan, consisting of 60 horsemen, came to Medina. They arrived at the mosque of the Prophet in the late afternoon which happened to be their prayer-time. The Holy Prophet, peace be upon him, permitted the Christians to offer prayers in their own fashion in Masjid-e-Nabvi.

c. A delegation of Banu Sakeef from Taif, came to see the Holy Prophet, peace be upon him, at Medina. The members of the delegation were, without exception, all idolators. The Holy Prophet, peace be upon him, allowed the idolators to pitch their tents in the verandah of the Prophet's Mosque. Some of the companions approached the Holy Prophet, peace be upon him, and recited the following verse of the Holy Quran "O Ye, who believe! surely the idolators are unclean". (AL-TAUBA — 28).

The Holy Prophet, peace be upon him, understood the objection but remarked; "The uncleanness of the idolators was not environmental. The "Shirk" which was unclean, resided inside the hearts only (Ahkamul-Quran p. 129, Vol. 3).

### **The Sayings of Prophet Muhammad on whom be peace and Blessings of Allah**

Narrated Abu Huraira: The Prophet (peace be on him) said, "There are three types of people whom Allah will neither talk to, nor look at, on the Day of Resurrection. (They are):

1. A man who takes an oath falsely that he has been offered for his goods so much more than what he is given,
2. A man who takes a false oath after the Asr prayer in order to grab a Muslim's property, and
3. A man who withholds his superfluous water. Allah will say to him, "Today I will withhold My grace from you as you withheld the superfluity of what you had not created."

Narrated Abu Huraira: Allah's Apostle (peace be on him) said, "No doubt, you had better gather a bundle of wood and carry it on your back (and earn your living thereby) rather than ask somebody who may give you or not."

## Western Culture and Islam

by B. A. Rafiq

There was a time when Western influence in all spheres of life ruled the day. Asia, Africa, America and even islands like Japan and others in the Pacific, Atlantic and the Indian Oceans were under an all-pervading domain of the West. Great Britain prided itself on “*Brittania* rules the waves, rule *Brittania*” and “never shall the sun set on the British Empire”. Only a few years ago, President Reagan dismissed pleas by the Third World for assistance by stating that “These countries had a lot to learn from the U.S.A.” The Third World had found itself in the grip of a world recession caused by a pursuit of stringent monetary policies so that no matter how much it produced, it only became poorer day by day.

The whole of the under-developed world related to the Western standards — was under the cover of Western culture. Not only was the West its ultimate ruler but had imposed its own culture on the indigenous people. Eastern countries which have had the maximum exposure to a culture heavily influenced by religious dogma were made particularly vulnerable to a concerted propaganda, the essence of which was that their religions were a hinderance to their progress whereas the more “modern and progressive” Christian nations were the rightful heirs of the promises made by God in Deuteronomy (33:13-16).

Herbert W. Armstrong, quoting Deut 33:13-17 in “The United States and British Commonwealth in Prophecy” (Ambassador College Press 1967), argued that the United States and Great Britain were in fact the purpose of this prophecy:

“And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath; And for the precious fruits brought forth by the sun; And for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills; And for the precious things of the earth and fullness thereof . . . let the blessings come upon the head of Joseph (Ephraim and Manasseh both) . . . His glory is like the firstling of his bullock, and his horns are like the horns of unicorns (Great Britain’s national seal today): with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh (33:13-17) . . . What nations fulfil these prophecies? Why only Great Britain and America? (p. 153)”.

Consequently, so the argument ran, their emancipation and spiritual and wordly progress lay in the adoption of Christianity and the following of the Western culture and not in the backward faiths of the East; their only salvation lay in the denunciation of the faith of their forefathers and their acceptance of Jesus as their Lord; a heathen should not be appointed to a post but a Christian should, because “he believeth in the Lord”; they should abandon their names and be called by Christian names only, a bitter legacy of which still exists among the American slave; they should dismantle their own garb, be attired in a more modern Western dress and anyone who did not, was outclassed as backward; they should also be educated in Western schools and colleges and only trained personnel from these institutes be allowed to teach the philosophy of Western thinkers and philosophers; they should abandon their customs and rituals in favour of Western customs and traditions.

Thus, life in the colonial era developed with the wooing of the pagans and non-believers to Church missionary schools which were heavily financed from Europe. There they lined up for the morning assembly with the Lord’s prayer, repeated daily. When someone fell sick, he went to a Church-run clinic and if he wanted a job, he had to be a Christian. In the schools they were taught the language of their masters; the names of Christians who “discovered” some feature of their land which forever assumed their name. Streets were given Christian names and people were taught that they were backward before Christianity opened their minds. They were taught that other religions practised slavery while in reality, Christianity started slavery in Africa on a most heinous scale. They preached ungodliness and atheism; plundered the colonies of all riches; sowed the seeds of discrimination, vice and corruption and won converts with their military and monetary muscle.

Before we proceed further, let us clear up one matter. Although Islam has had a running battle with Western culture and influence as explained below, it has no fight with the Europeans, or people of individual countries, some of whom display lofty standards of Islamic virtue e.g. punctuality and honesty — though it has to be admitted that with the growing influence of the West, even these virtues are rapidly eroding. It is wrong to paint Europe as bad but the underlying torrent of Western culture conflicts with Islam in the same way that oil and water can never mix with each other. Islam, for instance, teaches observance of the prayers at set times and is therefore foremost in demanding punctuality. An all too casual approach by some Muslims has made them poor at this virtue and it requires immediate attention by all Muslims to this discipline.

Western philosophy is based on athesim and the plurality of God. It left no stone unturned in ridiculing the omnipotence of God. The minds of Eastern thinkers had been so brain-washed that in India a creed arose which outwardly was Indian but in its mind chanted the philosophy of the West. Those who somehow escaped this onslaught became vulnerable to doubt and suspicion. A

large group bowed down to naturalism and considered the reasoning faculties of man superior to revelation. Thus, for them, if something was beyond human reasoning, it was unacceptable. They totally rejected revelation and divine communication just as much as they rejected the acceptance of prayers, miracles and the existence of God. To them, the credo of religion was no more than a process of thinking and fear which could never bring about a reformation or major change in the life of man and which stood as a great impediment in man's progress.

The wind of change in Western influence was so powerful and its trend so attractive to a poorly educated Muslim majority that even those who had their roots in orthodox and pedantic dogma got swept away by this deluge and they started developing an apologetic attitude in defence of their faith. Instead of presenting the beauties of their teachings or its completeness, they adopted a milder approach, so much so that the faith was so heavily watered down that one could barely recognise it. What could be discerned was a philosophy akin to the West. For them, there was only one norm and that was to compare the commandments of God with accepted Western ideologies and to close the chapter by packaging Islam with its similarity to such ideologies. This approach by various leading occidentalists has done the greatest harm to Islam, and has been instrumental in diverting the new generation further away from its true teachings. To them, the only good faith was the one based on Western philosophies: if other faiths stood up to this norm, they were worthy of acceptance, and, if not, they were worthless.

This era of the decline of faith continued for two centuries. Young students, educated in their own cultural values were sent abroad for further education; heavily indoctrinated in the West; returned home to be paraded up and down among the people as the broad-minded emancipators. Those who got scared by this influence, shut the doors of further education on their children. Education, therefore, remained the greatest stumbling block in the progress of these new Muslims and shall continue to remain so as long as a proper system of education with an equal emphasis on religious and secular subjects does not evolve in the Muslim countries.

During this era, no Muslim philosopher of renown emerged nor did a scientist or an educated elite arise to challenge the couched attack made by the orientalists against Islam on their pet indulgence in subjects ranging from polygamy, slavery, separation, divorce, harems, force, diplomatic immunity, Jihad, punishments for theft and adultery, etc. They presented Islam in such a fashion that those attracted to it shied away and those in it, rejected their faith. In brief this was the dark age in the history of Islam and other oriental religions.

Now that this culture is at its ebb and Eastern nations have been liberated from their political subjugation, they themselves have begun to reflect on their culture in retrospect and isolation. Like a cancer it grew till it left all limbs

heavily diseased. The manner in which this culture brought about the material wealth to humanity and its cruelty to moral and spiritual values in the same breath are the bitter pills that the West has to swallow as this cancerous growth rebounds on it.

After this somewhat copious introduction, let us now examine the internal organs of this culture which at one time rose to world dominance.

The most potent evil that confronts the West is that of racial discrimination. Even Professor Toynbee attributes the weakness in the spread of Western society to its inability to deal with social harmony (Fikro Nazr August 1981 P 10). In this century, Hitler rose from Germany to implant the superiority of Nazism and his fascist regime sought the fulfilment of their ambition by putting the German nation as the ruler of the world. As this propaganda spread like wildfire, the Jews were exterminated in the ensuing holocaust and millions of people were killed in this social struggle. Not only was the end of the German people bitter, but generations after bore the consequence of the fascist transgression.

Alas, despite the lessons of the holocaust, the West learnt little from the Second World War. Once again a wave of neo-fascism sweeps across the continent of Europe with the social minorities particularly vulnerable as the scape-goats of the anger felt at the policies pursued by the West. England, which for centuries was renowned for stability and tolerance finds itself gripped by a "National Front" committed to the removal of the ethnic minorities and, but for its attack on the monarchy, making political inroads. In the black areas victims of growing unemployment, shops were looted and houses and cars set alight. The British police which prided itself in being an exemplary force with excellent community relations and able to cope with public riots became victim to complaints of partiality and racialism not just from the dissident groups but from politicians as well. The Scarman enquiry found the police guilty of ignoring the rights of the black people and recommended that the government had a duty to practice positive discrimination in favour of the black people.

Mind you, this perhaps marks only the beginning. As newspaper reporters, unable to control their feelings, urged the local inhabitants to further animosity, to compel the ethnic minority to take the law into their own hands. The evil of such a magnitude would be on a scale hitherto unimaginable in that part of the world, or as Mr. Enoch Powell so graphically puts it, Britain would be swamped by a people who are not British by origin and rivers of blood would flow through the areas where they are heavily concentrated.

The slogan of racial superiority is by no means limited to the shores of Britain but can also be traced in those former colonies and dominions where Britain once ruled. The apartheid policy of South Africa is perhaps the greatest testimony of Christianity's failure to unite the people under One God. And for

that matter, the facts are not hidden about the treatment of the American negroes. Similarly, some time ago, British Sunday papers were filled with advertisements inviting people to migrate to Australia's sunny climes.

When I tried to obtain further details, hoping at least to get some literature, much to my surprise, I was told point blank that this offer only applied to those Britons who were white and not to those who were British by birth or naturalisation.

The West is thus a promoter and victim of racial discrimination, and, unless introduced quickly to the universal teachings of Islam, where there is no discrimination of any kind, the day is not far when the people will find themselves entrenched in racial discord or in the words of Mr. Enoch Powell, in a land where rivers of blood may flow.

