

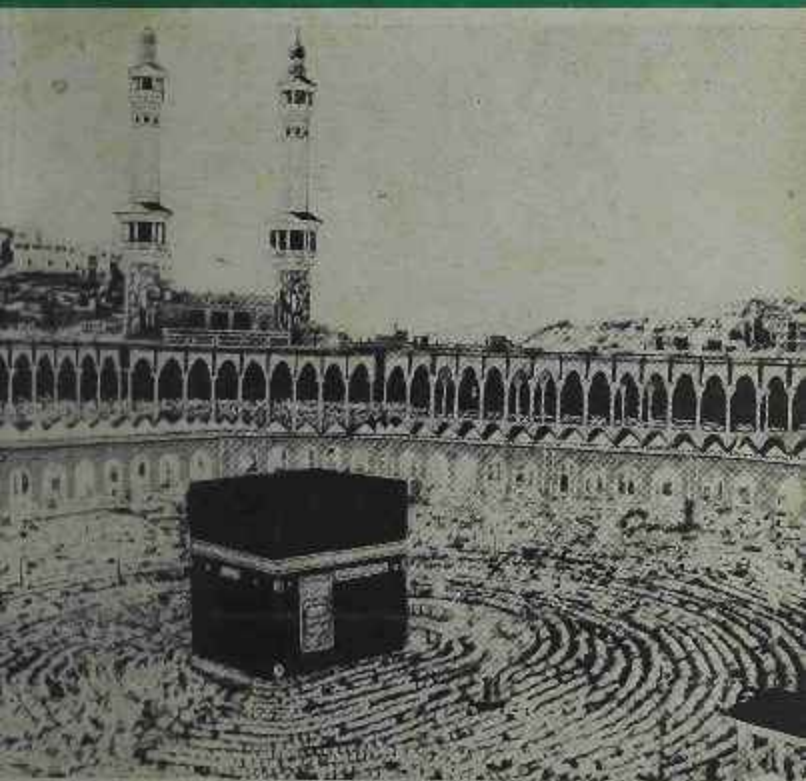
إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ (القرآن الكريم)

THE RELIGION WITH GOD IS ISLAM

(Holy Quran)

ISLAM— THE FIRST & FINAL RELIGION

*An Abridged and Combined Edition of
"Charms Of Islam" and "Islam Our Choice".*



HINDUISM AS A FAITH IS VAGUE:

(Jawahar Lal Nehru expresses the following opinion)

"Hinduism as a faith is vague, emorphous, many-sided, all things to all men. It is hardly possible to define it, or indeed to say definitely whether it is religion or not, in the usual sense of the word. In its present form, and even in the past, it embraces many beliefs and practices, from the highest to the lowest, often opposed to or contradicting each other." "1".

ISLAM LEADS TO HAPPINESS; CHRISTIANITY TO SERVITUDE:

Napoleon Bonaparte says:—

"I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of the Qur'an which alone are true and which alone can lead men to happiness."

"Christianity preaches only servitude and dependence. Society of true Christians would not be a society of men." 2.

HOLY QURAN AN ETERNAL GUIDANCE:

Goethe (West Oestlicher Divan) the renowned German author states:—

"This book (Holy Quran) will go on exercising through all ages, a most potent influence."

THE GREATEST MAN:

"Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images, the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he. "3".

1. The Discovery of india p. 37.

2. (Social contract—Every man's Library "Cole's Edition p. 170)

3. Histaire de la Turquie, Paris 1854, vol. 11 pp. 276-277 by Lamartine.

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Publishers

BEGUM AISHA BAWANY WAQF

P. O. Box No. 4178, KARACHI-2 (Pakistan)

Opp: Bhatkal Market,

Near Siddiqi Masjid Building,

1st Floor, Karachi



DEDICATION

To the Spirits of Truth, who all
Brought God's Message for Mankind.
Amongst them, Noah, Abraham,
Isaac, Jacob, Moses, David, John and
Jesus. Also the Last of the Prophets
Muhammad (peace and salutations
on all of them—Ameen).

Say ye: We believe
In God, and the revelation
Given to us and to Abraham,
Ishmael, Isaac, Jacob,
And the Tribes, and that given
To Moses and Jesus, and that given
To (all) Prophets from their Lord,
We make no difference
Between one and another of them
And we bow to God (in Islam).

(Al-Qura'n Sura II: 136)

CHARMS OF ISLAM	1961—75	1,20,000 COPIES
ISLAM OUR CHOICE	1961—77	2,15,000 COPIES
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Printed by Ashraf Publications, 347 Garden East, Karachi-5

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لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

*"There is no God except Allah
Mohammad is His Prophet"*

THE KA'BA

Front Page Illustration

THE COVER

Ka'ba is in itself a small cubical mosque in Mecca. All Mosques are holy but the holiest of all is the Ka'ba because it was the first mosque to be dedicated to the pure worship of **ONE AND ONLY ONE GOD** built by Prophet Abraham several thousands years ago. It is the symbol of the Unity of the Ummah (the whole Muslim world). Every individual, be he in the east or the west, in the north or the south, turns his face towards the Ka'ba to offer his prayers. The fraternity of Islam is for ever gravitating towards this holy centre.

The Ka'ba was built by Prophet Abraham several thousand years ago and has always been revered as a holy place. Before the advent of Prophet Muhammad (Peace be on him) pagan and polytheistic tribes of Arabia had installed three hundred and sixty idols in it. But on his triumphant entry into Mecca in the 8th year of the Hijrah, the Prophet of Islam cleared the holy place of all the false gods installed therein and rededicated it for the worship of one God Allah who has no associate in divinity and for whose worship Prophet Abraham had constructed this first mosque.

The Ka'ba is the place which Muslims from all parts of the world visit atleast once in their life-time on the occasion of Hajj. The Hajj is the annual pilgrimage during which one presents oneself at the plain of Arafat, a few miles away from the city of Mecca, and prays to Allah, for forgiveness of one's sins in the same manner

and at the same place where Adam and Eve were forgiven by Allah and where they met for the first time after their original sin. Thus the children of Adam and Eve gather here annually to seek Allah's forgiveness for their sins. The holy Ka'ba is the only spot on earth where prayers never cease. They continue round the clock. If any one wanted to have the unique privilege of being the only person offering prayers at Ka'ba, he would have to wait for a life-time and even then he might not succeed. Besides this ceaseless prayer round the clock, Muslims living in the four corners of the world offer their five daily prayers towards the Ka'ba. Thus a planetary observer would find that prayers are being offered continuously from around the four corners of the world towards the holy Ka'ba. On the occasion of Hajj, the greatest congregation of the world is to be found around it. It is estimated that more than two million people perform Hajj and an equal number visit it to perform 'UMRA'. Beyond doubt, it is the greatest centre of worship on the earth.

Muslims worship none but Allah. They do not believe in worshipping stones, or animals, or men. The Ka'ba only symbolises the direction towards which Muslims have to keep their face during prayers, signifying that Muslims all the world over are like the circumference of a circle which has one and only one centre. It is a symbol and not an object of worship in itself.

Near the Ka'ba is situated the famous historic well of Zam-Zam, which sprang on the occasion Ismael and Hajra, the son and the wife of Prophet Abraham, panted for water in the desert of Arabia. Through this well is built up the prosperity of Mecca. And what is more important, the water of this well is being used all the twelve months of the year by the Maccans and by the pilgrims, besides being exported all over the world and yet the holy well knows no exhaustion.

INTRODUCTION TO

ISLAM—THE FIRST AND FINAL RELIGION

The most loving God, the Beneficent, the Merciful, Kind and the Master of the Day of Judgement, when He decided to herald the creation of the mighty and vast Universe, He so "willed it" to come into existence.

His reason for this colossal cosmic creation was that "His Might, His power, His Glory be known to His creatures" and that man who is a uniquely special creature accepts Him, out of his own free will, "as his Creator, his Lord and his Master" who is Omnipotent, Omniscient and Omnipresent.

REASON BEHIND EVERYTHING

A Hadis of the Holy Prophet says:

God has not created anything better than "Reason". It is by our God's gifted faculty of Reasoning that we are so uniquely distinct from other creatures. It is by exercise of this very faculty that we can recognize His existence. Our material and spiritual progress or degeneration is based also on how we use this unique faculty.

Behind every creation there is some "higher purpose" of the Master; be it the existence of hundreds of galaxies, containing the millions of stars and the billions of planets which rotate within their solar systems—the very thought of which inspires awe and marvel in our minds, or even the existence of such small creatures as ants or even smaller ones seen only under powerful magnifying glasses.

Even in our insignificant planet, the Earth, on which we make so much mischief, cause so much of human suffering and even shed so much human blood in order to satisfy our individual or national greeds, the existence therein of various kinds of flowers and herbs, fruits and vegetables, ants and insects, fishes and reptiles, animals

and birds, mines and minerals, valleys and mountains, rivers and seas, nay everything that exists in any shape of solid, liquid or gaseous form, has each individually its very great significance for the "survival and sustenance of life" in its different forms with their proper balances in Nature. The Holy Qur'an declares that God did not create the Universe or anything else without some purpose.

"And We created not the Heaven and the Earth and what is in between them for sport". (Holy Qur'an 21:16)

"He hath created every thing and hath meted out for it a measure". (Holy Qur'an 25:2)

The rotation of our own planet, its accurately defined orbit on which it moves, its varying axis, its magnetic field, its atmospheric density, its polar caps, even its very size, its rotational speed and its distance from the Sun and Moon, each has, as we now know, its important individual impact on life on Earth. All these agencies which operate and have their impact on our existence are intelligently designed in accordance with "set laws" as deemed fit by the Creator, which these agencies strictly obey and carry out in measures laid out for them. To me it seems a clear misnomer to term these laws set by God as "Laws of Nature", as if supposedly the "Laws of Nature" were something different from "God's Laws", which He alone has set for them, for surely Nature could not have set those laws for itself.

LAWS SET FOR NATURE TO SERVE MANKIND

"Has thou not seen how Allah hath made all that is in the Earth subservient to you? And the ship runneth upon the sea by His command, and He holdeth back the Heaven from falling on the Earth unless by His leave. Lo: Allah is, for Mankind, Full of pity, Merciful." (Holy Qur'an —22:65)

"Allah is He who created the Heaven and Earth and sent down water from cloud, then brought forth with it, fruits and sustenance for you, and He has made the ships subservient to you to run their course in the sea by His command and He has made the rivers subservient to you, the Sun and the Moon, pursuing its course, and He has made subservient to you the Night and the Day".
(Holy Qur'an 14:32:33)

Indeed, rarely do we stop to ponder, what we really mean when we speak of "Nature's Laws" without any thought of God as the Creator of these Laws, Surely it is a very simple logic to know that wherever there exists "law and order" as opposed to "disorder and confusion" there are "three essential pre-requisites to its existence".

Firstly, there must be some "intelligent authority" who has evolved those laws and who has also clearly defined them, so that those laws are followed in "precise terms". Secondly, the Creator of those laws must have at its command the "Power" to obtain adherence of those Laws. Thirdly, those laws are commanded not to "the dead but to those who are living and are also intelligent" enough to understand and comply with them. There is, therefore, "the Creator" of all laws of Nature, which are commanded by Him to those who carry them out. Thus there is "life and intelligence" not only in human beings but that all "phenomena of Nature are also alive and intelligent" be they as large as the Sun or as small as an atom, or even smaller, i.e. the electrons and protons. How can we, therefore, deny the existence of the Creator and the Master of the Universe?

REASONING ESTABLISHES HIS EXISTENCE

Science has made great strides in this 20th Century. We have discovered through Science the existence of

“intelligence in Nature” and the existence of “male and female sexes” in all forms of life, but the Holy Qur’an informed us about them so explicitly 1400 years ago.

“Glory to God, who created in pairs all things that the Earth produces, as well as their own (human) kind and (other) things of which they have no knowledge.” (Holy Qur’an (36:36),¹

Time and again the Holy Qur’an draws our ATTENTION towards the wonder of creation and pointedly mentions to us to reflect on the mighty Universe around us, saying that:

“In it there are signs for people to ponder” and asks us

“Do you see any flaw in the Universe?”

and again declares

“Thou canst see no incongruity in the creation of the Beneficent” then look again and again, thy sight will return unto thee weekend and made dim”. (Holy Qur’an 67:3,4).

In other words, since every thing in the Cosmic Universe is governed according to “set laws” which provide harmony and peace in the sky, with its millions

(1) There are many verses in the Holy Qur’an which refer to Scientific facts the significance of which we have now learnt with the advancement of Science. It was only in 1933 that through a Bengali doctor Mr. C. Bose who won Noble Prize for his research on the existence of sexes in plant life this scientific fact indicated so very clearly in the above verse (36:36) came to the knowledge of mankind. We are preparing a booklet titled “Science in the light of Holy Qur’an” which Inshaallah will soon be printed for free distribution by Begum Aisha Bawany Waqf. Those who are interested in procuring this book may write to waqf’s address P.O. Box 4178, Karachi, Pakistan. In the meantime, a very wonderful book “The Bible, The Qur’an and Science” has been written by a distinguished French surgeon Dr. Maurice Bucaille which everyone should read. This book is the testimony of Holy Qur’an as a revealed book of God maintaining its original pristine purity. It is also another admission by a Westerner of the truth of Islam and the Holy Qur’an as the last of the revealed books of God. The author throws challenge to mankind to prove how anybody 1400 years ago could have spoken with such accuracy about the facts of science which were discovered only in recent time.

of stars and billions of planets, how can we then deny the existence of the Creator and Master of the Universe?.

FASHION TO DENY GOD

Some people, especially the young of age, carelessly deny the existence of God not because they understand anything about the process of life and the reality of the mighty Universe that surrounds us and the might and power of the creator which it reflects: nay they deny God only because it is "fashionable" to do so. They think that by denial of God they will be more "accepted in society" and considered "intellectually liberated" but on the contrary the truth is that by denying God one would be "liberated of all intelligence".

The true intellectual liberation is the "treasure of those minds" who are liberated intellectually from "accepting any concept of God" which is "irrational and is merely based on priestly authority". Neither do they believe in any dogmas which are "man-made" and are presented to mankind as emanating from human deities, considered to be the "saviours of our souls", nor do they succumb to intellectual slavery by accepting any theory which is being "imposed authoritatively" and by force on them without their right "to question it". The Holy Qur'an makes it crystal clear that even for Islam, which is the final and true revealed religion, there can be "no compulsion" as the Holy Qur'an declares "truth stands out clear from error". Thus only those refuse to accept it who though they may call themselves, rational creatures, are in fact creatures of "pride and prejudice".

God is not interested whether a large number of men follow or deny Him. He has given us Islam for our own good and it does not make any difference to Him whether the whole world becomes Muslim or not. If we accept Him, it is for our own benefit. If we pray to Him five times a day it is also entirely for our own spiritual and material benefit.

NO ONE CAN ATONE FOR SOMEONE ELSE

The Holy Qur'an also declares in emphatic terms that no one is responsible for the sins of any one else.

"Every soul draws the meed of its acts on none but itself: no bearer of burden can bear the burden of another" (5:164)

Hence to exercise the authority of God and to "pardon anyone of his sins", is "tantamount to blasphemy". It is due to these kinds of preposterous human "interpolation" into the religion which has caused repulsion towards religion and turned men away from it making them atheists as is the unfortunate case now in Christian countries where the majority of people have become atheists or are Christians in name only. It was because of such human distortions of Holy books in the past that God continued to send new prophets to correct them. Jesus came to revive the Mosaic Laws. Moses was following the footsteps of Abraham, (Peace be on them all, Ameen). God's message to mankind was fundamentally "one and the same", namely belief in one God (without associating any partners with him in any form and under the pretext of any myth or mystery). Belief in all His Prophets, Belief in His Angels, Belief in the Day of Judgement, (when every iota of man's actions, which are being recorded, shall be shown to him, and Man will have to face the consequences of his deeds). These are the fundamental basic teachings of all Prophets.

In this connection to make this point very clear that Islam was the religion of all prophets, the holy prophet was told to declare to the Christians and Jews the following since they both accept prophet Abraham.¹

"Abraham was not a Jew, nor yet a Christian, but he was an upright man who had surrendered

¹A very fine book has been written in this connection by Col. M. A. Rahim called "Jesus the Prophet of Islam" available from 525, Park West, Marble Arch, London, W2. He is also working on another book called "Moses the Prophet of Islam".

to Allah and he was not of the idolaters".

Holy Qur'an (3-67).

HOLY QUR'AN IS GOD'S PROTECTED BOOK

The "final message" that is, the "Holy Qur'an" which is described by the Holy Book as the "reminder", because the same message was sent before also through other Prophets as stated above, was now finally revealed to the Holy Prophet Mohammad (Peace be on him) and God took upon Himself to "guarantee" that His finally revealed message, the "Holy Qur'an" shall never be distorted by man but "retain its pristine purity for all time". Since this has been assured to mankind by God, there is thus logically no need for mankind to have new Prophets.

"Surely we have revealed the reminder and surely We are its Guardians". (Holy Qur'an 15: 8-9)

"Surely it is a bounteous Qur'an, in a Book that is protected" (Holy Qur'an 56 : 77).

Nothing of the Holy Qur'an has changed since its revelation, nor an iota of it can ever be changed. Tens of thousands of Huffaz (those who memorize the Holy Book) both male and female, can recite the entire Holy Qur'an by heart. This is a "miracle in itself". This is one of the proofs of Allah's guarantee. A Hafiz of Holy Qur'an, be he or she from Indonesia, Morocco, Afghanistan, Nigeria, or any other part of the world will recite exactly the same text of the Holy Qur'an without the variation of even a dot or a comma. It is also the "living miracle" of the Holy Qur'an that even children of such tender age as seven and eight can memorize the whole of the Holy Qur'an with its 6237 verses, 86430 words and 349470 letters.

IRRATIONAL MAN

Man, who calls himself a rational creature, is at times so irrational that he cannot distinguish between what is glaringly ugly, false, mischievous and devilish from what is honourable, just, beautiful and divine. This is not so because man lacks the quality and faculty

to differentiate between the good and bad or between the ugly and beautiful, but solely because man is unwilling to labour a little to find out the real truth. At other times, when man does find the real "Truth" he does not stand up and recognize it as he should, but tries to escape from its discovery under family, community, country and other general considerations, taking refuge under these pretexes to save himself from having to face the discomfort of incurring the displeasure of his family and friends. This little awkward situation one is confronted with too is no more valid in the Western countries where no body now cares who believes in what, since most people do not believe in anything. Thus for them God has made it easy to accept the Truth, if only they will.

By failing to recognize the truth or by not aggressively upholding the Truth, man indirectly becomes instrumental in letting "falsehood prevail and persist" despite his discovery of the Truth. Man generally tries to adopt the course of least resistance and thus lets falsehood gather momentum. On the other hand there is also no rational stand for those people who, when they find many things in their books and in practice unacceptable to their rational minds, commit even greater blunder by "abandoning their reasoning faculty" altogether by denying the very existence of God. By denying the existence of the Creator and Master of the entire cosmic Universe, one can find no solution to any problem with which one is confronted. One cannot deny for ever the "fundamental reality" and be at peace. Peace is "denied" to any one who is not at "peace with his Master". In fact the Master does not deny us anything. It is man's mind and his reasoning faculty, which denies him the peace he seeks because he is unnaturally forcing his own mind to accept what his subconscious mind knows fully well, to be wrong and "opposed to the reality of the great Truth".

If we deny God, we are then obviously denying the very "purpose and objective of life itself" which is granted

to us. It means that we deny "the whole Universe around us". Hence it also means that we deny all that is beautiful and orderly in life, thereby denying all authority, all laws, all moral codes, all principles of ethics, all sense of justice, all love of fellow human beings and finally all rights of others.

INDIVIDUAL PHILOSOPHIES CREATE CHAOTIC SOCIETY

It is regrettable that this destructive tendency is becoming increasingly common among the new generation specially in the West. Private and individual philosophies of moral and ethical conducts are no help to society; in fact they create a chaotic society, because we then base our individual conduct on our own "whims and fancies" as it suits us, not as it serves society or as it should serve mankind, and therefore, these private fanciful ethical standards can be more often than not completely immoral and for society totally disastrous. Indeed, they become not only disastrous for society at large, but even for our ourselves in the long run. We can find glaring examples of this happening in Western society in their ever increasing rates of crimes and their suicide cases despite West's affluence and its permissiveness. History also bears ample testimony to such disasters. Edward Gibbon, the famous historian also, draws this conclusion in his famous treatise on the "Decline and Fall of the Roman Empire", that an immoral society is a decaying and dying society. That is why, though communists do not believe in God, their moral standards are far superior to the moral standards of Western permissive society.

While this tragic process of decay and decline is taking place in the West, another kind of tragedy also exists in the Communist East. However the common factor between the West and the Communist East is the factor

of the denial of God. West professes to believe in God but does not actually believe nor follows any of His fundamental commandments. The Communist East totally denies the existence of the Creator and Master of the Universe. It also denies that we, as human beings, have any "value and substance individually", and therefore, we must accept "the State" as our "Guide and God" and "the final designator of our destiny". In such demagogic State we have no right to question the State and its power-thirsty masters. We must accept to do what pleases the Masters; lay down our lives even for the expansion of the political power of the State, may even enslave millions of other human beings for the "glory of the motherland" as the Romans used to do by enslaving the then known world and killing all those who tried to escape their deadly clutches. They are doing the same today. Once a state becomes their satellite, it can never get out of clutches of the "Master protector" who has helped to create the so-called classless society and paradise of the working class.

In the so-called Paradise of the working class they shoot anyone who tries to escape their slave camps. They declare those persons as "traitors" who manage to escape their so-called "Paradise". So if we deny God we land ourselves in the so-called "Human Paradise"—paradise which is so great and wonderful that those who guard its borders not only guard it from "Visitors" anxious to enter and see their iron-curtain Paradise, but where they "shoot to kill" anyone of the inmates of their Paradise who foolishly wishes to leave their "Earthly Paradise", wanting to enter the outside "world of Hell".

Has man still to learn more lessons to realise his follies? Do we not know enough of our human achievement to foolishly take pride any more in any human ingenuity in achieving any destiny for mankind offered to us by any known human method? In fact all man-

made laws are based on serving "one people against another, one race against another and one class against another". They are laws based on "hatred and hypocrisy.

Only by unconditionally accepting God, recognizing His Authority, following His laws, fearing none but Him, fighting for nothing but for what He commands, irrespective of our caste, colour, creed or country, can we develop ourselves as the "Viceregent of God" on "His Earth" and create a "Kingdom of Heaven on Earth" and be entitled to our rightful place under the sun, as God's most cherished creation, the Ashraf-ul-Makhlooqat, that is "The Superb Creation of God" who are Masters of the forces of nature and who neither destroy nor persecute others for their lust or for their greed, for their power; and for whom the Holy Qur'an says:

"Allah is Well pleased with them and they are well pleased with Allah" (Holy Qur'an 98 : 8)

In fact, so loving is the Creator that He is loath to see any one single human life destroyed. The Holy Qur'an in unequivocal terms declares:

"Whosoever kills a person, unless it be for man slaughter or for mischief in the land, it is as though he has killed all mankind, and whose saveth the life of one, it shall be as if he had saved the life of all mankind" (Holy Qur'an 5 : 32)

How strong is the condemnation of the Holy Book against destroying a single life. Who, therefore, has the right to decide when a life can be destroyed against the wishes of the Creator of all life? If anyone does so, he is only destroying "his own soul" not the souls of "his victims".

How foolishly we are to want to find peace and happiness without Him. We can never find peace outside His laws. We may find temporary solutions of our problems of "bread, cloth and home" but then man is not an animal to be satisfied with only his bodily needs

nor can he find peace in being provided with his physical needs only. Man will ultimately revolt against a system where he is fed like a beast and made to work like a donkey and made to die like a dog for his master, usually under the pretext of "glory of the motherland".

LESSONS OF HISTORY

The Holy Qur'an, time and again, draws our attention to take lesson from events of History, when it refers to the total destruction of very powerful nations. There are many references of individual nations like the A'd, the Thamud, the Hud, etc., who were very powerful nations but were totally destroyed. In some cases, the Holy Qur'an also describes the type of mischief they indulged in. It should suffice to quote only two general verses for the present from the Holy Qur'an.

"And how many a generation before them have We destroyed: Canst thou (Mohammad) see a single man of them or hear from them the slightest sound?" (Holy Qur'an 19 : 98).

"Does it not teach them a lesson, how many generations We destroyed before them. In whose dwellings they (now) go to and fro? Verily in that are signs: Do they not then heed?" (Holy Qur'an 32 : 26)

Man is confined to his very narrow perspective because he does not spare time to study the detailed account of history of the past nations and learn lessons from it.

