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THE LIGHT

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Perfection of Two Kinds of Morals

*HOW HE MADE HIS MORTAL ENEMIES AS FAST FRIENDS
AND FAITHFUL FOLLOWERS*

By HAZRAT MIRZA GHULAM AHMAD

Founder of Ahmadiyyah Movement in Islam

Here we are told that there is no great excellence in mere knowledge which is treasured in the heart or brain, but that the knowledge to be valued is that which, on account of its application to the practical course of life, gives a colouring to a man's life. To improve and strengthen one's knowledge, the best means is its application in practice so that its impression in life is not

only upon the mind but upon every faculty and limb. In fact, every sort of knowledge, however low its comparative value, is defective so long as it is untested by practice. It is to this that the Lord calls our attention in the above verses. We are told that our morals are not finally developed unless they are proved by suffering and trials which stand to them in the relation of prac-

tice to knowledge :

“You will certainly be tried in your property and your persons. And you will certainly hear from those who have been given the Book before you and from the idolaters much abuse. And if you are patient and keep your duty, surely this is an affair of great resolution” (3 : 185).

These verses show conclusively that knowledge is not perfect and fruitful without practical application. Knowledge which is at its best in practice is a source of blessing, but that which never passes into the domain of the practical has no value.

Perfection in Practice

The application of knowledge in practice is what makes a man attain the highest stage of certainty, for the truth of the certainty of a thing cannot be realized unless every side of it is put to a practical test. This is what happened in Islam. Whatever injunctions are contained in the Quran were beautifully illustrated in practice in the life of Prophet Muhammad and in the

lives of his companions who were thus enlightened with true light. For the fulfilment of this purpose, the All-Knowing divided the life of our Prophet into two distinct periods : the period of sufferings, adversities and persecutions, and the period of triumph and prosperity. This was done in order to provide occasion for the display of both sorts of moral qualities : those which can be proved in time of suffering, and those which cannot be proved except in triumph and prosperity. In this way, he had all his moral qualities brought to the test of practice, and the two periods of his life enabled him to display them in the highest degree.

The thirteen years at Mecca represent the time of suffering, and a study of the life of Prophet Muhammad during that time shows clearly that there is not a single moral quality which could be manifested in suffering by the righteous that was not displayed by him. His complete

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THE LIGHT

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NON-PRORHETIC FORMS OF REVELATION

It happened that the Pharaoh had a dream. The Holy Quran refers to it thus :

"And the King said, 'I see in a dream seven fat kine which seven lean ones eat up, and seven green ears of corn and seven others withered. O ye chiefs, explain to me the meaning of my dream if you can interpret a dream.'"
(12 : 43)

In reply to the King's wish, the courtiers said :

"They replied, 'They are confused dreams.'" (12 : 44).

As such they expressed their inability to interpret such dreams. At this juncture, the slave who had been set free and restored to his job in the court as Prophet Joseph (peace be upon him) had told him by way of interpreting his dream, offered to procure correct interpretation. Under the royal command he went to Prophet Joseph (peace be upon him) and requested him to inform him of the interpretation of the King's dream. Prophet Joseph (peace be upon him) told him that there would be seven prosperous years followed by seven years of country-wide famine. The inhabitants experienced the truth of this interpretation.

Psychology can never succeed in finding the origin or source of this dream, because it is alien to this realm of the unseen. At best, it can say that a dream is traceable to the dreamer's environments or that it is wish-fulfilment. Thus psychology cannot claim to assess and interpret every dream correctly

Revelation is vouchsafed even to such persons as are not designated as prophets. For instance the Holy Quran says :

"And We revealed to the mother of Moses saying, 'Suckle him ; and when thou fearest for him, then cast him into the river and fear not, nor grieve ; for

We shall restore him to thee and make him one of the Messengers of God'. ” (28 : 8)

As the revelation of Prophet Abraham referred to before, was contrary to the paternal instinct, the divine command revealed to the mother of Prophet Moses was totally out of tune with the maternal instinct. In her case, she was commanded by God to cast her newborn son into a river. No mother can think of throwing her son into the river because she knows for certain that he would be drowned. In the case of the mother of Prophet Moses, God consoles her by saying لا تخافي (And fear not) (28 : 8). Her mind is fortified against another-wise certain fear of death of her son by the promise of divine protection. She is assured that her son shall remain safe. Then there was the sure sorrow of separation. This is guarded against by another divine command لا تحزني (Grieve not) (28 : 8). She is buoyed up with the divine assurance that her son would be restored to her. When the mother of Prophet Moses felt that crisis was impending and the Pharaoh's officials would catch hold of her son and kill him, she, much against her nature, put him into a box and cast the box into a river. This is described in the Holy Quran thus :

“When We revealed to thy mother what was an important revelation, say-

ing, ‘Put him in the ark and throw it into the river’. ” (20 : 39-40)

The mother did all this under a divine command with an inward certainty that her son would be safe. But all the same her motherly instinct got perturbed. She asked the sister of little Moses to go along the river and keep an eye on the ark at a distance and pursue it. In this connection the Holy Quran says :

“And she said to the sister of little Moses, Follow him up.” (28 : 11)

She acted likewise as the Holy Quran says :

“And so she observed him from a distance”. (28 : 12)

The sister watched the ark at a discreet distance to avoid suspicion. God mentions the love of the sister for her brother, along with the mention of the mother's love for her son.