Only Islam can prevent this civil unrest. Islam brought equality to all human beings fourteen hundred years ago and taught that racial differences exist only for ease of discourse. All are brothers unto each other and no one is superior to another because of caste, colour or creed. The Holy Prophet Muhammad, may peace and blessings of Allah be upon him, in his farewell sermon, laid the foundation of human rights and dignity and knit all mankind into a single brotherhood. In this principle alone lies the true salvation of the West from the problems it has created for itself. Following is the full text of the memorable address delivered from a camel's back by the Holy Prophet Muhammad, may peace and blessings of Allah be on him.

"O ye people! listen to me with attention for, I do not know whether I shall be able to speak to you again hereafter;

"O ye men! Do you know what month is this?;  
what place is this?;  
what day is this?;

The people replied,

"Yes, we know. This is a sacred month, the month of Zulhijjah, a sacred place (Mecca) and a sacred day (the day of pilgrimage)."

Thereupon the Holy Prophet (peace be on him) said:

"Just as this month is sacred, this place is sacred and this day is sacred, even so God has made the life of every man and his property and honour equally sacred. To attack his person, property, honour or dignity is as sacrilegious as wanton disregard of this month, this place and this day.

"You shall soon meet your Creator and shall be called upon to render an account of your deeds. Everybody who holds a trust should faithfully return it to its proper owner.

"This day all money transactions involving interest are completely banned. You are, however, entitled to get back your principal, so that nobody undergoes undue suffering. All interest due to Abbas Bin Abdul

Muttalib (the Prophet's uncle) is scored out and all murders committed in the days of ignorance (i.e. before Islam) are forgiven and their retaliation disallowed. And to begin with, I forgive the murder of my uncle's son, Rabeeah bin Harisa bin Abdul Muttalib.

"O ye men! Satan has lost all hope of ever being worshipped again in this Arabian peninsula. But he would be obeyed in minor matters which you would deem unimportant. So beware of him in matters of religions.

"O ye people! You have some rights over your wives as they have over you. Your rights in them are that they have chaste life and do not admit into their homes anybody whom you dislike and that they do not fall into manifest evil. If they do, God permits you to keep them away from your beds in order that they may improve and mend their ways. You may even resort to such light punishment as may not produce any harmful effect on their body. But, in case they do no such thing, you are duty bound to arrange suitably for their food and clothing according to your means. Well remember! your treatment towards wives should be righteous and kind, for, they are in your custody and cannot safeguard their rights. The day you married them, you considered them as a trust of God and you brought them home according to His injunctions.

"O ye people! understand my words thoroughly. I have done my duty and conveyed the message to you. I am leaving with you two things, namely, the Book of Allah and the way of His messenger (the Sunnah). So long as you hold fast to them you will never go astray. Mind you! There are still some prisoners of war in your possession. Remember, they too are your brethren. Feed them with what you feed your own selves and clothe them as you clothe your own persons."

"Hearken, ye people and pay heed to what I say! Let this not be ever forgotten that every Muslim is a brother of every other Muslim and all Muslims are brethren among themselves. It is not permitted for a Muslim to encroach in any way upon the property of any Muslim."

"O ye men! You have all One Sustainer and you are all progeny of Adam. And Adam was born of clay. An Arab is in no way superior to a non-Arab. On the contrary, as human beings, you are all equal, no matter to which rank or race you belong to. He who is more righteous among you is nearer and dearer in the eyes of God.

"Whatever I have said to you today should be conveyed to the corners of the world. Happily, those who do not hear from me directly might act better than those who listen here today."

The second problem confronting the West today is that of permissiveness which has made such serious inroads into the Western family life that the very moral fibre on which it is structured is in tatters and the day is not far when its pillars will come crumbling down.

Some fifty years ago D.H. Lawrence wrote the erotic *Lady Chatterley's Lover* filled with filth and sexual perversion. At first, this censored publication was read in hiding but in 1960, the famous publishing house of *Penguin Books* published it and released it on the market. The moment it was released, decent minded citizens felt incensed and in protest, sued the publishers. The judge, Lord Byron, appointed a jury of nine men and three women who on 20th October, 1960 gave their verdict that the book did not encroach upon the indecency laws.

Instead of condemning D.H. Lawrence, this permissive revolution hailed him as the greatest author. A Roman Catholic Conservative party MP, Mr. Norman St John Steevas, regarded by some as the father of parliament, stated:

“I would put Lawrence among the great literary moralists of English Literature who was essentially trying to purge cleanse and reform.”

Similarly, the great theologian, Dr. John Robinson, a leading member of the Church of England policy committee stated:

“Something sacred — an act of holy communion! Lawrence’s description of sexual relations cannot be taken out of context of his quite astonishing sensitivity to the beauty and value of all organic relationship. I think the effect of this book is against rather than for promiscuity.”

After this decision, it did not take long to commercialise and capitalise sex. A deluge of profane and indecent books and pornographic magazines swamped the market. The decision uprooted the tottering edifice of the hypocritical victorian attitude of the society and paved the way for the permissive revolution. The Profumo Scandal opened the doors for the lower and middle classes to copy the ways of life of the upper classes. Those who opposed were classed as backward and mentally deranged. The mini-skirt revolution set the swinging life into motion.

Indecent, profane and pornographic films, pictures and material, which left little to imagination, began to be sold in the high street.

To meet this demand the most weird and single track material emerged from the continent with child pornographic photographs, etc. The law was unable to cope with the undefinable change in morality and the publishers tested censorship to the limit. One could say that the funeral of moral values was led in this promiscuous background and it appeared that apart from sex, Britain had no other interest.

The decline in moral values had stooped so low that the institution of marriage was being treated as obsolete and redundant, by many respectable factions who discouraged the institution of marriage.

It was frequently predicted that the ritual of marriage ceremony, which itself had undergone changes from the ancient Christian vows, would eventually die



out and that 'living-in-sin' would become an accepted norm. Those who believed in the sanctity of marriage were much heartened by the marriage of their heir apparent Prince Charles to Princess Diana, as the decline of the marriage contract has destroyed the concept of mutual marital relationship and family-life and had resulted in broken families; uncared and unwanted children; wife and child battering, etc. The psychological burdens placed on unloved children brought with it juvenile delinquency of varying degrees which borstal homes were unable to cope with.

Promiscuity breeds lawlessness, and the increase in violent crimes of the most heinous nature has rendered the streets unfavourable for a walk in the dark without being mugged or molested. Today is not an age to bring up young female children in the West. Even the overcrowded prisons are unable to deal with this situation and the sharp, short deterrent punishments which at one time were scoffed at, as being barbaric are being seriously considered by those charged with maintaining law and order. The promiscuous society has also bred the hippie movement and its camps. Its counterpart, the "skin heads" represented the dual standard of Western culture. The hippies are themselves not violent but do not recognise any moral limits. In their personal lives they are abhorred for being dirty and unkempt. Theft, the selling of personal honour, homosexuality, lesbianism and a total disregard of cultural values are hallmarks of their existence. Skinheads on the other hands are given to violence. Destruction, murder and violent crime is their speciality. An area visited by them bears the signs of their destruction and the British society has become totally fed up with them. Of late, a new generation of "punk rockers" and "mods" has erupted with weird hair-styles and preference for music. All such movements are a reaction to the empty and wayward culture of the West.

Deeply disturbed by this change for the worse, when a newspaper reporter condemned these trends, a rejoinder by their spokesman stated that by calling them drug addicts and irresponsible, the reporters were giving vent to their anger when they themselves, in their own times were immersed in such practices as alcoholism and sexuality; it was argued that there was no difference between drug addiction and alcoholism as both relieved the mind from the responsibilities of society.

Thus the West is heavily encumbered by its carnal pleasures and waywardness and the teachings of Sigmund Freud (the father of all those vices) hang like a noose round its neck.

Another feature which has been instrumental in causing the decline of the Western culture is the economic and social inequalities inherent in its system. We have seen how this culture fails to promote family life. Why, it is a practice among even the well-to-do families to push the elderly people, who could possibly give some guidance based on their vast experience of life, to the "old people's homes" and thus rid themselves of the onus of looking after them when they are least able to do so. It is a common saying "I did not ask to be brought in this world ". Now they can look after themselves. The Western economic system is least capable of providing for the genuine needs of those

citizens who are least able to procure it. The poor are becoming poorer and the purse which used to provide aid even with strings attached is unable to stimulate its own economy. Its economic system is based on a no-risk basis in the form of interest and insurance. As a result, it finds itself with massive debts and its credit system is on the verge of crumbling. On the one hand there are those who are immensely rich and on the other, there is a huge millennium of homeless, destitute and poverty-stricken people. A new breed of layabouts, cheats, others who make crime pay and look for sordid gains has emerged as the final testimonial to the West. The destruction of the educational system is the dire consequence of the West's preponderance in the evils enumerated here. When that goes, nothing else is left. But that is a different subject altogether.

1

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## Jesus and the Holy Quran

*“And we made the Son of Mary and his mother a sign; and we gave them refuge on an elevated land with springs of running water” (23:51)*

The Holy Quran is the sacred religious scripture of Islam and according to the belief of 800 million Muslims, the literal word of God.

It was revealed to Holy Prophet Muhammad, peace be upon him, over a period of 23 years — from AD 610 to 622 — it was committed to memory as well as recorded in writing. It is pure revelation of God and does not contain words of Holy Prophet Muhammad, peace be upon him, which are collected in separate books of Traditions called Hadith. Its text has been fully preserved and there is no doubt about a single word or sentence. A non-Muslim may not believe it to be the word of God but even hostile scholars and critics of Islam agree that the Quran is the same as Prophet Muhammad, peace be upon him, gave to the world about fourteen centuries ago. Apart from its textual purity, its meaning and interpretation was explained first by the Holy Prophet Muhammad, peace be upon him, and later by reformers which God raised in every century of Islam. The world is dynamic and so is the Holy Quran. Changing circumstances and new scientific discoveries have not been able to refute the teachings of Quran. This universe, with its natural laws is the work or creation of God and the Holy Quran, the word of God. There is no conflict between the two. In Islam there is no conflict between religion and true science. Just as knowledge of the universe is inexhaustible, so is the knowledge of the Holy Quran. Its full meaning and interpretation can not be confined to a single person or age.

### Unity of God

The fundamental teaching of Quran is the Unity of God. He is One and has no associates in His Person or in His attributes. He is all Powerful, Mighty, and Wise, He is free from human conditions like being born, suffering, or death. He does not beget, nor is He Begotten.

He is self Existing, Eternal and Independent. He is the wise Creator of the whole universe. He is the first cause of all causes. The whole system of cause and effect in this universe ends with Him.

