

Story of the Garbled Gospels

The Light

Weekly

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THUS SPOKE THE HOLY PROPHET

(peace and blessings of Allah be upon him)

O Lord! I make my complaint unto Thee, of my feebleness, the vanity of my efforts. I am insignificant in the sight of men, O Thou Most Merciful! Lord of the weak! Thou art my Lord! Forsake me not. Leave me not a prey to strangers, nor to mine enemies. If Thou art not displeased, I am safe. I seek refuge in the light of Thy countenance, by which all darkness is dispelled, and peace cometh in the Here and the Hereafter. Solve Thou my difficulties as it pleaseth Thee. There is no power, no strength, save in Thee.

Of Neighbourliness

The best person in God's sight is the best amongst his friends; and the best of neighbours near God is the best person in his own neighbourhood.

A Muslim who mixeth with people and putteth up with their inconveniences, is better than one who doth not mix with them, and bear with patience.

Do you love your Creator? love your fellow-beings first.

The Prayers of the Holy Quran and the Gospels Compared—IV

(From the Noah's Ark)

HAZRAT MIRZA GHULAM AHMAD

(Founder of Ahmadiyya Movement)

In short, the Kingdom of God has made two different laws governing two different classes of His creatures. The angels have been so created as not to be able to sin, but they are also not able to make an advancement in goodness, and their obedience is due to their very nature. The law governing human beings gives them choice to adopt either course. They have the capacity to sin, but they have also the capacity to make progress in virtue. Both these laws are unchangeable. An angel cannot be a human being, nor a human being an angel. The law that prevails on heaven, has no effect upon earth nor is the law governing mortals applicable to angels. If human transgressions end in repentance and a turning to righteousness, a man is far better than an angel because he can rise to a higher eminence, and his sins are forgiven him if he repents. Divine wisdom has so ordained that some human beings may sin, so that having sinned, they may know their own weakness and be forgiven after repentance.

It is an error that weakness should be attributed to God, for whatever of evil is witnessed upon earth, is the consequence of the Divine law relating to human beings. Is God so weak that His Kingdom and Power and Glory are limited only to heaven, or has any other god established his kingdom upon earth by adverse possession? There is another reason why the Christians should not lay any stress upon the point that the Kingdom of God is only upon heaven and has not come down to earth yet, for they are now denying the very existence of heaven. If, therefore, His Kingdom has not yet come upon earth, His Kingdom is nowhere. Moreover, we witness the Kingdom of God upon earth with our own eyes. According to the laws which He has established, our lives come to a close, our conditions change, we witness numerous weals and woes, thousands die and as many come into existence at His bidding, our prayers are accepted and heavenly signs manifested, and the earth brings forth its vegetables, fruits and flowers, at His word.

(Continued on p. 3, col. 3.)

WE BELIEVE

(1) After the Holy Prophet (peace and blessings of Allah be upon him) Allah has completely barred the appearance of a prophet.

(2) After the Holy Prophet (peace and blessings of Allah be upon him) Jibreel cannot descend and bring Prophetic Revelation (وحي نبوت) to any person.

(3) If Jibreel were to descend with one word of Prophetic Revelation (وحي نبوت) for any person, it will contradict the two complementary verses:

اليوم اكملت لكم دينكم

(This day have I perfected your Deen for you). (5 : 3)

ولكن رسول الله وخاتم النبيين

(He is the Messenger of Allah and the Last of Prophets). (33 : 40)

(4) The Holy Prophet (Allah's peace and blessings be upon him) also said: "I am Muhammad and I am Ahmad and... I am al-aqib (the one who comes last) after whom there is no prophet." (Al-Bukhari : Kitabul Manaqib)

(5) Hazrat Mirza Ghulam Ahmad never claimed to be *Nabi*. He exhorted his people to refrain from using the word *Nabi* for him. He further directed them to regard the word *Nabi*, in his writings, as deleted.

