

THE OLDEST MUSLIM ENGLISH WEEKLY OF INDO-PAK SUB-CONTINENT

The Light

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وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

("And We have not sent thee but as a mercy to nations"—The Qur'an 21:107)

CARLYLE IN CAPTURES OVER PROPHET'S GLORIOUS PERSONALITY

Much has been said and written about the sensuality of Mahomet's Religion; more than was just. The indulgences, criminal to us, which he permitted, were not of his appointment; he found them practised, unquestioned from immemorial time in Arabia; what he did was to curtail them, restrict them, not on one but on many sides. His Religion is not an easy one: with rigorous fasts, lavations, strict complex formulas, prayers five times a day, and abstinence from wine, it did not "succeed by being an easy religion." As, if, indeed, any religion, or cause holding of religion, could succeed by that! It is a calumny on men to say that they are roused to heroic action by ease, hope of pleasure, recompense,—sugar-plums of any kind, in this world or next! In the meanest mortal there lies something nobler. The poor sweating soldier, hired to be shot, has his "honour of a soldier," "different from drill-regulations and the shilling a day. It is not to taste sweet things, but to do noble and true things, and vindicate himself under God's Heaven as a God-made Man, that the poorest Son of Adam dimly longs. Show him the way of doing that, the dullest day-drudge kindles into a hero. They wrong man greatly who says he is to be seduced by ease. Difficulty, abnegation, martyrdom, death are the allurements that act on the heart of man. Kindle the inner genial life of him, you have a flame that burns-up all lower consideration. Not happiness, but something higher: one sees this even in the frivolous classes, with their "point of honour"

and the like. Not by flattering our appetites; no, by awakening the heroic that slumbers in every heart, can any Religion gain followers.

Mahomet himself, after all that can be said about him, was not a sensual man. We shall err widely if we consider this man as a common voluptuary, intent mainly on base enjoyments,—nay, on enjoyments of any kind. His household was of the frugalest; his common diet barely-bread and water: sometimes for months there was not a fire once lighted on his hearth. They record with just pride that he would mend his own shoes, patch his own cloak. A poor, hard-toiling, ill-provided man; careless of what vulgar men toil for. Not a bad man, I should say; something better in him than "hunger" of any sort,—or these wild Arab men, fighting and jostling three-and-twenty years at his hand, in close contact with him always would not have revered him so! They were wild men, bursting ever and anon into quarrel, into all kinds of fierce sincerity; without right, worth and manhood, no man could have commanded them. They called him Prophet, you say? Why, he stood there face to face with them; bare, not enshrined in any mystery; visibly clouting his own cloak, cobbling his own shoes; fighting, counseling, ordering in the midst of them: they must have seen what kind of man he "was", let him be "called" what you like! No Emperor with his tiaras was obeyed as this man in a cloak of his own clouting. During three-and-

twenty years of rough actual trial, I find something of a veritable hero necessary for that, of itself.

His last words are a prayer; broken ejaculations of a heart struggling-up, in trembling hope, towards its Maker. We cannot say that his religion made him "worse"; it made him better: good, not bad. Generous things are recorded of him: when he lost his daughter, the thing he answers is, in his own dialect, every way sincere, and yet equivalent to that of Christians, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord." He answered in like manner of Zeid, his emancipated well-beloved Slave, the second of the believers. Zeid had fallen in the war of Tabuc, the first of Mahomet's fightings with the Greeks. Mahomet said, it was well; Zeid had done his Master's work, Zeid had now gone to his master: it was all well with Zeid. Yet Zeid's daughter found him weeping over the body:—the old grey-haired man melting in tears "What do I see?" said she—"You see a friend weeping over his friend."—He went out for the last time into the mosque, two days before his death; asked, if he had injured any man? Let his own back bear the stripes. If he owed any man? A voice answered, "Yes, me three drachms," borrowed on such an occasion. Mahomet ordered them to be paid: "Better be in shame now," said he, "than at the day of Judgment."—You remember Kadijah, and the "No, by Allah." Traits of that kind show us the genuine man, the brother of us all brought visible through twelve centuries,—the veritable Son of our common mother.

Withal I like Mahomet for his total freedom from cant. He is a rough self-helping son of the wilderness; does not pretend to be what he is not. There is no ostentatious pride in him; but neither does he go much upon humility: he is there as he can be, in cloak and shoes of his own clouting; speaks plainly to all manner of Persian Kings, Greek Emperors, what it is they are bound to do; knows well enough, about himself "the respect due unto thee". In a life-and-death war with Bedouins, cruel things could not fail; but neither are

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ENGLISH

TRANSLATION OF THE HOLY QUR'-AN

By DR. KHADIM RAHMANI NURI OF ASSAM

(Chapter 7 : The Elevated Places)