Then came the time when the Pharaoh's men lifted the box out of the river. The Holy Quran says :

“ And the family of Pharaoh picked him up.” The son fell into the hands of Pharaoh. His royal writ in this connexion was that all the male children of Bani Israel should be killed at the time of their birth. On knowing the capture of her son, the mother was restless. At this stage the Holy Quran says :

“ And the heart of the mother of

Moses became blank with restlessness.”
(28 : 11)

When the child was carried to the royal palace, the Queen was so overcome by his charming face, that she involuntarily cried :

“ Kill him not”. (28 : 10)

This scene of her love of Moses at first sight is described in the Holy Quran ;

“ And I wrapped thee with love from Me.” (30 : 40)

God says that We gave Moses such an enchanting face that every one who saw him loved him spontaneously. The involuntary exclamation of the queen لا تقتلوه (Kill him not) (28 : 10) emanated from that sudden surge of love for Moses. The queen's exclamation was an infringement of Pharaoh's royal edict that all male children of Bani Israel should be done to death on their very birth. The queen was conscious of it. This is why she addressed Pharaoh with a firm resolve and said :

“ And Pharaoh's wife said, ‘ He will be a joy of the eye of me and for thee, kill him not. Haply he will be useful to us or we may adopt him as a son’.” (28 : 10)

On the one hand the mother of Moses is fearful lest Moses should drown. When God rescues him, she is stricken with fear because her son has fallen into the hands of the murderer. She is therefore in a state

of extreme embarrassment and restlessness. But God worked wonder in this case. The queen adopted Moses as her son and was anxious lest he should die. The sister was all the time restless because she feared lest he should be killed as he had reached Pharaoh's palace. She went round the palace and assessed the situation. But in the palace there is a different scene. The queen is also feeling restless like a mother. She saved him from death by saying لا تقتلوه (kill him not). But another fear awaited her. When she ordered all the suckling mothers to suckle Moses, it so happened that Moses touched every breast and instinctively felt that it was not his mother's breast and refused to suck milk. Thus the queen faced another dilemma. She saw that the child rejected every breast offered to him. Thus there was every fear of his dying from hunger. She desperately searched for a remedy but Moses rejected every wet nurse. This dilemma is described in the Holy Quran thus :

“ And We had already ordained that he shall refuse the wet nurses.”
(28 : 13)

The queen was quite naturally perturbed by this phenomenon ordained by God, Who vouchsafed a remedy. The sister who was surveying the whole scene observed that Moses had refused

every wet nurse. She entered the palace and said:

“Shall I tell you of a household who will bring him up for you.” (28 : 13)

This was a glad tidings for the queen who, at once ordered the sister of Moses to bring to the palace that household at once. The mother came on the scene, and was entrusted the charge of suckling Moses.

The prophecy enshrined in the Quranic verse :

“We shall bring him back to thee”, came out true. A current of joy swept away the gloom that had settled on the palace. Thereafter Moses was brought up like a prince.

Indeed the miracle foretold in the revelation points to the Omniscience and Omnipotence of God. The prophecy came out true in all its glory. The revelation received by the mother of Moses was not at all influenced or affected by her own ideas and sentiments. In fact, it was against her sentiments. The revelation came from the Almighty God, Who is the Maker of the heavens and the earth and has His sway over the Universe. God first resolved to save Moses. Then He expressed His idea in His words. The recipient of the revelation heard the words first. Thereafter the recipient grasped the meaning of the grand revelation.

It must be borne in mind that a revelation does not emanate from the human mind. It is first an idea. It is then verbally expressed. In fact the recipient of a revelation first hears the words. He then ponders over them, and thereafter understands their meaning. This is borne out by the fact of the first prophetic revelation of اقرء (Recite) made to the Holy Prophet (peace and blessings of God be upon him). It is further confirmed by his reply ما انا بقارى. “I cannot recite”. When he pondered over the profound significance of the words, he was overcome with fear and said :

خشيت على نفسي (I fear for my life.)

All this highlights the whole process. This falsifies the psychologist's stand that the sense of revelation pre-exists in the mind of its recipient, who expresses it in his own words. Incidentally it may be mentioned that while God blessed men by His revelation, He did not ignore women. He blessed them both with His revelations. In all nations, woman is assigned a low status. But the Holy Prophet (peace and blessings of God be upon him) granted them equal rights and recognised them as eligible even for divine-revelation.

—(Maulana Sadr-ud-Din, Head of the Lahore Ahmadiyya Movement in his *The Holy Prophet's revelation and its true nature*).

Deeds of Present-Day Muslims and Islamic Teachings

Dr. Zahid Aziz, Nottingham, England

(Christian nations of the present-day are following an ideology of world-domination and acquisition of earthly resources, bringing mankind to the verge of destruction. The heavenly message of Christ had been quite the reverse of this ideology. It was of service, brotherhood of mankind, humility, sincerity, and simplicity. One wonders if any person could be justified in accusing the Holy Prophet Jesus of having taught his followers the ideals of present-day Christian world? It is a wholly wrong premiss to adjudge the spirit of teachings of a religious-founder on the basis of actions of his so-called latter-day followers. The real touch-stone of a faith's teachings are the original scriptural text and the actions of its Prophet and not the misdeeds or mis-beliefs of its professed followers. —Editor)

Every lover of the true teachings of the Quran, grieving in his heart about the disrepute into which Islamic teachings have been brought due to recent Muslim political actions, said by their perpetrators to be in accordance with Islam, will be heartened to learn that the British branch of the Lahore Ahmadiyya Anjuman has undertaken the task of exonerating the Holy Book and the Holy Prophet in these matters. This enthusiasm and zeal to put forward the true teachings of Islam stems no doubt from the British branch's close association with its Lahore headquarters whose very purpose of existence

is the propagation of true Islam. And now, with the regular publication of our quarterly *The Islamic Guardian* (distributed free), we are able to give the correct Islamic stand-point on any matter brought to the attention of the British public, by the media here.