"Man is hasty" says the Holy Book. We draw our hasty conclusions about many things which we base generally on what little we know or hear about. Referring to this habit of man, the Holy Qur'an says:

"Man is made of haste. I shall show you My portents but ask Me not to hasten", (Holy Qur'an 21:37)
The Holy Book speaking of the punishments of nations or their misdeeds which fall on them suddenly when

they are least expecting it, states:

"Nay, but it will come upon them unaware so that it will stupefy them and they will be unable to repel it. Neither will they be reprieved". (Holy Qur'an 21 : 40)

The Holy Book goes on to say:

"Nay, but We gave these (people) and their fathers ease

Until life grew long for them. . . .

See they not how We visited the land

Reducing it of its outlying parts?

Can they then be the victors ?"

(21 : 44)

If we do not have time to study human history and base our conclusions on them after its thorough perusal, we should at least accept the verdict of the Holy Qur'an and take our lessons from the Divine Statements. Unfortunately we do not wish to do so either and want "modern" proofs not "historical ones". There are many people for whom all past historical events are "supposedly unreliable" which view emanates from their belief that the only mature and civilized men are the "modern men" and that all others in the past did not know how to live and enjoy life. Only the modern man has developed this quality. This view is without any foundation. The modern men are far from being "civilized men". In fact our so called "modern Governments" are "barbarious butchers".

Russian dictator Stalin alone destroyed millions of lives of his own people just on the assumption that they were against him. Tens of thousands of Russian soldiers were also killed by their own Government on returning home from prisoner-of-war camps in Germany. They were killed because they "did not kill themselves" but surrendered to the enemy. What monstrous and outrageous acts by the State on its own people! Can people

in such a State be called free by any stretch of imagination? In fact no parallel example is available in human history of such horrifying savagery.

The bombing of Heroshima and Nagasaki and "burning to death" of its entire population of "men, women and children" by the blast of the atomic bomb, is another act of monstrous and savage barbarity by those who pride themselves as "champions of human rights and freedom". Genocide of the minorities for political purpose is ever increasing in our so-called modern civilized world. National barriers have never been known in human history to be so walled as they are in our times. People in communist countries have neither the right to chose their jobs nor allowed to leave their countries. People are brain-washed in the East and West in accordance with the wishes of their States. Law-lessness, murders, arson, rapes and even hijacking of air-crafts are rampant and there is no security of life. In reality ours is not a modern society of "ideal human beings" rather on the contrary ours is a "sick society" of the lost confused and frustrated world.

In communist countries they are fighting to have the type of freedom and democracy as is prevalent in the West but in the West they are turning more and more towards State control and Socialism. Thus each believes that the other is better off whereas in fact both are discontented and unhappy. Both have made this world of ours unsafe to live in. On our heads hangs the ever-increasing threat of the nuclear war with prospects of total annihilation of the human race. What a mad and crazy civilization we have built for ourselves which we call "modern-civilization."

NO HYPOCRISY IN ISLAM

Modern civilization is the civilization of hypocrites. In Islam the hypocrites are condemned by God more

strongly than even the kafirs (pagans, idol-worshippers or those who are atheists). Mankind has suffered untold miseries and countless brutalities at the hands of hypocrites than at the hands of those who are pagans or non-believers. In fact more people have been killed in the name of God, than otherwise, by those who thought they had the monopoly of God. How foolish they are and how little they know about the Almighty creator.

Nations or individuals who are hypocrites sooner or later pay for their misdeeds, in this world also besides the next. We have seen the fate of men like Hitler, Mussolini, Cassim of Iraq, Mujib, Ayub Khan and scores of others during our own short lifetime. These events in themselves should be sufficient examples for us to recognize the working of invisible hand of God, specially when we consider that those who considered themselves as unchallengable and impossible to be removed from their Himalaian strong foundations but when their time of grace was over and they had not repented and mended their ways, they blew up like volcano suddenly and were gone for ever into pages of history under tragic circumstances.

This process of "accountability" even in this world will continue and we shall also continue to see, as long as we live, and so will our children also see how great tyrants and great powers of today are reduced to the size of pigmies (as in the case of Britain) or even totally destroyed, when the time of their punishment from the Lord comes, which is always in proportion to their crimes. In this connection the Holy Qur'an further declares:

They ask thee:

"To hasten on the punishment (for them): had it not been for a term (of respite) appointed, the punishments would certainly have come to them:

and it will certainly reach them, of a sudden, while they perceive not." (Holy Qur'an 29:53)

GOD—NOT THE AUTHOR OF CONFUSION

God is not the author of confusion, it is man, who because of his hypocrisy, his ulterior motives and his vested interests, has created so much confusion in their beliefs about the "same God" and thus has, in the name of God, destroyed countless innocent human lives besides dividing mankind into Christians, Jews, Budhists, Hindus etc. God sent all his Prophets with one and the same message which was "Islam" and all Prophets of Allah were "Muslims". Islam means "peace", for God forbids wars except in self-defence and in defence of the life and property of believers if they are being persecuted on being exterminated.

Thus Islam was the first religion because the first man on Earth "Adam" was also the first Prophet, and therefore a Muslim. Islam was also the last revealed religion of the Last and Final Prophet Mohammad (Peace be on them all) Thus Islam is the First and also the Final religion.

No new revelation came from God except, when the past revelation had been distorted to such an extent that it was absolutely necessary for a new revelation to come to clear the gross distortions, which had crept into the last revelation. The usual common distortion was the worship of the Prophets as "Gods themselves", whereas they all came with the fundamental mission of preaching to men the worship of "one single Lord" who was the Creator of the entire universe and who had no partner in any form nor does He share His authority with anyone else under some strange mysterious Trinity.

We have already stated earlier why no more Prophets and revelations are necessary because God

has finally sent his last Prophet Mohammad (Peace be on him) and guaranteed that there shall be no more possibility of distortion of His Holy Book—the Holy Qur'an.

Islam is a natural religion. Islam is a rational religion. It is a simple non-dogmatic religion. It is the religion of the common man and not of priests and popes, nor a religion of pomp and power. All men are equal before God and nobody can boast of being superior by birth, blood or any other status. God alone knows who is higher in His eyes. Thus not even a Caliph can claim that, by virtue of his office, he is holy and pious. Which man would not like to believe in such a simple straightforward humanitarian religion which neither discriminates nor persecutes those who do not believe in it, nor permits use of any force for its own propagation.

Says the Holy Qur'an:

“LET THERE BE NO COMPULSION IN RELIGION,
TRUTH STANDS OUT CLEAR FROM ERROR:
WHOEVER REJECTS EVIL AND BELIEVES IN GOOD,
HATH GRASPED THE MOST TRUST WORTHY HAND-HOLD,
THAT NEVER BREAKS AND GOD HEARETH AND KNOW-
ETH ALL THINGS.”

(Holy Qur'an 2:256)

NAY, HERE ARE SIGNS
SELF-EVIDENT IN THE HEARTS
OF THOSE ENDOWED WITH KNOWLEDGE:
AND NONE BUT THE UNJUST REJECTS
OUR SIGNS

(Holy Qur'an 29:49)

EBRAHIM AHMED BAWANY

23rd Sept. 1978

SAYING OF THE HOLY PROPHET
MUHAMMAD

(Peace be on him)

Knowledge of God is my Capital ;
Reason is the Root of my Faith ;
Love is my Foundation ;
Enthusiasm is my Horse ;
Remembrance of God is my Friend ;
Firmness is my Treasure ;
Sorrow is my Companion ;
Science is my Weapon ;
Patience is my Mantle ;
Contentment is my Booty ;
Poverty is my Pride ;
Devotion is my Art ;
Conviction is my Power ;
Truth is my Redeemer ;
Obedience is my Sufficiency ;
Struggle is my Manner ; And
My Pleasure is in my Prayer.

PART I

CHAPTER 1

PROPHECIES ABOUT THE HOLY PROPHET MUHAMMAD (PEACE BE UPON HIM) IN CHRISTIAN, HINDU AND PARSİ SCRIPTURES

According to the Injunctions of the Holy Quran we Muslims believe that the advent of our Prophet Muhammad (peace be upon him) was expressly foretold in all the sacred books of the religions.

The Holy Quran represents: "And when God made a covenant through the prophets: Certainly what I have given you of book and wisdom then an apostle comes to you verifying that, which is with you, you must believe in him and you must aid him. He said: Do you affirm and accept My compact in this (matter?). They said: We do affirm" (3:80)

The claim is advanced here that all the prophets had prophecied the advent of a World Prophet who should verify the truth of all the prophets who had appeared in the World.

PROPHECIES IN THE OLD TESTAMENT

Besides the Gospel of Barnabas, which we maintain is the True Gospel which has not suffered distortations and which speaks for itself about the future advent of Holy Prophet Mohammad (peace be on him), we nonetheless give quotations from other old and new Testaments which together with Gospel of Barnabas should remove any doubt whatsoever from the minds of readers, as we have presented enough facts from one and all known old scriptures of the world, which foretold the coming of the last and final Prophet of God Prophet Mohammad. (peace be upon him).

Deut, xviii: 15-18 speaks very clearly of the rising of a prophet (who shall be the like of Moses) from among the brethren of Israelites, i.e. the Ishmaelites or the Arabs. The passage in question reads:

וְנָבִיא מִקִּרְבְּךָ מֵאַחֶיךָ 15

כַּמֶּנִי יֵקִים לְךָ יְהוָה אֱלֹהֶיךָ אֵלָיו תִּשְׁמָעוּן: כָּל־אִשׁוֹר 16

שְׂאֵלֶיךָ מֵעַם יְהוָה אֱלֹהֶיךָ בְּחֹב־בָּיִת הַקֹּדֶשׁ לֵאמֹר

לֹא אִסְףָּ לְשִׁמְעֵךָ אֶת־קוֹל יְהוָה אֱלֹהֵי וְאֶת־דְּבַר יְהוָה

הַזֶּאת לֹא־אֵרְאֶה עַד וְלֹא אֶמַּת: וַיֹּאמֶר יְהוָה אֵלַי 17

הַיֹּסִיב אִשׁוֹר דְּבָרֶיךָ: נָבִיא אֶקִּים לָדֶם מִקִּרְבֵּי אַחֲרֵיהֶם 18

כַּמֶּנִּי וְיִהְיֶי דְבָרֵי בִּפְּי וְדִבֶּר אֱלֹהִים אֶת־כָּל־אִשׁוֹר

אֲנֹתָּה .

Deute XVIII, 15-18

DEUTE XVIII, 15-18

"15. The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. 16. According to all that thou desirest of the Lord thy God in Horeb in the day of assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. 17. And the Lord said unto me. They have well said that which they have spoken. 18. I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him."

In the above-quoted passages Prophet Muhammad (peace be upon him) is evidently foretold. For God declared to all the Israelites that He would raise up a Prophet from among their brethren. Now we hesitate not to affirm that it is impossible that the phrase "brethren of Israel," could have any other meaning that

that of Ishmaelites and these never had any prophet but Muhammad (peace be upon him). It is admitted both by Jews and Christians that revelations to the Israelitish Prophets were not made in the very words as given in the Scriptures, but only their purport, which they afterwards delivered to the people in their own language. But the Holy Quran, on the contrary, revealed to prophet Muhammad word by word as it now is a fact which makes the expression "and will put My words in his mouth" inapplicable to anyone except Muhammad (peace be upon him).

In promising to raise up a prophet God tells Moses that "I will raise up a prophet from among their brethren." But we find in Deut. 34:10 that there arose not a prophet since in Israel like unto Moses. There cannot then remain a single doubt but that the promised prophet must have been from among the Ishmaelites, the brethren of the Israelites.

**ANOTHER PROPHECY OF THE PROPHET
ISAIAH (ORIGINAL HEBREW TEXT)**

685

ESAIA CAP. 21.22.

Isaiah xxi. 7.

685

JESAIA CAP. 21. 22. כב כב

7 וַיֵּרְאֵהוּ רֹכֵב

צֶמֶד פָּרָשִׁים רֹכֵב חֲמֹר רֹכֵב וְעַל הַדְּבָשִׁיב קָשָׁב רֹכֵב
רֹשֵׁב:*Isaiah xxi, 7.*

Translation

"He saw two riders one of them was a rider upon an ass and the other a rider upon a camel, he hearkened diligently with much heed" (Isalah xxi: 7)

Isalah saw in a vision two riders, one of them was a rider upon an ass and the other a rider upon a camel. In our opinion the above passage is the faithful rendering of the original Hebrew. In the English Bible, however, it is thus translated: "He saw a chariot of asses and a chariot of camels, etc."

The Vulgate has it as follows: "He saw a chariot of two horsemen, a rider upon an ass and a rider upon a camel, etc."

There can be no doubt that of the two riders represented by the Prophet Isaiah, as being the restorers of the true worship of the Godhead, the rider upon the ass is Jesus Christ, because he so made his entry into Jerusalem, and that by the rider of a camel is meant the prophet of Arabia, of which country the camel is characteristic of conveyance.

**Hikko Mamittadim Vikullo Mahamadim Zehdudi
Vezem Raai Benute Yapus Haram.**

The English translation thereof is as follows:—

His mouth is most sweet; yea, he is Mohammad altogether lovely. This is my beloved and this is my friend. O daughter of Jerusalem." (Song of Solomon 5:16).

King Solomon has named the Prophet that was to come "Mohammadin". In Hebrew the suffix 'la' is used to express respect as the term 'Eloha' which means 'God' is mentioned in Bible as "Elohim". It is thus clear that Solomon has quite distinctly mentioned the name of the Prophet that was to come as "Mohammad". But an error is made, intentionally or un-intentionally, by translation of the proper name as "Altogether Lovely". Even the translation 'Altogether Lovely' is a befitting attribute of the Holy Prophet, as mentioned in the words of Hadith. The Hebrew words in Roman script are as follows:

- 15 Ἐάν

ἀγαπήτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε.
 16 κἀγὼ ἐρωτήσω τὸν Πατέρα καὶ ἄλλον Παράκλητον
 17 δώσει ὑμῖν ἵνα ἦ μεθ' ὑμῶν εἰς τὸν αἰῶνα,

Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν 25
 μένων· ὁ δὲ Παράκλητος, τὸ Πνεῦμα τὸ Ἅγιον 26
 ὃ πέμψει ὁ Πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος
 ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα
 ἃ εἶπον ὑμῖν ἐγώ.

7 ἄλλ' ἐγὼ τὴν ἀλή-

θειαν λέγω ὑμῖν, συμφέροι ὑμῖν ἵνα ἐγὼ ἀπέλθω.
 ἴαν γὰρ μὴ ἀπέλθω, ὁ Παράκλητος οὐ μὴ ἔλθῃ
 πρὸς ὑμᾶς· ἴαν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς
 8 ὑμᾶς. καὶ ἔλθων ἐκεῖνος ἐλέγξει τὸν κόσμον
 περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ
 9 κρίσεως· περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν
 10 εἰς ἐμέ· περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν Πατέρα.
 11 ὑπάγω καὶ οὐκέτι θεωρεῖτέ με· περὶ δὲ κρίσεως,
 12 ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. Ἔτι
 πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστά-
 13 ζειν ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς
 ἀληθείας, ὀδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν·
 οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούει λα-
 14 λήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

Translation

John 14:15.—“If ye love me ye will keep my comm-
 andments. v. 16. And I will pray the Father and He
 shall give you another Parakletos (Comforter) that he
 may be with you for ever. v. 25. These things have
 I spoken unto you while yet abiding with you. v. 26

But the Comforter (Parakletos) which is the spirit of truth whom the Father will send in my name he shall teach you all things and bring all things to your remembrance, whatsoever I said unto you."

John 16:7.— "Nevertheless I tell you the truth. It is expedient for you that I go away, for if I go not away, the Comforter (Parakletos) will not come unto you, but if I go, I will send him unto you. v. 8. And he, when he is come, will convict the world in respect of sin and of righteousness and of Judgement. v. 12. I have yet many things to say unto you, but ye cannot bear them now. v. 13. Howbeit when he, the Spirit of Truth is come, he shall guide you into all the truth for he shall not speak from himself, but what things soever he shall hear, these shall he speak and he shall declare unto you the things that are to come."

It is a well-known fact that a person was expected by a great number of Christians in accordance with the prophecy from a very early period, which shows that the construction put on the passage in the Acts by Roman Church and by Protestants was not general.

PROPHECIES IN HINDU SCRIPTURES

Likewise in Hindu scriptures too there are a good many prophecies about the Holy Prophet Muhammad. A few of these are in the Puranas. The one in the Bhavishya Purana is the clearest of all. The fifth word from left to right is the name of our Holy Prophet. It gives even the name of the country of the Prophet "Marusthalnivasinan denizen of the desert (Arabia)". For this reason the Arya Samaj has tried to cast doubt on the authenticity of this Purana. Their argument is that it contains a reference to the Prophet. According to Sanatanist Pandits and the vast bulk of Hindus, nevertheless, it is considered very authentic. The prophecy runs as follows.

एतस्मिन्नन्तिरे म्लेच्छ आचार्येण समन्वितः ।

महामद इति ख्यातः शिष्यशाखासमन्वितः ॥ ५ ॥

नृपश्चैव महादेवं मरुस्थलनिवासिनम् ।

गङ्गाजलैश्च संस्नाप्य पञ्चगव्यसमन्वितैः ।

चंदनादिभिरभ्यर्च्य तुष्टाव मनसा हरम् ॥ ६ ॥

भोजराज उवाच—नमस्ते गिरिजानाथ मरुस्थलनिवासिने ।

त्रिपुरासुरनाशाय बहुमायाप्रवर्तिने ॥ ७ ॥

म्लेच्छैर्गमाय शुद्धाय सच्चिदानन्दरूपिणे ।

त्वं मां हि किंकरं विद्धि शरणार्थमुपागतम् ॥ ८ ॥

Below we give the English translation of the prophetic words:—

"A malechha (belonging to a foreign country and speaking foreign language) spiritual teacher will appear with his companions. His name will be Mohammad. Raja (Bhoj) after giving this Mahā Dev- Arab (of angelic disposition) a bath in the 'Panchgavya' and the Ganges water, (i.e., purging him of all sins) offered him the presents of his sincere devotion and showing him all reverence said, 'I make obeisance to thee.' 'O Ye! the pride of mankind, the dweller in Arabia, Ye have collected a great force to kill the Devil and you yourself have been protected from the malechha opponents.' 'O Ye! the image of the Most Pious God the biggest Lord, I am a slave to thee, take me as one lying on thy feet.' In this eulogy of the Holy Prophet, Maharishi Vyāsa has enumerated the following points:—

(1) The name of the Prophet is clearly stated as Mohammad. (2) He is said to be belonging to Arabia. The Sanskrit word *marusthal* used in the prophecy means a sandy tract of land or a desert. (3) Special mention is made of the companions of the Prophet. There has hardly been any other Prophet in the world who had such a host of companions all resembling him. (4) He will be immune from sins, having an angelic disposition. (5) The Raja of India will show him his heart-felt reverence. (6) The Prophet will be given protection against his enemies. (7) He will kill Devil, root out idol-worship and will do away with all sorts of vices. (8) He will be an image of the All-powerful God. (9) The Mahrishi claims to be lying at his feet. (10) He is regarded as the pride of mankind (*Pārbatis Nāth*).

(Bhavishya Purana Parv 3, Khand 3, Adhya 3, Shalok 5-8).

ORIGINAL SANSKRIT TEXT.

॥ आपर्ववेदे २० । ११० ॥

॥ यत्र कुवापवृक्षाणि ॥

इदं जना उयं सुत नाराजंस खविष्यते ।

॥ १२० ॥

षष्टिं सहस्रां नवतिं च कीरम सा रुयमेषु दद्यहे ॥ १ ॥

उद्धा यस्व प्रवाहिस्रो बहुमनो विदेवं ।

वर्षो रवंस्य नि जिहीयते दिव ईषंमात्र उयस्युर्गः ॥ २ ॥

एष सुयवे मामहे शतं निष्कान्दश सत्रः ।

षीषिं शतान्यवेतां सहस्रा द्य गोनाम् ॥ ३ ॥ (१)

Translation

“O people, listen this emphatically! the man of Praise (Muhammad) will be raised among the people. We take the emigrant in our shelter from sixty thousand and ninety enemies whose conveyances are twenty

camels and she camels, whose loftiness of position touches the heaven and lowers it.

He gave to Mamah Rishi hundred of gold coins ten circles, three hundred Arab horses and ten thousand cows."

Atharva Veda, Kanda 20, Sukta 127, Mantra 1-3.

PROPHECY IN THE PARSI SCRIPTURE

The Parsi religion is one of the oldest religions in the world, perhaps as old as if not older than the Hindu religion. It has two collections of Scriptures—the Dasatir and the Zand Avasta, which may be called respectively the Old and the New Testaments of the Parsi religion. In Dasatir, No. 14, which is associated with the name of Sasanil, there is not only a corroboration of the Doctrines and the Teachings of Islam, but a clear prophecy as to the Advent of the Prophet Muhammad. The Prophecy is made in the clearest terms, and is preceded by a vision of a state of extreme disorder and demoralization in Persia. It runs thus:

Original Pahlavi

همچویم که جام کند نیز تواریجیام در تاه جیال جوذ بو هزار شامام بو میرانک

دیزیرانک و سیرانک و امیرانک اسرویم آند ۱۰۰ و چون هرور گنام نیوام

بیرن قدشای نیار و سیمار کسوار آبادلی جوار دهه نیوستا

و در ایندشای سیمارام مدیر دانورام دام و نیخود و نیوانک و شایام اینناد

MODERN PERSIAN

چون چنین کارها کنند از لژیان سرعیدیه شود که از یزدان لو و پیشوایان و کثرت
 و آئین صد برآید و شوند سرکشان زیر دستار—سینیه بجایه ییگر گاه و آئین کده خانه آباد
 به ییگر شده نساژ برور سو..... و باز مغانند جا آئین کده ها مغان و کردها و آن و
 لوس و بلخ و جاها بزرگ پس افند فرم دانا یان! لولان و ییگران در ایشان در رجه.

Translation

“When the Persians should sink so low in morality, a man will be born in Arabia whose followers will upset their throne, religion and everything. The mighty stiff-necked ones of Persia will be overpowered. The house which was built (referring to Abraham building the Kaaba) and in which many Idols have been placed will be purged of idols, and people will say their prayers facing towards it. His followers will capture the towns of the Parsis Tus and Balkh and other big places round about. People will embroil with one another. The wise men of Persia and others will join his followers.”

This prophecy is contained in a book which has ever been in the hands of the Parsis, and its words do not admit of two interpretations. The coming man is to be an Arab. The Persians would join his faith. Fire temples would be destroyed. Idols would be removed. People would say their prayers facing towards the Ka'ba. Can this prophecy fit in with any person other than Muhammad?

CONCLUSION

Thus if, on the one hand, the holy Prophet Muhammad testified to the truth of all the other Prophets, belonging to all the different nations of the world, and made it a part of his religion, on the other hand, the Scriptures of these previous Prophets are found to contain clear prophecies about the advent of our holy Prophet Muhammad (the Peace and the Blessings of God be upon him). This mutual corroboration, by furnishing a great evidence of the spiritual providence of God for humanity, strengthens people's faith in religion in general, and in the religion of Islam in particular and accept Islam as the final undistorted message of God to be followed by mankind replacing old scriptures which suffered tragic fate at the hands of those whom the Holy Qur'an described as follows:-

"Therefore woe be unto those who write the Scripture with their hands and then say, "This is from Allah," that they may purchase a small gain therewith.

Woe unto them for that their hands have written, and woe unto them for that they earn thereby."

(Holy Qur'an II 79.)

"Lo those who hide aught of the Scripture which Allah hath revealed and purchase a small gain therewith, they eat into their bellies nothing else than fire. Allah will not speak to them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom."

(Holy Qur'an II 174.)

"It also bears ample testimony to the unquestionable fact that all revealed religions, in their original and pristinely pure forms, were one and the same i.e. "Islam The First And Final Religion".

CHAPTER II

WHAT CHRISTIANS THEMSELVES SAY ABOUT CHRISTIANITY.

Times Magazine Reports Christian Theologians
Challenges to Vatican :

Germany's Hans Kung Dominican Jacques Pobier,
Spains' Jose-Roman, Holland's—Piet Schoonenberg and
salvador's—*Jon Sobrino*.