7. We will then certainly relate to them with knowledge (the consequences of their actions) for verily We are not absent (at any time when it comes to pass).
7. *fa-la-na-quṣ-ṣan-na a'-lay-him bi-i'l-min-w wa maa kun-naa ghaa-i-been.* فَلَنَقُصِّنَّ عَلَيْهِمْ بِعِلْمٍ وَ مَا كُنَّا غَائِبِينَ ﴿٧﴾
8. And the weighing (—judging or reckoning of deeds) on that day will be just, then as for him whose weighing (of good deeds to his credit) are heavy these then are the successful.
8. *wal-waz-nu yaw-ma-i-zi-ni haq-qu fa-man sa-qu-lat ma-waa-zee-nu-hoo fa-oo-laa-i-ka hu-mul muf-li-hoon.* وَالْوِزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾
9. And as for him whose weighing (of good deeds) is light, these then are those who have made their souls suffer loss because they disbelieved Our Messages.
9. *wa man kkaf-fat ma-waa-zee-nu-hoo, fa-oo-laa-i kal la-zee-na kha-si roo an-fu sa-hum bi-maa kaa-noo bi-aa-yaa-ti-naa yaz-li-moon.* وَمَنْ خِفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾
10. And We have indeed given you (—mankind) an abode on the earth, and We have made for you therein the means of livelihood (for your material advancement and refinement and thereby point you to a higher spiritual destiny). Little it is that you give thanks (for all this) !
10. *wa la-qad mak-kan-naa-kum fil ar-ḍi wa ja-'al-naa la-kum fee-haa ma-'aa-yish. qa-lee-lam maa tash-ku-roon.* وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَ جَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ ط قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾
2. The Devil's Opposition to Man
11. And certainly We created you, then We gave (all of) you a (perfect) fashion (—both physical and spiritual, 82 : 8. then when you became perfect men) We said to the angels : Make submission (2:34) to (the perfect) Man (who typifies all mankind, : 14, 16-18, 23)." So they (all) made submission but Iblis (the disappointed one, did not) ; he was not of those who submit (, thus arrogance for his superiority-complex, jealousy against the perfection of Man, and rebellion against the order of Allah are his triple crime, because he was of the Unbelievers, 2 : 34).
11. *wa la-qad kha-laq-naa-kum sum-ma saw-war naa-kum sum-ma qul-naa lil-ma-laa-i-ka-tis-ju-doo li-aa-da-ma fa sa-ja-doo il-laa ib-lees, lam ya-kum mi-nas saa-ji-deen.* وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ط لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿١١﴾
12. Said He (—Allah) : "What prevented thee that thou didst not make submission when I commanded thee?" Said he (ignoring the fact that Allah has given Man spiritual form also) : "I am better than he ; Thou hast created me of fire (i.e., of a fiery temperament, fire being the preponderating element in my making, 15 : 27 ; 18 : 50), Whilst Thou didst create him (i.e., all men, 3 : 58) of clay (which stands for humility and meekness, and which is the preponderating element in his making, 2 : 30-39)."
12. *qaa-la ma ama-na-'a-ka al-laa-tas-ju-da iz a-mar-tu-ka, qaa-la a-naa khay-rum min-hu, kha-laq-tanee min naa-rin-w wa kha-laq-ta-hoo min teen.* قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ط قَالَ أَنَا خَيْرٌ مِنْهُ ج خَلَقْتَنِي مِن نَّارٍ وَ خَلَقْتَهُ مِن طِينٍ ﴿١٢﴾

The LIGHT

Thursday,
April 16, 1964.

ANIMAL OR SELF-SACRIFICE

THE annual feast of sacrifice which will shortly be celebrated throughout the world of Islam is a most eagerly looked forward to event in the calendar of Islam because of the tantalizing prospect of good dishes it holds out. Very few care to look deeper into the occasion beyond the sheep which forms the centre of the picture, and the prospect of good dishes.

Very few would not be bothered to know that the hero in the drama is not the sheep, which plays the role only of the proverbial scape-goat. The real heroes of the drama are the Patriarch Abraham and his youthful son, Ishmail, who went to the utmost limit in surrendering themselves to the will of God. For an old man of perhaps eighty or ninety to be told to sacrifice his only son, the prop of his old age, and for a youngman in the full bloom of youth to be called upon to spurn life itself with all its charms and sweet visions which youth connotes is by no means an easy demand. For both to have bowed before such a hard demand by God and put God's will above every other consideration was a feat of loyalty and dedication so pleasing to God that for 4,000 years or so since the event it has been memorialised in the language of blood.

This element of the institution of animal sacrifice, however, is the one thing that very seldom enters into the mind of an average Muslim. The main reaction is one of festivity. Whatever deeper meaning is read into it is equally beside the mark. The sacrificial sheep, so goes the common belief, is to provide a conveyance to its owner across the narrow bridge that lead to Paradise. In either case the emphasis is on self-indulgence which is just the opposite of self-renunciation, the underlying

purpose which animal sacrifice symbolises. The Quran has left us in no doubt on the point. God does not care a bit for our going through the farce of animal sacrifice if our own hearts are bereft of that urge to sacrifice ourselves in the cause of God. The highest form of that cause is to take the light of Islam to the people of the world who are deprived of this light. That was the cause Abraham and Ishmail dedicated their lives to. That was the cause they built the Kaaba to stand as a symbol for. That is, what all the rites connected with the Haj, Ihram, Tawaf, Saiye, Stoning symbolise. They, one and all, symbolise complete self-dedication to the cause of establishing the kingdom of God on earth, which is no temporal kingdom but a kingdom established in the hearts of people. That is the one sole purpose that prophets from God have been coming for from time immemorial in all parts of the world. That is the urge the institution of the Haj culminating in animal sacrifice is meant to drive home to those who really want to follow the Islamic way.

Ironically, however, the Haj itself, like the animal sacrifice has become an escapism from the underlying purpose. An average Haji goes there not as a pledge to dedicate himself to the cause of God but to get his sins washed off. Sins do get washed off but through inner change, inner repentance, inner rededication to a better life — certainly not by the physical acts of a few rounds around the Kaaba or running about Safa and Marwa, or casting a few pebbles at a target. The whole environment, a vast multitude chanting praises of God and engaged in uniform observances, and the climate of Godliness thus generated, no doubt, has its impact. A confirmed sinner for once feels shaken and has the upsurge of better feelings within him. But it is mostly a passing sentiment. And that is why not a few Hajis see no harm in coming back after having washed their sins off, laden with smuggled gold.