“Some silence in the world of Islam”

This was the heading of an editorial in a leading daily here, in *“The Guardian,”* on 30th November last year. Given below are some extracts :

“What distinguishes the Iranian crisis is that the Ayatollah claims to be acting not from patriotism or statesmanship but in the name of his holy

faith. In blindfolding hostages, abusing them, and threatening them with death he is acting, so he says and so he must be taken to be believed, in the name of God. That his defenceless victims are where they are under an agreement between his government and that of the US, granting them immunity from maltreatment, apparently makes no difference. If not the Ayatollah himself then those thousands of eminent Moslem theologians who, by their silence, approve of what he is doing, should perhaps call attention to any verses of Koran where torment of the messenger and guest in the household is advocated and prescribed. Every chapter, bar one, of the Koran, opens with the words "In the name of Allah; the Compassionate, the Merciful." Is that a mistranslation? Do the words "Al Rahman, Al Raheem" mean something different in Arabic? Or is it the message of the Koran that abuse of guests can be permitted here on earth because God will show compassion and mercy to him who commits it?

We do not invite a point-scoring debate on comparative religion, not least because the Christian virtues have been noticeable by their absence in most of the transactions between the states of the West and between those states and the rest of the world.

But it is important to know whether the Ayatollah is believed by Moslem theologians to be acting in accordance with the words of the Prophet, as he himself maintains. If he is, then Western perceptions of Islam and the value given to agreements will have to change.

Western governments will by now have taken the point that the attempt to foist alien values on countries with a system of their own is not only wrong but wrong-headed. Some of us have been saying so for years. But the "Mea Culpa" syndrome of the West can be overdone. Western values are not entirely co-terminous with the Wall Street closing prices. In any case it is not the superiority of one system as against another that is at issue in Tehran. Nobody stands on so lofty a pedestal that he can make that judgment. What is at issue is simple good faith between countries when they promise protection for one another's envoys. If the Islamic world joins the Ayatollah in saying there is no such thing as good faith then the crisis will be of even greater magnitude than anybody thought.

Our reply

We prepared a reply to the above editorial, and it is expected to be published in our journal in its next issue (April-May-June 1980). A slightly modified version of this reply is given

below for the interest of readers of *The Light*.

VIEWPOINT

“Commenting on the actions and statements of the government of Iran, The ‘Guardian’ in an editorial (30th November 1979) asks whether there are “any verses of the Koran where torment of the messenger and guest in the household is advocated and prescribed,” and “is it the message of the Koran that abuse of guests can be permitted here on earth because God will show compassion and mercy to him who commits it.” It also wonders as to the value Muslims attach to agreements they make with other nations.

The ‘Guardian’ has posed these questions in a political context. Our movement is not one which engages in political controversies: our Founder taught that true progress for Islam lies in a peaceful, non-political propagation of the higher truths revealed by this religion, not in seeking political power to enforce a change from above. However, the questions posed also relate to the teachings of Islam and the character of the Holy Prophet Muhammad, and if left un-answered would further mutilate the already distorted picture of Islam as seen in the modern, especially Western world.

Honouring of Guests and envoys

Let it, therefore, be stated plainly

and forcefully that the Holy Prophet and his successors and early followers, who are admittedly examples for all Muslims, always honoured and respected foreign guests and envoys, even if they belonged to nations then at war with the Muslims. At a time in the Holy Prophet’s life when there was a state of general warfare between the Muslims and idolators in Arabia, the Holy Quran commanded that if an idolator were to seek protection of the Muslims in order to learn about Islam, he should be given that protection and taught about Islam. Then if he rejected this religion, *he should be given a safe conduct back to his people* (The Quran, ch. 9, v. 6). And this for a people at war with the Muslims! What honourable treatment Islam requires for envoys of non-hostile nations can easily be imagined from this.

Adherence to pacts and treaties

The early history of Islam is replete with instances of Muslims strictly abiding by their word even at a loss to themselves. To do justice to this topic would need volumes, but we may give one famous instance here. The famous general of the early caliphate Abu Ubaidah, having conquered Syria from the Romans, collected ‘jizyah’ (tax) from the local Christians in return for giving them autonomy and pro-

tection from Roman attack. But soon after, when finding himself in a position of retreat from the area in the face of Roman advance, to the astonishment of the local population he returned back to them every single penny of the 'jizyah' *as he said he was not able to keep his side of the agreement.* The Quran too describes "fulfilling the pact" as a quality to be possessed by true believers (17 : 34 ; 23 : 8 ; etc).

Change of attitude

We should add that the changed nature of *The Guardian's* criticism is a most welcome feature of this editorial. Rather than condemning Islam and the Quran on the basis of their own misimpression and lack of knowledge the writers wonder whether Muslim deeds are, as claimed, in accordance with the teachings of Islam? And far from a previous accusation (17 January 1979) that Islam "is not a very forgiving religion", the editorial now notes clearly that the words "In the name of Allah, the Compassionate, the Merciful" are of very frequent occurrence in the Muslim Holy Scripture. It is to be hoped that this new spirit of examination will be maintained in the future.