The belief that Jesus Christ was "both true God and truman" has been the bedrock of Catholic orthodoxy for more than 15 centuries. Yet over the past decade some Roman Catholic theologians have been at odds with the church hierarchy about this dogma. They argue that orthodox theology is too static and abstract and has overemphasized Jesus divinity to the point where he has been stripped of his full humanity. One of the most out spoken advocates of this school of thought is Priest—Theologian Hans Kung, 49 of the University of Tübingen, Germany. Kung who has previously struggled with the Vatican on other issues, has been accused by his country's bishops of disseminating dangerous views about Christ. Last week, after three years of futile negotiations, Kung issued his latest response to the bishops charges.

At first the case was pressed in abstruse books of theology and all but inaccessible journals. Angry arguments were muffled behind closed clerical doors in The Netherlands, Germany and Rome. But in 1974 the debate became more general with the publication of Kung's *Christ Sein* (English edition: *On being a Christian*; Doubleday; 1976) which quickly became Germany's bestselling religious book in a quarter century.

Kung's reply is his 394-page *Um Nichts Als Die Wahrheit* (Nothing But the Truth) published last week by Piper Verlag. The book's full documentation of the dispute attempts to prove that Kung is the victim of an unfair inquisition. In a concluding proclamation Kung states that he accepts the Chalcedon formula but that interpretations of it must follow the view of many modern scholars that Jesus did not proclaim himself as the eternal Son of God, nor did the early Christians. What is more, Kung argues, the ancient dogmas were flawed because they relied upon Greek concepts of man and nature that are now outdated.

One of the Dutch movement's two leading figures has been his Nijmegen colleague, Jesuit Fiet Schoonenberg. In his 1969 book published in English as *The Christ* (Herder and Herder; 1971), Schoonenberg also discarded the "two natures" approach, speaking instead of "God's complete presence in the human person Jesus Christ".

Some recent writings in France are even more adventuresome. Jacques Pohier, a Dominican at the Institut Catholique in Paris, says that "at the limit it is absurdity to say that God makes himself into man. God cannot be anything other than God". Father Pierre-Marie Beaude of the Center for Theological Studies in Caen thinks that early church leaders had to 'murder their founding father Jesus' to develop into maturity, while Father Michel Pinchon, editor of the magazine *Jesus*, writes of his liberation from 'idolatry' of Jesus, who 'does not present himself as an end or an absolute'.

In Spain Jose-Roman Guerrero, director of catechetics at Madrid's Pastoral Institute and author of the 1976 book *El Otro Jesus* (The Other Jesus) told *TIME* that Jesus is 'a man elected and sent by God, and has been constituted by God as the Son of God'. At the Jesuit theological school in Barcelona, Jose Ignacio Gonzales Faus insists that during

his earthly life, Jesus was not aware of being God, and displayed such human traits as doubt and ignorance.

'TIMES'—27th February, 1978.

THE VATICAN MILLIONS: SAFER IN AMERICA?

JEREMY CAMPBELL IN WASHINGTON

(Evening Standard of 29th March 1978)

The VATICAN has shifted nearly five billion dollars out of Italy and into the United States because it has lost confidence in democratic European governments, according to Malachi Martin, a former priest with the sad, wise face of a saint in a stained-glass window.

"The general persuasion of the Vatican is that both capitalism and Communism are totalitarian systems with nothing to choose between them in principle", Martin said.

"But it believes that the coming power in the world is a form of proletarian revolution embracing Italy, Spain, France, Portugal and Latin America. A lot of bishops are saying that starving babies will not be fed by capitalism and the only thing that will feed them is Socialism".

Martin until 1964 a professor at the Pontifical Bible institute in Rome and a close associate of Pope John XXIII, is touring America to promote his new book. *The Final Conclave*. In the book he describes in detail the secret meeting in the Papal study on the third floor of the Vatican between the present Pope, Paul VI and the financier Michels Sindona, at which, Sindona was told to sell the Vatican's controlling interest in the giant multinational company, Societa Generale Immobiliare.

The Pope's intention Martin says was to pull out of Italian money markets and switch to American shares and real estate. Disaster after disaster in the Sindona

empire cost the Vatican losses which today amount to well over a billion dollars.

But while the Pope privately thinks the U.S. is "over the hill" as a world power, he is convinced that in the coming era, America will be the only place left on earth where Vatican investments can survive and prosper. Martin cites a Vatican position paper, which predicts that within five years, Western Europe, under the influence of Communism will cease to be in command of its own political and economic destiny. The Church faces the prospect of "making a deal" with Marxism while keeping its vast wealth in the last stronghold of capitalism.

"Rumours are running wild that Pope Paul will soon resign," Martin said. "The British Government has made official inquiries of the Vatican about these rumours. They are founded on the Pope's own plan to work for the election of successor, probably a non-Italian European, who will have the support of the Church leadership for an accommodation with the left."

"Vatican planners have been approached by and are talking to the Russians and the East Europeans. The Russians are very keen on a deal whereby the new Pope will say to Catholics: 'You cannot share the Godless aspect of Communism but you can share its economic and political system'".

The next pope, whoever he is, Martin believes will not be a fulltime resident of Rome but will travel constantly.

There is talk of setting up a second Vatican in Quebec, but Martin thinks even this would be too static. "The Pope of 1980s must be peripatetic, a pilgrim, to hold the Church together," he said.

Note by publisher Vatican admits that Capitalism and
(Contd. on next page)

The orthodox Christian belief is that when Jesus was 33 years' old he was crucified by the Romans. After three days he got out of his grave and preached to his disciples. The Qur'an on the other hand says 'They did not slay nor crucify him, only a likeness of that was shown to them'. (4.155) if crucifixion is denied the question of resurrection does not arise. Some of the early Christian fathers did not believe in the crucifixion of Jesus. The Cerinthians and later the Basillidians were among the first Christians who denied that Jesus was crucified but believed that in reality it was Simon of Cyrene who was crucified. It will be of interest to note that Cerinthus was a contemporary of Peter, Paul and John. The Corpocrations, another early Christian sect, believed that it was not Jesus who was crucified but one of his followers who very closely resembled him. Plotinus who lived in the fourth century tells us that he had read a book called the Journies of the Apostles which related the acts

(Contd. from previous page)

Socialism are both totalitarian and both therefore not humane. Then what next Islam alone does provide an alternative Economic System. Mankind will have to recognize the same one day and follow it, as it is divinely ordained system tried in the past and found to be most ideal.

Vatican also makes compromises with Communism for its survival, as it has been making compromises under the Capitalistic and so called Democratic system permitting homosexual clergies to preach in churches, also permitting dancing and drinking within church premises to attract worshippers. Islam knows no such compromises and does not recognize any man-made adjustments of God's laws.

of Peter, John, Andrew, Thomas and Paul. Among other things it stated that Jesus was not crucified, but another in his place; and therefore he laughed at those who believed that they had crucified him ('The Nazarenes' by John Toland, Page 18). It is very difficult to unravel the tangled skein of historical facts of ancient period. Modern research has laid bare some facts that were so far hidden from earlier scholars of Christian history.

Any study of the life of Jesus has to take note of the importance of Judaea in the eyes of a Jew. It was the home of Jesus. The Jews thought it to be an act of irreverence to utter the word 'God'. So they called him by a pronoun Yahoweh which means 'O Thou'. He was regarded true owner of Judaea, a part of Palestine. The Temple of Jerusalem was regarded as the sacred place of His residence on earth. Hence any non-Jewish government over Judaea was regarded as an abiding challenge to Yahoweh's sovereignty. After the return of the Jews from the Babylonish captivity, Judaea was successively conquered by Persians, Greeks, and Romans. The history of this period is relevant for the study of the life of Jesus.

Alexander the great died in 323 BC, His generals divided the empire between themselves. Ptolemy became the king of Egypt and Judaea became a province of Egypt. There was perpetual conflict between the Greek kings; Judaea was once more a pawn in the struggle between its powerful neighbours. In 198 BC Judaea was taken over by the Seleucid rulers. The new masters of Judaea were keen to Hellenise the newly conquered country. They forced cultural conformity which was resented by the Jews. When a statue of Zeus was installed in the Temple of Solomon, the Jews revolted. In 129 BC Judaea became independent. The Jewish ruler was now both the high priest of the

Temple and the king of Judaea.

The new orthodox rulers being very strict in the observation of Torah, the people began to pine for the liberal and unorthodox administration of the non-Jewish rulers. So the Jews began to intrigue against their own rulers leading eventually to the conquest of Judaea by the Romans. The new rulers did not impose direct Roman rule over Judaea but appointed Herod who was a Jew to be the king of the newly conquered country though power was wielded by the Romans. It was at this time that Jesus was born.

As soon as Herod died trouble broke out in Judaea. Herodian palace was sacked and all arms and property stored there was seized. The Romans ruthlessly suppressed the revolt and about 2,000 people were crucified. The leaders were burnt alive. The Jews who took part in the rebellion are called by Josephus as Zealots. Josephus was a Jew but had renounced Judaism, accepted the Roman religion and settled in Rome. He wrote a history of this period to please the Roman Emperors. In this history he mentions the Essenes because he had himself been an Essene. The sword arm of this organisation was called the Zealots. The Essenes were the cave dwellers who had taken refuge in caves in mountains near the bank of the Dead Sea. Pliny another historian describes them as a race by themselves more remarkable than any other in the world in so much as they have no women, they abjure sexual love-their number is steadily increasing through the large number of people who are attracted to their way of life. In this way their race has lasted for thousands of years though no one is born within it. These cave dwellers continued to lead the life of austerity unaffected by the waves of conquests. There were always some Jews who made peace with every foreign ruler and tried to make the best of the

bad bargain. While there were others who refused to obey or accept the invaders. They took refuge in these caves. This was not an escape from life but an attempt to lead life according to Torah and prepare for a fight to rid the holy land from the invaders. The Essenes remained a mystery until with dramatic suddenness their 600 or so caves were discovered. The parchments found in the caves are known as Dead Sea Scrolls. We now know with certainty that the Essenes were a very organised secret society and intimately connected with Jesus.

Jesus was born around 8 BC. At this time Judaea was ruled by the Romans who had put up a Jewish King Herod as a frontman. In 6 AD the Romans felt strong enough to bring Judaea under their direct rule, while maintaining Herod as the titular king. It is during this period that Jesus mother took him to Egypt in order to escape the Roman order to kill all the babies in Bathlehem, apparently with the help of the Essenes, who had a colony in Egypt. Later Jesus was brought to the Temple of Solomon, as its high priest Zachariah was the guardian of Mary and Zachariah's wife Elizabeth was her elder cousin. Elizabeth had given birth to a son, John, six months before Jesus. John later came to be known as John the Baptist. In the Qur'an he is called Yahya, John was brought up by the Essenes. Later then he raised the banner of revolt against the Romans, Jesus his young cousin, was one of the first to join him. But the Romans intelligence infiltrated his movement with the result that he was caught and beheaded. He was succeeded in his mission by Jesus who went about with extreme caution. He selected a leader from each of the twelve tribes and later increased the number of disciples to seventy. He slowly enlisted between two to four thousand men under his command. Each disciple

was asked to arm himself. Orders were issued that he that hath no sword let him sell his garment and buy one' (Luke 22:36). All the preparations were made in great secrecy. Once when Jesus was alone they that were about him questioned him about the parables and he said unto them: 'Unto you is given mystery of the kingdom of God but unto them that are without all things come in parables that seeing they may see and not perceive and hearing they may hear and not understand when all these preparations were completed Jesus moved towards Jerusalem and when they drew nigh unto Jerusalem Jesus sent two disciples saying unto them go into the village . . . ye shall find an ass tied and a colt with her; loosen them and bring them unto me' . . . and all this was done that it might be fulfilled which was spoken by the prophet saying.. Behold thy king cometh unto thee, Meek and sitting on an ass and the colt the foal of an ass'. (Mathews 21 : 1:5).

Here, reference is to a vision of Isaiah (21 : 7-8) in which a prophet is seen riding an ass followed by a prophet riding a camel. . . . Jesus fulfilled the prophecy and was accepted as the long awaited Messiah. He was expected to free the Jews and destroy the Roman power like Moses through a miracle. In this way Jesus reached Jerusalem at the head of his army. He won the initial success but the Roman brought up reinforcement and Jesus was defeated. He fled and went into hiding but his place of refuge was discovered and two Roman soldiers were sent to arrest him. The disciples of Jesus resisted the arrest and during the fight that ensued the underground organisation of Essenes succeeded in helping Jesus to escape.

The soldiers arrested another man resembling Jesus.

After the arrest the question arose who was going to try the prisoner. There were three courts. Herod was the legal ruler but he refused to accept the responsibility of trying the case. The Jewish court refused

because according to them it was revolt against the Roman government. This left Pilate, the Roman magistrate with no option but to hear the case. The Jewish Court could only order the stoning of a culprit. The Roman Court could only order crucifixion. The fact that the order for crucifixion was issued by the Roman Court proves that the Roman magistrate had accepted the crime to be of a political nature. It was written on the cross that the crucified person claimed to be the king of Israel.

The story of crucifixion and resurrection is so confusing that the Gospels not only contradict each other but they also contradict themselves. If we consider the character of Pilate, the Roman magistrate, as described in the Gospels we get an impression of a person who is very different from the Pilate of history. We are asked to believe that his judgement was not based on the Roman Law but on the votes of the Jews. The proceedings of the Court were without precedent. To crown all, the magistrate who ordered the crucifixion is worshipped as a saint in many churches. We are told he was reluctant to order the crucifixion yet he himself whipped the prisoner mercilessly. Then again there is a tradition that Pilate was heavily bribed. But all this could make sense if we believe that Pilate deliberately allowed Jesus to escape and knowingly crucified a wrong person to satisfy the Roman rulers.

The picture of Jesus as painted in the Gospels before and after crucifixion cannot be that of God or a divine person. In Luke 22:45 we are told that before arrest Jesus was so frightened that drops of his sweat began to fall on the ground as if these were drops of blood. In Hebrew 5:7 We are told that he was so terrified that he offered prayers and supplication so that God may save him. In Psalm 22 Jesus is supposed to say that he cried during the day and night yet God did

not hear and help him. Then since he cried and cried, God finally 'heard' him. So either Jesus is not correctly quoted here or God heard and saved him from crucifixion.

The last words of the crucified person were: 'Eli Eli Lama Sabakhtani'. In English it is translated as MY GOD MY GOD WHY HAVE YOU FORSAKEN ME. These words could not be from Jesus as it would show that he had lost faith in God before his 'death', which obviously cannot be true. If however He was God Himself who said this then the sentence would mean Myself Myself why have you forsaken Myself. In either case these could not be the words spoken by Jesus and it clearly shows that it was not Jesus who was crucified.

M. A. Rahim.*

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CHRISTIANITY THAT WAS ISLAM

By Lt. Col. (Retired) M. A. Rahim.

What Jesus (peace be upon him) is to a Muslim is not clearly understood by many. A Muslim who does not believe in Jesus as a prophet of God cannot remain a Muslim; while a Christian who considers Jesus to be a myth and does not believe in the historical Jesus still remains a Christian. THE QURAN asks the believers: "Say we believe in Allah and that which is revealed unto us and that which is revealed unto Abraham and Ismael and Issac and Jacob and the tribes and that which Moses and Jesus received and that which other prophets received from their Lord. We make no distinction among any of them and unto Allah we have surrendered (Baqara: 196)?" So before the advent of Muhammad (peace be upon him) anyone who believed in One God and Jesus as a true prophet of God was a Muslim. This is Islam. The same is true about the Muslim's belief in Moses and Abraham. If we refer to Bible we find Jesus also following the same belief. For Jesus who was born in a Jewish family never denied the truth as brought earlier by Moses and other prophets. It has to be remembered that Jesus was a historical figure. He lived during the well known epoch of Roman history. If we study his life from this point of view we find ourselves bound by the events of history and we have to look to him against the historical background. Historical data cannot be manipulated at will to suit the whims or wishes of different writers. This obvious fact is challenged by Paul. He believed in the Jesus of his vision and he is not interested in the Jesus of history. In spite of the fact that the available material about the life of Jesus is very scanty there is still sufficient evidence to show that as long as Jesus remained on this earth he remained a practising Jew:

1. He was circumcised
2. He upheld the payment of the Temple tax.
3. He always prayed in the Temple of Solomon.
4. He believed in One God.
5. He observed all the Jewish festivals.
6. Never once he claimed to be the son of God or the second God.
7. The concept of the Holy Ghost to be the part of a Trinity was completely unknown to him and was never advocated by him.

The question of original Christianity can be safely approached by considering the general principles which must have been operative and which Jesus accepted and did not deny or oppose, viz.

1. The followers of Jesus did not have the New Testament in its present form. Even in the accepted New Testament it is admitted that Jesus had declared that he definitely had no intention of making any changes in the Jewish scriptures. It will be therefore right to conclude that the original disciples of Jesus clearly preserved the essential demarcation between the man-howsoever elevated he may be-and God. Prophets like Moses and Abraham are shown due respect but the absolute gulf which divides the humans from Divine is never overlooked.
2. There is documentary evidence to support the fact that the original Christians had developed good relations with the Pharisees and that among them some were accepted as priests of the Temple. This would not have been possible if the followers of Jesus were known to be so outrageously heretical as to ascribe divinity to Jesus.
3. The followers of Jesus regarded him as a Messiah. This was a status of great honour no doubt, but it could never be confused with the status of 'second God'.

4. Luke was Paul's physician and very near to him. His third 'Gospel' and the 'Acts of Apostles' do not mention the divinity of Jesus.
5. In the early Greek manuscript the word 'son' is not used but Jesus is called 'eved' which means slave. The Arabic equivalent of 'eved' is 'abd', an adjective used for all prophets.

It is clear that the early Christians were monotheistic both by instinct and by teaching. They lived in the very centre of monotheistic faith and it was logically impossible for them to regard Jesus in a way which would annihilate the absolute gulf which existed in their mind between man and God.

Consequently Jesus remained essentially distinct from deity. The role which they had attributed to him was of Messiah. It had a connotation which adhered to orthodox Judaism and conformed to the Jewish nationalistic aspirations. This is obvious from Acts 1:6 when the disciples ask Jesus: 'Lord, wilt thou at this time restore again the kingdom of Israel'?

The original followers of Jesus gave him highest veneration and honour short of calling him a God. The concept of Jesus' divinity grew much later and was neither claimed by Jesus nor known to his early followers.

Jesus started his missionary activity in about 30 AD. It did not last more than three years and ended in 33 AD. A few years after the disappearance of Jesus, Paul made his appearance on the Christian scene. He started life as the leader of a pro-Roman Jewish group hostile to Jesus, whose followers Paul persecuted with utmost severity. Then with dramatic suddenness he announced his conversion to the faith of Jesus. He had never met Jesus and he did not consider it necessary to try to study the teachings of Jesus. Paul announced that his conversion was the result of a vision he had of Jesus and it was so real to him that he refused to

learn from the apostles who alone could give an eye-witness account of the true Jesus.

This was resented to and opposed by the true followers of Jesus. In this way we find that within twenty years after Jesus two conflicting religions grew preaching two different gospels condemning and cursing each other.

Paul's conversion to the 'new religion' did not affect his Roman citizenship and culturally and emotionally he remained Roman in his outlook. What he preached was separated in time and space from the teachings of Jesus which were literally followed by his disciples. His influence was generally confined to Greece and the Islands around it. The followers of Jesus spread throughout Western Asia, North Africa, East Spain, South—East France and had a church even in Rome. The original followers of Jesus were on very firm ground as the Jesus of history carried more conviction than the Jesus of fiction.

Paul died in 62 AD. The followers of Jesus spearheaded yet another revolution against the Romans in 66 AD. The war went on for four years. In 70AD Jerusalem was destroyed and all the books were burnt. According to one source the number of Jews killed was 1,356,460. In 71, Titus who was the conqueror of Jerusalem organised a huge procession in Rome in which all the looted relics of the Temple were carried in triumph.

In 75 AD, a new version of the gospel (of Mark) was produced in which the life of Jesus was given a newer twist. Jesus was shown as a harmless pro-Roman who sided with the invaders. The Roman magistrate appears as a weak-kneed official who crucified Jesus in spite of the fact that he was convinced of his innocence. This magistrate was a nominee of Sejanus the leader of the anti-Semitic party in Rome. Such a story was produced to assure the Romans that Jesus though

crucified as the 'King of Jews' was in reality a loyal Roman subject. Perhaps the Romans were not convinced but from the administrative point of view it was useful. On the other hand the Romans knew who was behind the restlessness among the Jews against their rule. Emperor Claudius issued an edict in which it is said that 'since the Jews constantly made disturbance at the instigation of Chrestus he expelled them from Rome.

After the fall of Jerusalem the centre of Christianity was shifted to Alexandria and the church there refused to accept Jesus as a pro-Roman and antinational hero. The fire of revolt continued to smoulder and once again in 132 AD there was a very widespread revolt against the Romans. The Romans were victorious and the massacre of Jews was yet again very savage. The rampage extended beyond Jerusalem to far flung villages and what remained of the Jewish scriptures was destroyed. After this tragedy the Jews who rejected Jesus just withered away and ceased to be either a political or a religious force for almost the next 2,000 years. The Jews who had accepted Jesus faced brutal persecution but remained undaunted.

For the next two hundred years the Christians had only the Jewish scriptures in their hand. The stories of the life of Jesus were current but they were not canonised. The local priest was at liberty to accept or reject any version according to his choice. During this period there were between 300 to 4,000 gospels current in the Christian world. In 325 it was decided to accept the four gospels that now form part of the New Testament. This was however decided by a majority of votes against vehement opposition by the original Christians. The pro-Romans were successful in enlisting the support of the Roman emperor. The other gospels were burnt. To possess a gospel not approved by the church was made a penal offence.

It was then that:

1. The Roman Sunday became the Christian Sabbath.
2. The traditional birthday of Sun God i.e. 25th December became the birthday of Jesus.
3. The cross of light which was the emblem of the Sun God was accepted as the emblem of Christianity.

With Jesus having been made into 'second God' the next step was to bring in the 'Holy Ghost' and complete the trinity, though without any authority from the Bible. The movement to bring Christianity nearer to Rome started by the new version of Mark in 75 AD was thus completed in 325 AD when Christianity was completely Romanised.

However the new version of Christianity was totally rejected by those who followed the original Christianity. The leader of this group was St. Arius—a Libyan saint. St. Arius and his followers refused to change their religion. They were persecuted but instead of submitting they faced persecution. St. Arius boldly declared that God is absolutely one. God is alone ingenerate, alone eternal, alone unchangeable and unalterable. His Being is hidden in eternal mystery from the outward eye of every creature. Arius opposed any idea of manhood of God or divinity of man. He earnestly pleaded that Jesus be followed as he had himself preached.

St. Arius was willing to recognise in Jesus every attribute compatible with the unshared oneness of God but refused to compromise with any idea which led to belief in a multiple deity. Thus he felt bound to reject any dogma which conferred divinity to Jesus. Since ingenerateness is the very essence of God, to believe that God had a son destroyed the singularity of God. It is possible to visualise the time when Jesus did not exist which demonstrated the fact that Jesus is not eternal. If we say that Jesus is son then we have to admit that father existed before the son.

This means that Jesus cannot be co-eternal with God, argued St. Arius. In this way we see him anticipating Islam two centuries before its advent.

M. A. Rahim

AUTHENTICITY OF THE BIBLE CHALLENGED

Prof. Dummelow, of Cambridge in his Commentary on the Holy Bible, a work in the preparation of which fortytwo Christian divines and scholars of fame assisted while commenting on the authenticity of the text of the New Testament, says:

"A copyist would sometimes put in not what was in the text, but what he thought ought to be in it. He would trust a fickle memory, or he would make the text accord with the views of the school to which he belonged. In addition to the versions and quotations from the Christian Fathers, nearly four thousand Greek MSS. of the New Testament were known to exist. As a result the variety of reading is considerable." (Commentary on the Holy Bible, XVI by Dummelow)

I have already quoted Tucker. In another place he says:

Thus Gospels were produced which clearly reflected the conception of the practical needs of the community for which they were written. In them the traditional material was used, but there was no hesitation in altering it or making additions to it, or in leaving out what did not suit the writer's purpose. An excellent example of such amended Gospel is found in the Gospel of Marcion, which apart from minor changes was the narrative of Luke, with everything omitted that revealed the true humanity of our Lord and his connection with the religion of the Old Testament". (The History of the Christians in the Light of Modern Knowledge, 320, by Tucker)

Referring to this aspect Wernie says:

"The fourth Gospel derived its importance, lasting long beyond the time of his birth, from its having bridged over the chasm between Jesus and Paul, and from its having carried the Pauline Gospel back into the life and teachings of Jesus. It is only through this Gospel that Paulinism attained its absolute dominion in the theology of the Church".

And he goes to say:

"The significance of the fourth Gospel consists in the fact that it refers the teachings of Paul back to Jesus Himself. This constitutes its value and its worthlessness, its force and its fatality. (The beginning of Christianity Vol: II 262 by Wernie).