What is needed is an enlightened understanding and getting into the spirit of the institution both of Haj and its culmination, the animal sacrifice. Animal sacrifice that does not make us feel within

us the urge to bring the offering of our own self as a sacrifice at the altar of Allah, is little more than a poor sheep killed and a few dishes enjoyed, but not much of religious purpose served.

"Let there be from among you a party who should invite to good and enjoin what is right and forbid the wrong."

(Al-Qur'an)

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CARLYLE IN RAPTURES OVER PROPHET'S GLORIOUS PERSONALITY

(Continued from Page 1)

acts of mercy, of noble natural pity and generosity wanting. Mahomet makes no apology for the one, no boast of the other. They were each the free dictate of his heart; each called-for, there and then. Not a mealy-mouthed man! A candid ferocity, if the case call for it, is in him; he does not mince matters! The War of Tabuc is a thing he often speaks of; his men refused, many of them, to march on that occasion; pleaded the heat of the weather, the harvest, and so forth; he can never forget that. Your harvest? It lasts for a day. What will become of your harvest through all Eternity? Hot there? Yes, it was hot; "but Hell will be hotter!" Sometimes a rough sarcasm turns-up: He says to the unbelievers, Ye shall have the just measure of your deeds at that Great Day. They will be weighed out to you: ye shall not have short weight! Everywhere he fixes the matter in his eye; he sees" it: his heart, now and then, is as if struck dumb by the greatness of it. "Assuredly," he says: that word, in the Koran is written down sometimes as a sentence by itself: "Assuredly".

Islam, like any great Faith, and insight into the essence of man, is a perfect equaliser of men: the soul of one believer outweighs all earthly kingships; all men, according to Islam too, are equal. Mohamet insists not on the propriety of giving alms, but on the necessity of it; he marks down by law how much you are to give, and it is at your peril if you neglect. The tenth part of a man's annual income, whatever that may be, is the property of the poor, of those that are afflicted and need help. Good all this: the natural voice of humanity, of pity and equity dwelling in the heart of this wild son of nature speaks so.

Mahomet's Paradise is sensual, his Hell sensual: true; in the one and the other there is enough that shocks all spiritual feeling in us. But we are to recollect that the Arabs already had it so; that Mahomet, in whatever he changed of it, softened and diminished all this. The worst sensualities, too, are the work of doctors, followers of his, not his work. In the Quran there is really very little said about the joys of Paradise; they are intimated rather than insisted on. Nor is it forgotten that the highest joys even there shall be spiritual; the pure presence of the highest, this shall infinitely transcend all other joys. He says, "Your salutation shall be, peace". Salam, Have Peace!—the thing that all rational souls long for, and seek, vainly here below, as the one blessing. "Ye shall sit on seats, facing one another; all grudges shall be taken away out of your hearts." All grudges! Ye shall love one another freely: for each of you, in the eyes of his brothers, there will be heaven enough!

But there is another thing to be said about the Mahometan heaven and hell. This namely, that, however gross and material they may be, they are an emblem of an ever-lasting truth, not always so

well remembered elsewhere. That gross sensual paradise of his; that horrible flaming hell; the great enormous day of judgment he perpetually insists on; what is all this but a rude shadow, in the rude Bedouin imagination, of that grand spiritual fact, and beginning of facts, of facts which it is ill for us too if we do not all know and feel: the infinite nature of duty? That man's actions here are of infinite moment to him, and never die or end at all; that man, with his little life, reaches upward high as heaven, downwards low as hell, and in his three-score years of time holds an eternity fearfully and wonderfully hidden; all this had burnt itself, as in flame-characters, into the wild Arab soul. As in flame and lightning, it stands written there; awful, unspeakable, ever present to him. With bursting earnestness, with a fierce savage sincerity, halt, articulating not able to articulate, he strives to speak it, bodies it forth in that heaven and that hell. Bodied forth in what way you will it is the first of all truths. It is venerable under all embodiments. What is the chief end of man here below? Mahomet has answered this question, in a way that might put some of us to shame! He does not, like a Bentham, a Paley, take right and wrong, and calculate the profit and loss, ultimate pleasure of the one and of the other, and summing all up by addition and subtraction into a net result, ask you, whether on the whole the right does not preponderate considerably? No; it is not better to do the one than the other; the one is to the other as life is to death, as heaven is to hell. The one must in nowise be done, the other in nowise left undone. You shall not measure them; they are incommensurable: the one is death eternal to a man, the other is life eternal. Benthamite utility, virtue by profit and loss; reducing this God's world to a dead brute Steam-engine, the infinite celestial soul of man to a kind of hay balance for weighing hay and thistles on, pleasures and pains on:—If you ask me which gives, Mahomet or they, the beggarlier and falser view of man and his destinies in this universe, I will answer, it is not Mahomet!