He is the Creator and Sustainer of everything. Without His support the whole universe would collapse. The unity and uniformity of laws of nature point to One Creator. He is Beneficent and Merciful. He forgives the repentant. His attributes of mercy and justice are not in any conflict. His justice is part of His mercy. He is the Master. He forgives whom so ever He wishes. His

are the most beautiful attributes which can not be confined within human reason. We read in Holy Quran:

“God is He beside whom there is no God, the Sovereign, the Most Holy, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is God, far above that which they associate with Him. He is God, the Creator, the Master, the Fashioner; His are the most beautiful names. All that is in the heavens and the earth glorifies Him. He is the Mighty, the Wise” (59:23-25).

God is unique in all His attributes. Reason can not fully comprehend Him. Where reason can not reach Him, He reaches the mind or soul and enlightens it with revelation. He sends His revelation to His chosen servants and continues to do so even today. Thus He Himself provides guidance through His prophets who lay the foundations of new cultures and civilizations in different ages.

The Holy Quran emphatically rejects doctrines like Trinity or sonship of any human being.

He is Gracious and Merciful. His grace and beneficence extends to everything in the universe. He is the Creator who has given everything a nature appropriate to its condition. He brings everything to perfection in stages. He is the Praiseworthy and the Creator and Master of everything in the Universe. Through His grace, He has provided means for man's physical, intellectual, moral and spiritual development. Just as man's physical evolution had become established, so has moral evolution culminated in revelation of Quran — the ultimate law of God for mankind.

Thus we can appreciate the need of the Holy Quran in the presence of older scriptures and religions. When the Quran was revealed, the scriptures of Judaism, Christianity and Hinduism already existed. Budhaism and Confucianism held sway in China and Tibet but the Holy books of these religions had suffered through interpolations and time. The Quran affirms the truth of prophets before Islam who founded the previous great religions but all these religions and prophets were national in character. This division demanded a universal religion and scripture. And this was provided by Islam and the Holy Quran. The Holy Prophet Muhammad, peace be upon him, testified the truth of the previous prophets and He was raised by God as the greatest of all prophets — the seal of prophets (may peace be upon him).

The Holy Quran contains the essential truths revealed in earlier scriptures and also others needed to bring it to perfection for a universal spiritual guidance.

After this brief introduction, the following verses of Holy Quran are quoted which explains the life and teachings of Jesus. Most of the verses are self-explanatory, a few may need some interpretation. Allah is the God of the Holy Quran.

## **Jesus Born to Virgin Mary**

### **The Holy Quran**

And remember when the angels said “O Mary, Allah has chosen thee and purified thee and chosen thee above all women of the time. (3:43).

“O Mary, be obedient to thy Lord and prostrate thyself and worship the One God with those who worship Him”.

This is the tidings of things unseen which We reveal to thee. And thou was not with them when they cast their arrows, as to which of them should be guardian of Mary, nor wast thou with them when they disputed with one another. (3:44-45).

When the angels said “O Mary, Allah gives thee glad tidings of a son through a word from Him; his name shall be the Messiah, Jesus, Son of Mary; honoured in this world and the next, and of those who are granted nearness to God. And he shall speak to the people in his youth and when of middle age, and he shall be righteous. (3:46-47).

### **Jesus, A Prophet for Israelites**

She said, “My Lord, how shall I have a son, when no man has touched me?”.

He said, “Such is the way of Allah. He creates what He pleases. When He decrees a thing, He says to it, “Be,” and it is. And He will teach him the Book and the Widsom and the Torah and the Gospel. And will send him as a Messenger to the children of Israel with the message, “I come to you with a sign from your Lord, which is that I will fashion out for you a creation out of clay after the manner of a bird; then I will breathe into it a new spirit and it will become a soaring being by the command of Allah; and I will heal the night blind and the leprous and I will quicken the dead, by the command of Allah. And I will announce to you what you will eat and what you will store up in your houses. Surely, there is a sign for you, if you are believers. And I come fulfilling that which is before me, namely, the Torah; and allow you some of that which was forbidden unto you. And I come to you with a sign from your Lord; so fear Allah and obey me.

Surely Allah is my Lord and your Lord; so worship Him; this is the right path.” (3:48-52).

And when Jesus perceived their disbelief, he said “Who will be my helpers in the cause of Allah?”. The disciples answered, “We are the helpers of Allah. We have believed in Allah. And bear thou witness that we are obedient. Our Lord, we believe in that which Thou hast sent down and we follow this messenger. So write us down among those who bear witness.” (3:53-54).

And Jesus’s enemies planned and Allah also planned, and Allah is the best planner.

Remember the time when Allah said, “I will cause thee to die a natural death and will exalt thee to myself, and will clear thee of charges of those who disbelieve, and I will exalt those who follow thee above those who disbelieve, until the Day of Resurrection, then to Me shall be your return, and I will judge between you concerning that wherein you differ. Then as for those who disbelieve, I will punish them with a severe punishment in this world and in the next; and they shall have no helpers. And as for those who believe and do good works, He will give them their full rewards. And Allah does not love the wrongdoers”. (3:55-58).

That is what We recite unto thee of the signs and reminder, full of wisdom. Surely the case of Jesus with Allah is like the case of Adam. He created him out of dust, then He said to him “Be” and he was. This is the truth from thy Lord, so be thou not of those who doubt. (3:59-61).

Now who so disputes with thee concerning him, after what has come to thee of knowledge, say to him, “Come, let us call our sons, and your sons, and our women, and your women, and our people, and your people; then let us pray fervently and invoke the curse of Allah on those who lie. This certainly is the true account. There is none worthy of worship save Allah; and surely it is Allah Who is the Mighty, the Wise. But if they turn away, then remember that Allah fully knows the mischief-makers. (3:62-64).

Say, “O people of the book!, come to a word equal between us and you — that we worship none but Allah, and that we associate no partner with Him, and that some of us take no others for Lords beside Allah.” But if they turn away, then say “bear witness that we have submitted to God”. (3:65).

In the above verses, the Holy Quran upholds the virtue of Mary, mother of Jesus and bears evidence that the birth of Jesus was a miraculous decree of Allah. Jesus has been likened to Adam in the expression “Son of Man” and as Jesus was declared to be mortal. He is presented as a messenger for the Israelites, destined to die like all other prophets. His name in Arabic is Isa (Jesus) and Al-Masih (Messiah or Mashiah in Hebrew). “Al-Masih” has two meanings in Arabic; one annointed or blessed and one who travels much. Thus by giving this name to Jesus, prophesy was inherent that Jesus will be a prophet of God and will travel widely. Enemies of Jesus will plan to kill him to prove that he was a false prophet but God will save him from death on the cross and thus exalt him and honour him. The Holy Quran states that Jesus would be honoured in this world and the next but in Palestine, Jesus was not honoured and the Jews rejected him and tried to prove that he was an accursed of God. God saved him from an accursed death at the hands of Jews. Jesus then left Palestine and emigrated to Kashmir where he was accepted and greatly honoured. Like all other prophets, Jesus performed miracles and some miracles of Jesus have been mentioned in the Holy Quran. It is probable that Jesus may have healed some physically sick persons with his prayers to God. But the primary function of messengers of God is that of healing those who are spiritually sick or dead. Thus Jesus healed the spiritually blind and dead. Quickening of dead does not mean bringing dead back to life but reforming those who are spiritually dead.

The Holy Quran declares that a dead person does not return to life in this world. This is an absolute decree of God. There is life after death and a day of judgement, but these have nothing to do with life in this world. The words that Jesus will fashion a creation out of clay like birds does not mean creating birds. Clay means the pliable nature of his disciples who under his influence will soar up high and progress spiritually.

At the end of the above verses, the Holy Quran invites “people of the book” to worship none other than Allah and not to associate any one with God. In other words, to desist from worshipping Jesus or any other creature or thing besides Allah. In the idiom of the Quran “people of the book” refers to the Jews and the Christians.

### **Jesus Did Not Die On The Cross**

#### **The Holy Quran:**

And for their saying, “We did slay the Messiah, Jesus, son of Mary, the Messenger of Allah”, whereas they slew him not, nor did they bring about his death on the cross, but he was made to appear to them like one crucified, and those who differ therein are certainly in a state of doubt about it; they have no certain knowledge there of, but only pursue a conjecture, and they did not arrive at a certainty concerning it. On the contrary, Allah exalted him to Himself and Allah is mighty wise. (4:158-159).

Thus the Holy Quran is quite clear in declaring that God saved Jesus from the death on the cross. The Holy Quran does not deny that Jesus was put on the cross but the manner of his death became obscure or dubious to his enemies. Thus their assertion that they killed him on the cross is mere conjecture on their part. God exalted him to Himself, meaning that He honoured him by rescuing him from his enemies. There is no mention in the Holy Quran of a physical ascension to heaven. Unfortunately, many Orthodox Muslims believe in a physical ascension of Jesus due to an influence of Christian tradition.

#### **The Holy Quran**

Jesus said: “I am a servant of Allah. He has given me the book and has made me a prophet. And He has made me blessed wheresoever I may be, and has enjoined upon me prayer and alms-giving so long as I live. And He has made me dutiful towards my mother and has not made me arrogant and graceless. And peace was on me the day I was born and peace will be on me the day I shall die and the day I shall be raised up to life again”.

That was Jesus, son of Mary. This is a statement of the truth concerning which they entertain doubt. It does not befit the majesty of Allah to take unto Himself a son. Holy is He. When He decrees a thing, He says to it, “Be” and it comes into being. Jesus said, “Allah surely is my Lord and your Lord, so worship Him alone. This is the right path.” But the parties differed among themselves. So woe to those who disbelieve, because of meeting of a previous day. (19:31-38)

Allah is He beside whom there is none worthy of worship, the living, the self-subsisting and the all sustaining. He has sent down to thee the book containing the truth and fulfilling that which precedes it; and He sent down the Torah and the Gospel before this, as a guidance to the people; and He has sent down the Discrimination. (3:3-4).

I

### **Refutation of Trinity**

Indeed, they are disbelievers who say, “Allah, He is Messiah, son of Mary”, whereas the Messiah himself said, “O children of Israel, worship Allah Who is my Lord and your Lord. Surely whoso associates partners with Allah, him has Allah forbidden Heaven and the Fire will be his resort. And the wrong doers shall have no helpers. (5:73).

They surely disbelieve who say “Allah is the third of three”. There is no God but one God. And if they do not desist from what they say, a grievous punishment shall surely befall those of them that disbelieve. Will they then turn to Allah and ask His forgiveness, while Allah is Most Merciful and Forgiving. (3:74-75).

The Messiah, son of Mary was only a messenger; surely messengers like unto him had passed away before him. And his mother was a truthful woman. They both used to eat food. See how we explain the signs for their good and see how they are turned away. Say, will you worship beside Allah that which has no power to do you harm or good? And Allah is all hearing, All knowing. Say, “O people of the Book, exceed not the limits in the matter of your religion unjustly, nor follow the low desires of a people who went astray before and caused many to go astray and who have strayed away from the right hand. (5:76-78).