Dr. Johannes Weiss of Heidelberg University says, "Hence the faith in Christ as held by Paul was something new in comparison with the preachings of Jesus; it was a new religion". (Paul and Jesus, 130 by *Dr. Johannes Weiss*).

Dr. Wrede says:

"The teaching of Jesus is directed entirely to the individual personally. Man is to submit his soul to God and to God's will wholly and without reserve... The central point for Paul is a divine and supernatural action. He who believes in these divine acts—the incarnation, death and resurrection of a divine being—can obtain salvation. The point which was everything to Paul was nothing to Jesus". (Palau, 6, by *Dr. Wrede*).

CHRISTIANS A SYSTEM OF SUPERSTITIOUS AND

.....Outside the societies of initiates, grabled reports about the sacred "Christ" food "Crucified" and eaten in a common meal, would almost inevitable lead to the idea that the "Christians" were eating human flesh, Indeed, the Catholic worshipper is so assured even

today that through the miracle of transubstantiation, he is actually eating Christ's flesh, and drinking his blood.

If, then, there seems little in the picture drawn for us of first-century christians by contemporary pagan historians that is any way attractive, how far were the writers of the New Testament homilies serious in their advocacy of love towards all men, and turning the other cheek? Was it valid, if at all, only for members of the closed communities, as the Essenes were told to love one another but detest the outsiders?

Perhaps even more fundamentally, now that we no longer need to view the Bible through the mists of piety, does it really matter in the twentieth century whether the adherents of this strange Judaeo-Christian drug cult thought their community ethics valid for the world at large, or not? If some aspects of the "Christians" ethic still seem worthwhile today, does it add to their authority that they were promulgated two thousand years ago by worshippers of the *Amanita muscaria*?

("The sacred Mushroom and Cross" by John M. Allegro-lecturer in old Testament and Inter-Testamental studies at the University of Manchester. Page 205).

GOSPEL MASKED IN GREEK PHILOSOPHY

The mask acquires a life of its own—the Trinity, the two natures of Christ, infallibility, and all propositions seconding these dogmas, were the product of historic decisions and of situations that might have turned out quite differently...nevertheless...early or late, product or reshaping force, this dogma remains what it has been from the beginning, a bad habit of intellectualization which the Christian picked up from the Greek when he fled from the Jews.1

1. Outline of the History of Dogma, Adolf Harnack p. 20.

CONFLICT BETWEEN ESTABLISHED CHURCHES

Thus Theodore Zahan, for instance, illustrates the bitter conflicts within the established Churches. He points out that the Roman Catholics accuse the Greek Orthodox Church of remodelling the text of the holy Scriptures by additions and subtractions with good and bad intentions, the Greeks in turn point out that the Catholics themselves in places depart very far from the original text, and, in spite of their differences, they combine to accuse the non-conformist Christians of deviating from "the true way" and condemn them as heretics, and the heretics in their turn accuse the Catholics of "having received the Truth like forgers." He concludes, "Do not facts support these accusations?"¹

BY TERRORIZATION WE DRIVE MEN TO BELIEVE

The ancients philosophised very little about divine things... Formerly faith was in life rather than in profession of creeds.

When faith came to be in writings rather than in hearts, then there were almost as many faiths as men. Articles increased and sincerity decreased. Contentions grew hot and love grew cold. The doctrine of Christ which at first knew no hair-splitting came to depend on the aid of philosophy. This was the first stage in the decline of the Church.

Thus the Church was forced to explain what could not be expressed in words, and recourse was taken by both sides to win the support of the Emperor. Erasmus, commenting on this, continued.

The injection of the authority of the Emperor into this affair did not greatly aid the sincerity of faith.... When faith is in the mouth, other than in the heart, when

1. Articles of the Apostolic Creed, Theodor Zahn.

the solid knowledge of sacred Scriptures fails us, nevertheless by terrorization we drive men to believe what they do not believe, to love what they do not love, to know what they do not know. That which is forced cannot be sincere.¹

DUE TO PAUL DISCONTINUITY WITH HISTORICAL JESUS

....the discontinuity between the historical Jesus and the Christ of the Church became so great that any unity between them is scarcely recognisable.²

PAULINE HERESY BECAME CHRISTIANITY

The Pauline heresy became the foundation of Christian orthodoxy and the legitimate Church was disowned as heretical.³

FACTS ABOUT OTHER GOSPELS VERACITY IN THE GOSPEL

"The speeches in the Fourth Gospel (even apart from the early messianic claim) are so different from those in the Synoptics, and so like the comments of the Fourth Evangelist himself, that both cannot be equally reliable as record of what Jesus said: Literary veracity in ancient times did not forbid, as it does now, the assignment of fictitious speeches to historical characters: the best ancient historians made a practice of composing and assigning such speeches in this way."¹ (C.J. Cadoux: *The Life of Jesus*. p. 16).

1. *Erasmi Epistolae*, 1334 ed., P.S. Allen V, pp. 173-92.

2. Quoted in *The Jesus Report*, Johannes Lehmann, p. 127.

3. Quoted in *The Jesus Report*, Johannes Lehmann, p. 128.

"GOSPELS PRODUCED TO MEET NEEDS"

"The Gospels were produced which clearly reflected the conception of the practical needs of the community for which they were written. In them the traditional material was used, but there was no hesitation in altering it or making additions to it, or in leaving out what did not suit the writer's purpose." (T. G. Tucker: *The History of the Christians in the Light of Modern Knowledge*, p. 320).

WHO FOUNDED CHRISTIANITY?

"If by Christianity we understand faith in Christ as the heavenly Son of God, who did not belong to earthly humanity, but who lived in the Diving likeness and glory, who came down from Heaven to earth, who entered humanity and took upon himself a human form through a virgin, that he might make propitiation for men's sins by his own blood upon the Cross, who was then awakened from death and raised to the right hand of God, as the Lord of his own people, who believe in him, who hears their prayers, guards and leads them, who, moreover dwells and works personally in each of them, who will come again with the clouds of Heaven to Judge the world, who will cast down all the foes of God, and will bring his own people with him unto the home of heavenly light so that they may become like His glorified body—**IF THIS IS CHRISTIANITY, THEN SUCH CHRISTIANITY WAS FOUNDED BY ST. PAUL AND NOT BY OUR LORD**" (Jesus or Paul, p. 122)

(Dr. Arnold Meyer, Professor of Theology, Zurich University).

CHAPTER III

What Various Bibles and Qur'an say about Jesus

THE QUR'AN SPEAKS!

VOL. II—No. 36

JESUS IS NOT GOD

And behold! God will say "O Jesus son of Mary! Didst thou say unto men, 'Worship me and my mother as gods in derogation of God?'" He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, Thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all that is hidden. Never said I to them aught except what Thou didst command me to say, to wit, 'worship' God, my Lord and your Lord." (HOLY QUR'AN 5:119-120.)

Compare with Bible:

- (1) John 25:4;
- (2) John 12:49;
- (3) John 14:28;
- (4) Isaiah 42:8;
- (5) Acts 2:21-22;

How then can man be justified with God? Or how can he be clean that is born of a woman?—(JOB 25:4).

THE QUR'AN SPEAKS!

VOL. III—No. 4

MUHAMMAD IS NOT GOD

Say thou (O Muhammad to the people): "I am but a man like you: it is revealed to me by inspiration, that your God is One God: so stand true to Him, and ask for His forgiveness." And woe to those who join gods with God (HOLY QUR'AN 41:6).

Some people maintain that Muslims worship Muhammad instead of God, and call them "Muhammedans". The above verse gives the lie to such an allegation as Muhammad never claimed himself to be a god. He was prophet like any other messenger of God. The word "Muhammedanism" as applied to the Islamic religion is a misnomer. Islam means submission to the Will of God and its followers are called Muslims.

Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the and wonders and signs, which God did by him in the midst of you as ye yourselves also know.—(ACTS 2: 21/22)

“And I fell at his feet to worship him. And he said unto me See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God....

(REVELATION 19 : 10).

For I have not spoken of myself; but the Father which sent me. He gave me a commandment, what I should say, and what I should speak.—(JOHN 12 : 29).

I can of my own self do nothing: as I hear I judge: and my judgment is just, because I seek not my own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true.—(JOHN 5:20—31).

...for my Father is greater than I.—(JOHN 14:28).

And this is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent.—(JOHN 17:3).

Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent greater than He that sent him. —(JOHN 13:16)

Jesus saith unto her (Mary Magdalene)...I ascend unto my Father and your Father; and to my God, and your God. —(JOHN 20:17).

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the son, but the Father. —(MARK 13-32).

But now ye seek to kill me, a man that hath told you the truth, which I have heard of God.—(JOHN 8:40).

CHAPTER IV

**Opinion Of Non-Muslims About Prophet Muhammad
(Peace be upon him)**

Personality Of Mohammad. Stanley Lane—Poole opines—

“Mohammad was of middle height, rather thin but broad of shoulder, wide of chest, strong of bone and muscle. His head was massive, strongly developed. Dark hair, slightly curled, flowed in a dense mass almost to his shoulders; even in advanced age it was sprinkled with only about twenty grey hairs, produced by the agonies of his ‘Revelations’. His face was oval shaped, slightly tawny of colour. Fine long arched eye-brows were divided by a vein, which throbbed visibly in moments of passion. Great black restless eyes shone out from under long heavy eyelashes. His nose was large, slightly aquiline. His teeth, upon which he bestowed great care, were well set, dazzling white. A full beard framed his manly face. His skin was clear and soft, his complexion ‘red and white’. His hands were as ‘silk and satin’ even as those of a woman. His step was quick and elastic, yet firm as that of one who steps ‘from a high to a low place’. In turning his face, he would also turn his whole body. His whole gait and presence was dignified and imposing. His countenance was mild and pensive. His laugh was rarely more than a smile.”

“In his habits he was extremely simple, although he bestowed great care on his person. His eating and drinking, his dress and his furniture retained, even when he had reached the fullness of power, their almost primitive nature. The only luxuries he indulged in were arms, which he highly prized, and a pair of yellow boots, a present from the Negus of Abyssinia. Perfumes, however, he loved passionately, being most sensitive to smells. Strong drink he abhorred.”

"...He was gifted with mighty powers of imagination, elevation of mind, delicacy and refinement of feeling. 'He is more modest than a virgin behind her curtain.' It was said of him. He was most indulgent to his inferiors, and would never allow his little page to be scolded whatever he did. 'Ten years', said Anas, his servant, 'I was about the Prophet, and he never said as much as 'uff' to me'. He was very affectionate towards his family. One of his boys died on his breast in the smoky house of the nurse, a blacksmith's wife. He was very fond of children; he would stop them in the streets and pat their little heads. He never struck anyone in his life. The worst expression he ever made use of conversation was, 'What has come to him? May his forehead become darkened with mud! When asked to curse someone he replied, 'I have not been sent to curse, but to be a mercy to mankind. 'He visited the sick, followed any bier he met, accepted the invitation of a slave to dinner, mended his own clothes, milked the goats, and waited upon himself', relates summarily another tradition. He never first withdraw his hand out of another man's palm, and turned not before the other had turned."

"He was the most faithful protector of those he protected, the sweetest and most agreeable in conversation. Those who saw him were suddenly filled with reverence; those who came hear him loved him; they who described him would say, 'I have never seen his like either before or after'. He was of great taciturnity, but when he spoke it was with emphasis and deliberation, and no one could forget what he said."

(The speeches and Table-Talk of the Prophet Muhammad. London 1882, Introduction, pp. 27-29 by Stanley Lane-Poole.)

No Triumphant Entry Comparable: Only Idols Suffered Destruction

Stanley Lane-Poole says further :-

"The day of Mohammad's greatest triumph over his enemies was also the day of his grandest victory over himself. He freely forgave the Koraysh all amnesty to the whole population of Mekka. Four criminals whom justice condemned made up Mohammad's proscription list when he entered as a conqueror to the city of his bitterest enemies. The army followed his example, and entered quietly and peacefully; no house was robbed, no women insulted. One thing alone suffered destruction. Going to the Kaaba, Mohammad stood before each of the three hundred and sixty idols, and pointed to it with his staff, saying, "Truth is come and falsehood is fled away" and at these words his attendants hewed them down, and all the idols and household gods of Mekka and round about were destroyed."

"It was thus Mohammad entered again his native city. Through all the annals of conquest there is no triumphant entry comparable to this one."

(The Speeches and Table-Talk of the Prophet Mohammad, London 1882, Introduction pp. 46-47. *Stanley Lane-Poole.*)

Greatest Influence upon human race

John William Draper states—

"Four years after the death of Justinian, A.D. 569, was born at Mecca, in Arabia, the man who, of all man, has exercised the greatest influence upon the human race."

He says further—

"Mohammad possessed that combination of qualities which more than once has decided the fate of empires

....Asserting that everlasting truth, he did not engage in vain metaphysics, but applied himself to improving the social condition of his people by regulating respecting personal cleanliness, sobriety, fasting and prayer. Above all other works, he esteemed aims giving and charity. With a liberality to which the world had of late become a stranger, he admitted the salvation of men of any form of faith provided they were virtuous. To the declaration that there is but one God, he added, 'And Mohammad is His prophet'. Whoever desires to know whether the event of things answered to the boldness of such an announcement will do well to examine a map of the world in our own times. He will find the marks of something more than an imposture "

(A History of the Intellectual Development of Europe, London 1875, Vol. 1. pp. 329-330. *John William Draper, M.D., LL.*)

Half Human Race To His Opinion

Le Comte de Boulainvilliers states

"Mohammed established his religious system in a manner not only suitable to the sentiments of his compariots, to their understanding and to the dominating customs of their country, but beyond this, so proportioned to the common ideas of mankind, that he converted more than one half of all human beings to his opinions and all this in less than forty years. Thus it seemed that it was sufficient to cause the doctrine to be heard too, thereby subjecting the minds to it."

(Le Comte de Boulainvilliers, *La Vie de Mohamed*, Amsterdam, 1731, pp. 143-144).

Mists Of Prejudice Cleared Bishop Boyd Carpenter says

"Muhammad is by many seen only through the fog which dread and ignorance have spread around

him. To them he is an object of horror against which anything evil might be said....But now the mists of prejudice have cleared away, we can afford to see the founder of Islam in a fairer light."

(The permanent Element in Religion, p. 30. *Bishop Boyd Carpenter.*)

No Emperor Obeyed As This Man. A Hero For Myself
Thomas Carlyle opines:-

"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 barleybread 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-tolling. ill-provided man; careless of what vulgar men toll for. Not a bad man, I should say; something better in his 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 with quarrel, with all kinds of fierce sincerity; without right worth and manhood, no man could have commanded them....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 myself."

(On Heroes, Hero-Worship and the Heroic in History London 1888, p. 61. *Thomas Carlyle.*)

Earliest Converts His Bosom Friends

John Davenport writes,—

“It is strongly corroborative of Mohammed’s sincerity that the earliest converts to Islam were his bosom friends and the people of his household, who, all intimately acquainted with his private life, could not fail to have detected those discrepancies which more or less invariably exist between the pretensions of the hypocritical deceiver and his actions at home.”

(An Apology for Mohammed and the Koran, London 1869, p. 17, *John Davenport*).

Muhammad Was A Prophet Not A Theologian

Maurice Gaudefroy opines:—

“Muhammad was a prophet, not a theologian, a fact so evident that one is loath to state it. The men who surrounded him and constituted the influential elite of the primitive Muslim community, contended themselves with obeying the law that he had proclaimed in the name of Allah and with following his teaching and example. They had a simple, robust faith that was satisfied with a small number of formulas and a few rites.”

(Demombynes, Muslim Institutions, London 1950, p. 20. *Maurice Gaudefroy*).

Crusaders Put Seventy Thousand Muslim, Men, Women And Helpless Children To Death

Arthur Gilman writes:—

“It is greatly to his (Muhammad’s) praise that on this occasion (conquest of Mecca), when his resentment for ill-usage in the past might naturally have incited him to revenge, he restrained his army from all shedding of blood, and showed every sign of humility and thanksgiving to Allah for His goodness. . . . Ten or twelve men

who had on a former occasion shown a barbarous spirit were proscribed, and of them four were put to death, but this must be considered exceedingly humane, in comparison with the acts of other conquerors; in comparison, for example, with the cruelty of the Crusaders, who, in 1099, put seventy thousand Muslims, men, women and helpless children, to death when Jerusalem fell into their hands; or with that of the English army, also fighting under the Cross, which in the year of grace 1874 burnt an African capital, in its war on the Gold Coast, Muhammad's victory was in very truth one of religion and not of politics; he rejected every token of personal homage, and declined all regal authority; and when the haughty chiefs of the Koreishites appeared before him he asked:

"What can you expect at my hands?"

'Mercy, O generous brother!'

'Be it so; you are free!' he exclaimed.'

(The Saracens, London 1887, pp. 184-85. *Arthur Gilman*).

His Daily Behaviour Instituted A Canon Which Millions Observe D.G. Hogarth states:-

"Serious or trivial, his daily behaviour has instituted a canon which millions observe at this day with conscious memory. No one regarded by any section of the human race as Perfect Man has been imitated so minutely. The conduct of the Founder of Christianity has not so governed the ordinary life of his followers. Moreover, no founder of a religion has been left on so solitary an eminence as the Muslim Apostle."

(A History of Arabia, Oxford 1922, p. 52 *D.G. Hogarth*).

Convinced Not Sword That Won Mahatma Gandhi says:-

"I wanted to know the best of the life of one who holds today undisputed sway over the hearts of millions of mankind. . . . I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers, his interpidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle."

"When I closed the second volume (of the Prophet's Biography), I was sorry there was not more for me to read of that great life."

(Young India, quoted in The Light, Lahore, for 16th September, 1924. *Mahatma Gandhi.*)

Intellectual Image Of The Deity

Edward Gibbon writes:-

"It is not the propagation but the permanency of his religion that deserves our wonder, the same pure and perfect impression which he engraved at Mecca and Medina is preserved, after the revolutions of twelve centuries by the Indian, the African and the Turkish proselytes of the Koran. . . . The Mahometans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of man. 'I believe in One God and Mahomet the Apostle of God', is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol the honours of the prophet have never transgressed the measure of human virtue; and his living precepts have

restrained the gratitude of his disciples within the bounds of reason and religion."

(History of the Saracen Empire, London 1870, p. 54 *Edward Gibbon and Simon Ockley*).

(The History of the Decline and Fall of the Roman Empire, London 138-39 Vol. V. p. 535 *Edward Gibbon*).

His Death Devoid Of Mystery As His Life Of Disguise
H.M. Hyndman opines:—

"Never claiming divine powers at any period of his mission, this very human prophet of God made his first converts in his own family, in his own aristocratic gens (people), and had such a remarkable personal influence over all with whom he was brought into contact that, neither when a poverty-stricken and hunted fugitive, nor at the height of his prosperity, did he ever have to complain of treachery from those who had once embraced his faith. His confidence in himself, and in his inspiration from on high, was ever greater when he was suffering under disappointment and defeat than when he was able to dictate his own terms to his conquered enemies. Muhammad died as he had lived, surrounded by his early followers, friends and votaries; his death as devoid of mystery as his life as disguise."

(The Awakening of Asia, London 1919 p. 9 *H.M. Hyndman*).

Universal Dominion: Dominion Of Faith

Washington Irving says:—

"His deportment, in general, was calm and equable; he sometimes indulged in pleasantries, but more commonly was grave and dignified, though he is said to have possessed a smile of captivating sweetness. His complexion was more ruddy than is usual with Arabs, and in his

excited and enthusiastic moments there was a glow and radiance in his countenance, which his disciples magnified into the supernatural light of prophecy."

"His intellectual qualities were undoubtedly of an extraordinary kind. He had a quick apprehension, a retentive memory, a vivid imagination and an inventive genius."

"He was sober and abstemious in his diet, and a rigorous observer of fasts. He indulged in no magnificence of apparel, the ostentation of a petty mind; neither was his simplicity in dress affected but a result of real disregard for distinction from so trivial a source."

"In his private dealings he was just. He treated friends and strangers, the rich and poor, the powerful and the weak, with equity, and was beloved by the common people for the affability with which he received them, and listened to their complaints."

"His military triumphs awakened no pride nor vain glory, as they would have done had they been effected for selfish purposes. In the time of his greatest power he maintained the same simplicity of manners and appearance as in the days of his adversity. So far from affecting a real state, he was displeased if, on entering a room, any unusual testimonial of respect were shown him. If he aimed at universal dominion, it was the dominion of the faith; as to the temporal rule which grew up in his hands, as he used it without ostentation, so he took no step to perpetuate it in his family."

("Mahomet and His Successors", London 1909, p. 192; O. 193 and p. 199 *Washington Irving*).

Lamartine writes:-

"If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, peoples and dynasties, but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and souls. On the basis of a Book, every letter of which has become law, he created a spiritual nationality which blended together peoples of every tongue and of every race. He has left us as the indelible characteristic of his Muslim nationality the hatred of false gods and the passion for the One and immaterial God. This avenging patriotism against the profanation of Heaven formed the virtue of the followers of Muhammad; the conquest of one-third of the earth to his dogma was his miracle; or rather it was not the miracle of a man but that of reason. The idea of the Unity of God, proclaimed amidst the exhaustion of fabulous theogonies, was in itself such a miracle that upon its utterance from his lips it destroyed all the ancient temples of idols and set on fire one-third of the world. His life, his meditations, his heroic revilings against the superstitions of his country and his boldness in defying the furies of idolatry, his firmness in enduring them for fifteen years at Mecca, his acceptance of the role of public scorn and almost of being a victim of his fellow countrymen; all these and, finally, his flight his incessant preaching, his wars against odds, his faith in his success and his superhuman

security in misfortune, his forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire; his endless prayers, his mystic conversations with God, his death and his triumph after death; all these attest not to an imposture but to a firm conviction which gave him the power to restore a dogma. This dogma was twofold, the unity of God and the immateriality of God; the former telling what God is, the latter telling what God is not; the one overthrowing false gods with the sword, the other starting an idea with the words."

"Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?"

(*Histoire de la Turquie*, Paris 1854, Vol. 11, pp. 276-277 *Lamartine*).

Ignorant Christians

G.W. Leither says:-

"Muhammad himself did not make any claim to infallibility. On one occasion he had a revelation censuring himself severely for having turned away from a beggar in order to speak to an illustrious man of the commonwealth, and he published this revelation, the very last thing which he would have done had he been an impostor, as ignorant Christians call the great Arab Prophet."

(*Mohammadanism*, Lahore, 1893, p. 4 *G.W. Leither*, LL.D., M.A., Ph.D., D.O.L.)

Islam Is A Profound And True Cult

Major Arthus Glyn Leonard opines:-

"To thoroughly comprehend the spirit of Mohammed or the soul of Islam, the student himself... must at the outset recognize that Mohammed was no mere spiritual pedlar, no vulgar time-serving vagrant, but one of the most profoundly sincere and earnest spirits of any age or epoch. A man not only great, but one of the greatest, (i.e. truest) man that humanity has ever produced. Great, not simply as a prophet, but as a patriot and statesman; a material as well as a spiritual builder who constructed a great nation, a great empire, and more even than all three, a still greater Faith, true, moreover, because he was true to himself, his people, and above all to his God. Recognizing this, he will thus acknowledge that Islam is a profound and true cult, which strives to uplift its votaries from the depths of human darkness upwards into the higher realm of Light and Truth."

(Islam—Her Moral and Spiritual Value, London 1927, pp. 20-21. *Major Arthur Glyn Leonard*).

Ironic When Mohammad Is Charged By Western Writers
James A. Michener says:—

"Muhammad, the inspired man who founded Islam, was born about A.D. 570 into an Arabian tribe that worshipped idols. Orphaned at birth, he was always particularly solicitous of the poor and needy, the widow and the orphan, the slave and the downtrodden. At twenty he was already a successful businessman, and soon became director of camel caravans for a wealthy widow. When he reached twenty-five his employer, recognizing his merit, proposed marriage. Even though she was fifteen years older, he married her, and as long as she lived remained a devoted husband."

"By forty this man of the desert had secured for himself a most satisfying life; a loving wife, fine children and wealth. Then in a series of dramatic and terrifying events, he began to receive through the Archangel Gabriel a revelation of God's word."

"Like almost every major prophet before him, Muhammad fought shy of serving as the transmitter of God's word, sensing his own inadequacy. But the angel commanded 'Read'. So far as we know, Muhammad was unable to read or write, but he began to dictate those inspired words which would soon revolutionize a large segment of the earth: "There is but one God."