On the whole, we will repeat that this religion of Mahomet's is a kind of Christianity: has a genuine element of what is spiritually highest looking through it, not to be hidden by all its imperfections. Call it not false; look not at the falsehood of it, look at the truth of it. For these twelve centuries it has been the religion and life-guidance of the fifth part of the whole kindred of mankind. Above all things, it has been a religion heartily believed. These Arabs believe their religion, and try to live by it. No Christian since the early ages, or only perhaps the English Puritans in modern times, have ever stood by their faith as the Muslims do by theirs,—believing it wholly, fronting time with it and eternity with it. This night the watch-man on the streets of Cairo when he cries "who goes" will hear from the passenger, along with his answer, "there is no god but God,"

Allah-o-Akbar, Islam, sounds through the souls, and whole daily existence, of these dusky millions. Zealous missionaries preach it abroad among Malays, black Papuans, brutal idolaters;—displacing what is worse, nothing that is better or good.

To the Arab nation it was as a birth from darkness into light; Arabia first became alive by means of it. A poor shepherd people, roaming unnoticed in its deserts since the creation of the world; a Hero-Prophet was sent down to them with a word they could believe: see, the unnoticed becomes world-notable, the small has grown world-great; within one century afterwards, Arabia is at Grenada on this hand, at Delhi on that;—glancing in valour and splendour and the light of genius, Arabia shines through long ages over a great section of the world. Belief is great, life giving. The history of a nation becomes fruitful, soul-elevating, great, so soon as it believes. These Arabs, the man Mahomet, and that one century;—is it not as if a spark had fallen, one spark, on a world of what seemed black unnoticeable sand; but lo, the sand proves explosive powder, blazes heaven-high from Delhi to Granada! I said, the great man was always as lightning out of heaven; the rest of men waited for him like fuel, and then they too would flame.

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(Illustrated and Unabridged)

Compiled by Dr. S. A. KHULUSI, Ph. D.

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LIVING RELIGIONS OF THE WORLD-(4) JUDAISM

BY RUAK SNABRAH

Judaism, as its very name implies, is another religion which is associated with a particular people. It is, like Hinduism, Shin'ism and Zoroastrianism, a non-proselytizing religion. The Jews or Hebrews believe themselves to be a Chosen People—singled out by God for revealing His religion and sending His prophets.

The History of the Jews

The history of the Jews begins when a Bronze Age Semitic People migrated from the comparative civilization of the Euphrates valley to the Mediterranean coast, led by Abraham who had set his face against the paganism of his people and, following a revelation from God, had begun to believe in monotheism. Years later, following Joseph, the grandson of Abraham's second son Isaac, these people again migrated; this time southward into Egypt. In the Land of the Pharaohs they were at first well received and then subjected to virtual slavery, until a leader, Moses, who like Abraham was a prophet of God, led them in revolt and flight. Moses welded these tribal groups into a true nation by means of a Law which he had received from God. After a period of nomadic life in the desert and bitter fighting they established themselves in Canaan, the land to which Abraham had first led them.

In about 1000 B. C. the Jews became a kingdom under Saul. They reached the height of their power and glory under the second king David, a man as remarkable in Hebrew history as Abraham and Moses. David's son, Solomon, built them a great temple in Jerusalem, which became the centre of their religious and political life.

After Solomon the Jews became divided into two kingdoms: The ten Northern tribes forming the kingdom of Israel with Samaria as its capital and the two southern tribes forming the kingdom of Judah whose capital remained Jerusalem.

The people of Israel drifted away from the monotheistic moral religion of Moses and other prophets. Under Ahab, who ruled the northern kingdom from 876 to 854 B. C., the worship of Jehova, the one true God, was dominated by the worship of Baal, the divinity of Tyre. And so the prophet Elijah appeared to warn the people against the decay of religion and morals. He was followed by the prophet Amos who denounced the luxury and corruption of the age. He declared that God took no delight in feast days and solemn sacrifices, but that his joy was in right conduct and justice.

In 722 B. C. the kingdom of Israel was destroyed and all its people taken away into captivity by the Assyrians. In 586 B. C. the same fate overtook the kingdom of Judah when Nebuchadnezzar, the Chaldean king, destroyed Jerusalem and carried the people away as captives to Babylon.

When Cyrus, the great Persian Zoroastrian king, overthrew the Chaldean

empire he allowed the two tribes of Judah to return to Jerusalem. They rebuilt the temple and made an attempt to recover and rewrite the revealed books of Moses, the *Torah*, which had been lost and forgotten. Several prophets appeared among them with messages from God to bring them back to the path of righteousness. But the spirit of true religion seemed to have departed from the Jews. They fell into lifeless rituals and ceremonies, and in the hands of the Rabbis the religion became cemented into a legal system. The priestly class developed into a thoroughly worldly aristocracy. They became divided into three sects: The Pharisees who were worshippers of the letter of the law and laid as much emphasis upon the elaborate and trivial matters of ceremony as on obligations of social ethics, the Sadducees who denied the resurrection and rewards and punishments in afterlife and were thoroughly worldly; and the Essenes who practised extreme asceticism and preached complete otherworldliness.

Then came Jesus to wean them away from ritualism and worship of the letter of the law. He wished to revive in their hearts the love of one and only God and of fellow men. But they rejected him and sought to kill him. In 70 A. C., that is about forty years after the attempt was made by them to crucify Jesus, the Jews suffered the greatest shock from which they have not been able to recover. Their state and political existence was struck a death blow by the Roman emperor Titus; Jerusalem and the temple were utterly destroyed and the Jews were dispersed over the surface of the earth.