And we caused Jesus, son of Mary, to follow in their footsteps, fulfilling that which was revealed before him in Torah; and we gave him the Gospel which contained guidance and light, fulfilling that which was resurrected before him in the Torah; and a guidance and an admonition for the Godfearing. And let the people of the Gospel judge according to what Allah has revealed therein, and who so judged not by what Allah has revealed, these it is who are the transgressors. (5:47-48).

(On the day of judgement). And when Allah will say, “O Jesus, son of Mary, did you say to men, “Take me and my mother for two Gods besides Allah?”. He will answer, “Holy art thou, I could never say that to which I had no right. If I had said it, Thou would have surely known it. Thou knowest what is in my mind and I know what is in Thy mind. It is Thou alone Who art the Knower of all hidden things. I said nothing to them except that which Thou command me — “worship Allah, my Lord and your Lord”. And I was a witness over them as long as I remained among them but since Thou caused me to die, Thou hast been the Watcher over them, and Thou art witness over all things. If Thou punish them, they are Thy servants; and if Thou forgive them, Thou surely are the Mighty, the Wise.” (5:117-119).



Allah will say, “this is the day when only the truthful shall profit by their truthfulness. For them are gardens beneath which streams flow; therein shall they abide forever. Allah is well pleased with them and they are well pleased with Him. That indeed is the supreme achievement. To Allah belongs the kingdom of the heavens and the earth and what ever is in them; and He has power over all things. (5:120-121).

### **Jesus Emigrated to a Hilly Land**

And We made the son of Mary and his mother a sign; and We gave them refuge on an elevated land with springs of running water. (23:51).

In this verse of the Holy Quran, it is mentioned that God gave refuge to Jesus and Mary in a high plateau which has springs of running water. This is quite an apt description of the beautiful valley of Kashmir to which Jesus emigrated after the event of the cross. Kashmir is situated on the high ground on the foothills of the Himalayas and contains abundant fountains and streams. He preached to the lost tribes of Israelites there and lived a long life. Allah in His infinite Wisdom did not name Kashmir but gave its description. Perhaps it was destined that this fact be discovered in this age.

### **Holy Quran:**

In the name of Allah, the Gracious, the Merciful. He to Whom belongs the kingdom of the heavens and the earth. And He has taken unto Himself no son, and has no partner in the kindom, and He has created everything and has determined its proper measure. Yet they have taken beside Him Gods who create nothing but are themselves created, and who have no power to harm or benefit themselves, nor have they any power over death, or life, or Resurrection. (25:1,3-4).

We end this article by quoting the *SURA AL-IKHLAS* from the Holy Quran.

In the name of Allah, the Gracious, the Merciful, Say He is Allah, the One; Allah, the Independent and Besought of All. He begets not, nor is He Begotten. And there is none like unto Him. (112:1-5).

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## The Holy Prophet on Idolatry

by Nur-ud-Din Muneer

William Muir, Montgommery Watt and many other orientalistes allege that the Holy Prophet Muhammad (peace and blessings of God be on him), had at one time compromised with idolatry and invested the Arab goddesses, Lat, Uzza and Manat with the power of interceding with Allah. They maintain that the verses of the Holy Quran conferring this status on these idols were later on replaced by condemnatory verses.

According to Muir, the satanic verses continued to be a part of the Holy Quran for at least “some days, probably indeed longer to allow of the report going forth and reaching the exiles (Muslim refugees in Abyssinia) in the shape sufficient to inspire them with confidence (and return to Mecca)”. Montgommery Watt asserts that these verses, before abrogation subsisted in the Quran for “some weeks or even months”<sup>2</sup>.

Brockelmann says that the Holy Prophet “disavowed (the satanic verses) the very next day”<sup>3</sup>.

This wide difference of opinion about the duration of the alleged compromise itself shows that the whole story is subjective and a clever device to malign the Holy Prophet, the greatest Iconoclast of all times. In proof of this stand, they cite some traditions and a few verses of the Holy Quran. Before we examine them let us first set down below the story as told by them. They say:

“In view of the low status of his followers and of the prestige which he would gain if the Quraysh joined his faith, the Holy Prophet was contemplating to acceding to their wishes and defy their idols. Then on one day, nearly at the end of the 5th year of his Call, he came beside the Ka’ba, where some of his followers were already sitting. Seating himself near them he began to recite the chapter al-Najm. When he reached the verse mentioning Arab goddesses, Satan in response to his longing, threw upon his tongue the following verses:

Now tell me about al-Lat, Uzza and Manat,  
The third besides,  
These are exalted females, whose intercession  
Is to be sought after;

Now when the Holy Prophet ended the recitation of the surah with the verse, “So prostrate yourselves before Allah and worship Him”, the whole congregation prostrated themselves on the ground. The Quraysh were very happy that a compromise had at last been effected between them and the Holy Prophet.

1. Life of Muhammed Page 83

2. Muhammed at Mecca Page 103

3. History of The Islamic People Page 14

But afterwards, realising that the compromise would harm his mission more than benefit it, and at the remonstrance of Gabriel on his aberration, these verses were replaced with the following:

What! for you the males and for Him the females?  
That, indeed, is an unfair division;  
These are but names which you have named — you and  
Your fathers — for which Allah sent down no authority. (53:21-23).

In the meantime the rumour spread that the Quraysh had joined Islam. The believers who had gone to Abyssinia, some two or three months before were very happy at hearing this news, and considering that they would not be persecuted now, hurried back to Mecca. They were, however, sorely disappointed to learn that it was only a hoax. Most of them returned to Abyssinia, but some stayed on in the town.

This in brief is the story of the “compromise” as told by orientalist on the authority of Wakidi and Tabari and which they exultingly call the ‘Lapse of Muhammad’<sup>4</sup>.

When we look into the narratives which Muri and Montgomery Watt have cited and of which a summary has been given above, we find that they are full of inconsistencies and fall short of the standards accepted for credibility.

The very first allegation relegating the early Muslims to a low and humble status is contrary to facts. The stories quoted by Montgomery Watt on the authority of Tabari depicts them as “the slaves of so and so and the clients of so and so”<sup>5</sup>, which is not true. With the exception of a few slaves, the early Muslims, who had joined Islam by the year 5th of the Holy Prophet’s Call, according to Montgomery Watt, were free and independent men, belonging to the middle class, some of them enjoying even higher status.<sup>6</sup>

It is amazing that on page 96 of his book “Muhammad at Mecca”, Montgomery Watt ascribes to the early Muslims a very high status and on page 102 of the same book, holds a tale which puts them unreservedly as “slaves and clients” to be genuine.

The charge that the Holy Prophet was contemplating obliging the Quraysh by defying their idols is also wrong. Muir is very keen to foist these thoughts to him. He alleges that the Holy Prophet was extremely eager to gain the support of Quraysh but they were irrevocably wedded to idolatry. On these assumptions he concludes that the Holy Prophet had no choice but to relent and acknowledge the divinity of their idols.<sup>7</sup>

4. Life Page 80/82; Muhammed at Mecca p. 102/103; R.R. Buhl, Shorter Edition of Encyclopaedia of Islam, 1953, p. 396; H.G. Wells, Outline of History p. 599; Kenneth Cragg, The Call of The Minaret, p. 103, Note 6; Richard Bell, The Origin of Islam in its Christian Environment, p. 55/57.

5. Muhammed At Mecca: p. 102.

6. Ibid, p. 96.

7. Life, p. 83/84.

This is, however, purely a case of wishful thinking. In his bid to make his charge look plausible, Muir attributes to the Holy Prophet, thoughts and sentiments which never crossed his mind. As regards the Holy Prophet's state of mind, the Holy Quran expressly affirms that "he does not speak out of his own desires"<sup>8</sup>, meaning thereby that his ideas and sentiments strictly conformed to the revelations received by him which rejected idolatry altogether.

Moreover, according to the Holy Quran, it was the disbelievers who thought in these terms and persistently strove without success to secure some sort of concession from the Holy Prophet. The Holy Quran attributes the act of wishing for a compromise solely to the disbelievers, without the slightest hint that the Holy Prophet reciprocated their sentiments.<sup>9</sup>

The charge then claims that the Holy Prophet sang praises of idols in the precincts of the Ka'ba. This again is against the pattern of the Holy Prophet's character. He could not do what he had always been denouncing. The Quraysh had constantly offered him attractive inducements and even threats of vengeance if he did not comply with their wishes to which he never succumbed.

Three delegations of Meccan chiefs met his uncle, Abu Talib, and pressed him to dissuade his nephew from condemning idolatry. Abu Talib counselled his nephew but the Holy Prophet firmly refused to yield. Once, when it seemed that Abu Talib, no more able to withstand the pressure, would forsake him, the Holy Prophet firmly stood by his convictions and said:

"If they brought the sun on my right hand and the moon on my left to force me from my undertaking, verily, I will not desist therefrom until the Lord make manifest my cause or I should perish in the attempt"<sup>10</sup>.

The high resolve with which the Holy Prophet adhered to his cause at the crucial hour rules out the possibility of his alleged fall. It must be kept in mind that on that particular occasion, he was facing the most critical moment of his life as he was in a mortal danger of losing the sympathy and protection of his only benefactor. But even then he did not flinch and refused to show even a whit of recognition to idols.

How is it then possible, as orientalist allege, that on a certain day, in the course of his routine daily recitation of the Holy Quran in the precinct of the Holy Ka'ba — while the disbelievers, far from being coercive to him in any way were listening spell bound — he, out of his own accord would acknowledge the divinity of their idols. This, on face value, is not only inconceivable but contrary to reason.

There is another point noteworthy in this context. Ibne Hisham puts these delegations before the return of the emigrants from Abyssinia and prior to the

8. The Holy Quran 53:3

9. Ibid 68:9

10. Life, p. 87

alleged episode of the satanic verses. But Muir and Montgomery Watt put them after these incidents and in this way contradict their own charge. For, if the episode of the satanic verses was true, there was no need of sending such delegations, as in that case the Quraysh had already gained their objective.

Moreover, according to Ibne Sa'd the emigration to Abyssinia took place in the month of Rajab in the 5th year of the Holy Prophet's Call. Three months had already passed when hoodwinked by the rumoured conversion of the Meccans, the refugees reappeared in the town.<sup>11</sup> In view of these facts, the episode of the satanic verses must have taken place in one of the three months of Rajab, Sha'baan and Ramdhan.

Now according to Noldeke, the chapter al—Kafirun was revealed to the Holy Prophet in the 4th year of his Call. The surah categorically denounces the idea of a compromise with idolatry and emphatically proclaims the Unity of God. How could it then be insinuated, that only a few months after this absolute proclamation, the Holy Prophet could utter such blasphemy.

There is another striking discrepancy in the tradition. It says that when the Holy Prophet knew what Satan had caused to come forth from his tongue, it weighed upon him and he was sorely distressed. So God Almighty consoled him by revealing to him the verse 22:52. This suggests that the narrator of this tradition is miserably ignorant of the Quranic chronology.