Muslim deeds and true Islamic teachings

The 'Guardian' asks whether the actions of the Iranian authorities are in accordance with Islamic teachings.

But perhaps it ought to consider whether the actions referred to are, in fact, in line with the example set by Western nations when they wielded colonial power and authority over countries where there is today an anti-Western reaction. When the editorial itself admits that "Christian values have been noticeable by their absence in most of the transactions between the states of the West and between those states and the rest of the world", why does it expect Muslim states to be upholding Islamic values? That the Muslims claim to be so doing in the name of Islam is no argument, for Western states also claimed, till very recently, to be the standard-bearers of a *Christian* civilisation.

Diagnosis and treatment

We venture to suggest that these recent events in Muslim countries are motivated, not by "Islamic fervour", but by a desire to avenge by all possible means the oppression and injustice inflicted upon them by the colonial powers who, too, violated all moral and ethical standards to obtain and strengthen their imperial strangle-hold. And the only way to eradicate this mutual hatred and bitterness, is for both sides to turn to, and benefit practically from, the true teachings of Islam — the religion of Universal Peace.

Islam's and Christian teachings a debate?

The 'Guardian' states: "We do not invite a point-scoring debate on comparative religion", giving the reason quoted above, that Western states in their dealings have not generally followed Christian teachings. But this reason would only be valid if the debate were to allow the assumption that the action of the self-professed followers of a religion must necessarily stem from the teachings of that faith. It presents no bar to a genuine discussion on the comparative *teachings* of Islam and Christianity, and the examples of their Holy Founders and early followers who are believed to be the most perfect exemplars of the teachings of the respective faiths.

A debate on these lines, which also compared the practicality of the teachings of these two religions, would be most welcome to us in the Lahore Ahmadiyya Movement. As for "point-scoring", that would never be the aim of a true Muslim whose sole anxiety would be for the spiritual welfare of the other side and of the audience. He would neither make the debate an ego-boosting exercise for himself, nor an occasion to degrade the opposition and thereby make them stubborn, but rather he would attempt with deep humility to bring everyone around to the truth. And incidentally, the true

Muslim would not try to show down Jesus or prove his religion a false one: the Holy Prophet Muhammad confirmed, completed, and perfected the teachings of earlier prophets, in all of whom, including Jesus, Muslims believe."

A copy of *view point* has also been sent directly to *The Guardian*. We earnestly hope and pray that these efforts of ours will convince non-Muslims here of the truth of Islam.

Thus Spoke the Holy Prophet

God enjoins you to treat women well, for they are your mothers, daughters and aunts.

Whoever hath a daughter, and doth not bury her alive, or scold her, or prefer his male childred to her, God bring him into Paradise.

Do not prevent your women from coming to the mosque.

The rights of women are sacred. She that women are maintained in the rights assigned to them.

Shall I not point out to you the best of virtues? It is your doing good to your daughter when she is returned to you having been divorced by her husband.

Ibn 'Umar reported God's Messenger as saying, "Islam is based on five things: the testimony that there is no god but God and that Muhammad is His servant and messenger, the obser-

vance of the prayer, the payment of *zakat*, the Pilgrimage, and the Fast during Ramadan". (Bukhari) and Muslim).

"Abdullah b. Amr reported God's Messenger as saying, "The Muslim is he from whose tongue and hand Muslims are safe, and the Emigrant is he who abandons what God has prohibited." This is Bukhari's wording, Muslim has : "A man asked the Prophet, "Which of the Muslim is best?" He replied, "He from whose tongue and hand the Muslims are safe."

Abu Huraira reported God's messenger as saying, "By Him in Whose hand Muhammad's soul is, anyone of this people, Jew or Christian, who hears of me and then dies without believing in my message, will be among those who go to hell." Muslim transmitted it.

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(Cont. from page 14)

says in chapters 43-44 as follows :—

"Jesus went down to the eight disciples who were awaiting him below. And the four narrated to the eight all that they had seen and so there departed that day from their heart all doubt of Jesus, save (from) Judas Iscariot, who believed naught. Jesus seated himself at the foot of the mountain, and they ate of the wild fruits, because they had not bread.

(Continued on page 15)

WE BELIEVE

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

(2) After the Holy Prophet Muhammad Gabriel can never descend and bring Prophetic Revelation (*Wahy Nubuwwah*) to any person.

(3) If Gabriel were to descend with one word of Prophetic Revelation (*Wahy Nubuwwah*) on any person, it would contradict the two complementary verses :

"This day have I perfected your Religion for you" (5 : 5) ; "He is the Messenger of Allah and the Last (Seal) of the prophets"

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

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

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

(7) He proclaimed that no verse of the Holy Qur'an 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 accept the revivalist Islamic missions of all *Mujaddids* (Renovators.)

(10) Any one who declares his faith in the *Kalimah* (Muslim formula of faith—*la ilaha ilallahu Muhammadur Rasulul lah*) is a Muslim.

“B A R N A B A S”

In the New Testament of the Bible ! !

**Clear Prophecy of Holy Prophet Muhammad, by name a
universal God's messenger**

Peace be unto you oh Mankind

The New Testament of the Bible consists of four Gospels (reports about the life and teachings of Jesus) the Acts of the Apostles (being the history of the early Christians), and Epistles of Paul etc.