(6) Hazrat Mirza Sahib named his followers 'Ahmadi' after the Holy Prophet's *Jamali* (beatific) name 'Ahmad'.

(7) He proclaimed that no verse of the Holy Quran has been abrogated nor shall ever be abrogated.

(8) All the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and the Imams are venerable.

(9) It is spiritually conducive to our Faith to revere the revivalist Islamic missions of all *Mujaddids*.

(10) He is a Muslim who recites the *Kalimah*, with a sincere belief in *Tauhid* and *Khutma-i-Nabuwat*.

THE LIGHT

SUNDAY — DECEMBER 8, 1974

Story of the Garbled Gospels

In the world, where-ever the Christians wield governmental authority they never miss an occasion to torture the Muslims and assail Islam. If they find no occasion for this, they improvise one to play their impious pranks against Islam and its followers. Sometime back, we trained search-light on their diabolical attempts to tamper with the revealed text of the Holy Quran and thus give currency to the fabricated version. This is being done in Nepal and the Philippines. There is a melancholy psychological reason for resorting to this abhorrent mischief. Even a lay Christian knows that the Gospels contain garbled versions. No two Gospels published at different places at different times contain identical text. The Christians also know full well that the Holy Quran has enjoyed the divine protection stated in the Quranic verse :

انا نحن نزلنا الذكر وانا له لحفظون

i.e. "Indeed We Ourself revealed the Reminder and We will most surely safeguard it."

(15 : 10)

This has made them mad and they are tempting Providence by indulging in a horse-play with God's Holy Words. Let them sweep before their own door. Their Gospels, meant as they were for a particular period and for "the sheep of the Israelites" have not survived the tooth of times. They are grossly perverted. As such they have forfeited their right to be called scriptures. If the Gospels had been the lasting Word of God as the Holy Quran is and if they had retained their original text, there could not be numerous Gospels of varying versions. Not only do they differ from one another in text, they are also poles apart in meaning. Moreover their writers suspect one another.

Paul who is pompously and exaggeratedly called Saint Paul, is now morbidly "revered" as the father of the current Christianity. He is also regarded as the chief architect of the Church. In his Epistles, he has again and again warned the Christians against reposing faith in such Gospels as are associated with people other than the Messiah. In one of his Epistles he says that he has been commissioned by the Holy Ghost to uphold the Messiah's Gospel and propagate its teachings among the Christians. No Gospel other than the one he upholds is correct.

This highlights the fact that during the Pauline life, the Messiah's original Gospel had been tampered with and that unauthentic Gospels had come into vogue. Paul had neither seen Christ nor had he enjoyed any association with him, although he was his contemporary. The Christian researches have established the fact that Paul had been crusading against the Nazarenes. But when he noticed that Christianity was spreading in the teeth of opposition, he repudiated his own faith and entered the fold of the Church. For this, he trotted out a hoax that his study of Judaism had brought home to him the truth of Christianity. He changed sides so tactfully that he won the respect of the Christians. He also knocked into shape one 'miracle' and propagated it from one place to another. The 'miracle' that he set afloat was like this : "I have had a wonderful experience. I have fallen to the earth and have been laid flat in a boat. There and then the Messiah supported me. But he also severely reprimanded me saying: 'Look here! Do not do anything against my followers. There and then I reposed faith in him and he ordained me as

a servant of the Christians." The credulous Christians took this fabrication as a 'miracle' of Christ and walked into Paul's trap. They continue to be the victims of this deception to this day. But the wonder of wonders is that there was no such thing as the Messiah's Gospel nor was Paul able to produce it himself. There were faked Gospels in those times as they are in currency today.

When all is said and done, this man of Jewish extraction a self-appointed monopolist of the interpretation of the Christian creed, succeeded in installing himself as an authority in the Church hierarchy. He defaced the original verities and fabricated the deification of the Messiah and preached Trinity. He knew no rest until he had made a clean sweep of the pristine Christianity. Paul allowed the use of wine, pork and other forbidden things. He was a scholar of the Greek philosophy. After Jesus's crucifixion and his fabled ascension, the disciples of Jesus had unanimously held him reprobate. The ancient books on Christianity contain a detailed account of this event. But it is an irony of circumstances that this reprobate is now next to Christ for the Christians and is called the 'ordained apostle'.