The verse 22:52 was revealed to the Holy Prophet in the 13th year of his Call, some eight years after the alleged revelation of the satanic verses. This anachronism alone is sufficient to discredit the tradition. Muir has rejected this part of the tradition on this very ground. Thus, when a vital part of a tradition is proved a fabrication the whole tradition must be rejected as such.<sup>12</sup>

It may further be pointed out that the verse 22:52 has nothing to do with the alleged satanic verses. It embodies a general truth, i.e. whenever a Prophet plans to establish the Unity of God, evil minded persons put all sorts of obstacles in his way and try to frustrate his mission but they fail to do so. God Almighty removes all these obstacles and makes the cause of truth to triumph.

Muir comes out with another argument concerning the authenticity of these traditions. He states that "The authorities are too strong to be dismissed". Let us see what worth, if any, is possessed by his authorities.

The traditions cited by him are reported by Tabari and Wakidi. Tabari, as is evident from his "History of Nations and Kings" is a credulous and indiscriminate writer. As regards Wakidi the following verdict by his contemporary critics will show that he is extremely untrustworthy. More scholars holding the similar views about him could be cited, but the following

11. Life, p. 80.

12. Life, 1912, p. 82.

three ought to suffice as one of them is a traditionist par-excellence and the other two are well-known founders of the juristic schools. In view of the verdict of these renowned scholars, it is clear that the traditions cited by Wakidi are not to be taken for granted but should be subjected to minute scrutiny.

1. Wakidi does not deserve that any tradition be received from him.<sup>13</sup>
2. Wakidi is an outrageous liar. He is addicted to concocting of traditions.
3. Wakidi's writings are without any exception a heap of lies. He used to fabricate authorities.<sup>15</sup>

Orientalists accept Wakidi as above criticism simply because he suits the purposes better, otherwise they have nothing to refute the scholarly opinion against him.

It should be appreciated that the traditions quoted by Montgomery Watt from al-Tabari are attributed to a certain Abul Aliya, who joined Islam twenty years after the demise of the Holy Prophet (peace on him). According to his own confession he took 10 years, after embracing Islam, to learn the Holy Quran.<sup>16</sup> When he accepted Islam, some 20 years had elapsed on the alleged episode of satanic verses. Thus his evidence, based on hearsay, could not be reliable.

There is another point noteworthy in this context. Some 83 companions of the Holy Prophet had emigrated to Abyssinia before this event took place. When it was rumoured that Quraysh had joined Islam some 33 of them came back to Mecca, among them were many illustrious companions like Hazrat Uthman b. Affan, Hazrat Abdul Rahman b. Auf, Hazrat Musa b. Umayr, Hazrat Uthman b. Mazun and Hazrat Zabayr b. al-Awwam. They were prominent persons having independent views and they had returned expressly in consequence of the alleged episode. It was natural for them to get to know there was any truth in it. But they don't give even a hint regarding the satanic verses. How then, could Abul Aliya, who appeared 20 years after the event, accept a readable narrator.

Moreover the six canonical books of traditions, namely Bukhari, Muslim, Abu Daud, Tirmidhi, Nassai and Ibn Majah do not take any notice of the traditions on which Muir and Montgomery Watt have relied, a further indication of their incredibility.

Also, if the story of the satanic verses had been true, its logical consequences as pointed out by Muir<sup>17</sup> would have certainly followed. The believers would

13. Imam Bukhari.

14. Imam Ahmad Bin Hanbal.

15. Imam Shafi.

16. Tahzib al-Tahzib, Vol. III, p. 284.

17. Life, p. 85/86.

have been seized with grave doubts and most probably renounced their faith in the Holy Prophet. Besides, the Quraysh also would have exploited this point.

But we see that nothing like it happened. There were at that time some 50 souls who had joined Islam. Most of them were men of integrity who wielded a great influence. They had joined Islam of their own free will and the concept of the Unity of God constituted one of the main doctrines which distinguished them from the disbelievers. If, as is alleged, the Holy Prophet had compromised on this basic issue, how could they continue to uphold him?

The fact is that not even one among them faltered. On the contrary, they increased in fidelity and many of them, like Hazrat Abu Bakr, Hazrat Uthman, Hazrat Ali, Hazrat Sa'ad bin Waqqas, Hazrat Abu Ubaidah bin al-Jarrah, Hazrat Abdullah Masud, Hazrat Musa' bin Umayr, in later years became great leaders of Islam.

Similarly, we see that Quraysh utterly failed in stopping further conversion. Muir says that the Meccans argued at the Holy Prophet and held him in scorn. But this was not a new phenomenon. The Quraysh had ridiculed the Holy Prophet from the onset of his ministry. Had the Quraysh been able to stop further conversion by playing upon the alleged compromise, it would have indeed given considerable weight to the story.

But, we see that within a few months of this episode, when according to Montgomery Watt, the satanic verses still formed part of the Quran, the illustrious Umar joined Islam.

Now would anyone tell us that Hazrat Umar joined Islam to seek intercession of Lat, Uzza and Manat? Can there be anything more unreasonable? It is absurd to think that when the basic article of the faith, the Unity of God hung in balance, men like Umar would yield allegiance to the Holy Prophet (peace and blessings of God be on him).

Montgomery Watt also alleges that the verses 17:73-75 ascribe to the Holy Prophet, a temptation to compromise with idolatry.<sup>18</sup> In fact these verses are traditionally quoted by orientalists in proof of the allegation. The verse 73 speaks of disbelievers as having well-nigh caused the Holy Prophet a *Fitnah*. *LAYAFTAYNOONKA*. *Fitnah* literally means, to burn or cause severe affliction. Metaphorically it means to seduce.<sup>19</sup>

18. Muhammed at Mecca, p. 107.

19. Lane, Booki, Part 6, p. 2334.

Seduction is not applicable here, as it is a metaphorical and not a literal meaning of the root word. Also, as according to the Holy Quran, true servants of God are invulnerable to the guiles of satan.<sup>20</sup>

Again, according to Arabic usage, the word *KADA* and its derivatives invariably negate the operation of the verb which they qualify.<sup>21</sup>

So the verse *WA IN KADU LAYAFTAYNOONAKA* would mean that the disbelievers could not afflict thee (the Holy Prophet) in the least, although they strove hard to do so. The remaining portion of the verse sets forth the reason why the disbelievers wanted to persecute the Holy Prophet, i.e., to get their idols recognised as deities instead of being condemned as mere names as was the Holy Prophet's wont to do. The verse is explicit on the point that the disbelievers failed in their mission.

This is the purport of the verse and there is not the least allusion of any temptation in the Holy Prophet's mind to compromise with idolatry as alleged by Montgomery Watt. The translation of the verse given below, will bear out the point that it refers only to the discomfort of the disbelievers in causing severe affliction to the Holy Prophet.

And they had well-nigh caused thee severest affliction on account of what We have revealed to thee that thou mightest forge against Us something other than that, and then they would have certainly taken thee for a special friend.<sup>22</sup>

The point that the word *Kada*, when preceding a verb nullifies its operation is borne out by many verses of the Holy Quran. We give below one instance. The verse 28:10 speaks of the mother of Moses as having well-nigh revealed her identity on receiving her child back for suckling. *IN KADAT LATUBDI BIHI*, the intention of the verse is that she did not do it and this is corroborated by history. According to Exodus 2:8-10, she suckled Moses as a hired nurse and Pharaoh's daughter did not know that she was the mother of her adopted son, Moses.

Let us now take the verse 74. Here also *Kidta*, a derivative of *Kada* precedes the verb *Tarkano* and renders it inoperative. The meaning would be "And if We had not strengthened thee (with the Quran even then) thou wouldest have inclined to them but little. Far from alluding to any temptation on the part of the Holy Prophet, it stresses upon the purity of his mind and emphasises that even if the Quran had not been revealed to him, the Holy Prophet would not have been inclined to idolatry. It is amazing how Montgomery Watt stretches it to mean just the opposite.

20. 16:98/100 and 15:42.

21. *Lisan al-Arab*, Under the Article Ka'Wi.

22. The Holy Quran; 17:73.



The next verse, 75 contains a hypothetical statement that if as desired by the disbelievers, the Holy Prophet had forged a lie against God and associated partners to Him, he would have been severely punished. As the Mission of the Holy Prophet did not receive any setback as threatened in this verse, it is plain that the intention of the verse is to absolve him of these imputations. So the three verses do not ascribe any temptation to the Holy Prophet in compromising with idolatory as orientalists vainly attempt to allege.

Montgomery Watt further alleges that verses 39:64-66 "definitely reveal the Holy Prophet's temptation to associate partners to God.<sup>23</sup> We reproduce the verses below. Anybody could determine that they do not contain any such implication but on the contrary intensify the command against idolatory.

Say (O Muhammad) (to the disbelievers) Do ye bid me serve other than Allah O ye fools;

And verily it hath been revealed unto thee as unto those before thee (saying): if thou ascribe a partner to Allah thy work will fail and thou indeed will be among the losers.

Nay but Allah must thou serve, and be among the thankful.

The verse 6:136 quoted by Montgomery Watt does not lend any support to his allegations. It alludes to the practice of the idolators to acknowledge God in name only and in fact to worship their idols alone. The comment, that is the sort of fact which may have shown Muhammad that the compromise would not work', is totally uncalled for.<sup>24</sup> When the fact of compromise itself is not established, it is meaningless to enumerate the circumstances which might have led to it.

Again, Montgomery Watt cites Surat al-Kafirun, verses 6:56-71 in proof of his charges. The surah al-Kafirun embodies a total and irrevocable denunciation of idolatry and the verses 56 and 71 of surah 6 also condemn it severely. Montgomery Watt comes out with the following remarks on these three passages:

"The fact that there are three separate passages (condemning idolatory) suggests that the temptation to compromise was evident to Muhammed for a considerable time."<sup>25</sup>

These remarks are a production of Montgomery Watt's own obsession. He is a teacher. Let us ask him that if he forbids his associates from gambling or any other crime more heinous — and to emphasize his point he repeats his injunction many a time and on many different occasions — will it mean that all this time his own mind was being haunted with temptation to gamble? Every sane person will say 'No' to it, for, to explain to others the gravity of a sin and to forbid them from it repeatedly

23. Muhammed at Mecca, p. 107.

24. Ibid, p. 107.

25. Ibid, p. 107.

does not imply that the teacher himself is tempted to practice it. Why then impute such baseless sentiments to the Holy Prophet (peace and blessings of God be on him).

This much about the traditions and verses of the Holy Quran on which orientalists impute idolatry to the Holy Prophet. Let us now examine some arguments which they derive from common sense. Montgomery Watt plays upon the concept of gradual development. He states that Muslims are unaware of this idea and argues that due to their ignorance, they are unable to appreciate the fact that the Holy Prophet's conception of monotheism must also have culminated gradually. He must, in the meantime as was the custom in his milieu, recognised Arab deities as such and out of this regard for them praised them in surah al-Najm.<sup>26</sup>

Firstly, it is wrong to say that the concept of gradual development is not possessed by Islam. It is Islam which formulated it. The basic idea in its complete form is found in the very first verse of the surah al-Fatiha. It says Allah is Rabb al-Alameen, i.e., the Nourisher of the whole universe. Rabb means "the bringing (a thing) to a state of completion by degrees".<sup>27</sup> This is without a doubt evolution. (However, we are not talking of Darwinism).