Scriptures of Judaism

The Hebrew scriptures are almost identical with what is called the Old Testament of the Christian Bible. The most important part, from the Jewish point of view, is the books ascribed to Moses, the *Torah* or *Pentateuch* (Genesis, Exodus, Leviticus, Numbers and Deuteronomy). According to the critics very small part of these can be traced back to Moses. As stated earlier, they were written nearly a thousand years after the death of Moses, long after the real books of Moses had been lost and forgotten.

Greater reliance can be placed on the writings of the later prophets, namely, the books of Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Micah, Nahum, Habakkuk, Haggai, Zechariah and Malachi. For the most part they contain noble religious teaching, presenting Jehovah as the One God of righteousness, condemning ritualism and sacrifices, exhorting the people to lead a pure and honest life and showing a special concern for the welfare of the poor. However, no critic would consider all that these books contain as the work of the prophets whose names they bear.

The books of Job and Jonah, both admirable works though they are in many respects, were not written by the prophets

to whom they are ascribed. All critics are agreed in regarding them as the works of some post-exilic writers.

The Jewish (and Christian) canon contains some very surprising books. Of the three books attributed to Solomon, the song of Solomon is a collection of bridal songs; Ecclesiastes is the work of a cynical pessimist; The Proverbs contain very few sayings of Solomon, the rest being those of unknown men.

The Book of Ruth is a novelette, composed long after the period of the Judges in which its charming tale of loyalty and kindness is set. The Book of Esther, written in the third century before Christ, is a fiercely patriotic romance, and it is doubtful whether any of the characters in it, except the Persian King, Ahasuerus, are historical.

Of the 150 psalms included in the Jewish canon, very few (if any at all) can be regarded as the work of David. They are mostly post-exilic.

There are also several books of history (Joshua, Judges, Samuel, Kings and chronicles), all works of composite authorship, but strangely enough they are regarded as Word of God.

After the Jews rejected Jesus no prophet appeared among them, and so no revealed or inspired book was written. But between 70 A. C. and 200 A. C. the Jewish Rabbis wrote commentaries on the law, called the *Talmud*, and these also came to be regarded as sacred by the Jews. They are very different in spirit from the genuine revealed books, being mostly ritualistic. They contain careful instruction for the most minute observance of details of the law.

The Religion of the Jews

The Jews believe themselves to be the favourites of God. In the Bible they are described as the bride of God; He may punish them for breaking their covenant with Him but will never put them utterly aside and find a new love.

"I will betroth you to me forever. I will betroth you to me in righteousness and justice, in love and in mercy. I will betroth you to Me in faithfulness, and you shall love the Lord."

(Bible, Book of Hosea)

Even the Land of Canaan or Israel, given by God to the Jews, is sacred.

"Whoever lives in the land of Israel is considered to be a believer in God... whoever lives outside of the land is considered to be in the category of one who worships idols—Whoever lives in the land of Israel lives a sinless life, as it is written, 'The people who dwell there will be forgiven their iniquity' (Isaiah 33 : 24)—Whoever is buried in the Land of Israel is considered as though he were buried beneath the Altar—Whoever walks a distance of four cubits in the land of Israel is assured of a place in the world to come."

(Ketubot 110b-111a)

They believe that God has revealed His true religion and sent His prophets only to them. This religion gives knowledge of

God, explanation of His ways to men, divinely-inspired laws, rules of conduct, rituals and ceremonies. In a sentence it means the love of God and love of fellow-men :

"Hear, O Israel : The Lord our God is One God ; and thou shalt love the Lord thy God with all the heart and with all thy soul, and with all thy might."

(The Bible, Deuteronomy)

"Thou shalt love thy neighbour as thyself." (Leviticus)

The essence of Judaism is contained in the Ten Commandments which God gave to Moses.

"I am the Lord thy God.

Thou shalt have no other gods before me.

Thou shalt not take the name of the Lord thy God in vain.

Remember the Sabbath day to keep it holy.

Honour thy father and thy mother.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness.

Thou shalt not covet." (Exodus)

The greatest stress is laid in this religion on the unity and goodness of God.

"The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers upon the children and the children's children, to the third and the fourth generation." (Exodus)

God desires that man should love and serve Him. How does man serve God ? By imitating His ways. And so Sabbath is ordained. For six days God laboured to create the heavens and the earth and on the seventh day he rested. Man should also work and perform his tasks on six days of the week and rest on the seventh day. The Sabbath day, according to the Jews, is Saturday. Moreover, as a symbol of God's covenant with Abraham, every male Jew child must be circumcised when he is eight days old.

Judaism and Islam

Islam accepts the prophets of the Jews and believes their original books to be divinely inspired. We read in the *Holy Quran* :—

"Say : We believe in God and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and his children, and what was given to Moses and Jesus, and what was given to prophets of all nations from their Lord. We make no difference between any of them ; and to Him we submit ourselves."

(Holy Quran)

About the Book of Moses, the *Quran* says :—

"Surely, God sent down the Torah wherein was guidance and light. By it did the prophets, who were obedient to God, judge for the Jews, as did the godly people and those learned in the law."

As far as the essential teachings are concerned, Islam and Judaism are almost identical. Both believe in the unity and goodness of God. Both believe in the rewards of good and evil, life-after-death and heaven and hell. Both say that man can come near God and enter in communion with Him through sincerity, purity of heart and good deeds. Both declare the essence of religion to be the love of God and the love of fellow-men.

But Islam does not accept all that is contained in the Hebrew scriptures ; and the reason is that Islam declared that quite a few are forged and nearly all have suffered from alterations. This view of Islam is now fully confirmed by the researches of modern western scholars.