Barnabas was one of the companions of Jesus Christ. He was held in high esteem for his piety, virtue, integrity and truthfulness. He was the person who vigorously opposed to Paul. Barnabas put in black and white Jesus's exhortations which he had heard direct. The Gospel associated with his name contains all those clear and unmistakable prophecies which bear the tidings of the advent of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). Barnabas' Gospel remained extant along with other Gospels till 325 C.E. when the plethora of the Gospels fanned the fires of the sectarian dissensions among the Christians. Their eminent intellectuals turned to devising means to end this internal

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Finality of Prophethood-IV

By THE MAULANA MUHAMMAD 'ALI

Prophethood Was Not Needed It Was Brought To An End

Everything exists by virtue of its need. But there are people who believe that only *shariah* (law) has come to an end and the door of prophethood without *shariah* (perfect prophethood), otherwise "unbuwwat-i-kamilah," is open. If it is asked, why, after all, has the door of *shariah* been closed? Their reply would be that the Holy Quran has brought the *shariah* to perfection. As a new law is not needed, therefore, *shariah* has come to an end. If, with the perfection of law, the door of law has been closed, similarly, with perfection of prophethood, the door of prophethood has been closed. In other words, if a prophet is raised now, it means that the Holy Prophet Muhammad's (peace be upon him) prophethood has been defective, which is obviously sinfully wrong.

Historical Evidence That The Chain of Prophethood Has Been Cut Off

Still another point is worth consideration. If there existed the need of a prophet, then how did thirteen hundred years pass after the Holy Prophet Muhammad (peace be upon him) without a single prophet being raised? In world history there is found only one period of six hundred years in which no prophet has appeared. And this great period of cessation of prophets was made a sign so that the world may wait for him who was going to be the pride of mankind, with whose advent the institution of prophethood was going to attain to its excellence. Man could not go further after reaching that stage. Indeed the whole world waited for six hundred years for a Messenger because he was going to be raised for the whole world. Otherwise, in world history the prophets appeared at lesser intervals. Thus when the world looks forward for six hundred years for the advent of such a great man, there can only be two reasons now why the world should wait for 1,300 years. Either a man far superior to the Holy Prophet Muhammad (peace be upon him) was going to appear, which cannot be accepted by a Muslim for a moment—or prophethood had definitely come to an end. There has been no one in the world after the Holy Prophet Muhammad (peace be upon him) like those who used to bring spiritual revolution in the history of mankind. This is the Divine Evidence that the Holy Prophet Muhammad (peace be upon him) is the Last of all the Prophets, and so have the events of the world established this truth.

What is the Significance of Khatam-an-Nabiyyin?

It is for this reason that the Holy Quran declares :

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَالِمًا

"The Holy Prophet Muhammad (peace be upon him) is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets (khatam-an-nabiyyin) and Allah is ever Knower of all things." (83 : 40).

Three points have been mentioned in this verse. Firstly, the Holy Prophet Muhammad (peace be upon him) is not the father of any male descendant. Secondly, he is the Messenger of Allah, and thirdly, he is "Khatam-an-nabiyyin."