Secondly, the fact that the Holy Quran descended upon the Holy Prophet in some 23 years, the period in which Islam was perfected, clearly indicates that it developed gradually. The point that the Holy Prophet was fully conscious of this concept is evident from the instructions which he gave to Muadh bin-Jabbal when he sent him to Yemen for Islamising the Yemenites. He instructed him to proceed gradually in their education and training.<sup>28</sup>

So far as the person of the Holy Prophet is concerned, he is not above this law. The Quran calls him a mortal, subject to the relevant laws of growth and decay.<sup>29</sup> Nobody can deny that his knowledge of the full powers and Majesty of God and of the working of His attributes in this universe develop gradually. After all the *Namus* or Gabriel appeared to him for the first time when he was 40 and after he had undergone a long course of meditation and devotional prayers in the seclusion of the cave at Hira. The verse "God found thee lost in search of Him and guided thee unto Himself"<sup>30</sup> points to the same truth.

The following verse of the Holy Quran fully supports our view and clinches the matter. It says:

"And thus have We revealed to thee the Word by Our command. Thou didst not know what the book was nor what the faith. But We have made the revelation a light, whereby We guide such of Our servants as we please. And truly thou guidest mankind to the right path."<sup>31</sup>

26. Muhammed at Mecca, p. 104.

27. Lane, Arabic-English Lexicon, Book 1, part 3, p. 1003.

28. Buichari, Kitab al-Zakat, Chapter 945.

29. The Holy Quran, 17:93.

30. Ibid, 97:3.

31. Ibid, 42:53.

But there is a world of difference in having full enlightenment about God and in realising that He is only One without any partner. The Holy Prophet had a clear conception of this aspect of monotheism from the very beginning. Expressly questioned on this issue, he is reported to have affirmed that even in his childhood he had never bowed before any idol, nor eaten of any food offered in their name.<sup>32</sup>

There is nothing repugnant to the concept of gradual development. After all, every child does not start from the one and the same level. Some children are endowed with exceptional potentialities. So it is not inconceivable that the Holy Prophet remained a unitarian throughout his childhood because of his polytheistic environment. When he was 40 he was raised as a Prophet indicating that he had attained greater spiritual maturity. At this stage, the contingency of polytheistic inclinations is ruled out, for from that time onward, he was being under greater care and tutelage of the Supreme Being, and constantly in communion with Him. So to allege that in the 4th year of his Call, when he was 44 years old Satan was able to prevail upon him is to allege something grossly self-contradictory.

Muir has another argument to offer. He says, it is hardly possible to conceive 'the story if not in some shape or another founded on truth could ever have been invented.'<sup>33</sup> Jews with one voice charged Mary with giving birth to an illegitimate child<sup>34</sup> yet nobody alleges that their charge was 'in some shape or other founded on truth.' Muir's argument is absolutely baseless. The truth is that there are, in this world, many stories afloat which have no foundation, this story is one of them.

Montgomery Watt also comes out with the same argument. He says, "it is unthinkable that the story could have been invented later by Muslims or foisted upon them by non-Muslims."<sup>35</sup>

There is no question of any early or later Muslims inventing the story. It was tendentiously shaped by the Quraysh to get the emigrants back at Mecca. Three months prior to the incident of the alleged satanic verses, they had chased the believers to the coast but failed to catch them as they had already embarked for Abyssinia.

They had then sent their two prominent chiefs, Abdullah bin Ribiyah and Amr bin As bin Wali to Negus for getting the emigrants extradited. The delegation gave him and his generals many valuable presents and though the latter backed the request strongly, Negus firmly refused to give up the refugees.<sup>36</sup>

Enfuriated at this, the Quraysh went in search of another opportunity. They

32. Halbiyyah, Vol. I, Chapter What God Almighty Guarded.

33. Life, p. 882.

34. The Holy Quran; Surah Maryam 27-28.

35. Muhammed at Mecca, p. 103.

36. A. Guillaum's Translation of Ibne Ishaq's, Seerat Rasul Allah, p. 150-151.

got it on the occasion, when at the recitation of sura al-Najm, awed by the majesty of God, the believers and Quraysh alike prostrated. Muir suggests that the disbelievers prostrated because the Holy Prophet had acknowledged their deities.<sup>37</sup> But this is not correct. They had done so, as in spite of associating idols with God, they believed in His supremacy,<sup>38</sup> and after listening to surah al-Najm, prostration became spontaneous for them for it had proclaimed His Majesty in a most compelling and awe-inspiring term.

The Quraysh exploited this incident with great dexterity and spread the story that they had joined Islam, gaining by it, the end. They desired the believers return to Mecca.

Now, no orientalist would say that the story of Quraysh joining Islam at that time had even a grain of truth in it. This fact alone is sufficient to belie the argument advanced by Muir and Montgomery, the inventions without some core of truth inconceivable. When the Quraysh spread this rumour, it is also plausible that they added to it the story of the satanic verses to make the whole thing appear more convincing. Someone from among them might have uttered the satanic verses when the Holy Prophet was condemning their idols while reciting surah al-Najm. They were used to make a noise during Quranic recitals;<sup>39</sup> and were also very familiar with the alleged satanic verses which they used to recite while making circuit of ka'ba.<sup>40</sup> So the whole story was an ingenious invention of the Quraysh which they cleverly foisted upon the Holy Prophet (peace and blessings of God be on him).

In the end, we would like to draw the attention of the reader to a very vital aspect of this issue. The internal evidence afforded by the chapter al-Najm and particularly of the verses preceding the alleged satanic verses is enough to show that the whole story is purely a concoction. The surah sings praises of the Unity and Majesty of God and dwells upon the point that the realisation of God attained by the Holy Prophet is such as is not within the reach of any other mortal.

In this context the names of idols, al-Lat, Uzza and Manat are mentioned. True to the compulsions of the context, these idols are derided as impotent and insignificant, nothing more than mere names vis-a-vis God Almighty. Thus the alleged satanic verses could in no way fit in this setting. It is psychologically impossible. Should orientalists ponder on this aspect, the truth would readily dawn upon them.

37. Life, p. 80/82.

38. The Holy Quran, 39:3 and 29:61.

39. The Holy Quran, 41:26.

40. Majm al-Buldan, Chapter V, under the article "Uzza".

## From Our Archives

by A. R. Mughal

1. *Ali Muhammad Bab, the founder of the Babi Bahai religion belonged originally to the Shaikhiyya sect of the Shi'ites. They believed in the appearance of the Al-Qaim — the ultimate Imam at some unspecified time. Quite a number of people embraced the new sect in Iran. It was not that this new religion had any spiritual attraction for seekers of truth. It was vague on fundamentals like Divine revelation, the institution of prophethood, the form of life in the hereafter. It was even vaguer about the relations between man and his Maker. The simple Islamic teachings as propounded by the Holy Quran relating to different spheres of human society are not even remotely contained as a comparative counterpart in the Bahai scriptures. There has been innumerable Babs and Baha-ullahs in the Shiite hierarchy during the last 1000 years.*

2. *The Holy Quran and the traditions of the Holy Prophet (Peace and blessings be on him) were replete with prophecies about the appearance of a Great Reformer among the Muslims in the latter days; whom God shall bless with the names of Masih and Mahdi. The consensus of opinion among eminent muslim theologians of the past, was that the appearance of the Mahdi could not go beyond the fourteenth century, A.H. As the fourteenth century, A.H., drew nearer, a number of claimants arose who made claims to Mahdawiyyat. We leave alone the less known in this field and briefly mention those who left their imprint on the pages of history, soaked in blood and tears. Ali Mohammad Bab and Sudani Mahdi were almost contemporaries and both followed the classical pattern of Jihad against the legally established regimes in their respective countries. In this way, Baab, the founder of the Babi and Bahai cults was executed by the Iranian government for his anti-State activities.*

3. *Bahauallah, who was a disciple of Bab, adopted a slightly different line after the death of Ali Muhammad Bab, and discarding the claim of Mahdawiyyat he declared himself a halfmast between man and God. The starting point of the Babi and Bahai religion is the belief that the Holy Quran no longer meets the needs of the human society in the present age. To cater for the requirements of modern times, Bahauallah is stated to have compiled a book called Aqdas. The Bahais claim that the shariah contained in "Aqdas" is the best among sacred and heavenly scriptures and that the solution of world problems has been fully embodied in this book. It is a moot point that the Bahais have not, until now, plucked up enough courage to publish "Aqdas" for the benefit of those who would care to read it.*

4. *Bahauallah did not lay claim to Prophethood but ambiguously inserted phrases in his writings to the effect one can change the image and function of religion according to one's own fashion. A question that recurs with such dreadful frequency amid the mindless violence which grips the world, is: what is the remedy for the social and economic evils of humanity today? Bahauallah has offered no solutions. Our religious divines with their flowing robes are normally so big in size that there is little room left for innovation and sensible thinking. Perhaps the time is ripe for the people to go in search of the real Mahdi. He may be waiting round the corner.*

6. *We are reproducing an article on Babi and Bahaisms in this issue. Both the notes were written by Fazal Din, Pleader. "Historical NOTES ON BAHAIISM" gives a brief description of the beginning of the new sect with its sad termination with the execution of its founder. Bahauallah ended up at Akka where he remained a prisoner for more than 24 years. The second note pertains to some Babi teachings. It requires no deep thinking to come to the conclusion that an ass is an ass, no matter whose racing colours it dons.*

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## **Historical Note on Bahaism**

**by Fazal Dean**

The Shia sect of Muslims believe that the twelfth Imam Hazrat Muhammad bin Hasan Askari (born 256 A.H.) disappeared from this world to reappear in the latter days. In his absence till 328 A.H. there were appointed four vicegerents who are called the “Abwabi Arba,” i.e., the four doors. In 1157 A.H. (1743 A.D.) was born a certain Shaikh Ahmad bin Shaikh Zaniul Ihsai in the Shia sect of Persia. He declared himself to be the vicegerent of the disappeared Imam. As he differed from the rest of the Shia sect in certain matters, therefore his followers were named as the “shai Khiyya” sect. He died in 1242 A.H. (1826 A.D.). He was succeeded by his disciple Haji Sayad Kazim Rishti, who was born in 1205 A.H. and died in 1259 A.H.