"Muhammad's message infuriated those rich Arabs whose faith required many idols, and he and his new followers were driven from Mecca, his home. Forced now to fight in defence of the freedom of conscience which he preached, he became an accomplished military leader. Although he repeatedly went into battle outnumbered and outspared as much as five to one, he won some spectacular victories."

"Later he became head of the state, and the testimony even of his enemies is that he administered wisely. The wisdom he displayed in judging intricate cases became the basis for the religious law that governs Islam today. In his final years he was invited to become a dictator or a saint, but he rejected both temptations, insisting that he was an average man to whom God had sent another of His periodic messages to the world."

"By the force of his extraordinary personality, Muhammad revolutionized life in Arabia and throughout the East. With his own hands he smashed ancient idols and established a religion dedicated to one God. He

lifted women from the bondage in which desert custom held them and preached general social justice."

"Muslims think it particularly ironic when Muhammad is charged by Western writers with having established a voluptuous religion. Among drunkards he abolished alcohol, so that even today all good Muslims are prohibitionists. Among the lazy he ordained individual ritual prayer five times each day. In a nation that revelled in feasting he instituted a most rigorous day time fast lasting as full month each year."

"Western writers have based their charges of voluptuousness mainly on the question of women. Before Muhammad, however men were encouraged to take innumerable wives; he limited them to four only, and the Koran is explicit that husbands who are unable to maintain strict equality between two or more wives must confine themselves to one...."

"In all things Muhammad was profoundly practical. When his beloved son Ibrahim died, an eclipse occurred, and rumours of God's personal condolence quickly arose. Whereupon Muhammad is said to have announced, 'An eclipse is a phenomenon of nature. It is foolish to attribute such things to the death or birth of a human being.'"

"At Muhammad's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history: 'If there are any among you who worshipped Muhammad, he is dead. But if it is God you worshipped, He lives for ever.'"

(Islam: The Misunderstood Religion, in the Reader's Digest (American Edition) for May, 1955, pp. 68-70).

James A. Michener,

Universal Creed

Joseph J. Nunan says :—

“His creed is equally suited to the despotism of Russia and to the democracy of the United States.”

(Islam and European Civilization, Demerara 1912, p. 37 *Joseph J. Nunan*).

Sincerity Cannot Be Questioned

Professor Nathaniel Schmidt writes:—

“The essential sincerity of Muhammad’s nature cannot be questioned: and an historical criticism that blinks no fact, yields nothing to credulity, weighs every testimony, has no partisan interest, and seeks only the truth, must acknowledge his claim to belong to that order of prophets who, whatever the nature of their physical experience may have been, in diverse times, in diverse manners, have admonished, taught and uttered austere and sublime thoughts, laid down principles of conduct nobler than those they found and devoted themselves fearlessly to their high calling, being irresistibly impelled to their ministry by a power within.”

(Encyclopaedia, 1916, Vol. XVI, p. 72, *The New International* quoted by Dr. Zaki Ali in his *Islam in the World*, Lahore 1938, p. 15 *Professor Nathaniel Schmidt*).

Wonder To Me

R. Bosworth Smith states :—

“On the whole the wonder to me is not how much, but little, under different circumstances, Muhammad differed from himself. In the shepherd of the desert, in the Syrian trader, in the solitude 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."

(M. A. Mohammad and Mohammadanism, London 1874, p. 93 *R. Bosworth Smith*.)

To Muhammad We Owe Christianity

W.M. Thompson states:—

"It is hardly too bold an assertion that to Muhammad we owe the facts that Christianity has not joined the ranks of vanished creeds."

(Democratic Readings, p. 73 *W. M. Thompson*).

Poorly Appreciated In The West

W. Montgomery Watt states:—

"His readiness to undergo persecutions for his beliefs, the high moral character of the men who believed in him and looked up to him as leader, and the greatness of his ultimate achievement—all argue his fundamental integrity. To suppose Muhammad an imposter raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad...."

(*Mohammad at Mecca*, Oxford, 1953, p. 52 *W. Montgomery Watt*).

Pope Without Pope's Pretensions, Caesar Without Legions Of Caesar

Bosworth Smith writes:—

"Head of the State as well as of the Church", remarks Bosworth Smith, "he was Caesar and Pope in one; but he was Pope with Pope's pretensions, Caesar without the legions of Caesar. Without a standing army,

without a body-guard, without a palace, without a fixed revenue, if ever any man had the right to say that he ruled by the right divine, it was Mohammad, for he had all the power without its instruments and without its supports."

(Mohammad and Mohammadanism, p. 92 *Bosworth Smith*).

Correct Our Errors Of Past

W. Montgomery Watt writes:—

"Not merely must we credit Muhammad with essential honesty and integrity of purpose, if we are to understand him at all; we are to correct the errors we have inherited from the past."

(Muhammad at Mecca, Oxford 1953, p. 52 *W. Montgomery Watt*.)

Lever That Was To Shake The World

John Austin Writes:—

"In the little more than a year he was actually the spiritual, nominal and temporal ruler of Medina, with his hand on the lever that was to shake the world."

(Muhammad the Prophet of Allah, in T.P.'s and Cassell's Weekly for 24th September, 1927 *John Austin*).

Fellowship With Reality

Tor Andrae states:—

"We might call him a poet or a prophet, for we feel that the words which he speaks are not the words of an ordinary man. They have their immediate source in the inner reality of things, since he lives in constant fellowship with this reality."

(Mohammad, London 1936, p. 247 *Tor Andrae*).

Mighty Arabian Teacher

Annie Besant writes:—

"It is impossible for anyone who studies the life and

character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel whenever I re-read them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher."

(The Life and Teachings of Muhammad, Madras 1932 p. 4 *Annie Besant*).

Equal In Sight Of God

N. N. E. Bray writes:—

"Truly Mohammad when he instituted the pilgrimage did more than impose a religious duty; his genius evolved a means of perpetual communication with the remotest corners of the Moslem world. The naked savage from Central Africa... is there clothed in the simple linen shirt of the ceremony; the Indian prince, discarding his silken robes, dons the same simple attire. Thus they are made equal in the sight of God."

"In Mecca they meet in a spirit of brotherhood purely Mohammedan. There they exchange ideas and discuss events which have taken place in their widely flung countries, and when at length they return to their native lands, they are surrounded by their relatives and friends eager to listen to the tales of their experiences. The most highly organized European Press propaganda sinks into insignificance compared with this gigantic dissemination of ideas."

(*Shifting Sands*, London 1937, p. 16 *N. N. E. Bray*).

Personality Of The Prophet

Issac Mason writes:—

"What, then, is the dynamic of this religion which steadfastly refuses to be absorbed by its surroundings,

and persistently boasts its superiority to all other systems? While fully recognizing, and giving due credit to, other causes, I believe that the personality of the Prophet as understood and believed in by his followers has been a powerful factor in maintaining the Moslem religion."

The Arabian Prophet, Shanghal 1921, Preface p. V. (Issac Mason).

CHAPTER V

Opinions Of Non-Muslims About Islam

Whatever His Race Colour Or Antecedents: Equal Among Equals

Sir T. W. Arnold says:—

But above all and herein is its supreme importance in the missionary history of Islam—it ordains a yearly gathering of believers, of all nations and languages, brought together from all parts of the world, to pray in the sacred place towards which their faces are set in every hour of private worship in their distant homes. No fetch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of their brotherhood in the bonds of faith. Here, in a supreme act of common worship, the Negro of the West coast of Africa meets the Chinaman from the distant East; the courtly and polished Ottoman recognises his brother Muslim in the wild islander from the farthest end of the Malayan Sea. At the same time throughout the whole Mohammedan world the hearts of believers are lifted up in sympathy with their more fortunate brethren gathered together in the sacred city, as in their own homes they celebrate the festival of 'Id Al-Adha or (as it is called in Turkey and Egypt) the feast of Bayram."

“Besides the institution of the pilgrimage, the payment of the legal aims is another duty that continually reminds the Muslim that ‘the faithful are brothers’ (49-10)—a religious theory that is very strikingly realized in Muhammadan society and seldom fails to express itself in acts of kindness towards the new convert. Whatever be his race, colour or antecedents he takes his place as an equal among equals.”

(The Preaching of Islam, Lahore, 1956 edition, pp.415-416 *T. W. Arnold*).

Saviour Of Humanity: Appeal To Every Age

George Bernard Shaw says:—

“I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age....”

“I have prophesied about the faith of Muhammad that it would be acceptable tomorrow as it is beginning to be acceptable to the Europe of today. Mediaeval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were, in fact, trained to hate both the man Muhammad and his religion. To them Muhammad was anti-Christ. I have studied him, the wonderful man, and in my opinion far from being an anti-Christ he must be called the saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving the problems in a way that would bring it the much-needed peace and happiness. Europe is beginning to be enamoured of the creed of Muhammad. In the next century it may go still further in recognizing the utility of that creed in solving its problems, and it is in this sense that you must under-

stand my prediction."

("A Collection of Writings of Some of the Eminent Scholars" published by the Woking Muslim Mission, 1935, edition p. 77).

No Constantine: No Asoka Or Cyrus

A. M. L. Stoddard writes:—

"The rise of Islam is perhaps the most amazing event in human history. Springing from a land and a people like previously negligible, Islam spread within a century over half the earth, shattering great empires, overthrowing long-established religions, remoulding the souls of races, and building up a whole new world—world of Islam."

"The closer we examine this development the more extra-ordinary does it appear. The other great religions won their way slowly, by painful struggle, and finally triumphed with the aid of powerful monarchs converted to the new faith. Christianity had its Constantine, Buddhism its Asoka, and Zoroastrianism its Cyrus, each lending to his chosen cult the mighty force of secular authority. Not so Islam. Arising in a desert land sparsely inhabited by a nomad race previously undistinguished in human annals. Islam sallied forth on its great adventure with the slenderest human backing and against the heaviest material odds. Yet Islam triumphed with seemingly miraculous ease, and a couple of generations saw the Fiery Crescent borne victorious from the Pyrenees to the Himalayas and from the deserts of Central Asia to the deserts of Central Africa...."

Concept Of Universe Modified By New Ideas: No Priests, No Sword: Older Religions Insisted On Battles
James A. Michener states:—

"No other religion in history spread so rapidly as Islam.... The West has widely believed that this surge

of religion was made possible by the sword. But no modern scholar accepts that idea, and the Koran is explicit in support of the freedom of conscience. The evidence is strong that Islam welcomed the peoples of many diverse religions, so long as they behaved themselves and paid extra taxes. Muhammad constantly taught that Muslims should co-operate with the people of the Book (Jews and Christians)."

"True, there were often wars between Muslims and either Christians or Jews (sometimes because the older religions insisted on battle), and the Koran contains passages of primitive violence relating to these wars. But testimony is overwhelming that 'followers of the Book' were usually given decent treatment, sanctuary and freedom to worship as they wished."

"Many Westerners, accustomed by their history books to believe that Muslims were barbarous infidels, find it difficult to comprehend how profoundly our intellectual life has been influenced by Muslim scholars in the field of science, medicine, mathematics, geography and philosophy. Crusaders who invaded the Holy Land to fight Muslims returned to Europe with new idea of love, poetry, chivalry, warfare and government. Our concept of what a university should be was deeply modified by Muslim scholars, who perfected the writing of history, and who brought to Europe much Greek learning."

"Although Islam, originated in Arabia, today only a small percentage (7 per cent) of the world's Muslims are Arabians, and less than a quarter (20 per cent) speak Arabic as their native language."

"More than most religions, Islam preaches the brotherhood of all races, colours and nations with its fold. Muhammad himself probably had exactly the

same akin colouring as Jesus-avery sun-tanned white-but today his followers embrace all colours, black men from Africa, yellow men from China, Brown men from Malaya, white men from Turkey."

"Islam permits no priesthood, and because Muhammad had to fight so bitterly against idols, his religion discourages portraiture. Mosques are decorated with geometrical patterns only."

(Islam-The Misunderstood Religion. in the Reader's Digest (American Edition) for May, 1955.

James A. Michener.)

**Winning Its Way Into Conscience Of Man:
Rationalistic Etymologically And Historically**
Edward Montet writes:-

"Islam is a religion that is essentially rationalistic in the widest sense of this term considered etymologically and historically. The definition of rationalism as a system that bases religious beliefs on principles furnished by the reason applies to it exactly. It is true that Muhammad, who was an enthusiast and possessed, too, the ardour of faith and the fire of conviction, that precious quality he transmitted to so many of his disciples, brought forward his reform as a revelation; but this kind of revelation is only one form of exposition and his religion has all the marks of a collection of doctrines founded on the base of reason. To believers, the Muhammadan creed is summed up on belief in the unity of God and in the mission of His Prophet, and to ourselves who coldly analyse his doctrines, to believe in God and a future life; these two dogmas, the minimum of religious belief, statements, that to the religious man rest on the firm basis of reason, sum up the whole doctrinal teaching of Qur'an. The simplicity and the clearness of this teaching are certainly among the most obvious forces

at work in the religion and the missionary activity of Islam. It cannot be denied that many doctrines and systems of theology and also many superstitions, from the worship of saints to the use of rosaries and amulets, have become grafted on to the main trunk of Muslim creed. But in spite of the rich development, in every sense of the term, of the teachings of the Prophet, the Qur'an has invariably kept its place as the fundamental starting point, and the dogma of unity of God has always been proclaimed therein with a grandeur, a majesty, an invariable purity and with a note of sure conviction, which it is hard to find surpassed outside the pale of Islam. This fidelity to the fundamental dogma of the religion, the elemental simplicity of the formula in which it is enunciated, the proof that it gains from the fervid conviction of the missionaries who propagate it, are so many causes to explain the success of Muhammadan missionary effort. A creed so precise, so stripped of all theological complexities and consequently so accessible to the ordinary understanding might be expected to possess and does indeed possess a marvellous power of winning its way into the consciences of men."

(*La Propagande Chretienne et ses Adversaries Musulmans*, Paris 1890, as quoted by T. W. Arnold in his *The Preaching of Islam*, London 1913, pp. 413-414 *Edward Montet*).

Pure Monotheism: Code Of Justice And Humanity

Sir William Muir writes :-

"There can be no question but that, with its pure monotheism, and a code founded in the main on justice and humanity, Islam succeeds in raising to a higher level races sunk in idolatry and fetishism, like those of Central Africa, and that in some respects, notably in that of temperance, it materially improves the morality of such peoples."

(Mahomet and Islam, London, 1895, p. 246 *Sir William Muir*).

Simplicity: No Images

Mayhew writes:—

“Images or pictures, either of Allah or Mohammad, are strictly forbidden, and the mosques with their domes and courtyards, though often beautiful, are bare. One misses the forests of flowers standing before the images of Buddha, the carvings and images of Hindu temples, the priests in their vestments in the churches of Rome, the hymns in a Protestant church. For Moslems these things are looked on as distractions from worship and prayer, and images are held to lead to idolatry.”

“Perhaps it was this simplicity of Islam which led to its amazingly rapid spread in its early years.”

(Men Seeking God, London, 1955, p. 16 *Christopher Mayhew*).

To The World More Suited Than Christianity

Lancelot Lawton says:—

“As a religion the Mahomedan religion, it must be confessed, is more suited to Africa than is the Christian religion; indeed, I would even say that it is more suited to the world as a whole....”

“It is undeniable that polygamy, or to speak more accurately, the principle underlying it, is not confined to Moslem peoples. To put the matter plainly, who can honestly say that the sexual morality of the West is superior to that of the East? A fair comparison would, I believe, very much favour the latter. Then it is undeniable also that faith in the power of the sword is by no means restricted to the Islamic world. Who can bear more telling witness to the truth of this assertion than Moslems themselves, who have suffered greatly from the swords of the Western nations? Putting aside these two points of resemblance, the achievement of the Moslem

faith enjoys, I maintain a definite superiority, in proof of which may be cited Moslem abstinence, sense of fraternity, condemnation of usury, recognition of prophets other than its own. Its quality may be summed up by saying that it takes a man as he is, and while it does not pretend to make a god out of him, it seeks to regulate his conduct so that at least he shall become a good neighbour."

(The Sphere, London for 12th May, 1928 *Lancelot Lawton*)

Principles Of Quran Alone Are True And These Alone Can Lead Men To Happiness

Napoleon Bonaparte states:-

"Moses has revealed the existence of God to his nation, Jesus Christ to Roman world, Muhammad to the old continent...."

"Arabia was idolatrous when, six centuries after Jesus, Muhammad introduced the worship of the God of Abraham, of Ishmael, of Moses, and of Jesus. The Ayrrians and some other sects had disturbed the tranquility of the East by agitating the question of the nature of the Father, the Son, and the Holy Ghost. Muhammad declared that there was none but One God Who had no father, no son and that the Trinity imported the idea of idolatry...."

He wrote on the flyleaf of the Qur'an: "*There is No God but God.*"

"The Parthians, the Scythians, the Mongols, the Tartars and the Turks have generally shown themselves enemies of science and arts, but this reproach cannot be fastened on to the Arabs, no more than upon Muhammad. Mu'aviah, the first of the Omayyad Caliphs, was a poet; he granted peace to a rabbi because he had prayed for grace in four beautiful Arabic verses. Yezid, his son, was also a poet. The Muslims attached so much value to this art that they regarded it as equal to bravery.

Al-Mansur, Harun-al-Rashid and Al-Mamun cultivated arts and sciences. They were fond of literature, chemistry and mathematics; they lived with savants, caused the Greek and Latin authors—the Illiad, the Odyssey, Euclid, etc. to be translated into Arabic, and founded schools and colleges for medicine, astronomy and moral science. Ahmad corrected the tables of Ptolemy; Abbas was a distinguished mathematician; Costa, Alicude, Thabit and Ahmad measured one degree of meridian from Saana to Kufa. Chemistry, alembics, sun-dial, clocks and the numerical signs owe their existence to Arab invention. Nothing is more elegant than their moral tales; their poetry is full of fervour. Muhammad extolled everywhere the savants and such men as devoted themselves to a speculative life and cultivated letters. If the Arabs have neglected anatomy, that was because of a religious prejudice. (This is not a fact-Translator). In the library of Cairo there were 6,000 volumes on astronomy, and more than 1,00,000 on other subjects; in the library of Cordova there were 3,00,000 volumes. Sciences and arts reigned five hundred years under the Caliphs and made great progress, which was brought to naught by the invasion of the Mongols....”

“I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of the Qur’an which alone are true and which alone can lead men to happiness.”

(Bonaparte et l’Islam Paris, France, pp.105-125 by *Cherfils*.)

The System Of The Wisest: Ever Existed In The World

Edmund Burke writes:-

“The Muhammadan law which is binding on all from the crowned head to the meanest subject is a law interwoven with a system of the wisest, the most learned and the most enlightened jurisprudence that ever existed

(Impeachment of Warren Hastings. by The English statesman and orator: *Edmund Burke.*)

On It Could Be Built Perfect World Religion

Greenlees says:-

"The nobility and broad tolerance of this creed, which accepts as God-inspired all the real religions of the world, will always be a glorious heritage for mankind. On it could indeed be built a perfect world religion."

(The Gospel of Islam Adyar 1948, p. 27 *Duncan Greenlees, M.A. (Oxon.)*)

Jihad (Holy War) Defensive Against Those Who Menaced Existence Of Islam

O. Houdes opines :-

"The Jihad was not really obligatory except against peoples who had no revealed religion or who menaced the existence of Islam....Jihad had to be waged to defend Islam against aggressions....Once this was terminated the Muslims always displayed a great tolerance towards the conquered peoples leaving them their legislation and religious beliefs."

(La Grande Encyclopaedia, 1894, Tome 20, p.1006 *O. Houdes*).

No Temples Needed

Hunter says :-

"It is one of the glories of Islam that temples are not made with hands and that its ceremonies can be performed anywhere upon God's earth or under His heaven."

(Our Indian Musulmans *Hunter*)

Monks Burnt Alexandrian Library Not Muslims

Coles Writes :-

"Muslim rule was neither oppressive nor unenligh-

tened....further, the Muslims were friends to learning
it was not Muslims but monks who burnt the Greek
 library at Alexandria."

(The Intelligent Man's Review of Europe Today, London
 1933, p. 31 *G.D.H. Cole and M. I. Cole*).

Europe's Extrication From Darkness By Muslims

Marquis of Dufferin says:-

"It is to Mussulman science, to Mussulman art, and
 to Mussulman literature that Europe has been in a
 great measure indebted for its extrication from the dark-
 ness of the Middle Ages."

(Speeches Delivered in India, London, 1890, p. 24.

Marquis of Dufferin and Ava.)

Noble Religious Pride Not Vanity

Delitzsch states:-

"Most pleasing also is the dignity which the Muslim
 develops through his religion, his attitude is one of
 noble religious pride which is never transformed into
 vanity."

(Die Welt des Islam, p. 133 *Friedrich Delitzsch*).

Deplorable Contriving To Put Out Scientific Obligation

H. G. Farmer says:-

"One of the most deplorable things in history",
 said Dr. J. W. Draper, is the systematic way in which
 European writers have contrived to put out of sight
 the scientific obligations of the Arabs."

(Historical Facts in the Arabian Musical Influence *H. G.
 Farmer*).

Purer Than System Of Zoroaster: More Liberal Than Law Of Moses.

Gibbon says:-

"More pure than the system of Zoroaster, more
 liberal than the law of Moses, the religion of Mahomet

might seem less inconsistent with reason than the creed of mystery and superstition which, in the seventh century disgraced the simplicity of the gospels."

(The History of the Decline and Fall of the Roman Empire, London 1938 and 1939 Vol. V. p. 487 *Edward Gibbon*)

Christianity Was Working On Division: Man Born To Unite The Whole World

J. H. Denison opines:-

"In the fifth and sixth centuries the civilized world stood on the verge of a chaos. The old emotional cultures that had made civilization possible, since they had given to men a sense of unity and of reverence for their rulers, had broken down, and nothing had been found adequate to take their place...."

"It seemed then the great civilization which it had taken four thousand years to construct was on the verge of disintegration, and that mankind was likely to return to that condition of barbarism where every tribe and sect was against the next, and law and order was unknown.... The old tribal sanctions had lost their power.... The new sanctions created by Christianity were working division and destruction instead of unity and order. It was a time fraught with tragedy. Civilization, like a gigantic tree whose foliage had overarched the world and whose branches had borne the golden fruits of art and science and literature, stood tottering... rotten to the core. Was there any emotional culture that could be brought in to gather mankind once more into unity and to save civilization?"

And then, speaking of Arabia: Dr. Denison Says:

"It was among these people that the man was born who was to unite the whole known world of the East and South."

(Emotion as the Basis of Civilization, London, 1928, pp. 265 and 269 *J. H. Denison*).

Well Established Facts, No Sword

Lawrence E. Browne opines:-

“Incidentally these well-established facts dispose of the idea so widely fostered in Christian writings that the Muslims, wherever they went, forced people to accept Islam at the point of the sword.”

(The Prospects of Islam, London, 1944, p.14 *Lawrence E. Browne*).

Islamic Brotherhood

Browne says further :-

“The Islamic brotherhood which they proclaimed was a real thing, and a new thing, and a new thing among Eastern nations. It is doubtful whether Christian Syrians ever felt the same sense of brotherhood with Christian Persians as Muslim Syrians did with Muslim Persians.”

(The Prospects of Islam, London, 1944, p.12 *Lawrence E. Browne*)

Stones And Sneers Could Not Kill It

Edward Clodd says :-

“A religion which has fed the heart-hunger of millions of men for nigh thirteen hundred years, cannot have been cradled in fraud. It did not grow without a struggle, for, if stones and sneers could have killed it, it would have died during Muhammad’s lifetime.”

Paradoxical That Fanatical Hatred Of Christianity Is A Fiction Invented By Christians’

C. H. Becker writes :-

“Muhammad’s original view that earlier religions had been founded by God’s will and through divine revelation led both him and his successors to make an important concession; adherents of other faiths were not compelled to adopt Islam. They were allowed to observe their own faith unhindered, if they surren-

dered without fighting, and were even protected against their enemies, in return for which they had to pay tribute to their Muslim masters; this was levied as a kind of poll-tax.... It would be correct for the most part to regard the warrior bands which started from Arabia as inspired by religious enthusiasm or to attribute to them the fanaticism which was first aroused by the Crusades, and in an even greater degree by the later Turkish wars.... Anti-Christian fanaticism there was, therefore, none. Even in early years Muhammadans never refused to worship in the same building as Christians.... in any case religious animosity was a very subordinate phenomenon. It was a gradual development, and seems to have made a spasmodic beginning in the first century under the influence of ideas adopted from Christianity. It may seem paradoxical to assert that it was Christians influence which first stirred Islam to religious animosity and armed it with the sword against Christianity, but the hypothesis becomes highly probable when we have realized the indifferentism of the Muhammadan conquerors.... The attitude (of the Muslims) towards other beliefs was never so intolerant as was that of Christendom at that period.... Moreover, at all times, especially in the first century, the position of Christians has been very tolerable, even through the Muslims regarded them as an inferior class. Christians were able to rise to the highest offices of State, even to the post of vizier, without compulsion to renounce their faith. Even during the period of the Crusades, when the religious opposition was greatly intensified, again through Christian policy, Christian officials cannot have been uncommon; otherwise Muslim theorists could never have uttered constant invectives against the employment of Christians in administrative duties. Naturally, zealots appeared at all times amongst the Muhammadan as well as on the Christian side, and

occasionally isolated acts of oppression took place; these were, however, exceptional. So late as the eleventh century, Church funeral possessions were able to pass through the streets of Baghdad with all the emblems of Christianity, and disturbances were recorded by the chroniclers as exceptional. In Egypt, Christian festivals were also regarded to some extent as holidays by the Muhammadan population. We have but to imagine these conditions reversed in a Christian Kingdom of early Middle Ages...."