There is an obvious relation in all these points. Firstly, his physical relation of being the father of any male descendant has been denied because lineage continues by male and not by female descendants. It has been mentioned instead that he is the Messenger of God by using *la kin* (but as "harf istidrak"—a particle of emendation) which indicates that he still enjoys a kind of fatherhood ("abuwwat") which is spiritual in its significance, and such a relationship is borne by every prophet towards his followers. In other words, a descent of a physical order is denied to him, but his spiritual lineage continues. Thus the underlying significance of this part of the verse: The Holy Prophet Muhammad (peace be upon him) is not the father of any of your men, but he is the Messenger of Allah, is that he is not the father in the physical sense, but, in the spiritual sense, he is indeed father of his followers. After this, it has been mentioned that he is "khatam-an-nabiyyin—the Seal of the Prophets", which shows that he has been given a more superior status than that of other prophets. Because, after the coming of another prophet, the spiritual lineage of the previous prophet was cut off and the New Prophet, in fact, became the focal point, the rallying force of his people. All blessings were now obtained through him. Thus the spiritual fatherhood was transferred to this New Prophet, as it happened among the Israelites. The calling of the Holy Prophet Muhammad (peace be upon him) as Messenger of Allah in the above verse might have been misconstrued that the spiritual lineage re-established by him was also going to be terminated after some time and an-

(See bottom col. 3)

IT MATTERS MUCH

(CONTRIBUTED)

It matters little where I am born,
Or if my parents were rich or poor;
Whether they shrank at the cold
world's scorn,

Or walked in the pride of wealth
secure.

But whether I live an honest man,
And hold my integrity firm in my
clutch,

I tell you, brother, plain as I am,
It matters much.

It matters little how long I stay;
In the world of sorrow, sin and
care;

Whether in youth I am called away,
Or live till my bones and pate are
bare.

But whether I do the best I can,
To soften the weight of adversity's
touch,

On the faded cheek of my fellow-
man,

It matters much.

It matters little where be my grave,
On the land or on the sea;

By purling brook or 'neath stormy
wave,

It matters little or naught to me.

But whether the Angel Death comes
down.

And marks my brow with his lov-
ing touch,

As one that shall wear the victor's
crown,

It matters much.

(Continued from page 1, col. 2)

Is it not all a clear evidence of the Kingdom of God upon earth? In the heavenly bodies we witness no change from which we may infer the existence of a Being Who can cause changes. The earth, on the other hand, shows numerous changes and revolutions and thus clearly testifies to the Person of the Powerful and Mighty Being Who is the Author of these revolutions and the Creator and Destroyer of millions of souls every day. Does not all this prove that the Kingdom of God is actually present upon earth?

No reason is stated in the Gospels in support of their assertion that the Kingdom of God has not come upon earth. One fact is, no doubt, related in the Gospels, viz., that Jesus prayed the whole night long for being saved, and his prayer was even accepted as is stated in Heb. 5 : 7, still God was not able to deliver him from his enemies. The Christians may count upon this as an argument for their assertion that the Kingdom of God had not till then come upon earth.

(From col. 2)

other messenger or prophet might be raised after him, who would become the focus of spiritual blessings, and the relationship of spiritual *abuwwat* might be transferred to him.

Allama Iqbal – The Muslim International Poet—II

BY N. M. SULTAN MARICAR

In the name of Islam and through his poetry, Iqbal has presented the world with a glowing flame compounded of Islamic mysticism and modern philosophy. In *Payam-i-Mashriq* (Message of the East) he says :

"Truth without feeling is philosophy,

With feeling it becomes poetry.

Iqbal's thought was not concerned with how man was created, but with the ultimate end of man's life. He wants man to cherish an intense desire for a high ideal and have firm faith in it and then to struggle day and night for the achievement of this ideal. This is life. His conception of Love is not earthly but Heavenly (towards God) :

"Kufr (disbelief) with love becomes Islam.

And a Muslim without love is a kafir.

Iqbal's ultimate aim is the realization of Islamic Brotherhood, but he is not narrow-minded and he never looks down upon non-Muslims.

"A God-loving dervish is neither Eastern nor Western :

My home is neither Delhi nor Ispahan nor Samarqand."

He exhorts Muslims to build up their future freely on the foundation of the national traditions of Islam. He said :

"The memory of bygone times is an elixir for my earth,

My past is a commentary on my future."