A certain Ali Muhammad, the son of Mirza Raza Bazaz, who was born at Shiraz on the first of Muharram 1235 A.H. (3/10/1819 A.D.), also belonged to the Shaikhiyya sect. Finishing his course of education he took to trade at the age of 18. But after the death of Haji Sayad Kazim Rishti, when he was 24 or 25, he claimed that he was the vicegerent of the disappeared Imam and took for himself the title of the “Bab”. The Bahais say that he declared himself to be the “Bab” on the fifth of Jamadiyul Awwal 1260 A.H. (23rd of May, 1844 A.D.) and afterwards he also declared himself to be the Mahdi and the “Qaim Ali Muhammad.” The 18 persons of the Shaikhiyye sect who were the first to believe in the “Bab” are known as the ‘Hayy.’ (The numerical value of the word is 18). The Government received some reports concerning Ali Muhammad Bab and his followers, upon which he was sent to Ahiraz, Isfahan, Mako and Chihreeq. When he was at Chihreeq the Babis, i.e., his followers created disturbances at several places and also agitated against the Government. He was therefore brought to Tabriz, where, after due conviction, he was shot on the 28th of Sha’ban 1266 A.H. It was a premature death and his followers even did not really know what he wanted to teach.

Among the followers of Ali Muhammad “Bab” were the two step-brothers Mirza Yahya and Mirza Husain Ali, better known as Baha Ullah. They were the residents of a place called Noor (Mazindran).

Ali Muhammad Bab nominated Mirza Yahya (“Subhi Azal,” who was at that time only a youth of 19) as his successor in 1265 A.H., a year before his being put to death.

On the 28th of Shawwal 1268 A.H. three Babis made an attack on Nasir ud Din, the King of Persia. At this time Mirza Yahya (Subhi Azal) left Noor and

went to Baghdad and Mirza Husain Ali (Baha Ullah) was imprisoned by the Government. He remained in prison for about four months, and in 1269 A.H. he was also sent to Baghdad from Tehran.

At Baghdad they lived in peace, but under certain political considerations they were transferred to Constantinople in 1280 A.H. (1864 A.D.) by the order of Abdul Aziz Khan the Sultan of Turkey. After staying in Constantinople for about four months they were sent to Orna, where they remained for about five years. At the end of this period Baha Ullah turned against Subhi Azal and publicly proclaimed himself to be the successor of the Bab. Subhi Azal was branded as Dajjal and Satan, etc. As they were bitterly opposed to each other the Government sent Mirza Yahya and his followers to the island of Cyprus.

Hitherto the sect was known by the name "Babi," but now the followers of Subhi Azal were distinguished as the Azli sect and those of Bahaullah as the Bahais. Baha Ullah was transferred to Akka (Palestine) where he lived for about 24 years and died in 1309 A.H. (1892 A.D.) at the age of 76. He was born in 1233 A.H.

Baha Ullah was succeeded by Abbas A'fendi, who was born on the day of the declaration of Ali Muhammed as The "Bab". Abbas Afendi was bitterly opposed by Muhammad Ali, the second son of Bahaullah who claims the right of successorship according to the true will of his father. Abbas, however, died in 1922 A.D., after nominating Shoqi Affendi as his successor. He resides at Haifa.

The Bahais regard Ali Muhammad "Bab" and Mirza Husain Ali (Baha Ullah) as the bearers of a new Law, supposing the former to be the Mahdi, whose advent was foretold by prophets from the very beginning of the world. Bahaullah bases almost all of his claims upon the Bab, and it would therefore be of interest to know some of the teachings of the Founder of Babism and Bahaism.

To do justice to this subject I shall quote only from their authentic Scriptures, but as they are in Persian and Arabic I shall have to give their rendering in my own words. I shall, however, give full references to enable the reader to verify the statements, if he likes, from the original source. As the Arabic of the Scriptures is of a rather peculiar style, it has been difficult for me to give the literal translation; but I have tried as far as possible to convey the true sense of the passages mentioned. I shall be obliged to my Bahai friends if they will point out to me any mistakes which they may notice.

(1) It is believed that a single glance of the Bab at an unclean object is sufficient to render it clean. (Nuqtatul Kaf, page 140).

On page 151 of the same book is recorded the fact that people were allowed in his time to enter any shop and snatch or steal whatever they liked with impunity.



(2) The Bab also declares that everything possessed by a non-Babi is unclean, and that the only way for him to clean it is to believe in the Bab (the Bayan, ch. 14, w. 5). A non-Babi cannot ever really clean his body without believing in him, though he may bathe in a river a thousand times. (The Bayan, ch. 2, wahid 6.)

(3) “When you hear the name of the Bab mentioned stand up and show respect. God also enjoins upon you that if anyone displeases and troubles the Bab you should kill such a person and put an end to his existence.” (ch. 15, w. 6.)

This injunction thus, whenever possible, been acted upon by his devout followers. It is recorded that a certain Mirza Smith, a Babi of Sheraz, thrust a spear into the mouth of Haji Mulle Taqi for a similar offence.

(4) The Babi Law does not allow a non-Babi to enter or remain in a Babi country. The Bab says: “It is the duty of his followers, especially of the Babi Kings, not to permit a non-Babi (except one who comes for trade, which is for the good of the people) to come or stay in their country.” (Ch. 6, w. 7.) In the five provinces of Shiraz, Iraq, Azerbaijan, Khurasan, and Mazindran, a non-Babi is in no circumstances to be allowed to live. (Ch. 4, w. 6.).

(5) A non-Babi cannot possess anything. All his property shall be confiscated and shall not be returned unless he joins the fold of the Bab. It is absolutely unlawful for him to own anything. (Ch. 5, w. 5.) God is the real master of everything, so the very ownership of a non-believer is void and wrongful. (Ch. 15, w. 8.).

It is, in fact, a concession that they are only dispossessed of their property, otherwise, if babism had the power, they would all be put to death. (Ch. 15, w. 8). They are not fit to own their “self” even. (Ch. 5., w. 5.). These teachings, however, are to be carried out only by Kings who must compel the whole world to become Babis. (Ch. 5, w. 5.).

The barbarities perpetrated by the Babis upon their fellow brethren were all the result of these execrable teachings, against which the people and the Persian Government had after all to defend themselves.

(6) If in the property thus seized there is something which is unique, then, during the lifetime of the Bab, it shall belong to him, and after his death the believers shall hold the same in trust for him till such time as he reappears. (Ch. 6, w. 5.).

(7) The Bab says: “It is not lawful for anyone to read or teach any other book except the Bayan (his own), and a believer should not acquire or teach any of the sciences.” (The Bayan, chap. 10, Wahid 4.).

How unreasonable and absurd these words are I leave the reader to judge. The world would surely not advance far if they were really put into practice!

(8) "All books should be destroyed except those written in support of our religion." (The Bayan, chapter 6, wahid 6.).

These words, it is clear, leave no room for the existence of any book, be it on religion, ethics, politics or science. The Scriptures of all other religions are to be destroyed according to the Bab. A Babi is to wage a holy war against the objectionable presence of any book on any art; sciences old or new are not to be spared. No trace is to be left of any work on medicine or surgery. Apart from the irreparable loss of books I think the world would have been plunged into a hopeless bloodshed if the Babis were to act upon these horrible teachings.

(9) "The followers of Ali Muhammad Bab look upon all those who do not believe in the Bab as untouchables worthy to be put to death." (Nuqtatul Kaf, Muqadama 5.) Abdul Baha, the successor of Bahaullah, supports the above statements of the Bayan by saying:—

"The Bab enjoins that the necks of all those who do not believe in him should be broken, that they should be wiped out of existence with a general massacre, and that all other books should be burned, so as to leave nothing of them. The sacred buildings of the world should also all be demolished, and nothing left except what is of our religion." (Makateeb, vol. 2, page 266.).'

This would indeed be a dreadful catastrophe, the very prospect of which is too appalling. A disastrous cataclysm of destruction would sweep over the whole earth. Nay, if the forces of such an arch-enemy of civilisation were once let loose, the whole universe might be thrown into a terrible vortex of disruption and dissolution.



### THE PROMISED MESSIAH SAYS ABOUT THE HOLY PROPHET, PEACE BE ON HIM

*The life of the Holy Prophet, peace be on him, was a life of grand success. In his high moral qualities, his spiritual power, his high resolve, the excellence and perfection of his teaching, his perfect example and the acceptance of his prayers, in short, in every aspect of his life, he exhibited such bright signs that even a person of low intelligence, provided he is not inspired by unreasonable rancour and enmity, is forced to confess that he was a perfect example of manifestation of Divine qualities and was a perfect man (Al-Hakam, 10 April 1902, p. 5).*

## Book Review

### **The World's Religions**

*Author: Montgomery Watt*

*Publisher: Lion Publishing, Tring, Herts.*

More than fifty specialist authors from many different countries have contributed to this Handbook which comprises six parts dealing with all the religious ideologies starting from "religion before history" to "the fulfilment of religion". The book is intended to present the reader with a comprehensively clear and stimulating introduction and guide to the world's religions. After discussing man's earliest forms of worship the book goes on to describe the ancient religions — Egypt, Greece, Rome, the Norse Gods . . . information is provided on all major religions of the present age. On major Eastern and world religions, articles give information on the history, scriptures, worship, beliefs and practices of the various faiths. In the section on Islam, while giving the history of the Prophet of Islam and his Successors, the author (Montgomery Watt) writes": Raiding their neighbours had been a normal occupation of the nomadic arab tribes, and Muhammad and the first caliphs realized that they could not keep peace within the federation unless they found some outlet for the energies of the tribesmen. They therefore organized raiding expeditions (razzias) in the direction of Syria and Iraq. The aim of these was to obtain booty, including domestic animals".

Nothing can be farther from the truth than to suggest that the Prophet and his successors took delight in fighting only to keep the nomadic arabs occupied. The fact is that whenever freedom of conscience is sought to be suppressed by force, Islam makes it obligatory that such force should be opposed, but only so long as the enemy continues to fight an aggressive war with the object of depriving people of freedom of belief, profession, and worship. When freedom of conscience is secured or when the enemy desists from fighting and is prepared to make a just and equitable peace, fighting should stop. These are basic and fundamental directives. They permit no refinement or deviation. There are numerous directives in the Quran with regard to fighting and warlike activities, but they are all subject to the conditions laid down and must be construed subject to it.

The above Quranic injunction makes basis for Jihad, holy war, and the obtaining of booty or animals has never been the aim of Muslims. The author though an orientalist and very well versed in the history of Islam should not have made such sweeping claims.

Very well illustrated and beautifully printed, the book gives further details about the religion of Islam. It deals with the life history of the Prophet, on

whom be peace, the Worship of Islam, the Festivals of Islam, Law of Islam and the rich contribution Islam has made towards science, art and culture. The Chapter "Unity and Variety in Islam" described various sects of Islam. By mistake Ahmadiyya sect of Islam has been depicted a branch of the Shi'a sect. The author writes: The vigorously missionary Ahmadiyya sect, founded in India in the early part of this century, is considered heretical by other Muslims. Ahmad announced himself as the awaited saviour of Islam, Christianity and Hindusim.