...."The Crusades, the Turkish wars, and the great expansion of Europe widened the gulf between Christianity and Islam, while as the East was gradually brought under ecclesiastical influence the contrast grew deeper. The theory, however, that the Muhammadan conquerors and their successors were inspired by a fanatical hatred of Christianity is a fiction invented by Christians."

(Christianity and Islam, London, 1909, pp. 28-33
C. H. Becker).

Mediation Of Islam Indispensable

H. A. R. Gibb writes :-

"But Islam has yet a further service to render to the cause of humanity.... No other society has such a record of success in uniting in an equality of status, of opportunity and of endeavour so many and so various races of mankind. The great Muslim communities of Africa, India, and Indonesia, perhaps also the small Muslim community Japan, show that Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of the East and West is to be replaced by co-operation, the mediation of Islam is an indispensable condition."

(Whither Islam? London, 1932, p. 379 *H. A. R. Gibb*).

Sense Of Justice Suited To The World

Sarojini Naidu opines :-

"Sense of justice is one of the most wonderful ideals of Islam, because as I read in the Qur'an I find those dynamic principles of life, not mystic but practical ethics for the daily conduct of life suited to the whole world."

(Lecture on "The Ideals of Islam vide Speeches and Writings of Sarojini Naidu, Madras, 1918, p. 167.

Sarojini Naidu).

First Religion That Preached And Practised Democracy

Sarojini Naidu says further :-

"It was the first religion that preached and practised democracy; for, in the mosque when the call from the Minaret is sounded and the worshippers are gathered together, the democracy of Islam is embodied five times a day when the peasant and the king kneel side by side and proclaim, "God alone is great." I have been struck over and over again by this indivisible unity of Islam that makes a man distinctively a brother. When you meet an Egyptian, an Algerian, an Indian and a Turk in London, what matters that Egypt was the Motherland of one and India the Motherland of another."

Ibid, p. 169.

Sword-A Fantastically Absurd Myth Of Historians

De Lacy O'Leary writes:-

"History makes it clear, however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated."

(Islam at the Crossroads, London, 1923, p.8 *De Lacy O'Leary*).

Puts Christian Nations To Shame

E. Alexander Powell states:—

"In their wars of conquest, however, the Muslims exhibited a degree of toleration which puts many Christian nations to shame."

(*The Struggle for Power in Moslem Asia*, New York 1923, p. 48 *E. Alexander Powell*).

More Cruelty Under Christianity

J. M. Robertson writes:—

"Under Christianity there was certainly more cruelty than under early Islam. The Calip Abu Bakr had given to his followers three injunctions: Be just, die rather than yield; Be merciful, slay neither old men, children nor women; Destroy neither fruit trees, grain nor cattle. Keep your word even to your enemies."

(*A Short History of Christianity*, p. 4 *J. M. Robertson*).

Europe In Mud, Monks Illiterate.

Victor Robinson writes:—

"Europe was darkened at sunset, Cordova shone with public lamps: Europe was covered with vermin, Cordova changed its undergarments daily: Europe lay in mud, Cordova's streets were paved; Europe's palaces had smoke-holes in the ceiling, Cordova's arabesques were exquisite; Europe's nobility could not sign its name, Cordova's children went to school: Europe's monks could not read the baptismal service, Cordova's teachers created a library of Alexandrian dimensions."

(*The Story of Medicine*, p. 164 *Victor Robinson*).

Christian West Sunk In Darkness

A. M. L. Stoddard opines:—

"They (Arabs) were no bloodthirsty savages, bent solely on loot and destruction. On the contrary, they were an innately gifted race, eager to learn and appreciative of the cultural gifts which older civilizations

had to bestow. intermarrying freely and professing a common belief, conquerors and conquered rapidly fused, and from this fusion arose a new civilization—the Saracenic civilization, in which the ancient cultures of Greece, Rome and Persia were revitalized by the Arab genius and the Islamic spirit. For the first three centuries of its existence (circ. A.D. 650-1000) the realm of Islam was the most civilized and progressive portion of the world. Studded with splendid cities, gracious mosques, and quiet universities where the wisdom of the ancient world was preserved and appreciated, the Moslem world offered a striking contrast to the Christian West, then sunk in the night of the Dark Ages.”

(The New World of Islam, London, 1932, pp.1-3 *A. M. Lothrop Stoddard. Ph. D.*)

Christianity Revelation Of God; Islam From God.
Cantwell Smith opines:—

“While Christianity in recent years has moved towards a social gospel, Islam has been a social gospel from the start.”

“Significant distinction between the two religions is that in the New Testament is a revelation of God; in the Qur’an is a revelation from God. . . . Any religion that has lasted fourteen centuries must have something fundamentally significant and meaningful to say to every man whether he is a millionaire or a pauper, a prince or a slave. And Islam undoubtedly does.”

(Islam in the Modern World, London, 1946, pp. 22-23 *Wilfred Cantwell Smith*).

Crying Need For Propagating Islamic Virtue

A. J. Toynbee writes:—

“The extinction of race consciousness as between Muslims is one of the outstanding, achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue. . . .”

"Though in certain other respects the triumphs of the English-speaking peoples may be judged, in retrospect, to have been a blessing to mankind, in this perilous matter of race feeling it can hardly be denied that it has been a misfortune."

(*Civilization or Trial*, New York, 1948, p. 205 *A. J. Toynbee*)

Western Civilization Produced Social And Spiritual Void.
Professor Toynbee says further:—

"In these, recently and rapidly 'opened up' tropical territories; the Western civilization has produced as economic and political plenum and, in the same breath a social and spiritual void."

"If ever the 'natives' of these regions (Central Africa and Indonesia) succeed in recapturing a spiritual state in which they are able to call their souls their own, it may prove to have been the Islamic spirit that has given fresh form to the void. This spirit may be expected to manifest itself in many practical ways; and one of these manifestations might be a liberation from alcohol, which was inspired by religious conviction and which was therefore able to accomplish what could never be enforced by the external sanction of an alien law."

"Here then in the foreground of the future, we can remark two valuable influences which Islam may exert upon the cosmopolitan proletariat of a Western society that has cast its net round the world and embraced the whole mankind."

(*Ibid*, pp. 207-208).

Sword, Quite False

A. S. Tritton says:—

"The picture of the Muslim soldiers advancing with a sword in one hand and a Koran in the other is quite false."

(*Islam*, London, 1951, p 21 *A. S. Tritton*)

Consciousness Of God

Watson states:—

"It may be bodily asserted that no people in this world give the impression of being so religious-minded as do Moslems. All of life is saturated with the consciousness of God."

(What is this Moslem World? London, 1937, pp. 38-39 Charles R. Watson).

Modern World Received Gift Of Light And Power

H. G. Wells says:—

"....From a new angel and with a fresh vigour it (the Arab mind) took up that systematic development of positive knowledge which the Greeks had begun and relinquished. If the Greek was the father, then the Arab was the foster-father of the scientific method of dealing with reality, that is to say, by absolute frankness, the utmost simplicity of statement and explanation, exact record and exhaustive criticism. Through the Arabs it was and not by the Latin route that the modern world received that gift of light and power."

(In his *The Outline of History*, London, 1920 H. G. Wells)

Corrupted Christianity; Decaying Zoroastrian

Wells says further:—

"Can a man who has no good qualities hold a friend? Because those who knew Muhammad best believed in him most. Khadija for all her days believed in him but she may have been a fond woman. Abu Bekr is a better witness, and he never wavered in his devotion. Abu Bekr believed in the Prophet, and it is very hard for anyone who reads the history of these times not to believe in Abu Bekr. All again risked his life for the Prophet in his darkest days. Muhammad was no imposter, at any rate...."

"But the personal quality of Muhammad is one thing and the quality of Islam, the religion he founded,

is quite another. Muhammad was not pitted against Jesus or Mani, and his relative stature is only a very secondary question for us; it is Islam which was pitted against the corrupted Christianity of the seventh century and against the decaying tradition of the Zoroastrian Magi with which the historian has the greater concern. And whether it was through its Prophet or whether it was in spite of its Prophet, and through certain accidents in its origin and certain qualities of the desert from where it sprang, there can be no denying that Islam possesses many fine and noble attributes. . . ."

(*Ibid*, p. 325)

Christianity Continually Changing From Origin, Not Islam
L'heureux writes:—

"Islam had the power of peacefully conquering souls by the simplicity of its theology, the clearness of its dogma and principles, and the definite number of the practices which it demands. In contrast to Christianity which has been undergoing continual transformation since its origin, Islam had remained identical with itself."

(*Etude sur L'Islamisme*, p. 35 *Jean L'heureux*).

God's Conception And Unquestionable Sincerity

Major Leonard says:—

"Two features in the Creed of Islam have always specially attracted me. One is the God's conception, the other is its unquestionable sincerity—a tremendous asset in human affairs, the religious aspect of them especially. After all, sincerity is almost divine and like love covers a multitude of sins."

(*Islam—Her Moral and Spiritual Value*, London, 1927.

Major Arthur Glyn Leonard)

Black Or White All Equal

S. S. Leeder opines:—

"Take away that black man! I can have no discussion with him" exclaimed the Christian Archbishop Cyrus

when the Arab conquerors had sent a deputation of their ablest men to discuss terms of surrender of the capital of Egypt. headed by Negro Ubadah as the ablest of them all."

"To the sacred archbishop's astonishment, he was told that this man was commissioned by General Amr; that the Moslems held Negroes and white men in equal respect-judging a man by his character and not by his colour."

"Well, if the Negro must lead, he must speak gently," ordered the prelate, so as not to frighten his white auditors."

"There are a thousand blacks, as black as myself, amongst our companions. I and they would be ready to meet and fight a hundred enemies together. We live only to fight for God, and to follow His will. We care naught for wealth, so long as we have the wherewithal to stay our hunger and to clothe our bodies. This world is naught for us, the next world is all."

"Such a spirit of class distinction is certainly the greatest hindrance to missionary work in the East, as every impartial observer has noted. How, for instance, can any other appeal stand against that of the Moslem who, in approaching the pagan, says to him, however obscure or degraded he may be, 'Embrace the faith, and you are at once an equal and a brother.' Islam knows no colour line'."

(Veiled Mysteries of Egypt, London, 1912, pp. 232-335
S. S. Leeder)

BALATANT UNTRUTHS ABOUT ISLAM

"The totally erroneous statements made about Islam in the West are sometimes the result of ignorance and sometimes of systematic degeneration. The most serious of all the untruths told about it are, however, those dealing with facts, for which mistaken opinions are excusable; the presentation of facts running contrary to the reality is not. It is disturbing to read balatant untruths in eminently respectable works written by authors who a priori are highly qualified".

(*'The Bible; The Koran and Science'*), Page, 117

by Dr. Maurice Bucaille'.

God is He Who raised the heavens without
 any pillars that ye can see; is firmly established
 on the throne (of authority)
 He has subjected the sun and the moon
 (to His Law); Each one runs (its course)
 for a term appointed.
 He doth regulate all affairs, explaining the
 Signs in detail, that ye may believe with
 certainty in the meeting with your Lord

(Holy Qur'an, 13 : 2)

CHAPTER VI

OPINIONS OF NON-MUSLIMS ABOUT
THE HOLY QURAN**Quran An Outstanding Evidential Miracle**

H.A.R. Gibb opines:-

"Well then, if the Quran were his own composition other men could rival it. Let them produce ten verses like it. If they could not (and it is obvious that they could not), then let them accept the Quran as an outstanding evidential miracle."

(Mohammedanism, London 1953, p. 33 *H.A.R. Gibb*)

Quran Unchanged Not So Old And New Testaments

F.F. Arbuthnot opines:—

"From the literary point of view, the Quran is regarded as a specimen of the purest Arabic, written in half poetry and half prose. It has been said that in some cases grammarians have adopted their rules to agree with certain phrases and expressions used in it, and that though several attempts have been made to produce a work equal to it as far as elegant writing is concerned none has as yet succeeded."

"It will thus be seen, from the above, that a final and complete text of the Quran was prepared within twenty years after the death (A.D. 632) of Muhammad, and that this has remained the same, without any change, or alteration by enthusiasts, translators, or interpolators, up to the present time. It is to be regretted that the same cannot be said of all the books of the Old and New Testaments."

(The Construction of the Bible and the Qur'an, London 1885, p. 5 *F.F. Arbuthnot*)

Inadequate Rendering Of Quran: How To Read It/

A.J. Arberry opines:-

"A judgement not upon the Quran itself, but upon the inadequate renderings which have been widely canvassed as faithful translations."

"Bad translation is not the whole story by any means. In fact the Quran has not been unlucky in its English translators; Sale and Palmer were talented writers. No, the fault lies not so much in the manner of translation as in the manner of reading the translations. The root of the trouble is that the ordinary reader, and for that matter the extraordinary reader as well, has not been sufficiently advised how to read the Quran."

"In the first place, the Western reader must get rid of the assumption that the Holy Quran is more or less like the Old Testament. The misapprehension is natural enough, when the first casual glance picks out the names of Adam, Abraham, Moses, David, Solomon, Jonah, Joseph, Jacob the Biblical style of the popular translations does not furnish exactly a corrective. Misled by these early impressions, the reader makes the fatal mistake of trying to take it too much at once; he opens at a likely place, the beginning of a sura, and is lulled into suspicion by the familiar layout of chapter and verse: he finishes his first sura and goes on to several more; he is bewildered by the rapid and seemingly illogical changes of subject, and he quickly wearies of the frequent repetitions of themes and formulas, he misses the homely straightforwardness of Kings or Samuel, the sustained eloquence of the Psalms or Isaiah. Having no clue to the Quran's own excellences he compared it unfavourably with what he has known since childhood, and is now ready to concur with Carlyle."

"The Quran, like the poetry which it resembles in so many ways, is best sampled a little at a time; and

that little deserves and needs meditation.....He (the reader) will become gradually familiar with the Quran's claim to be a confirmation of earlier scriptures. He will observe how the Quran assumes a knowledge of the contents of those scriptures, and only later expands the individual narratives into something like connected stories. He now follows step by step the gradual unfolding of the full prophetic power; and when he comes to the polemic and the legislation he is readier to receive and understand them."

"He, the uninitiated enquirer, however, strenuous and sincere his purpose, will always be denied participation in the believer's joy because he is screened from it by the double veil of a printed page and a foreign idiom. Yes, a foreign idiom, for the Quran is God's revelation in Arabic, and the emotive and evocative qualities of the original disappear almost totally in the skinfullest translation."

"When appreciation rests upon these foundations, the charges of wearisome repetition and jumbled confusion become meaningless.* Truth cannot be dimmed by being frequently stated, but only gains in clarity and convincingness at every repetition; and where all is true, inconsequence and incomprehensibility are not felt to arise."

(The Holy Qur'an, An Introduction with selections, London 1953, p. 17 and pp. 25-27 *A. J. Arberry.*)

Quran No Forgery

Basanta Coomar Bose opines:—

"So there has been no opportunity for any forgery or pious fraud in the Quran which distinguishes it from almost all other important religions works of ancient times.....It is exceedingly strange that this illiterate person should have composed the best book in the

language.”

(Mohamedanism, Calcutta 1931 p. 4 *Basanta Coomar Bose*)

Quran Literal Revelation Of God: Ever-present Miracle
Harry Gaylord Dorman says:-

“It (Quran) is a literal revelation of God, dictated to Muhammad by Gabriel, perfect in every letter. It is an ever-present miracle witnessing to itself and to Muhammad, the Prophet of God. Its miraculous quality resides partly in its style, so perfect and lofty that neither men nor jinn could produce a single chapter to compare with its briefest chapter, and partly in its content of teachings, prophecies about the future, and amazingly accurate information such as the illiterate Muhammad could never have gathered of his own accord.”

(Towards Understanding Islam, New York 1948, p.3. *Harry Gaylord Dorman*).

Qur'an Quoted As Miracle In Itself

Paul Casanova opines:-

“Whenever Muhammad was asked a miracle, as a proof of the authenticity of his mission, he quoted the composition of the Quran and its incomparable excellence as proof of its Divine origin. And, in fact, even for those who are non-Muslims nothing is more marvellous than its language which with such apprehensible plenitude and a grasping sonority with its simple audition ravished with admiration those primitive peoples so found of eloquence. The ampleness of its syllables with a grandiose cadence and with a remarkable rhythm have been of much moment in the conversion of the most hostile and the most sceptic.”

(‘L’ Enseignement de l’ Arabe au College de France, in Lecon’d overture for 26th April 1909 *Paul Casanova*).

Qur'an Abounds In Excellent Morals

John William Draper says:-

"The Quran abounds in excellent moral suggestions and precepts; its composition is so fragmentary that we cannot turn to a single page without finding maxims of which all men must approve. This fragmentary construction yields texts, and mottoes, and rules complete in themselves, suitable for common men in any of the incidents of life."

(A History of the Intellectual Development of Europe, London, Vol. I, pp. 343-344 *John William Draper*).

Qur'an Fountain-Head Of Sciences

Hartwig Hirschfeld writes:-

"We must not be surprised to find the Quran the fountain-head of the sciences. Every subject connected with heaven or earth, human life, commerce and various trades are occasionally touched upon, and this gave rise to the production of numerous monographs forming commentaries on parts of the holy book. In this way the Quran was responsible for great discussions, and to it was indirectly due the marvellous development of all branches of science in the Muslim world.... This again not only affected the Arabs, but also induced Jewish philosophers to treat metaphysical and religious questions after Arab methods. Finally, the way in which Christian scholasticism was fertilised by Arabian theosophy need not be further discussed."

"Spiritual activity once aroused within Islamic bounds was not confined to theological speculations alone. Acquaintance with the philosophical astronomical and medical writings of the Greeks led to the pursuance of these studies. In the descriptive revelations Muhammad repeatedly calls attention to the movement of the heavenly bodies, as parts of the miracles of Allah forced into the service of man and therefore not to be worshipped. How successfully

Moslem people of all races pursued the study of astronomy, is shown by the fact that for centuries they were its principal supporters. Even now many Arabic names of stars and technical terms are in use. Medieval astronomers in Europe were pupils of the Arabs....."

"In the same manner the Quran gave an impetus to medical studies and recommended the contemplation and study of Nature in general."

(New Researches into the Composition and Exegesis of the Qur'an, London 1902, p.9. *Hartwig Hirschfeld, Ph.D., M.A.R.A.S.*)

Qur'an Created New Phase Of Human Thought

Rev. G. Margoliouth states:-

"The Quran admittedly occupies an important position among the great religious books of the world. Though the youngest of the epoch-making works belonging to this class of literature, it yields to hardly any in the wonderful effect which it has produced on large masses of men. It has created an all but new phase of human thought and a fresh type of character."

(In Introduction To The Koran by Rev. J. M. Rodwell, London, 1918 Rev. G. Margoliouth).

The Koran (Or Qur'an) Is So Plain And Supreme

Sir William Muir writes:-

"The Qoran is the groundwork of Islam. Its authority is absolute in all matters of religion, ethics and science, equally as in matters of religion..... the Qoran is supreme and much of the tendency is so plain as to admit no question, even among contending sectaries."

(The Life of Mohammed, London, 1903, Ch. The Coran p. VII *Sir William Muir.*)

Wisdom Of Most Intelligent, Greatest Philosophers Skilful Politicians Preserved

Laura Veccia Varlieri says:-

"On the whole we find in it a collection of wisdom

which can be adopted by the most intelligent of men, the greatest of philosophers and the most skilful of politicians..... But there is another proof of the Divinity of the Quran; it is the fact that it has been preserved intact through the ages since the time of its Revelation till the present day..... Read and reread by the Muslim world, this book does not rouse in the faithful any weariness; it rather, through repetition, is more loved every day. It gives rise to a profound feeling of awe and respect in the one who reads it or listens to it..... It was, therefore, neither by means of violence of arms, nor through the pressure of obtrusive missionaries, that caused the great and rapid diffusion of Islam, but above all, through the fact that this book, presented by the Muslims to the vanquished with the liberty to accept it or reject it, was the book of God, could show to those in doubt and to those who remained stubborn.”*

(Apologie de l' Islamisme, pp. 57-59

Laura Veccia Baglieri)

On It Mighty Nations And Empires Can Be Built

Rev. J.M. Rodwell says:-

“It must be acknowledged, too, that the Koran deserves the highest praise for its conceptions of the Divine nature, in reference to the attributes of Power, knowledge, and universal Providence and Unity that its belief and trust in the one God of Heaven and Earth is deep and fervent-and thatit embodies most of a noble and deep moral earnestness, and sententious oracular wisdom, and has proved that there are elements in it on which mighty nations andempires can be built up.”

(The Koran London, 1918, p.15 Rev. J. M. Rodwell, M.A.,)

Widely Read, Memorised, Most Influential, Arouses Hearers To Ecstasies

James A. Michener says:-

"The Koran is probably the most often read book in the world, surely the most often memorised, and possibly the most influential in the daily life of the people who believe in it. Not quite so long as the New Testament, written in an exalted style, it is neither poetry nor ordinary prose, yet it possesses the ability to arouse its hearers to ecstasies of faith."

"The Koran was revealed to Muhammad between the years 610 and 632 in the cities of Mecca and Medina. Devoted scribes wrote it down on 'scraps of paper, bark and the white shoulder blades of animals.' The early revelations were dazzling assurances that there was only one God, Merciful and Compassionate 'He is Allah, the Creator, the Maker, the Fashioner. Whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.'"

"It was this message that swept away idols, and inspired men to revolutionise their lives and their nations. In later years, when Islam began to penetrate large areas of Arabia and had acquired much power, the revelation dealt with the organisation of society, its laws, procedures and problems."

"Many revered names from Christianity and Judaism appear in the Koran. For example, five important chapters are titled Noah, Jonah, Joseph, Abraham and Mary. Lacking specific chapters of their own, but playing quite important roles, are Jesus, Adam, David, Goliath, Job, Moses, Lot and Solomon."

"The Koran is remarkably down-to-earth in its discussion of the good life. In one memorable passage it directs: "When ye deal with each other in transactions involving future obligations, reduce them to writing. . . . and get two witnesses, so that if one of them errs the

other can remind him. This is juster in the sight of God, more suitable as evidence, and more convenient to prevent doubts among yourselves."

"It is this combination of dedication to one God, plus practical Instruction, that makes the Koran unique. Each Islamic nation contains many citizens who are convinced that their land will be governed well only if its laws conform to the Koran."

(*Islam—The Misunderstood Religion*, In the Reader's Digest American edition, for May, 1955. *James A. Michener*)

Arabic Text Possesses Expressive Force And Explosive Energy

John Naish states:-

"The Quran in its original Arabic dress has a seductive beauty and charm of its own. Couched in concise and exalted style, its brief pregnant sentences, often rhymed, poses an expressive force and explosive energy which it is extremely difficult to convey by literal word for word translation."

(*The Wisdom of the Qur'an*, Oxford 1937, preface p. viii. *John Naish, M. A. Oxon D.D.*)

More Read Than Any Other Book

Charles Francis Potter writes:-

"It is more read than any other book in the world. The Christian Bible may be a world best-seller, but millions of followers of the Prophet Mohammed read or recite long sections of Al-Qoran five times a day, every day of their lives, from the time they can talk."

(*The Faith Men Live By*, Kings wood Surrey, 1955, p. 81. *Charles Francis Potter*).

The Conquering Turks Were In Turn Conquered By Faith E. Denison Ross opines:-

"It must, however, be borne in mind that the Koran plays a far greater role among the Mohammadans than does the Bible in Christianity in that it provides

not only the canon of their faith, but also the text-book of their ritual and the principles of their Civil Law."