Among the things in the Hebrew scriptures which Muslims find specially objectionable are the laws pertaining to war and the slaughter of the entire male population of the defeated party (Deuteronomy 7 : 2 and 22 : 13-15), the burning of the so-called witches (Leviticus 20 : 27 ; Exodus 22 : 18) and improper stories about some prophets (Genesis 9 : 20-22 ; Genesis 19 : 30-36).

Judaism and Islam differ in the following respects :

Firstly, Judaism believes that God is in a special sense the God of the Jews ; He is referred to in the Hebrew scriptures as "the Lord God of Israel." Islam says that God is "the Creator and Lord of all the worlds."

Secondly, Judaism regards the Jews as the chosen people, among whom alone, of all the peoples, prophets were raised. Islam declares that God has no favourites and that He has sent prophets to all the nations of the world.

Thirdly, Judaism believes in the laws of Moses to be complete and for all times. Islam says that the laws of Moses were for his own people and his own age. They cannot have universal applicability. In this connection mention may be made of the laws regarding the Sabbath, the laws of marriage and divorce and the injunction "an eye for an eye and a tooth for a tooth."

Fourthly, Judaism rejects Jesus and calls him a false claimant to Messiahship. Islam says that Jesus was a true prophet and the Messiah of the Jews.

Fifthly, Judaism disbelieves in the prophet Muhammad because he was not from among the Jews. Islam says that prophets are not confined to the Jews, that the prophet Muhammad was in fact the last and the greatest prophet foretold by Moses himself.

"The Lord thy God will raise up unto thee a prophet from the midst of thee, brethren, like unto me ; unto him ye shall hearken."—(Deuteronomy.)

Muhammad was the prophet from among the children of Ishmael, the brethren of the Israelites. He was sent by God as a "mercy to all the nations."

Sixthly, Judaism is a national religion ; Islam is universal religion which believes in the universal brotherhood of man.

Suggestions for further reading.

1. *The Holy Bible*, Old Testament (Authorized version of King James I).
2. *The Talmud* (Everyman's Library).
3. *Judaism* by Arthur Hertzberg.
4. *Hebrew Religion and its Development* by Oesterley and Robinson.
5. *The Problem of the old Testament* by James Orr.
6. *The History of Israel* by H. Wheeler Robinson.

BOOK REVIEWS

(Continued from Page 8)

regard to many charges levelled against him. About his so-called cruelties he writes : "It is rather implacability that should be rather spoken of here, and it was directed, not at enemies as such, but only at traitors, whatever their origin . . . To accuse Muhammad of having vindictive nature would involve, not only a serious misjudgment of his spiritual state and a distortion of facts, but also by the same token a condemnation of most of the Jewish Prophets and of the Bible itself : in the decisive phase of his earthly mission, at the time of the taking of Mecca, the Messenger of Allah even showed a superhuman gentleness in face of unanimous feeling to the contrary in his victorious army" (p. 89).

I wish there were detailed index of the book as well. The author has sometimes made use of some of the un-authentic *ahadith* (sayings of the Prophet) such as "At the Day of Judgment a man shall receive a light for each turn of the turban round his head" (p. 36). The Muhaddathin (authorities on such sayings) would not in fact accept a report which promises handsome rewards for trivial acts of virtue. (Ibn Jauzi, *Fath al-Mughith*).

The book, however, is a valuable addition to the literature of Islam in English language. S. M. Tufail.

NOTICE

Due to Eid-al-Adha holidays there will be no issue of the Light bearing the date of 24th April, 1964.

Manager.

ENGLISH TRANSLATION OF NAJM AL-HUDA

(The Star that Guides)

By

HADZRAT MIRZA GHULAM AHMAD

English rendering by : The Late K. B. Abul Hashim Khan Revised by : Prof. Gilani Kamran.

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EVOLUTION OF THE SOUL

BY M. A. SAMAD

Consider the sun and his light, and the moon when she borrows light from him, and the day when it exposes it to view, and the night when it draws a veil over it, and the heaven and its make, and the earth and its extensions, and the soul and its perfection. So he intimated to it by inspiration its deviating from the truth and its guarding against evil, he will indeed be successful who purifies it. And he will indeed fail who corrupts it.

I have already shown how the Holy Quran had anticipated the general features of the Darwinian theory of the evolution, and described at length the various stages of evolution from the "first cause" down to the evolving of man. But this is not the final stage. When a thing completes its evolution in one stage, it gives birth to something new, which then becomes the bedrock of all subsequent progress. When matter has reached its consummation in the body of man on the physical side it gives birth to something new, the human soul. The philosophical import of this fact is that life is innate in nature and is not a putting in of something from another sphere. The soul at its inception lies concealed in the animal consciousness of man, and it comes to the surface at a later stage, after which further development makes it perfect.

But one very important change now takes place. While up to this stage all progress was on the material plane, and was therefore instinctive; now, matter, having reached its consummation, has given birth to something nonmaterial, the soul, which is conscious of itself and of the universe around it, and is able to exercise its choice between good and bad. Now, in order that it may avoid the evil and follow the good, it rests upon God to enlighten it with the laws of nature, which it had up to now been following unconsciously, and which it now needs to follow consciously in order to work out its own potentialities.

The object of life, thus, is to work out the unfoldment of the soul all its potentialities seeking actualisation. The means prescribed for doing so in the Holy Quran is to live in conformity with the laws of nature, or better still, to imbue ourselves with Divine attributes. God has been revealing to man these laws, which being followed will lead to the evolution of his soul, ever since man's creation, through His Prophets raised from time to time in every nation. Now when the national age was over, and the whole world was standing on the brink of unification, and every nation alike demanded a new prophecy, God sent His final Prophet with His complete message in order to guide all the nations to their destined goal.