In his Epistle to the Colossians (Chapter 4, Verse 10) Paul describes Barnabas thus : “ Barnabas, touching whom ye received commandments ; if he comes unto you, receive him”. Here Paul refers to commandments of Jesus.

Among other references in Paul's Epistles is the following in the Epistle to the Galatians :

“ And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given me, they gave to me and Barnabas the right hands of fellowship, that we should go to the heathen and they unto the circumcision” (Chapter 2, Verse 9).

In the Acts of the Apostles, Barnabas is mentioned as follows :

“ And Joses, who by the Apostles

was surnamed Barnabas, which is being interpreted, (The son of consolation), a Levite, and of the country of Cyprus”. (Acts 4 : 36).

Paul was a Jew who was persecuting the Christians. He is then said to have seen Jesus in a vision and to have become a convert to the creed of Jesus. Among the disciples of Jesus, Barnabas was a dynamic evangelist. Paul also became a preacher, with the difference that Paul began to overpraise and deify Jesus. “ And straightway he preached Christ in the synagogues, that he is the son of God”. (Acts 9 : 20).

Acts 9 : 26 and 27

“ And when Saul (Paul) was come to Jerusalem, he assayed to join himself to the disciples, but they were all afraid of him, and believed not that he was a disciple.

Acts 11 : 22 to 30

“ Then tidings of these things came unto the ears of the Church which was in Jerusalem : and they sent forth Barnabas, that he should go as far as

Antioch.

"Who, when he came, and had seen the grace of God, was glad, and exhorted all, that with purpose of heart they would cleave unto the Lord.

"For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

"Then departed Barnabas to Tarsus, for to seek Saul:

"And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

"And in these days came prophets from Jerusalem unto Antioch.

"And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout the world: which came to pass in the days of Claudius Caesar.

"Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea.

"Which also they did and sent it to the elders by the hands of Barnabas and Saul".

Acts 12 : 26

"And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John whose surname was Mark".

Acts 13 : 1 and 2

"Now there was in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon, that was called Niger, and Lucius of Cyrene and Manaen, which had been brought up with Herod the tetrarch, and Saul.

"As they ministered to the Lord, and fasted, the Holy Ghost said: Separate me Barnabas and Saul for the work whereunto I have called them.

Acts 14 11 to 15

"And when the people saw that Paul had done, they lifted up their voices, saying in the speech of Lycaonia. The gods are come down to us in the likeness of men.

"And they called Barnabas Jupiter, and Paul Mercurius.

"Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

"And saying, Sirs, why do ye these things? We also are men of the like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein".

"But Barnabas took him and brought him to the Apostles.

"The Gospel of Barnabas" as the life and Teachings of the Holy Prophet Jesus
(Continued on page 12)

(Continued on page 12)

Then said Andrew : "Thou hast told us many things of the Messiah therefore of thy kindness tell us clearly all. And in like manner the other disciples besought him.

Accordingly Jesus said : Everyone that worketh worketh for an end in which he findeth satisfaction. Wherefore I say unto you that God, verily because he is perfect, hath not need of satisfaction, seeing that he hath satisfaction himself. And so, willing to work, he created before all things the soul of his messenger, for whom he determined to create the whole, in order that the creatures should find joy and blessedness in God, whence his messenger should take delight in all his creatures, which he hath appointed to be his slaves. And wherefore is this so, save because thus he hath willed ?

God's messenger to all nations

Verily, I say unto you, that every prophet when he is come hath born to one nation only the mark of the mercy of God. And so their words were not extended save to that people to which they were sent. But the messenger of God, when he shall come, God shall give to him as it were the seal of his hand, insomuch that he shall carry salvation and mercy to all the nations of the world that shall receive his doctrine. He shall come with power upon the ungodly, and

shall destroy idolatry, insomuch that he shall make Satan confounded : for so promised God to Abraham, saying "Behold, in thy seed I will bless all the tribes of the earth; and as thou hast broken in pieces the idols. O Abraham, even so shall thy seed do."

James answered : "O master, tell us in whom this promise was made ; for the Jews say in Isaac" and the Ishmaelites say "Ishmael".

Jesus answered : "David, whose son was he, and of what lineage ?"

James answered : "Of Isaac ; for Isaac was father of Jacob, and Jacob was father of Judah, of whose lineage is David".

Then said Jesus : "And the messenger of God when he shall come of what lineage will he be?"

The disciples answered : "Of David."

Whereupon Jesus said : "Ye deceive yourselves ; for David in spirit calleth him lord, saying thus : "God said to my lord, sit thou on my right hand until I make thine enemies thy footstool. God shall send forth thy lord which shall have lordship in the midst of thine enemies". If the messenger of God whom ye call Messiah were son of David, how should David call him Lord ? Believe me, for verily I say to you, that the promise was made in Ishmael, not in Isaac."

Thereupon said the disciples : ' O master, it is thus written in the books of Moses, that in Isaac was the promise made.'

Jesus answered with a groan : " It is so written, but Moses wrote it not nor Joshua, but rather our rabbins, who fear not God. Verily I say unto you, that if ye consider the words of the angel Gabriel, ye shall discover the malice of our scribes and doctors. For the angel said : " Abraham, all the world shall know how God loveth thee ; but how shall the world know the love that thou bearest to God ? Assuredly it is necessary that thou do something for love of God." Abraham answered : " Behold the servant of God, ready to do all that which God shall will."