"It must not, however, be forgotten that the central doctrine preached by Muhammad.... was the unity of God, and that the simplicity of his creed was probably a more potent factor in the spread of Islam than the sword of the Ghazis."

"Islam, although seriously affecting the Christian world, brought a spiritual religion to one half of Asia, and it is an amazing circumstance that the Turks, who on several occasions let loose their Central Asian hordes over India and the Middle East, though irresistible in the onslaught of their arms, were all conquered in their turn by the faith of Islam and founded Muhammadan dynasties....."

"Thus through all the vicissitudes of thirteen hundred years the Koran has remained the sacred book of all the Turks and Persians and of nearly a quarter of the population of India. Surely such a book as this deserves to be widely read in the West, more especially in these days when space and time have been almost annihilated by modern invention and when public interest embraces the whole world."

(Introduction to *The Koran*, by George Sale, London pp. v—vii *E. Denison Ross*).

Women Excluded From Paradise, Ignorantly Affirmed
J. Shillidy states:-

"Women are excluded, it is sometimes ignorantly affirmed, from the Mohammedan Paradise. The Koran says, 'Enter Into Paradise ye and your wives' (43:70), and we are told that 'whoso hath done the things that are right whether male or female-shall enter Paradise.'" (40:43; 4:123)

(*The Lord Jesus in the Koran* 1913, p. 109
J. Shillidy, D. D.)

Dr. Henry Stubbe writes:-

"I am Allah the Seeing. (This is) a Book which we have revealed to you that you may bring forth men, by their Lord's permission, from darkness into light, to the way of the Mighty, the Praised One." (The Qur'an 14:1).

"The truth is, I do not find any understanding author who controverts the elegance of the Al-Qoran, it being generally esteemed as the standard of the Arabic language and eloquence."

Rise and Progress of Mohomedanism, London, 1911, p.158
Dr. Henry Stubbe, M.A.)

Arabic Qurans' Grandeur And Beauty Cannot Be Translated
Edward Montet states:-

"All those who are acquainted with the Quran in Arabic agree in praising the beauty of this religious book; its grandeur of form is so sublime that no translation into any European language can allow us to appreciate it."

(Traduction Francaise du Couran, Paris, 1929, Introduction, p. 53. *Edward Montet,*)

Read And Meditate Upon This Great Book

Dr. Bertherand writes:-

"To seek knowledge is a duty for every Muslim man and woman. Seek knowledge even though it be in China. The savants are the heirs of the Prophets. These profound words of the great reformer are an indisputable contradiction to those who seek and exert themselves in putting the responsibility of the intellectual degradation of Muslims upon the spirit of the Quran. Let them read and meditate upon this great Book and they will find in it, at every passage, a constant attack upon idolatry and materialism; they will read that the Prophet incessantly called the attention and the mediation of his people to the splendid marvels, to the mysterious phenomenon of creation. The incredulous, sceptical and unbelieving

may convince themselves that the importance of the Book and its doctrine was not to throw back, eventually, the intellectual and moral faculties of a whole people. On the contrary, those who have followed its counsels have been, as we have described in the course of this study, the creators of a civilization which is astounding unto this day."

(Contribution des Arabes au Progress des Sciences Medicales, Paris 1883, p. 6 *Dr. A. Bertherand*).

Modern Science Confirms Scientific Statement Of Kor'an

"It was in totally objective spirit, and without any preconceived ideas that I first examined the Koranic Revelation. I was looking for the degree of compatability between Koranic text and the data of modern science. I knew from translations that the Koran often made allusion to all sorts of naturalphenomena, but I only had a summary knowledge. It was only when I examined the text very closely in Arabic that I kept a list of them, at the end of which I had to acknowledge the evidence in front of me: the Koran did not contain a single statement that was assialable from a modern scientific point of view.

I repeated the same test for the old Testament and the Gospels, always preserving the same objective outlook. In the former I did not even have to go beyond the first book, Genesis, to find statements totally out of keeping with the cast-iron facts of modern science.

What strikes us today when we are faced with such contradictions and incompatibilities with well-established scientific data, is how specialists studying the texts either pretend to be unaware of them, or else draw attention to these defects then try to camouflage them with dialectic acrobatics."

(The Bible, The Koran and Science' page15.
by Dr. Maurice Bucaille'.)

Opinions Of The Non-Muslims About The Status Of Women In Islam**Hypnotised By The Words Monogamy And Polygamy Do Not Look At What Lies Behind.**

Annie Besant opines:-

“You can find others stating that the religion (Islam) is evil because it sanctions a limited polygamy. But you do not hear as a rule the criticism which I spoke out one day in a London hall where I knew that the audience was entirely uninstructed. I pointed out to them that monogamy with a blended mass of prostitution was a hypocrisy and more degrading than a limited polygamy. Naturally a statement like that gives offence, but it has to be made, because it must be remembered that the law of Islam in relation to women was until lately, when parts of it have been imitated in England, the most Just law, as far as women are concerned, to be found in the world. Dealing with property, dealing with rights of succession and so on, dealing with cases of divorce, it was far beyond the law of the West, in the respect which was paid to the rights of women. Those things are forgotten while people are hypnotised by the words monogamy and polygamy and do not look at what lies behind it in the West—the frightful degradation of women who are thrown into the streets when their first protectors, weary of them, no longer give them any assistance.”

(The Life and Teachings of Muhammad, Madras, June, 1932 p. 3. *Annie Besant*).

Woman Is More Protected By Islam Than Christianity

Annie Besant says further:-

“I often think that woman is more free in Islam than

in Christianity. Woman is more protected by Islam than by the faith which preaches monogamy. In Al-Quran the law about woman is more just and liberal. It is only in the last twenty years that Christian England has recognized the right of woman to property, while Islam has allowed this right from all times.... It is a slander to say that Islam preaches that women have no souls." (*Ibid*, page 25 and 26).

Capacities Of Woman Extended

La Vie Juridique contains:-

".....Under Islamic Law the capacities of women were in general much more extended than they are today according to the conception of law.

(*La Vie Juridique des Peuples*, Vol. VII, edited Paris, 1939, p. 154 by *Levy Uliman and Mirkine-Guetzevitch*.)

Polygamy Not Contrary To Highest Standards

J.E. Clare McFarlane writes:-

"Whether the question is considered socially, ethically or religiously, it can be demonstrated that polygamy is not contrary to the highest standards of civilization.....The suggestion offers a practical remedy for the problem of the destitute and unwanted female; the alternative is continual and increased prostitution, concubinage and distressing spinsterhood."

(*The case for Polygamy*, London 1934, p. 30 *J.E. Clare McFarlane*,)

In All Ages Generally One Wife

William Kelly Wright opines:-

"In fact most Mohammadans in all ages have had only one wife." (*Philosophy of Religions*, New York 1935, p. 508 *William Kelly Wright*,)

Strict Equality Otherwise One Wife

James A. Michener opines:-

"Western writers have based their charges of voluptuousness mainly on the question of women. Before

Muhammad, however, men were encouraged to take innumerable wives; he limited them to four only, and the Holy Quran is explicit that husbands who are unable to maintain strict equality between two or more wives must confine themselves to one."

(James A. Michener, pp. cit).

Placed Woman On Equal Legal Position

Will Durant states:-

"In like manner He (Muhammad) improved the position of woman. . . . He allowed women to come to the mosque, but believed that 'their homes are better'; yet when they came to his services he treated them kindly even if they brought sucking babies; if, says an amiable tradition, he heard a child cry, he would shorten his sermon lest the mother be inconvenienced. He put an end to the Arab practice of (feminine) infanticide (xvii, 31). He placed woman on the same footing with man in legal processes and in financial independence; she might follow any legitimate profession, keep her earnings, inherit property, and dispose of her belongings at will (iv, 4, 32). He abolished the Arab custom of transmitting women as property from father to son. Women were to inherit half as much as the male heirs, and were not to be disposed of against their will. . . . a tradition quotes the Prophet as saying to women, 'It is permitted to you to go out for your needs' . . . we find Moslem women moving about freely and unveiled in the Islam of his time, and a century thereafter.'

(The Age of Faith, pp. 181, 182, 183 *Will Durant.*)

Note:-

Marriage in Islam is a legal contract subject to the laws of Shariat; each party is entirely free to impose conditions mutually acceptable, including, if desired, the condition from the bride that her husband will not take another woman as his second wife or that she will have the right of divorce, under certain given conditions of contract.

SOME SAYINGS OF THE HOLY PROPHET (PEACE BE ON HIM)

Reason

God has not created anything better than Reason.

Heart And Its Refinement

There is a polish for everything, and the polish for the heart is the remembrance of Allah.

Verily there is a piece of flesh in the body of man, and when it is good, the whole body is good; but when bad, the whole body is bad, and beware; it is the heart.

Motives

Actions will be judged according to motives.

To Help Humanity Is To Help God

Verily God will say, "O children of Adam, I was sick and you did not visit Me:" They will say, "Our Defender; how could we visit Thee, for Thou art the Lord of the Universe, and art above sickness". Allah will answer "O men, such and such one was ill, and ye did not visit him". Allah will then say "O children of Adam, I asked you for food, and you did not give it to Me." They will say, "O our Patron, how could we give Thee food, seeing Thou art the Cherisher of the Universe, and art above hunger and eating" Allah will answer and say, "Such and such one asked you for food, and ye gave it not to him."

Moral Excellence

The most perfect of the believers in faith is the best of them in moral excellence

Everyone Is A Master

Everyone of you is a master and everyone of you shall be questioned about those under his rule; the king is a master and he shall be questioned about his subjects;

and the man is a master in his family and he shall be questioned about those under his care; and a woman is a master in the house of her husband and she shall be questioned about those under her care; and the servant is a master so far as the property of his master is concerned and he shall be questioned about that which is entrusted to him.

Fairness And Tolerance

God admits to heaven a man who is fair and tolerant when he buys and sells and when he adjudges or is adjudged.

Progress And Downfall

The best and the strongest ground for the progress of my Nation will be a firm faith in God, and Righteousness; and the worst cause to destroy my followers will be parsimony and the excess of vain desires.

God Likes Sincerity

God never looks towards your faces and riches, but He always looks only towards your hearts, your sincerity, and the nature of your Deeds.

Sympathy

In the sight of God the best of all companions is he, who is helpful and beneficial to his companion in miserable circumstances and the best of all neighbours is he who is helpful and beneficial to his neighbour in miserable circumstances.

Gratitude

Whoever is not thankful to human beings, is not thankful to God.

Payment Of Wages

Pay the wages of a labourer before his perspiration becomes dry.

Encroachment

Whoever usurps a few inches of another person's

land, it will become a heavy collar in his neck on the Day of Judgement.

Elders And Youngers

Anyone of us, who does not take pity on our youngers, and is not respectful and obedient to our elders, is not one of us.

Achievements

To be thrifty is half of one's living because of its benefit. Love of mankind and good behaviour towards them is half of Wisdom; and to do proper research is half of knowledge.

Hypocrite

He is a hypocrite who, when he speaks speaks lies; who after making a promise, breaks it, and who, when trust is reposed in him, fails in his trust.

Bribery

The giver of a bribe, the taker of a bribe and the one who arranges this will all find themselves in hell.

An Honest Businessman

The truthful and trusty merchant is associated with the prophets, the upright, and the martyrs.

Begging Against Self-respect

It is better for any one of you to take his rope, bring a load of firewood on his back, and sell it, thereby preserving his self-respect, than that to beg from people whether they give him anything or refuse him.

Limit Of Obedience

A creature is not to be obeyed when it involves disobedience to the Creator.

Hateful Conduct

The man who is most hateful in the eyes of God is the one who quarrels and disputes most.

Suicide

He who throws himself from a mountain and kills himself will be thrown down in the fire of hell and remain in it far ever; and he who sips poison and kills himself will have his poison in his hand and sip it for ever and ever in the fire of hell.

Care Of An Orphan

The best house among the Muslims is one which has an orphan who is well treated, and the worst house is one where an orphan is badly treated.

Husband And Wife

Shall I tell you which is the best of treasures? A good wife. She is pleasing to her husband's eye, obedient to his word and watchful over his possessions in his absence.

The best of you are those who treat their wives best.

He who has two wives and is inclined wholly towards one of them will have half his body paralysed on the Day of Judgement.

The world is your wealth, and of it, the best of all wealth is a virtuous woman.

Real Brotherhood

It is proper that every righteous man should share the pain of his fellows in the same way as an aching head makes the whole body ache.

The best friend in God's eyes is one who does good to his friends.

Social Etiquette

Be moderate in friendship, for one day your friend may perhaps turn against you. Likewise be moderate in hostility, may be the hostile one will become your friend one day.

It is not permissible for a person to squeeze himself in between two who are already together, unless they so desire.

He who gets up from his seat and returns to it is entitled to re-occupy it.

Refrain from sitting on the road. Guard your eyes, let no one be put to inconvenience, return the greeting of peace, enjoin virtue and forbid indecency.

A man of authority and a man of learning are entitled to a place of honour.

Sit with elders, seek knowledge from the learned and associate with the wise.

Greet everyone alike if you want peace. It is wrong to extend greetings only to a few.

You should ask permission three times to enter a house; then if permission is granted, you may enter, otherwise come back.

Keep away from a fool.

One who forsakes his brother for the span of a year has acted as if murdered him.

The eloquence of a man's speech is a part of his attraction.

Refrain from uttering today what you may have to apologise tomorrow.

To get back a gift once made is like licking your own vomit.

Do not have any hesitation about eating with anyone.

(Respect for the Dead)

Speak not ill of the dead or you will bring pain to the living.

Frugality

A frugal person is never reduced to want.

It is good for you to put by something.

Rulers And Office Holders

The person most blessed in the sight of God and nearest to Him on the Day of Judgement will be a ruler who is just, and the person most obnoxious in the sight of God and farthest from Him will be a ruler who is unjust.

What I fear most for my people are misguided leaders.

When public authority is committed to those who are not fit to exercise it, be ready for the Day of Judgement.

When a ruler begins to act upon mere suspicions, he involves the people in great hardship.

If the person who is put in command over his fellows bolts his doors against the faithful, the wronged, or the needy, he will find the gates of God's Mercy closed when he is in greater need and distress.

Lighten your people's hardships and do not add to them.

Bring them hope not hatred. Give them unity and not discord.

Your Rulers will be as you are.

Justice

When two persons come to you so that you may decide between them, do not come to a decision until you have heard both of them.

The testimony of a man's enemy has no worth, nor the testimony of his family members and servants.

Contending parties in a court of law must stand on equal footing.

Judgement

No Judge should give Judgement between two persons when he is angry.

Divorce

The lawful thing which God hates most is divorce.

Signs Of Excellent Faith

To love him who loves God and hate him who hates God, and to keep your tongue employed in repeating the name of God. To do unto all men as you would wish to be done unto you and to reject for others what you would reject for yourself.

Respite

He who grants a respite to one who is in straitened circumstances or who remits his debt will be saved by

God from the anxieties of the Day of Resurrection.

Greatest Crime

The greatest crimes are to associate another with God, to vex your father and mother, to murder your own species, to commit suicide, and to swear to a lie.

Intoxicants

A thing which intoxicates, is prohibited even in the smallest quantity.

Do not drink wine, for it is the mother of all evils.

Liquor is the mother of lewdness and the biggest of sins.

A Smile

Do not consider any act of kindness insignificant, even if it is only meeting your brother with a smiling face.

Humility And Courtesy

Humility and courtesy are acts of piety.

Good conduct is half of Faith.

The most lovable of you are those who are best in behaviour.

A gentle word is charity.

Be courteous. Sit with the poor and the humble, this will exalt you in the sight of God and save you from pride and arrogance.

The qualities which never combine in a good believer are niggardliness and bad behaviour.

It is forbidden for a person to make his brother vacate his seat and occupy it himself.

What Is Best

It is better to sit alone than to be in the company of the bad; and it is better to sit with the good than to be alone, and it is better to speak to a seeker of knowledge than to remain silent, and silence is better than bad words.

Forgiveness

There is no man who is wounded and pardons the giver of the wound but God will exalt his dignity and

That person is nearest to God who pardons, when he has in his power, the person who has injured him.

Life In This World And The Hereafter

This life is but a tillage for the next. Do good therefore here that you may reap the benefit thereof; for striving is the ordinance of God, and whatever Allah has ordained can only be attained by striving.

Death

Death is a blessing to a Muslim. Remember and speak well of your dead, and refrain from speaking ill of them.

Increase the remembrance of the destroyer of all pleasures (that is) Death.

The grave is the first stage of the Journey into eternity.

Usury And Interest

The taker of usury and the giver of it, and the writer of its papers and the witness to it, are all equal in crime.

When a man gives a loan to another, he must not accept a present.

Even though usury be much it leads in the end to penury.

Wives

A virtuous wife is a man's best treasure.

A Muslim must not hate his wife; and if he be displeased with one bad quality in her, he will be pleased with another which is good.

The most perfect Muslims are those whose disposition is best; and the best of you are they who behave best with their wives.

Parents

Paradise lies at the feet of mothers.

God's pleasure is in father's pleasure; and God's displeasure is in father's displeasure.

**THE LAST SERMON OF THE HOLY PROPHET
OF ISLAM**

All praise is due to Allah, so we praise Him, and seek His pardon and we turn to Him. We seek refuge with Allah from the evils of ourselves and from the evil consequences of our deeds. Whom Allah guides aright there is none to lead him astray; and there is none to guide him aright whom Allah leads astray. I bear witness that there is no God but Allah, the One, having no partner with Him His is the sovereignty and to Him is due all praise. He grants life and causes death and is Powerful over everything. There is no god but Allah, the One; He fulfilled His promise and granted victory to His bondsman, and He alone routed the confederates (of the enemies of Islam).

O People, listen to my words, for I do not know whether we shall ever meet again and perform Hajj after this year. O Ye people, Allah says: O people We created you from one male and one female and made you into tribes and nations, so as to be known to one another. Verily in the sight of Allah, the most honoured amongst you is the one who is most God-fearing. There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab, nor for the white over the black nor for the black over the white except in God consciousness.

All mankind is the progeny of Adam and Adam was fashioned out of clay. Behold! every claim of privilege whether that of blood or property, is under my heels except that of the custody of the Ka'ba and supplying of water to the pilgrims. O people of Quraish, don't appear (on the Day of Judgement) with the burden of this world around your necks, whereas other people may appear (before the Lord) with the rewards of the Hereafter. In that case I shall avail you naught against Allah.

Behold! all practice of the days of ignorance are now under my feet. The blood revenges of the days of ignorance are remitted. The first claim on blood I abolish is that of Ibn Rabi'ah b. Harith who was nursed in the tribe of Sa'ad and whom the Hudhayis killed. All interest and usurious dues accruing from the times of ignorance stand wiped out. And the first amount of interest that I remit is that which 'Abbas b. 'Abd-al-Muttalib had to receive. Verily it is remitted entirely.

O people, verily your blood, your property and your honour are sacred and inviolable until you appear before your Lord, as the sacred inviolability of this day of yours, this month of yours and this very town (of yours). Verily you will soon meet your Lord and you will be held answerable for your actions.

O people, verily you have got certain rights over your women and your women have certain rights over you. It is your right upon them to honour their conjugal rights, and not to commit acts of impropriety, which if they do, you are authorised by Allah to separate them from your beds and chastise them, but not severely, and if they refrain, then clothe and feed them properly.

Behold! It is not permissible for a woman to give anything from the wealth of her husband to anyone but with his consent.

Treat the women kindly, since they are your helpers and are not in a position to manage their affairs themselves. Fear Allah concerning women, for verily you have taken them on the security of Allah and have made their persons lawful unto you by words of Allah.

O people, Allah, the Mighty and Exalted, has ordained to every one his due share (of inheritance). Hence there is no need (of special) testament for a heir (departing from the rules laid down by the Shariah).

The child belongs to the marriage-bed and the violator of wedlock shall be stoned. And reckoning of

their (deeds) rests with Allah.

He who attributes his necessity to other than his father or claims his clientship to other than his master, the curse of Allah is upon him.

All debts must be repaid, all borrowed property must be returned, gifts should be reciprocated and a surety must make good the loss to the assured.

Beware, no one committing a crime is responsible for it but himself. Neither the child is responsible for the crime of his father, nor the father is responsible for the crime of his child.

Nothing of his brother is lawful for a ' Muslim except what he himself gives willingly. So do not wrong yourselves.

O people, every Muslim is the brother of other Muslim, and all the Muslims form one brotherhood. And your slaves! see that you feed them with such food as you eat yourselves, and clothe them with the clothes that you yourselves wear.

Take heed not to go astray after me, and strike one another's necks. He who (amongst you) has any trust with him, he must return it to its owner.

O people, Listen and obey, though a mangles Abyssinian slave is appointed your Amir, provided he executes (the Ordinance of) the Book of Allah among you.

O people, No prophet would be raised after me and no new Ummah (would be formed after) you.

Verily I have left amongst you that which will never lead you astray, the Book of Allah, which if you hold fast you shall never go astray.

And beware of transgressing the limits set in the matters of religion, for it is transgression of (the proper bounds of) religion, that brought destruction to (many people) before you.

Verily, the satan is disappointed at ever being worshipped in this land of yours, but if obedience in anything (short of worship is expected that is): he will be pleased in matters you may be disposed to think insignificant, so beware of him in your matters of religion.

Behold, Worship your Lord; offer prayers five times a day; observe fast in the month of Ramadan; pay readily the Zakat (poor-due) on your property; and perform pilgrimage to the House of God and obey your rulers and you will be admitted to the Paradise of your Lord.

Let him that is present, convey it unto him who is absent. For many people to whom the message is conveyed may be more mindful of it than the audience.

And if you were asked about me, what would you say?

They answered: We bear witness that you have conveyed the trust (of religion) and discharged your ministry of apostlehood and looked to our welfare.

Thereupon Allah's Messenger (may peace be upon him) lifted his fore-finger towards the sky and then pointing towards people said:

O Lord: Bear Thou witness unto it.

O Lord: Bear Thou witness unto it.

PART II
 ISLAM OUR CHOICE
 SECTION I
 STATESMEN & DIPLOMATS
 AL-HAJ LORD HEADLEY AL-FAROOQ
 (England)
 (Peer, Author and Statesman)

It is possible some of my friends may imagine that I have been influenced by Mahomedans; but this is not the cause, for my present convictions are solely the outcome of many years of thought. My actual conversations with educated Muslims on the subject of religion only commenced a few weeks ago, and need I say that I am overjoyed to find that all my theories and conclusions are entirely in accord with Islam.

Conversion, according to the Koran, should come out of free choice and spontaneous judgement, and never be attained by means of compulsion. Jesus meant the same thing when he said to his disciples: "And whosoever shall not receive you nor hear you, when ye depart there(St. Mark, vi, 2).

I have known very many instances of zealous Protestants who have thought it their duty to visit Roman Catholic homes in order to mark 'converts' of the inmates. Such irritating and unneighbourly conduct is, of course, very obnoxious, and has invariably led to much ill-feeling—stirring up strife and tending to bring religion into contempt. I am sorry to think that Christian missionaries have also tried these methods with their Muslim brethren; though, I am at a loss to conceive, why should they try to convert those who are already better Christians than they are themselves? I say 'better Christians' advisedly, because charity, tolerance and broad-mindedness in the Muslim faith come nearer to what Christ himself taught than do the somewhat narrow tenets of the various Christian Churches.

To take one example: the Athanasian Creed, which treats the Trinity in a very confusing manner. In this Creed, which is very important and deals conclusively with one of the fundamental tenets of the 'Churches', it is laid down most clearly that it represents the Catholic faith, and that if we do not believe it we shall perish everlastingly. Then we are told that we **must think of the Trinity if we want to be saved**. In other words that the idea is of a God whom we in one breath hail as merciful and almighty and in the very next breath whom we accuse of injustice and cruelty, qualities which we would attribute to the mott blood-thirsty human tyrant. As if God, Who is before all and above all, would be in any way influenced by what a poor mortal "thinks of the Trinity".

Here is nother instance of want of charity. I received a letter—it was of my leaning towards Islam—in which the writer told me that if I did not believe in the Divinity of Christ I could not be saved. The question of the Divinity of Christ never seemed to me nearly so important as that other question: 'Did he give God's message to mankind?' Now if I had any doubt about this latter point it would worry me a great deal, but thank God, I have no doubts, and I hope that my faith in Christ and his inspired teachings is as firm as that of any other Muslim or Christian. As I have often said before, Islam and Christianity as taught by Christ himself, are sister religions, only held apart by dogmas and technicalities which might very well be dispensed with.

In the present day men are prone to become atheists when asked to subscribe to dogmatic and intolerant beliefs, and there is doubtless a craving for a religion appealing to the intelligence as well as to the sentiments. There may have been some cases, but I very much doubt it.