"We have not sent thee (O Muhammad) but as a mercy to all the nations."

Now, several are the evolutionary stages before the soul reaches its perfection in this world. In its initial stage, when natural inclinations predominate,

it is garbed in bestial passions, and inclines man towards evil and rebellion. This stage has been rightly called by the Holy Quran as the stage of 'Nafs i Ammarah' or the Commanding soul. It is so called because its dictates are very exacting, and a man who blindly listens to them paves his way to sure destruction. And yet we find millions of men being led away by the nose by this Commanding soul and standing on the borders of animality.

Says the Holy Quran :-

"They have hearts but they understand not, have eyes and they see not, have ears and they hear not; they are as cattle, nay, they are in worse error."

"They cling to the earth and follow low desires."

But we have to sublimate this very soul, and take it to a higher stage. Extremely difficult, though the task may seem, it is not hopeless :

Say, O My servants who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely, He is the Forgiving, the Merciful. And turn to your Lord and submit to Him before there comes to you the chastisement, then you shall not be helped.

It is the beauty of the Holy Quran that it speaks to man according to his respective capacity, and so it has different sets of moral instructions for men on the different stages of the evolution of their souls. For persons standing on the borders of animality it prescribed very elementary rules of morality, rules which if obeyed will raise them from the animal stage in which they stand and lead them on to the next stage, the stage of Nafs-i-Lawwamah or the Self-accusing Soul.

The obvious change that now takes place is that whereas in the previous stage our natural impulses inclined us towards evil, now a sort of struggle begins. While there is yet the attraction of evil in us, something from inside generally called conscience seems to be perverting us from listening to the dictates of evil. It is for this reason that it is called the self-accusing Soul.

As I have said, a sort of struggle has now started; we may fall many a times, but that must not dishearten us. If we are determined to carry on the struggle and bitter and hard it certainly is then we have the assurance that at last we shall succeed.

"And if you shun the great evils that have been forbidden unto you, We shall do away with your evil inclinations."

And what are these "great evils"? They are exceeding the limits, mischief-making, ungratefulness, injustice; pride, boasting, treachery, utterance of hurtful language, extravagance, unfaithfulness and exulting etc. Higher are the demands of morality in this stage. The Holy Quran divides these under two headings. First, those that prevent us from injuring

other's life, property and honour and the chief among these are chastity, honesty meekness, and politeness; secondly, these that prompt us to do good to others. Among these are forgiveness, goodness, courage, truthfulness, patience, sympathy and tenderness.

The Holy Quran does not read any vague sermons on them. It defines them and shows the right occasions for their use. Emotions and deeds, in themselves, are neither good nor bad. It is the propriety of the occasion that give them the dignity of morality. Now, if we carry on the struggle and follow the moral instructions, the Divine promise is "We will do away with your evil inclinations". He will evolve our souls into the next stage of 'Nafs-i-Mutmainna' or the Soul at Rest. A battle against evil has been eradicated and the soul has acquired its well deserved rest. But this is not the last stage; No, but ever fresh vistas are kept open before the soul until it reaches the stage of Nafs-i-Kamilah or the Perfected soul. Here God Himself speaks to man, who now becomes at one with Him, and sees that "All is from God" and that all the universe is but a mirror of Him. He alone is seen as True Being, all else is non-being, and man by illumination rises from non-being to being, and returns whence he came.

Surely we are God's and to Him we shall surely return.

I have shown that once a thing reaches its consummation in one particular stage of evolution, it gives birth to something new, which then becomes the bed-rock of all subsequent progress. Finally those accessories which contributed to the generation of this something new become separated, and the latter continues its progress after remaining in abeyance for a time a period called 'Barzakh' in Muslim theology. Thus we see that the food that we take splits up into two parts in the human body the accessories pass off as excreta, while the other part becomes the flesh and blood in the human body, and continues its progress-giving birth first to the genital seed and finally to the human child after fertilization. Death in one stage, thus, does not mean annihilation but only a change of form. Similarly the death of a man only separates his soul from the body which gave it birth, and leaves the former free to continue its evolution. Life after death is thus only a continuation of the life on this earth. For the good the heavenly life, and for the wicked life in hell, begins even here; and as there are two paradises for the former, there are two chastisements for the latter, i.e. a paradise or a chastisement for this life, and a paradise or a chastisement for the next.

"And for him who fears to stand before his Lord are two gardens."

"And whoever is blind in this, shall be blind in the hereafter."

"And certainly we will make them taste the near chastisements before the greater chastisement that haply they may turn."

"Nay if you had known with a certain knowledge, you shall certainly have seen hell."

(To be continued)

QUESTIONS & ANSWERS

[Q STANDS FOR QUESTION AND A FOR ANSWER]

Qamruddin, Muzaffarabad.

Q. What is the population of Muslims in China? Are they free to practise their religion?

A. Muslims in China count ninety million. They used to be very devout Muslims. This paper (Light) had quite a large number of readers in that country. In fact an edition of it in the Chinese language was brought out by a society there, bearing the name *Light* in Chinese. We had a regular file of this Chinese edition in our office. A leader of Chinese Muslims, Mr. Usman Woo came on a visit to Lahore just to pay respects to the late Maulana Muhammad Ali, whose translation of the Quran into English he had found of great inspiration. The Red revolution interrupted that intimate link, but for aught we know Muslims are as devoted to their religion as before. There are regular schools to teach the Quran and Islamic theology. Recently, a group of Chinese Muslims dropped at Karachi on their way to Arabia for the pilgrimage. Now that China and Pakistan have entered into a pact of friendship, and quite a fund of mutual goodwill has been released on both sides, it should lead to the restoration of the pre-Revolution closer ties between Muslims in China and this country.