More than forty years ago, when Muslim peoples were overtaken by decadence, Iqbal prophesied the achievement of their independence, thus :

"The caravan of feeble ants will build with flower-petals a boat, Which will struggle against thousands of waves and cross the ocean."

Soon afterwards, he also foretold the union of Muslims and the advancement of Islam :

"The night will take to flight with the rising sun and this garden will resound with the song of 'Divine Unity.'"

He said :

"Shall we not listen attentively to the voice of our spiritual leaders and, becoming united and strong, hold aloft in the international assembly the banner of human brotherhood and world peace."

Besides his literary efforts, which continued to the time of his death, Iqbal interested himself in education and politics, and was very much concerned about the future of Muslims of

of the Indo-Pakistan Sub-continent. His political activities germinated in the birth of a Muslim Nation (Pakistan). He gave a concrete shape to the aspirations of the Muslims in the Indo-Pakistan Sub-continent ; and played a conspicuous part towards achieving a separate homeland which they desired. It was Iqbal's fervent appeal which persuaded Muhammad Ali Jinnah in 1934 to return to politics. The letters written by him to Jinnah during the last years of his life (1936-37) were posthumously published in the form of a book which carried an introduction by Jinnah himself. These last years also synchronized with a very eventful period in the history of the Muslims, in which the All-India Muslim League Central Parliamentary Board was established in 1936, and the great historic session at Lucknow (U. P.) was summoned in 1937. These letters can be read with a great amount of interest. It was on the foundations laid by Iqbal that the Muslim League's Historic Pakistan Resolution of 1940 was based. Thus Iqbal gave the blueprint for Pakistan, and he may be called the creator of Pakistan even though Jinnah is referred to as the Father of Pakistan. Percival Spear has placed Iqbal in a comparative position when he says :

"Sayyid Ahmad Khan was philosopher, Iqbal the prophet, and Jinnah the statesman-creator of Pakistan."

Although Iqbal advocated the division of the Sub-continent, he was a strong opponent of narrow nationalism and racism. The profundity of his belief was very expressly shown in his condemnation of the evil system prevalent in modern civilization :

"Remember! man can be maintained on this earth only by honouring mankind. Only one unity is dependable and that unity is the brotherhood of man, which is above race, nationality, colour or language. So long as this so-called democracy, this accursed nationalism and this degraded imperialism are not shattered, so long as men do not demonstrate by their actions that they believe the whole world is the family of God, so long as distinctions of race, colour and geographical nationalities are not wiped out completely, they will never be able to lead to a happy and contented life, and the beautiful ideas of liberty, equality and fraternity will never materialize."

However, Iqbal was convinced that the way to a peaceful India, and to a peaceful solution of the Hindu-Muslim problems, was through a redistribution of racial, religious and linguistic affinities. He realized that in the particular situation, unity in diversity was more feasible than diversity under unity. The creation of Pakistan was seen as a practical necessity rather than as the consequence of any selfish motives.

ان الدين عند الله الاسلام

"Verily the religion with God is Islam." (3 : 19)

Islam and Other Isms—VI

IDEOLOGIES OF CAPITALISM, COMMUNISM, SOCIALISM, FASCISM AND THEIR EFFECT ON MAN'S BEHAVIOUR

By M. A. MANNAN

Unlike any other ism the basic principle of co-existence owes its origin in the Holy Quran and the Sunnah. While the Holy Quran (2 : 209) commanded the Muslims to work wholly for peace, the Holy Prophet himself embodied this principle of the Holy Quran in his actions and deeds.

Thus the Muslim greeting in all parts of the world is "peace be on you, and the mercy of God and His blessings". Every pursuit and activity which has a tendency to disturb the peace is severely condemned.

"Do not promote disorder, and in the earth after peace has been established" (The Holy Quran, 7 : 56—57).

"Do not go about committing iniquity on the earth and causing disorder" (The Holy Quran, 7 : 75 ; 11-86 ; 29 : 37).

"Seek not to create disorder on the

earth. Verily, God loves not those who seek to create disorder" (The Holy Quran 28 : 78).