'Then spake God, saying to Abraham : " Take thy son, thy firstborn Ishmael, and come up the mountain to sacrifice him"':

Mohammad the praise-worthy who will Crust Satan

How is Isaac first-born, if when Isaac was born Ishmael was seven years old ? (37 : 102 to 113 Quran. Deut. 21 : 15-17. Gen. 17 : 20).

Then said the disciples : " Clear is the deception of our doctors : therefore tell us thou the truth, because we know that thou art sent from God".

Then answered Jesus : ' Verily I say unto you, that Satan ever seeketh to annul the laws of God, and therefore

he with his followers hypocrites and evil-doers, the former with false doctrine, the latter with lewd living, to-day have contaminated almost all things, so that scarcely is the truth found. Woe to the hypocrites ! for the praises of this world shall turn for them into insults and torments in hell.

' I therefore say unto you that the messenger of God is a splendour that shall give gladness to nearly all that God hath made, for he is adorned with the spirit of understanding and of counsel, the spirit of wisdom and might, the spirit of fear and love, the spirit of prudence and temperance, he is adorned with the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience, which he hath received from God three times more than he hath given to all his creatures. O blessed time, when he shall come to the world !

Believe me that I have seen him and have done him reverence, even as every prophet hath seen him : seeing that of his spirit God giveth to them prophecy. And when I saw him my soul was filled with consolation, saying : " O Muhammad, God be with thee, and may he make me worthy to untie thy shoelatchet, for obtaining this I shall be a great prophet and holy one of God".

And having said this, Jesus rendered his thanks to God.

By SHEIKH HAROON AL-RASHID, Muslim Missionary of the World Religion of Islam, Guyana

Back to the Holy Quran and Holy Prophet——the only true philosophy for real Muslim Revival

By Shams-ud-Din Ahmad, Sonargaon, Dacca, (Bangladesh)

Quoted from a periodical "Cinema".

"It is the philosophy of "Truth and Beauty," philosophised by Kavi—Guru Rabindranath, that can bring about our mental and spiritual redemption. Rabindra "Ideal of life" would lead me towards the enriched futurity."

If we analyse this brief statement, we are basically confronted with anti-Islamic principles. As Muslims, we cannot believe that any other philosophy, or theosophy, or theology can lead us towards the mental elevation and spiritual salvation. except the Quranic moral and spiritual rules and regulations.

The Holy Quran is explicit enough to announce :

"And (Know) that this is My path, the right one, so follow it, and follow not other ways for they will lead you away from His way. This He enjoins on you that you may keep your duty." (6 : 154)

"And this is a Book We have revealed, full of blessings ; so follow it and keep your duty that mercy may be shown to you". (6 : 156)

Neither poetry nor philosophy has any thing to do in moulding the life of man morally and spiritually. Not

a Tagore, nor a Gandhi can be the spiritual guide of a Muslim whose Quranic ideal of life inspired Raja Ram Mohan Roy to be a monotheist, whose foot-prints were followed by Keshab Sen, Girish Sen, and Dwarakanath Tagore (Thakur), whose progeny is Rabindranath Tagore of Geetanjali-fame. He (Rabindranath) might be inspired by poetical fancy the outcome of which is his Geetanjali. His depth of imagination and comprehensive knowledge of Diction may be unparalleled in Bengali literature, but that does not mean that he was Divinely inspired man who can guide Mushtaq Ahmad and others of his view to the path of spiritual regeneration and salvation.

Syed Mujtaba Ali of Sylhet in Bangladesh, educated in Santiniketan of Rabindranath was also a devoted follower of the latter, but produced some rubbish works in one of which he mentioned slightly and un-mannerly the name of the Holy Prophet, as Muhammad Sahib. As a matter of fact, this was also a kind of "inferiority-complex", if not a heresy. This was meant to please the Hindu compatriots of his along with the Muslim

intelligentsia of his mentality, so that the sale of his books would be considerable enough to fill up his purse. Such is the case with many other Muslim intelligentsia and literary ones of Bangladesh, who extol Rabindranath Tagore, as the greatest spiritual man of the present-day world. As a matter of fact, these agnostic Muslim intelligentsia of Bangladesh have been so vehemently influenced and obsessed by Rabindra philosophy that, according to them the Holy Quran and Sunnah have become the dead letters of the past, which have nothing to do in the life of the present-day Muslims, whereas the Holy Book itself emphatically declares :—"This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion". (5 : 3)

As the great Quran is identical with the religion of Islam and a complete code for the life of mankind, it cannot but guide the present-day Muslims, as it did in the past, materially, morally, and spiritually, and lead one to the path of redemption, which Mushtaq Ahmad vainly, blindly, and presumptuously seeks in the philosophy of the poet Rabindranath Tagore.

The sooner back to the Holy Quran, the better for the present-day Muslims of the world !

(Continued from p. 22)

Quraish offered him when he was yet in a state of utmost helplessness, so did he remain indifferent to them which God granted him all these things out of His grace.