Ahmad Khan, D. G. Khan.

Q. Sexual Morality is losing all hold in the Western countries, and there is a move even in ecclesiastical circles to abrogate the commandment forbidding adulterous intercourse. What is the good of keeping alive a commandment which hardly 2 per cent of the population care for, it is argued. What is the state of things in the Soviet Union?

A. In the USSR, the first impact of the Revolution was to nationalise woman. The materialistic philosophy of Marxism which was the basis of the Revolution was incompatible with any kind of moral principles. Sex came to be regarded just as much of an urge of nature as thirst, and when you feel thirsty you don't bother what glass you use. This came to be known as the 'glass of water' philosophy of sex. Before long, however they discovered that the unbridled licence was undermining the very foundations of society. The pendulum then swung in the opposite direction. Matrimonial laws were strictly enforced. Divorce was made more difficult. Today the official policy of Communist Russia is to preach sexual freedom in non-communist countries as one sure way to undermine the social fabric there, but maintain high standards of sex control at home. From all accounts it appears, that Russian society presents a much cleaner spectacle and is comparatively free from the sex-epidemic which is sweeping every department of life in the western Democracies. In Britain itself there have recently been startling disclosures of adulterous connections in the highest

Governmental circles, even of homo-sexual connections, which posed a threat to the security of the State and therefore formed the subject of regular inquiry by high-level commissions. Moral principles have a great deal to do with the security and development of a country. A people rise or fall by how far they adhere to certain moral principles of life. The craze for westernisation that is sweeping Pakistan has given a fillip to teddyism in both boys and girls. Loose sexuality is also making inroads on the citadel of sex purity which was the pride

of Islam. In this respect communism's example is much nearer the Islamic dictate.

Waliullah, Bombay.

Q. What are the objectives the Ahmadiyya Movement stands for?

A. The Ahmadiyya Movement stands for just one objective: the dissemination of the light of the Quran, which alone is the answer to the fast decay of faith in God, the root cause of the distraction and frustration sweeping mankind. Within the house of Islam, it stands for promoting solidarity, denouncing sectarianism in which the body politic of Islam was plunged under the pious labels of Sunni, Shia, Hanafi and Wahabi etc., as so many stupidities, the direct negation of Islam.



UNDERSTANDING ISLAM

by Frith of Schuon

(translated by D. M. MATHESON)

Published by George Allen and Unwin, Ltd., London, 1963. Price 25/-.

Understanding Islam, as the author says, is primarily written for Western readers who already have certain elementary notions about the religion of Islam. Misunderstanding about Islam in the West is great perhaps because of political and historical reasons. The present work purports to show Islam timelessly from within particularly with reference to Buddhist, Hindu and Christian doctrines. Book is divided into four chapters viz., Islam, The Qur'an, The Prophet and The Way. The last deals with Sufism and the path of spiritual ascent.

WE WISH OUR READERS AND WELL-WISHERS A VERY HAPPY EID

At several places in the book the author has defined Islam and the position of the Qur'an and the Prophet in a way which shows his intimate knowledge of the religion from within. "On the spiritual plane" says he in one such passage, "Islam lays stress on knowledge, since it is knowledge which realizes the maximum of unity in the sense that it pierces the illusion of plurality and goes beyond the duality of subject and object; love is form and a criterion of unitive knowledge, or from another point of view, a stage on the way to it. On the earthly plane Islam seeks equilibrium and puts each thing in its own place; moreover it makes a clear distinction between the individual and the community while also taking account of their reciprocal solidarity. *Ei-Islam* is the human condition brought into equilibrium in function of the Absolute, both in

man's soul and society" (p. 40). On pages 61-63 the commentary of the first verse of the Qur'an (*Bismi 'Llahi 'Rahmani 'Rahim*) shows similar depth of vision by the author.

(According to the author, and rightly so, the idea of predestination, so strongly marked in Islam, does not do away with the idea of freedom (p. 14) and Muslim fatalism is perfectly consistent with activity as is proved by history (P. 67).

On the question of Jihad the author admits that persuasion played a much greater part than war in the expansion of Islam as a whole and that the God of the Old Testament is no less a warrior than the God of the Qur'an, quite the opposite, and that Christianity also made use of the sword from the time of Constantine's appearance on the scene. In his opinion "we must at times do violence to irresponsible people in their own interest" (p. 28). The author on this subject has however fallen into the same mistake that has been repeated time and again that only "polytheists and idolaters could be compelled to embrace the new religion" of Islam (*Ibid*). This is clearly against the teachings of the Qur'an.

"And if one of the idolaters seek protection from thee, give him protection till he hears the word of Allah, then make him attain his place of safety; this is because they are a people who do not know" (9: 6). Again in this chapter of the Qur'an fighting against these idolaters (not all of them) was enjoined who broke their agreements and oaths with Muslims (9: 13).

The chapter on the Prophet is in fact a departure from what has been written about him by a host of non-Muslim students of Islam in the nineteenth and early twentieth century. The author has in fact clarified the Prophet's position with

(Continued on Page 6)