Thus all possible factors which tend to disturb peace and order are strongly condemned by Islam. Domination of one group by another in the domestic sphere or of one people by another in the international sphere or economic exploitation of any from which may develop into a threat to peace is strictly prohibited. The Holy Quran, (20 : 32) says :

"Do not raise thine eyes covetously after that which We have bestowed on some groups, to enjoy for a period, of the ornaments of this life that We may try them thereby—the provision bestowed upon thee by The Lord is better and more enduring."

(Continued on p. 5, col. 1.)

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Again, many an international conflict arises because of the divergence between the proclaimed intentions and policies and actual practice and conduct, as we find in the case of many countries of their forceful occupation of the territories of other countries.

A true Islamic State cannot behave in such a manner. The Holy Quran emphasises complete conformity of conduct to declarations and professions of intent :

"O ye who believe ! Why do you say what you do not : most displeasing is it in the sight of God that you say what you do not" (61 : 3-4).

It also warns against indulgence in undue suspicion of other people's motives and against seeking to discover pretexts for differences and disagreements, as this might result in harm. Even hostility towards a people should not incite a Muslim or the Muslim community or the Muslim state to act unjustly or inequitably towards them.

"O ye who believe ! be steadfast in the cause of God, and bear witness in equity, and let not a people's enmity towards you incite you to act otherwise than with justice. Be always just, that is closest to righteousness. Fear God. Surely, God is Aware of what you do" (5 : 9).

Islam no doubt takes note of the diversity that exists among nations and peoples, but "inasmuch as God's sovereignty extends over the whole universe, the ultimate ideal of a State in Islam is a universal federation, or confederation, of autonomous States, associated together for upholding the freedom of conscience and for the maintenance of peace and co-operation in promoting the human welfare throughout the world."

In fact, Islam's attitude towards idolatry, in spite of its uncompromising stand on the Unity of God, is indicative of the firm principle of co-existence. The principle is that even false doctrines and unsocial and destructive ideas, so long as they are believed in and adhered to, must be taken into account as having an appeal to those who entertain them ; all conduct which is likely to cause provocation should be avoided. (The Holy Quran, 6 : 109). This tolerance is a unique contribution of Islam in the domain of international relations. A Muslim does not differentiate the secular from the religious and he is required to allow others to follow the dictates of their conscience. Such is the basic demand of Islam. Islam does not merely tolerate but fully recognises the co-existence of other faiths in the political State evolved by it. The manifestation of the principle of co-existence we find in Islam has no coun-

terpart in any other existing ism. It is absent in Communism, because Communism believes in a world revolution through material progress and it is virtually nationalistic in practice. This undue emphasis on material welfare will, I am sure, increase the human greed and destructive ambition. This greed at national level means a clash of interests with other nations resulting in chaos and conflict between nations.

It is conspicuously absent in Capitalism, because Capitalism in its drive for unrestricted ownership of the means of production and private profit ultimately leads to imperialism, the outcome of the need of markets for finished goods and raw materials for industry. This means a naked exploitation by a richer nation of a poorer nation. Under Capitalism this exploitation is there either in the name of "enlightened self-interest." Whatever arrangement we offer of Capitalism in this regard, the fact remains that imperialism is the negation of the principle of co-existence. Even under Socialism we cannot have the principle of co-existence fully manifested because the motive force of Socialism is social service to the utter neglect of the motive for private profit and incentive. On the face of it, this may appear to be an ideal, but it is not workable and practical. I wonder how the principle of co-existence can find its fullest expression and manifestation under such social systems.

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menace. By that time twenty or twenty-five gospels had come into circulation. Those gospels contained hearsays and heresies propagated by Jesus's pseudo-companions and those who followed their guidelines. Every reader of every gospel cherished exclusive views. A grand Nicca Council was held in 325 C.E. and it was decided to bury the hatchet once for all. The solution arrived at was that a gospel may be selected by drawing lots. Thus all gospels were placed one over the other in the form of a pillar and they were given a shake. Those that fell were set aside as false. Those that remained in the pillar were accepted as flawless and these were the Four Gospels which are now extant.