Not only did he himself live the simple life of a labourer, but he did not even allow wealth to have any attraction for his wives. Shortly after their immigration into Medina, the condition of the Muslims had changed, and they carried on a prosperous trade. Their conquests, later on, went further to add to the comforts of life which the Muslims enjoyed. A quite human desire crept into the hearts of the Prophet's wives that, like other Muslim families, they too should avail themselves of their share of comforts. Accordingly, they approached the Prophet in a body to prevail upon him to allow them their legitimate share of worldly comforts. Thereupon came the Divine injunction :

O Prophet ! Say to the wives, if you desire this world's life and its ornament, come, I will give you a provision and allow you to depart a goodly departing. And if you desire Allah and His Messenger and the latter abode, then surely Allah has prepared for the doers of good among you a mighty reward. (33 : 28, 29)

CONTRIBUTORS TO KINDLY NOTE

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A Brief Sketch of the Holy Prophet's Life

WESTERN SCHOLARS CANDID CONFESSION

By MAULANA MUHAMMAD ALI

Now comes the third period. Of all his wives 'A'isha was the only one whom he married as a virgin. Her father, Abu Bakr, the closest friend of the Prophet, had offered her to him when he suffered the great bereavement of losing both his wife and his uncle Abu Talib. The girl was one possessing exceptional qualities, and both Abu Bakr and the Prophet saw in her the great woman of the future who was best suited to perform the duties of the wife of a teacher who was to be a perfect exemplar for mankind. So the Prophet accepted her; but apparently she had not yet reached the age of puberty,¹ and her marriage was consummated towards the close of the second year of the Flight.

In the second year of the Flight began the series of battles with the Quraish and the other Arab tribes, which appreciably reduced the number of males, the bread-winners of the family. These battles continued up to eighth year of the Flight, and it was during the time that the Prophet contracted all the marriages which appear objectionable to the modern mind, but which neither friend nor foe looked

upon with disapprobation at the time. A Christian writer says :

"It would be remembered, however, that most of Muhammad's marriages may be explained at least as much by his pity for the forlorn condition of the persons concerned, as by other motives. They were almost all of them widows who were not remarkable either for their beauty or their wealth, but quite the reverse."²

¹ A great misconception prevails as to the age at which 'A'isha was taken in marriage by the Prophet. Ibn Sa'd has stated in the *Tabaqat* that when Abu Bakr was approached on behalf of the Holy Prophet, he replied that the girl had already been betrothed to Jubair, and that he would have to settle the matter first with him. This shows that 'A'isha must have been approaching majority at the time. Again, the *Isaba*, speaking of the Prophet's daughter Fatima, says that she was born five years before the Call and was about five years older than 'A'isha. This shows that 'A'isha must have been about ten years at the time of her betrothal to the Prophet, and not six
(See next page)

Let us look the facts straight in the face. The Prophet had now in his house a young and beautiful wife in 'A'isha. None of the other wives whom he married later compared with her either in youth or beauty. Surely then it was not attraction for beauty that led to these marriages. We have already seen that from his youth till his old age the Prophet remained a complete master of his passions. The man who could live in celibacy up to twenty-five and still have the reputation of a spotless character, who up to fifty-four lived with a single wife and this notwithstanding the fact that polygamy was more the rule than the exception at the time and that a polygamous connection was not in the least objectionable—such a man could not be said to have changed all of a sudden after fifty-five when old age generally soothes the passions even of those who cannot control their passions in youth. No other motive than compassion for the ladies who were given this honour can be attached to these marriages. If there had been any less honourable motive, his choice would have fallen on others than widows, and under the Arab custom a man in his position could have plenty of youthful virgins.

I have said that a change for the worse could not come over a man

who had led an undoubtedly spotless life until he reached fifty-five. If the
(from page 19)

years as she is generally supposed to be. This is further borne out by the fact that 'A'isha herself is reported to have stated that when the chapter entitled "The Moon" (fifty-fourth chapter) was revealed, she was a girl playing about and remembered certain verses then revealed. Now the fifty-fourth chapter was undoubtedly revealed before the sixth year of the Call. All these considerations point to but one conclusion, viz., that 'A'isha could not have been less than ten years of age at the time of her *nikah*, which was virtually only a betrothal. And there is at least one report in the *Tabaqat* that 'A'isha was nine years of age at the time of *nikah*. Again, it is a fact admitted on all hands that the *nikah* of 'A'isha took place in the tenth year of the Call in the month of Shawwal, while there is also preponderance of evidence as to the consummation of her marriage taking place in the second year of Hijra in the same month, which shows that full five years had elapsed between the *nikah* and the consummation. Hence, there is not the least doubt that 'A'isha was at least nine or ten years of age at the time of betrothal, and fourteen or fifteen years at the time of marriage.

² Bosworth Smith.

beauty of women could not excite his passions in youth and lead him away from the path of rectitude, how could it lead him away in old age? And what were the circumstances in which he lived at Medina during these years? It was not a life of ease and luxury that he was leading at the time; it was a life of hardness, because it was at this very time that he had to carry on a life-and-death struggle with the enemies of Islam. Huge armies came to crush him and the small band of Muslims at Medina. The whole of Arabia was aflame against him. He was not secure for a minute. Battles had to be fought in quick succession. Expeditions had to be arranged and sent. "Prophet of God! We are tired of being in arms day and night," his companions would say to him; and he had to console them by telling them that the time would come when a traveller would be able to go from one end of the country to the other without having any arms. The Jews and the Christians were his enemies along with the idolaters. His best friends were falling sometimes in battle and sometimes by treachery. Is it possible for a man to lead a life of ease and luxury under such circumstances? Even if a man had the mind to lead a life of self-indulgence, which the Prophet according to all available

evidence had not, this was not the opportune time for it. In such circumstances of warfare, with enemies within Medina and enemies all around it, with the number of Muslims being insignificantly small in comparison with the enemy, with news of assaults by overwhelming numbers on all sides, even a profligate's life would be changed, to say nothing of a man of avowed purity of character, which no temptation could shake, turning into a profligate.