Ahmadiyya Community has again been mentioned in part seven of the book under "Rapid Fact-finder" caption. It reads: "Ahmadiyya sect offshoot of Islam founded in India by Mirza Ghulam Ahmad (died 1908) who is believed to be the Messiah, Mahdi. The sect denies the authority of the 'Ulama', Ijma' and Jihad. It is a missionary sect and has gained converts in Asia and Africa". The Ahmadis certainly deny the authority of the so called 'Ulama' and there cannot be any Ijma' now when there is no central authority in the Muslim world, more especially when the Imam of the age, Hakam and Adal has been sent whose decrees are the final authority. Similarly, the interpretation of Jihad and its application are the two fields where the Ahmadis present their own opinion which is based on the Quran and Hadith. But so far as its authority and obligation is concerned the Ahmadis firmly believe in it.

The Handbook presents, with very few exceptions, different view points clearly and objectively and tries to describe every religion and faith "as it is" so that they speak for themselves. It is a treasure for anyone interested in comparative study of religion especially for teachers and researchers. With illustrations, pictures, maps and drawings the subject matter has been made interesting which absorbs the reader. The price is also reasonable.

M. A. Saqi

### **Golden deeds of Muslims**

by RASHID AHMAD CHAUDHRI

The stories make compelling reading matter for both young and old. They give an insight to the simple lives led by the early Muslims and show how such people sacrificed their lives, property and honour for the sake of their faith and thus became popularly known as martyrs or heroes. The reader has been saved the trouble of sifting facts from myths in order to present the truth in its barest form: these are true stories.

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## Letter to the Editor

Dear Sir,

I had the privilege of viewing the proceedings of Sindbi Adabi Mela on television. The Mela was so well organised that I remained spellbound throughout the telecast of the proceedings. Dr. N. A. Baduch read a scholarly thesis in which he traced the early cultural history of Sind linking it with the ancient culture of Egypt and the Middle East. He said “that the same type of cloth used to be woven as in Sind and the Middle East before the coming of Jesus Christ. As proof of his contraction he said that when Jesus Christ was taken off the cross, the shroud or the piece of cloth in which his body was wrapped was of the same type and texture that used to be woven in Sind in those early days.”

However, a majority of Muslims believe that Jesus was never put on the cross. Instead, another person who looked like Jesus, or who had, by God’s design, mysteriously and miraculously acquired the exact bodily resemblance to Jesus, was put on the cross and Jesus was raised to heaven to thwart the scheme of the Jews to nail him on the cross.

It is the Christians who believe that Jesus was put on the cross and when his dead body was taken off the cross it was wrapped in a cotton shroud. This shroud, according to the Christians is still preserved in a church in Turin, a city of Italy. This shroud is exhibited to the public every thirty three years.

It may perhaps be of interest to researchers that this shroud contains many large and small blood stains on it. It has also been stated by chemical analysis that these stains are of human blood.

Irrespective of the conflicting beliefs of Jews, Muslims and Christians, with regard to the crucifixion of Jesus, it seems to be essential and no less expedient, that a thorough and rational enquiry should be made in this respect in the light of the teachings of the Holy Quran and the Bible to sort out fact from fiction with regard to the execution or otherwise of Jesus Christ.

One cannot help wondering why this part of Dr. Baduch’s scholarly address was not reported in the press.

Khursheed Ahmed Bajwa

Okara,  
Bajwa House  
‘F’ Block

## Guide Posts No. 1

**Bashir Ahmad Orchard**

### *CHEERFULNESS*

**I have not seen anybody who smiled more than the Holy Prophet.**  
*(Abdullah bin Harith)*

Nobody likes a grouser. One steers clear of his presence for he exudes an atmosphere of depression. Everybody would like to be happy but most people do not know the secret of happiness, and even if they do they fail to experience it in daily living due to lack of attention to the principles involved. No doubt there are degrees and qualities of happiness but real joy is not a momentary or temporary experience but one which permanently pervades the mind and soul despite the onslaught of multifarious problems and afflictions. Many a martyr has suffered death with a serene and blissful countenance. .

Worldly affairs never run smoothly. Every kind of affliction — great or small — is a blessing in disguise, for within them lie the seeds of greater benefits and advantages awaiting to be nurtured. This truth may appear absurd to the uninitiated but it is an absolute fact. Furthermore, they serve to test our mettle and strengthen our characters.

The folk who might complain but don't,  
Who suffer loss, yet smile;  
Who get more knocks than pence, but still  
Will go the second mile —  
These are the folk who, come what may,  
Find much to sing about each day.

Allah says in the Holy Quran:

“We shall surely try you with somewhat of fear, and hunger, and loss of wealth, and lives, and of the fruits of your labour and sometimes your dear children will die; then give glad tidings to the steadfast, who when a misfortune overtakes them, do not lose heart, but affirm: We belong to God and are His servants and to Him shall we return. It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided.” (2:156-157).

Let us turn to the life of the Holy Prophet Muhammad (Peace be on him). He encountered all kinds of adversities but carried his smile with him at all times as revealed in the following extract taken from an introduction to the Study of the Holy Quran by Hazrat Mirza Bashiruddin Mahmud Ahmad:

“The Holy Prophet, throughout his life, had to encounter a succession of bitter experiences. He was born an orphan, his mother died while he was still a small child and he lost his grandfather at the age of eight years. After marriage he had to bear the loss of several children one after the other, and then his beloved and devoted wife Khadija died. Some of the wives he married after Khadija’s death, died during his lifetime and towards the close of his life he had to bear the loss of his son Ibrahim. He bore all these losses and calamities cheerfully, and none of them effected in the least degree either his high resolve or the urbanity of his disposition. His private sorrows never found vent in public and he always met everybody with a benign countenance and treated all alike with uniform benevolence. On one occasion he observed a woman who had lost a child occupied in loud mourning over her child’s grave. He admonished her to be patient and to accept God’s will as supreme. The woman did not know that she was being addressed by the Holy Prophet and replied: ‘If you had ever suffered the loss of a child as I have, you would have realized how difficult it is to be patient under such an affliction’. The Prophet observed: ‘I have suffered the loss not of one but of seven children’ and passed on. Except when he referred to his own losses or misfortunes in this indirect manner, he never cared to dwell upon them nor did he permit them in any manner to interfere with his unceasing service to mankind and his cheerful sharing of their burdens.”

This was one trait of his magnetic personality. Again it has been said of him:

He met everyone cheerfully and courteously.  
(*Hussain bin Ali*)

Every time he saw me he smiled  
(*Jareer bin Abdullah*)

It has already been stated in different words that life is full of ups and downs. So —

Life’s grim for you? Do not complain —  
Your face should hide your heart;  
For others find the going hard:  
They too must play a part.  
Your courage high, your spirit gay,  
Meet trouble in a splendid way!

Keep cheerful. Keep smiling. Absorb and practise the following wonderful

exhortations pronounced by Hazrat Mirza Nasir Ahmad in an address to the young men of the Ahmadiyya Community in Islam:

“You should get in the habit of thinking hard and training yourself in the art of talking with a smiling face. If you are abused return the compliment with a cheerful laugh. I remember an incident of the days when I was a student in the Government College, Lahore. We had holidays and I was on my way to Qadian. A very sharp-tongued opponent of the Movement shared the carriage with me. He hurled abuse at me from Lahore and I kept answering back with smiles. He had been impressed by my pleasant face and cheerful manner and when he got off the train at Amritsar he said: ‘If you get two hundred missionaries like yourself you will succeed in winning us over. I tried hard to provoke you but you kept smiling.’

“You should set an example. It becomes infectious. It is the duty of a khadim (servant of God) to smile and laugh. To become a khadim, therefore, keep a smiling countenance. It is the first requirement.”

“The first born son of my eldest daughter was a very handsome baby but it died at birth . . . When I approached her to console her I found her smiling. It gave me immense pleasure and I told her there and then that Allah would give her a son who will live long. Allah did grant her a second son.”

“In my recent tour of Africa I met and shook hands with five to six thousand Ahmadies in the course of a single function. I was told that scores of Ahmadies were greatly surprised that I greeted everyone with a smile. It cost me neither money or time but the smiling countenance worked wonders. In short I am trying to tell you that a cheerful manner creates a deep impression.”

The Bible states:

A merry heart does good like medicine (Proverbs 17:22)

A deep-down smile makes you feel good. It enriches both the giver and the receiver. It refreshes the weary and cheers the discouraged. It costs nothing but gives much. It is infectious and magnetic:

I often wonder why it is  
That people smile at me.  
I'm very glad they do,  
Because it cheers me up you see.  
I wonder why folk smile at me?  
This question got me beat —  
Unless it is because I smile  
at everyone I meet!



The following literary extracts are charged with bright energy to help wing us on our flight to the land of smiles:

“Give every living soul you meet the best smile you have ever smiled in your life, even your own wife and children, and see how much better you feel and look. It’s one of the best ways I know to stop worrying and start living. When I begin to do this I find I become more welcome everywhere.”

(How I Learned the Secrets of Success in Selling by Frank Bettger.)

“Wear a cheerful countenance at all times and give every living creature you meet a smile. Look on the sunny side of everything.”

(As a Man Thinketh by Larson.)

“When addressing a person, never speak without a slight smile or a beam of goodwill in your eyes.”

(Success, Power and Personality by L.S. Clarkson.)

“Look pleasant, smile and speak kindly and cheerily to everyone you meet.”

(Advanced Course in Personal Magnetism by Dumont.)

“Smile readily and frequently. The face suddenly becomes alive when it’s owner smiles. Women become more beautiful and men more handsome. A smile does to the face what the sunshine does to the countryside. Train yourself to smile more. Don’t wait for people to smile at you. Smile when you meet people, smile when you leave them, and as much as possible when you are with them. Greet people with a smile.”

(Psychology Magazine, April, 1971)

What a delightful description we read of Charles Dickens:

“He smiles so brightly it seems to spread light and happiness all around him.”

(Life of Charles Dickens. Vol 2 by J. Foster.)

We are now able to appreciate fully the value of a smiling countenance. It drives away the clouds of gloom and welcomes in the sunshine. Let every day be a challenge to spread around your smile; and you will find that life becomes much more worth while.

# The Philosophy of The Teachings of Islam

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## The REVIEW of RELIGIONS

The Review of Religions is the oldest magazine of its kind published in the English language in the Indo-Pakistan Sub-Continent. Its first issue was published in 1902 and it has been continuously published since.

It bears the distinction that it was initiated under the direction of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah himself.

During more than eighty-one years the message of Islam has been conveyed through this magazine to hundreds of readers and many fortunate persons have recognised the truth of Islam and accepted it through studying it.

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One of its outstanding features is the refutations of the criticism of Islamic teachings by orientalists and non-muslim scholars.

It also presents solutions in the light of Islamic teachings of the problems with which the Islamic world is from time to time confronted.

A study of this magazine is indispensable for the appreciation of the doctrines of the Ahmadiyya Movement and the teachings of its holy Founder.



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