This was a curious rather primitive way of weeding out the false gospels and selecting the correct ones. It is taken for granted that Barnabas' Gospel "must also have fallen" and was thus rejected. Its perusal was forbidden. That was how Barnabas' Gospel went into oblivion. But it somehow remained with some people. It was preserved in the library of the Roman Pope Sextus. An Egyptian Archbishop managed to get it from that library. He read it thoroughly. When he read clear prophecies of the

advent of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) he became a Muslim. He published its Arabic and English translations in 1709 C.E. Ata-ur-Rahim, General Secretary of the Quran Council wrote an article on that great convert to Islam. It is held that the original Latin copy is in the Museum of Vienna.

Now a brief account of each Gospel according to each apostle will be worth reading.

S. Matthew : This is the earliest and oldest Gospel. It was originally written in Hebrew. But it is now non-existent. Only its Greek translation is extant. No one knows the name of the translator. Maybe Paul wrote it. It is said that this Gospel was written in 39 C.E. in Jerusalem.

S. Mark : This is the second Gospel. Mark was a Jew. He was the pupil of Jesus's disciple—Peter. It is on record that he wrote it in 61 C.E. under the auspices of Peter. He himself was killed by polytheists in a prison in Alexandria.

St. Luke : This is the third Gospel. It was written after the death of Paul and Peter. Luke was a medical practitioner in Antioch and was a fanatic Jew. As such he was the bitterest enemy of the Christians. He had never met Jesus. He was taught Christianity by Paul. He wrote that he had contacted all those people who had seen and met Jesus before writing his Gospel.

St. John : This is the fourth Gospel. Some Christians are of the view that St. John was John Zebedee—pupil of Jesus. He completed his work in 65 C.E. But some hold that he wrote it in 96 C.E. Others are of the view that the work was done in 98 C.E. A famous Professor Lin belonging to the Catholic Church in his research work says that it was written by a student of a school in Alexandria. The miasma of doubt and denial has been deliberately created because it also contains a clear prophecy about the advent of the Holy Prophet Muhammad (God's peace and blessings be upon him). It is recorded therein that Jesus said : "Nevertheless I tell you the truth ; It is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him to you." (St. John 17 : 7).

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Rich Tributes to Hazrat Mirza Sahib

Maulvi Bashir-ud-Din Sahib, Editor *Sadiq-ul-Akhbar*, Rewari, wrote: Mirza Sahib in his impressive lectures and magnificent writings has given a tart rejoinder to the opponents of Islam and has laid them low. He has proved that truth is always triumphant and, in reality, he has spared no pains in support of the truth and has rendered great service to the cause of Islam. Justice demands that one should mourn the sudden and untimely demise of one who was a redoubtable champion of Islam, a great friend of the Muslims and an eminent scholar. (*Sadiq-ul-Akhtar* as quoted in vol. II of *Mujaddid-i-Azam*).

Mirza Hadrat Dehlyi wrote: The deceased is worthy of great reverence for his splendid services to Islam against the Arya Samajists and the Christians. He gave a new orientation to the religious debates and laid the foundations of a new literature in India. In our capacity as Muslim and as a research scholar, we make a clean breast of the fact that even the most eminent Arya Samajist or the greatest priest had not the courage to face the deceased. Although the deceased was a Punjabi, yet he wielded a powerful pen and in the whole of India there was not a single person who could equal him. In his brain there was a vast store of capturing and vigorous vocabulary. When he put his pen to paper, there was such a spontaneous flow of balanced words as beggar description. Those who have no knowledge of his first successor—Maulana Noor-ud-Din—erroneously think that Maulana Noor-ud-Din rendered him great help in writing the books. But we speak from our personal knowledge that Maulana Noor-ud-Din could not stand comparison with him in authorship. Although at places the Punjabi touch is discernible in his Urdu writings, yet his vigorous Urdu writings are in a class by themselves. In fact one goes into ecstasy on perusing some paragraphs of his writings. Among his followers, there are ignorant and common people; but there are also capable and efficient men who are B.A.'s and M.A.'s. There are also Arabic scholars among them. In the modern times, it is a matter of no small pride for a religious preceptor that scholars well-versed in the ancient and the modern knowledge should become his disciples. He has made a break-through against the fire of deadly predictions, bitter opposition and severe criticism. He reached the pinnacle of eminence after weathering all storms. In response to his every claim, his followers redoubled their allegiance. The voices that rose in acceptance of his claim indicate that the deceased in his life-time achieved great victories. (*Curzon Gazette*, June 1, 1908).