If the Prophet's days during this period were passed so strenuously, how did he pass the nights? He had a number of lawful wives, but he did not spend his nights in enjoyment with them. There is the clearest evidence on record in the Holy Quran as well as the Hadith that he passed half, and sometimes even two-thirds, of the night in prayers and in reciting the Holy Quran while standing in prayer. He would stand so long that his feet would get swollen. Could such a man be said to be taking wives for self-indulgence when the minutest details of his life as available to us show conclusively that it was a strenuous life, furthest away from indulgence of any kind?

Let us now consider another point. Was any change really witnessed in the latter part of his life when he became the ruler of a state? "In

the shepherd of the desert, in the Syrian trader, in the solitary of Mount Hira, in the reformer in the minority of one, in the exile of Medina, in the acknowledged conqueror, in the equal of the Persian Chosroes and the Greek Heraclius, we can still trace a substantial unity. I doubt whether any other man, whose external conditions changed so much, ever himself changed less to meet them; the accidents are changed, the essence seems to me to be the same in all."¹

From the cradle to the grave the Prophet passed through a diversity of circumstances—a diversity which can hardly be met with in the life of a single man. Orphanhood is the extreme of helplessness, while kingship is the height of power. From being an orphan he climbed to the summit of royal glory, but that did not bring about the slightest change in his way of living. He lived on exactly the same kind of humble food, wore the same simple dress, and in all particulars led the same simple life as he led in the state of orphanhood. It is hard to give up the kingly throne and lead the life of a hermit, but it is harder still that one should wield the royal sceptre yet at the same time lead a

hermit's life, that one should possess power and wealth yet spend it solely to promote the welfare of others, that one should ever have the most alluring attractions before one's eyes yet should never for one moment be captivated by them. When the Prophet actually became the ruler of a state, the furniture of his house was composed of a coarse matting of palm leaves for his bed and an earthen jug for water. Some nights he would go without food. For days no fire would be lighted in his house to prepare food, the whole family living on mere dates. There was no lack of means to live a life of ease and comfort. The public treasury was at his disposal. The well-to-do among his followers, who did not shrink from sacrificing their lives for his sake, would have been only too glad to provide him with every comfort of life, should he choose to avail himself of it. But worldly things carried little weight in his estimation. No mundane craving could ever prevail over him, neither in times of indigence nor of plenty. Just as he spurned wealth, power and beauty which the

(Cont. on page 18)

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1. Bosworth Smith.

(Continued from page 2)
 trust in God, his refraining from showing the slightest impatience, his calm and serenity, his noble and dignified manner, his unshaken activity and zeal in the performance of the duties entrusted to him, his perseverance, his fearless courage, and numerous other moral qualities, so deeply impressed that even the unbelievers, bore testimony to the great miracle of his perseverance under the hardest trials and sufferings and were ultimately convinced that all this was because of his perfect trust in the Supreme Being.

Then followed his life of Medina —period of triumph, victory and prosperity, suited for the display of another division of moral qualities. His forgiveness, charity, sympathy, courage and other high moral qualities were so well displayed that a large number of the unbelievers embraced Islam. He freely forgave those who had persecuted and tortured him, extended shelter to those who had expelled

him from Mecca, helped the poor among them, and showed kindness to his bitterest foes when their lives were completely at his mercy. The high morals thus displayed by Muhammad convinced the Arabs that their Prophet could not but be from God, and a truly righteous man. Their invertebrate hatred was by these noble morals at once converted into fast friendship.

One of these great and noble moral qualities is described in the following verse :

“Say : My prayer and my sacrifice and my life and my death are surely for Allah, the Lord of the worlds”. (6 :163)

It should not be imagined that death in the way of God and for the good of mankind, here spoken of, means that the Prophet was under any delusion like ignorant and insane people that a suicidal end of his own life would, in any way, benefit others. Nay, he hated all such ideas and in Quran regarded those who entertain these notions as guilty of

a serious crime :

“And cast not yourselves to perdition with your own hands and do good (to others)”. (2 : 195)

It is plain truth that one man cannot relieve another of headache by breaking his own head. Such a step is at the best an unwise act. In short, the reference to the Prophet's death in the way of God and for the benefit of mankind simply denotes that Muhammad had devoted his life to the service and welfare of mankind out of sympathy, and that with his prayers and preachings, and the adoption of every wise method for the regeneration of his people, as well as by bearing patiently their persecutions, he sacrificed his own life and all his comfort in this path. With reference to this sacrifice of his life, the Quran elsewhere says :

“Perhaps thou (Muhammad) wilt kill thyself with grief because they believe not”. (26 : 3).

“So let not thy soul waste away in grief for them (Allah

is Knower of what they do)”. (35 : 8)

The way in which a man may sacrifice his life for his people is to encounter all difficulties, and work hard for their welfare by adopting measures which are likely to better their condition.

It is mere folly to think that true sacrifices for a people, who are deeply immersed in sin or involved in error, consist in committing suicide. To regard this act of folly as leading to the salvation of those who have gone astray is the height of absurdity. It betrays, if not want of sense, at least a weakness of character and a lack of moral courage. It is a faint-hearted man who seeks shelter in death from the difficulties which he is unable to face. In whatever way may suicide be explained afterwards, it cannot be doubted that it is an act of folly resulting from weakness of mind.

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