WHERE THE BASIC DIFFERENCE LIES

By Stephen Fuchs

A more serious and lasting schism broke out in 1914 after the death of Nur-ud-Din. A group headed by Khwajah Kamal-ud-Din, a former pleader at the Chief Court of Lahore, seceded and formed the so-called Lahore Group. The quarrel started over the claim of the founder to be called a prophet. The Qadian Party, headed by Ghulam Ahmad's son, regarded him as a prophet (*Nabi*), while the Lahore Party insisted that he was a Reformer. The mem-

bers of the Lahore Party were more liberal-minded, and resented the mystic authoritarianism of Ghulam Ahmad's son and successor (Mirza Mahmud Ahmad). They had different views on the (Ahmadiyya) Movement's policy; while the Qadianis always insisted on stressing the points of difference between their tenets and those of other Muslims, the Lahore Party was from the first more conciliatory and tended to merge in thought and practice with the orthodox Muslim community. ("Rebellious Prophets" p 205)

Cultural Revolution Brought About by the Kalimah—III

A bird's eye-view of the life of the Companions of the
Holy Prophet Muhammad (peace be upon him)

BY ABUL HASHIM

Economic Culture

True to their faith in the ownership of God of the wealth of the earth, the Muslims did not create an absolute interest in what they possessed. They used appropriate material resources in their possession with moderation and held them so long as others more needy did not require them for the satisfaction of their needs. Whenever a needy brother approached or was found in need they at once placed their resources for his use and if such offer was not accepted they felt insulted and aggrieved. To them charity was not a luxury of the rich for it was their faith that every needy brother had a real share in their assets which belonged to God. They assembled five times a day in the mosque for congregational prayers and before they stood before God for prayer they very carefully took stock of the circumstances of their neighbours and made necessary arrangements to satisfy the wants of their needy brothers and sisters, for they knew that their performance of duty to God would be playing false and be a mockery and as such would be unacceptable to God so long as they did not perform their duties to their fellow-men. When resources were needed for public response they voluntarily contributed their quota to the society, for they knew that the society had superior right of possession.

The venerable Abu Bakr laid before the Holy Prophet Muhammad (peace be on him) his entire assets when money and materials were needed for the Battle of Tabuk (625 C.E.) on the Syrian front. Every Muslim home strictly observed the principles of the economic universalism of the Kalimah. The head of the family satisfied his own needs not before the needs of his guests, servants, children, wife and other dependants of the family had been satisfied. The Holy Prophet Muhammad (peace be on him) and his faithful Companions were seen starving for days together with pleasure, for satisfying the hunger of others and so long as they had anything in their possession their indigent brothers and sisters were not deprived of the share they had in their resources as common children of the Islamic Society. It was not very rare that the young children of H. Ali were made to starve for the satisfaction of others' needs. They possessed wealth but they themselves were never possessed by wealth. They hated idleness and indolence for they knew that their right to possess and to enjoy the material resources of the earth for their nourishment in common with similar rights of others was derived from their right to work and live. Any Muslim Society or State which does not make sincere and honest efforts to develop this culture of collective economic existence is by no means entitled to call itself a Muslim Society or State.