There are thousands of men—and women, too, I believe—who are at heart Muslims, but convention, fear of adverse comments, and desire to avoid any worry or

change, conspire to keep them from openly admitting the fact. I have taken the step, though I am quite aware that many friends and relatives now look upon me as a lost soul and past praying for. And yet I am just the same in my beliefs as I was twenty years ago; it is the outspoken utterance which has lost me their good opinion.

Having briefly given some of the reasons for adopting the teachings of Islam, and having explained that I consider myself by that very act a far better Christian than I was before, I can only hope that others will follow the example—which I honestly believe is a good one—which will bring happiness to any one looking upon the step as one in advance rather one any way hostile to true Christianity.

Lord Headley al-Farooq (Rt. Hon. Sir Rowland George Allanson) was born in 1855 A.D. and was a leading British peer, statesman and author. Educated in Cambridge, he became a peer in 1877, served in the army as a captain and later on as Lieut. Colonel in 4 Battalion of North Minister Fusiliers. Although an engineer by profession he had wide literary tastes. One time he was the editor of the "Salisbury Journal." He was also the author of several books most well known amongst them being: A Western Awakening to Islam. Lord Headley embraced Islam on 16th November 1918, and adopted the Muslim name of Shaikh Rahmatullah al-Farooq. He was a widely travelled man and he visited India in 1928.

MUHAMMAD ASAD

(Austria)

(Statesman, Journalist and Author)

In 1922 I left my native country, Austria, to travel through Africa and Asia as a Special Correspondent to some of the leading Continental newspapers, and spent from that year onward nearly the whole of my time in the Islamic East. My interest in the nations with which I came into contact was in the beginning that of an outsider only. I saw before me a social order and an outlook on life fundamentally different from the European; and from the very first there grew in me a sympathy for the

more tranquil—I should rather say: more human—conception of life, as compared with the hasty, mechanised mode of living in Europe. This sympathy gradually led me to an investigation of the reasons for such a difference, and I became interested in the religious teachings of the Muslims. At the time in question, that interest was not strong enough to draw me into the fold of Islam, but it opened to me a new vista of a progressive human society, organised with a minimum of internal conflicts and a maximum of real brotherly feeling. The reality, however, of present-day Muslim life appeared to be very far from the ideal possibilities given in the religious teachings of Islam. Whatever, in Islam, had been progress and movement had turned among the Muslims, into indolence and stagnation; whatever there had been of generosity and readiness for self-sacrifice, had become, among the present-day Muslims, perverted into narrow-mindedness and love of an easy life.

Prompted by this discovery and puzzled by the obvious incongruity between Once and Now, I tried to approach the problem before me from a more intimate point of view: that is, I tried to imagine myself as being within the circle of Islam. It was a purely intellectual experiment: and it revealed to me, within a very short time the right solution. I realised that the one and only reason for the social and cultural decay of the Muslims consisted in the fact that they had gradually ceased to follow the teachings of Islam in spirit. Islam was still there; but it was a body without soul. The very element which once had stood for the strength of the Muslim world was now responsible for its weakness: Islamic society had been built, from the very outset, on religious foundations alone, and the weakening of the foundations has necessarily weakened the cultural structure—and possibly might cause its ultimate disappearance.

The more I understood how concrete and how immensely practical the teachings of Islam are, the more eager became my questioning as to why the Muslims had abandoned their full application to real life. I discussed this problem with many thinking Muslims in almost all the countries between the Lybian Desert and the Pamirs, between the Bosphorus and the Arabian Sea. It almost became an obsession which ultimately overshadowed all my other intellectual interests in the world of Islam. The questioning steadily grew in emphasis—until I, a non-Muslim, talked to Muslims as if I were to defend Islam from their negligence and indolence. The progress was imperceptible to me, until one day—it was in autumn 1925, in the mountains of Afghanistan—a young provincial Governor said to me: "But you are a Muslim, only you don't know it yourself." I was struck by these words and remained silent. But when I came back to Europe once again in 1926, I saw that the only logical consequence of my attitude was to embrace Islam.

So much about the circumstances of my becoming a Muslim. Since then I was asked, time and again: "Why did you embrace Islam? What was it that attracted you particularly?"—and I must confess: I don't know of any satisfactory answer. It was not any particular teaching that attracted me, but the whole wonderful, inexplicably coherent structure of moral teaching and practical life programme. I could not say, even now, which aspect of it appeals to me more than any other. Islam appears to me like a perfect work of architecture. All its parts are harmoniously conceived to complement and support each other; nothing is superfluous and nothing lacking, with the result of an absolute balance and solid composure. Probably this feeling that everything in the teachings and postulates of Islam is "in its proper place", has created the strongest impression on me. There might have been, along with it, other impressions also which today it is

difficult for me to analyse. After all, it was a matter of love; and love is composed of many things; of our desires and our loneliness, of our high aims and our shortcomings, of our strength and our weakness. So it was in my case, Islam came over me like a robber who enters a house by night; but, unlike a robber, it entered to remain for good.

Ever since then I endeavoured to learn as much as I could about Islam. I studied the Qur'an and the Traditions of the Prophet (peace and blessings be upon him); I studied the language of Islam and its history, and a good deal of what has been written about it and against it. I spent over five years in the Hijaz and Najd, mostly in al-Madinah, so that I might experience something of the original surroundings in which this religion was preached by the Arabian Prophet. As the Hijaz is the meeting centre of Muslims from many countries, I was able to compare most of the different religious and social views prevalent in the Islamic world in our days. Those studies and comparisons created in me the firm conviction that Islam, as a spiritual and social phenomenon, is still in spite of all the drawbacks caused by the deficiencies of the Muslims, by far the greatest driving force mankind has ever experienced; and all my interest became, since then, centred around the problem of its regeneration.

MUHAMMAD ASAD, Leopold Weiss, was born in Livow, Austria (later Poland) in 1900, and at the age of 22 made his visit to the Middle East. He later became an outstanding foreign correspondent for the *Frankfurter Zeitung*, and after his conversion to Islam travelled and worked throughout the Muslim world from North Africa to as far as East and Afghanistan. After years of devoted study he became one of the leading Muslim scholars of our age. After the establishment of Pakistan, he was appointed the Director of the Department of Islamic Reconstruction, West Punjab and later on became Pakistan's Alternate Representative at the United Nations. Muhammad Asad's two important books are: *Islam at the Crossroads* and *Road to Mecca*. He also produced a monthly journal *Arafat*. At present he is working upon an English translation of the Holy Qur'an.

These books are available from Federation of Students Islamic Society (FOSIS)

38, Napesbury Road, London N.W. 2 4 J.D. or Islamic Book Shop 148 Liverpool Road, London

SIR ABDULLAH ARCHIBALD HAMILTON**(England)****Statesman and Baronet**

Since arriving at an age of discretion, the beauty and the simple purity of Islam have always appealed to me. I could never, though born and brought up as a Christian, believe in the dogmatic aspect of the Church, and have always placed reason and commonsense above blind faith.

As the time progressed, I wished to be at peace with my Creator and I found that both the Church of Rome and the Church of England were of no real use to me.

In becoming a Muslim I have merely observed the distaste of my conscience, and have since felt a better and a truer man.

There is no religion that is so maligned by the ignorant and the biased as Islam; yet if people only knew, it is the religion of strength for the weak, the rich for the poor. Humanity is divided into three classes. First, those on whom God has, out of His bounty, bestowed possession and wealth; secondly, those who have to work to earn their living; and lastly, the great army of the unemployed, or those who have fallen by the wayside through no fault of their own.

Again Islam recognizes genius and individuality. It is constructive and not destructive.

Islam strictly forbids its adherents to gamble or to indulge in any games of chance. It prohibits all alcoholic drinks and interdicts usury, which alone has caused enough sorrow and suffering to mankind. Thus, in Islam, none can take a mean advantage of another who is less fortunate.

We neither believe in fatalism nor in predestination, but only in pre-measurement; that is to say the fixity of the laws and the intelligence to follow them.

To us, Faith without Action is a dead-letter; for in

itself it is insufficient unless we live up to it. We believe in our own personal accountability for our action in this life and the Hereafter. We must carry our own cross and none can atone for another's sin.

Islam teaches the inherent sinlessness of man. It teaches that man and woman come from the same essence, possess the same soul, and are equipped with equal capabilities for intellectual, spiritual and moral attainment.

I do not think I need say much about the Universal Brotherhood of man in Islam. It is a recognized fact. Lord and vassal, rich and poor, are all alike. I have always found that my brother Muslims have been the soul of honour treated me justly, as a man and a brother, and have extended to me the greatest hospitality, and I have always felt at home with them.

In conclusion, I would like to say that whereas Islam guides humanity in the daily workday life, the presentday so-called Christianity, indirectly in theory and invariably in practice, teaches its followers, it would seem, to pray to God on Sundays and to pray on His creatures for the rest of the week.

Sir **ABDULLAH ARCHIBALD HAMILTON** Bart, formerly Sir Charles Edward Archibald Watkins Hamilton, embraced Islam on 20th December, 1923. A well-known English statesman, fifth baronet of the first (1776) and third baronet of the second creation (1819). Sir Abdullah was born on 10th December 1876. He was a Lieutenant in the Royal Corp; and was also the President of the Selsy Conservative Association.

MUHAMMAD ALEXANDER RUSSEL WEBB
(U.S.A.)

Diplomat, Author and Journalist

I have been requested to tell you why I, an American, born in a country which is nominally Christian, and reared under the drippings, or more properly perhaps the drivelling, of an orthodox Presbyterian pulpit, came to adopt the faith of Islam as my guide in life. I might reply promptly

and truthfully that I adopted this religion because I found, after protracted study, that it was the best and only system adopted to the spiritual needs of humanity. And here let me say that I was not born as some boys seem to be, with a fervently religious strain in my character. When I reached the age of 20, and became practically my own master, I was so tired of the restraint and dullness of the Church, that I wandered away from it and never returned to it. . . . Fortunately I was of an enquiring turn of mind—I wanted a reason for everything, and I found that neither laymen nor clergy could give me any rational explanation and monads, and yet not one of them could tell me what mysterious or that they were beyond my comprehension. About eleven years ago I became interested in the study of Oriental religions. . . . I saw Mill and Locke, Kant, Hegel, Fichte, Huxley, and many other more or less learned writers discoursing with a great show of wisdom concerning protoplasm and monads and yet not one of them could tell me what the soul was or what became of it after death. . . . I have spoken so much of myself in order to show you that my adoption of Islam was not the result of misguided sentiment, blind credulity, or sudden emotional impulse, but that it was born of earnest, honest, persistent, unprejudiced study and investigation and an intense desire to know the truth.

The essence of the true faith of Islam is resignation to the will of God and its corner stone is prayer. It teaches universal fraternity, universal love, and universal benevolence, and requires purity of mind, purity of action, purity of speech and perfect physical cleanliness. It, beyond doubt, is the simplest and most elevating form of religion known to man.

MUHAMMAD ALEXANDER RUSSEL WEBB was born in 1846 at Hudson, Columbia country, New York, Educated at Hudson and New York he became an essayist and a short-story writer. He took to journalism and became the editor of *St. Joseph Gazette* and of *Missouri Republican*. In 1887 he was appointed United States Consul

at Manila, Phillipines. It was during this assignment that he studied Islam and joined its fold. After becoming Muslim he extensively toured the world of Islam and devoted the rest of his life to missionary work. He also became the head of the Islamic Propaganda Mission in U.S.A. Mr. Webb died on 1st October 1961.

SIR JALALUDDIN LAUDER BRUNTON

(England)

Statesman and Baronet

I am deeply grateful for this opportunity of saying a few words as to why I embraced Islam. I was reared under the influence of Christian parents. At an early age I became interested in theology. I associated myself with the Church of England, and took an interest in Mission work without an actual active part in it. Some years ago I gave my attention to the doctrine of "Eternal Torment" of all mankind except a few elect. It became so abhorrent to me that I almost became a sceptic. I reasoned that a God that would use His power to create human beings whom He foreknew and predestinated should be Eternally Tormented, could be neither wise, just for loving His standard would be lower than that of many men. I continued, however, to believe in the existence of God, but was not willing to accept the commonly understood teachings of God's revelation of Himself to men. I then turned my attention to the investigation of other religions, only to feel myself baffled.

An earnest desire to worship and serve the True God grew in me. The creeds of Christianity claim to be founded on the Bible, but I found these to be conflicting. Is it possible that Bible and the teaching of Jesus Christ had been misrepresented? So I turned my attention again to the Bible and determined to make a careful study, and I felt that there was something wanting.

I determined to strike out for myself ignoring the creeds of men. I began to teach that men possessed a "Soul", and an "Unseen Force" which was immortal,

that sins were punished both in this world and in the next, that God, in His Goodness and Mercy was ever ready to forgive our sins if we only were truly repentant.

Realising the necessity of living up to the Truth and digging, deep, so that I may find the "pearl of great price," I again devoted my time to the study of Islam. There was something in Islam which appealed to me at this time. In an obscure and almost unknown corner of the village of Ichhra (Lahore) I was devoting my time and service to God's glory amongst the lowest classes of society with the earnest desire to uplift them to the knowledge of the True and only God, and to instil a feeling of brotherhood and cleanliness.

It is not my intention to tell you as of how I laboured amongst these people, nor what were the sacrifices I had undertaken nor the extreme hardships I had undergone. I was simply going on with a singleness of purpose to benefit these classes both physically and morally.

I eventually took up the study of the life of Prophet Muhammad. I knew very little of what he did, but I knew and felt that the Christians with one voice condemned the celebrated Prophet of Arabia. I was now determined to look into the matter without the spectacles of bigotry and malice. After a little time I found that it was impossible to doubt the earnestness of his search after Truth and God.

I felt that it is wrong, in the extreme, to condemn this Holy Man after reading his great achievements for humanity. People who were wild idol-worshippers, living in crime, filth and nakedness, he taught them how to dress, filth was replaced by cleanliness, and they acquired personal dignity and self-respect, hospitality became a religious duty, their idols were destroyed and they worship the True and only one God. Islam became the most powerful Total Abstinence Association in the world. And many other good works were accomplished which are too numerous to be mentioned. In the face of all this and his

own purity of mind, how sad to think that such a Holy Messenger of God should be run down by the Christians. I became deeply thoughtful, and during my moments of meditation, an Indian gentleman named Mian Amiruddin came on a visit, and strangely enough it was he who fanned the fire of my life into a flame. I pondered over the matter a great deal; brought one argument after the other bearing upon the Christians' present-day religion and I concluded in favour of Islam feeling convinced of its truth, simplicity, toleration, sincerity and brotherhood.

I have now but a little time to live upon this earth and I mean to devote my all to Islam.

Sir Jalaluddin Lauder Brunton was educated at Oxford University. He was an English Baronet and a public man of wide repute.

MUHAMMAD AMAN HOBOHM

(Germany)

Diplomat, Missionary and Social Worker

Why Do Westerners embrace Islam? There are various reasons for it. In the first place, truth always has its force. The basic tenets of Islam are so rational, so natural and so appealing that an honest truth-seeker cannot help being impressed by them. To take, for example, the belief in monotheism. How it raises the dignity of man and how it frees us from the grip of superstition! How naturally it leads to the equality of men, for all have been created by the same God and all are servants of the same Lord. For the Germans, in particular, the belief in God is a source of inspiration, a source of fearless courage and a source of the feeling of security. Then the idea of a life after death turns the tables. Life in this world remains no more the main objective, and great part of human energy is devoted to the betterment of the Hereafter. The faith in the Day of

Judgement automatically spurs a man to give up misdeeds, for good deeds alone can ensure eternal salvation, although the wrong deeds may prosper here for a limited period. The belief that none can escape the consequences of the judgement of a Just, Impartial and Omniscient Lord makes one think twice before one does anything wrong and surely this internal check is more effective than the most efficient policy in the world.

Another thing that attracts foreigners to Islam is its emphasis on tolerance. Then the daily prayers teach one punctuality and the one month of fasting enables one to exercise selfcontrol over oneself and without doubt punctuality and self-discipline are two of the most important attributes of a good man and a great man.

Now comes the real achievement of Islam. It is the only ideology which has succeeded in instilling in its followers the spirit of observing the ethical and moral limitations without external compulsion. For a Muslim knows that, wherever he is, he is being observed by God. This belief keeps him away from sin. As man is naturally inclined towards goodness, Islam also offers peace of mind and heart—and this is what is totally absent from the Western society of today.

I have lived under different systems of life and have had the opportunity of studying various ideologies, but have come to the conclusion that none is as perfect as Islam.

Communism has its attractions, so have secular democracy and Nazism. But none has got a complete code of a noble life. Only Islam has it, and that is why good men embrace it.

Islam is not theoretical; it is practical. Islam is not a departmental affair; it means complete submission to the will of God.

SCIENTISTS, SCHOLARS AND WRITERS

PROFESSOR HAROUN MUSTAPHA LEON

(England)

Etymologist, Geologist and Author

One of the glories of Islam is that it is founded upon reason, and that it never demands from its followers an abnegation of that important mental faculty. Unlike certain other faiths, which insist upon their votaries implicitly accepting certain dogmas without independent inquiry, but simply on the authority of "The Church", Islam courts inquiry and counsels its disciples to study, search and investigate prior to acceptation. The Holy Prophet, of ever-blessed memory said:

"Allah hath not created anything better than reason, the benefits which giveth are on its account, and understanding is begotten of it."

On another occasion he said:

"Verily, I tell you, a man may have performed prayers, fasts, charity, pilgrimage and all other good works; but he will not be rewarded but by the manner in which he hath used and applied his reason."

The parable of the 'Talents' narrated by Saiyiddena 'Isa, *i.e.*, Jesus (on whom be peace) is in strict accordance with Islamic doctrine, as also is the maxim: "Prove all things; hold fast to that which is good". The similitude of those who follow blindly and who neglect to use the intelligence which the Divine Giver of all good hath bestowed upon them, is declared in the imperishable pages of Al-Qur'an (*Sura* 52: Al-Jumu'a—The Assembly) to be that of "an ass laden with books".

The noble and learned Caliph, Hazrat Ali (on whom be peace) said:

Muslims believe that Islam is a term synonymous

with truth, and that under the glorious and ever-brilliant sun of Islam, by the light of reason and knowledge, truth can be obtained; but in order to obtain that knowledge, and thus attain that truth, man must use his reasoning faculties.

A most pregnant pronouncement on this question was given by our Holy Prophet only a few days prior to his decease.

There he lay, the last and greatest of the grand chain of mighty men whom Allah, in His everlasting Mercy and Compassion, had sent to the world as inspired messenger of truth and of righteousness, his saintly head pillowed upon Hazrat Ayesha's loving knee.

The true believers of Medina, old and young, men and women—nay, even the children—had gathered, in loving sympathy, there, around the mat whereon lay *Mustapha Al-amin*, the chosen, the faithful, *ar-Rasul-Allah*. Tears glistened in their eyes, and coursed down the cheeks of even the most grizzled and valiant of the veteran warriors of Islam. Their leader, their friend, their beloved pastor, and, above all, their Prophet, he who had led them from the darkness of ignorance and superstition into the radiant brightness of the truth, had brought them into Islam, the habitation of peace, was about to pass away from them. No wonder, then, that their eyes became fountains of tears, and their hearts were heavy and oppressed.

In the agony of distress, almost of despair, one exclaimed: "O Prophet of Allah! thou art ill, thou mayest die, then what is to become of us?"

"You have *Al-Qur'an*," said Allah's Messenger.

"Oh, yes, *Rasul-Allah* but even with that enlightening book and unerring guide before us, we have had at times to ask from you advice, counsel, and instruction, and if you are taken from us, O Prophet, who is there to be our guide?" said the companions.

"Do as I did and as I have said", was the reply.

"But, O Prophet, after you have gone fresh circumstances may arise which could not have arisen during thy blessed lifetime; what are we to do then? And what are they to do who follow us?"

The Prophet slowly raised his illustrious and saintly head, and with the lurid light of prophecy and inspiration shining radiantly from his noble eyes exclaimed: "Allah hath given to every man as a personal monitor, a conscience and at a guide, his reason; then, use them in respect of all things and Allah's blessing will even guide you aright."

The Late PROFESSOR HAROUN MUSTAPHA LEON, M.A., Ph.D., LL.D., F.S.P., accepted Islam in 1882. He was a Fellow and Honorary Member of many learned societies in Europe and America. He was an able philologist, and was that time contributing a series of articles on the "Etymology of Man's Language" to the "Isle of Man Examiner". His services to this important branch of science had frequently been recognised by learned bodies. The Potomac University (U.S.A.) conferred upon him the degree of M.A. Dr. Leon was also an earnest geologist. He frequently lectured on scientific and literary subjects before learned and other societies. He occupied the important position of Secrétaire-General of "La Société Internationale de Philologie, Sciences et Beaux-Arts" (founded 1875) and was the Editor of "The Philomathe" a scientific magazine, published from London. Dr. Leon received many decorations from Sultan Abdul Hamid Khan, the late Shah, and the Emperor of Austria.

ALI SELMAN BENOIST

(France)

Doctor of Medicine

As a Doctor of Medicine, and a descendant of a French Catholic family, the very choice of my profession has given me a solid scientific culture which had prepared me very little for a mystic life. Not that I did believe in God, but that the dogmas and rites of Christianity in general and of Catholicism in particular never permitted me to feel His presence. Thus my unitary sentiment for God forbade my accepting the dogma of the Trinity, and consequently of the Divinity of Jesus Christ.

Without yet knowing Islam, I was already believing in the first part of the *Kalima*, *La ilaha illa'l-Lah* (There is but One God), and in these verses of the Qur'an:

So, it was first of all for metaphysical reasons that I adhered to Islam. Other reasons, too, prompted me to do that. For instance, my refusal to accept Catholic priests, who, more or less, claim to possess on behalf of God the power of forgiving the sins of men. Further, I could never admit the Catholic rite of communion, by means of the host (or holy bread), representing the body of Jesus Christ, a rite which seems to me to belong to totemistic practices of primitive peoples, where the body of the ancestral totem, the taboo of the living ones, had to be consumed after his death, in order better to assimilate his personality. Another point which moved me away from Christianity was the absolute silence which it maintains regarding bodily cleanliness, particularly before prayers, which has always seemed to me to be an outrage against God. For if He has given us a soul He has also given us a body, then we have no right to neglect. The same silence could be observed, and this time mixed with hostility with regard to the physiological life of the human being, whereas on this point Islam seemed to me to be the only religion in accord with human nature.

The essential and definite element of my conversion to Islam was the Qur'an, I began to study it, before my conversion, with the critical spirit of a Western intellectual, and I owe much to the magnificent work of Mr. Malek Bennabi, entitled *Le Phenomene Coranique*, which convinced me of its being divinely revealed. There are certain verses of this book, the Qur'an, revealed more than thirteen centuries ago, which teach exactly the same notions as the most modern scientific researches do. This definitely converted me and converted me to the second part of the *Kalima*, '*Muhammad al-Rasul'al-Lah*' (Muhammad is the Messenger of God).

This was my reason for presenting myself on 20th February, 1953 at the Mosque in Paris, where I declared my faith in Islam and was registered there as a Muslim by the Mufti of the Paris Mosque, and was given the Islamic name of 'Ali Selman'.

I am very happy in my new faith, and proclaim once again:

"I bear witness that there is but one God, and I bear witness that Muhammad is God's servant and Messenger."

DR. UMAR ROLF CARON EHRENFELS

(Austria)

Professor of Anthropology

The essential features of Islam which impressed me most and attracted me to this great religion are as follows:—

(1) The Islamic teaching of successive revelation implies in my opinion the following: The source from which all the great world religions sprang is one. The founders of these great paths, prepared for peace-seeking mankind, gave witness to one and the same basic divine teaching.

(2) Islam, in essence, means peace in submission to the Eternal Law.

(3) Islam is, historically speaking, the last founded among the great world religions on this planet.

(4) Prophet Muhammad is the messenger of Islam and is thus the last in the sequence of great religious world-prophets.

(5) The acceptance of Islam and the path of the Muslims by a member of an older religion thus means a little rejection of his former religion, as for instance the acceptance of Buddha's teachings meant the rejection of Hinduism to the Indian co-nationals of Buddha. It was only later that schools of thought within Hinduism rejected the Buddhist way as heretical. These differences

of religions are man-made. The unity is divine. The teachings of the Holy Qur'an stress this basic unity. To witness it, means acceptance of a spiritual act which is common to all men and women.

(6) The spirit of human brotherhood under the all encompassing divine fatherhood is much stressed in Islam and not hampered by concepts of racialism or sectarianism, be it of linguistic, historic, traditionalistic, or even dogmatic nature.

(7) This concept of divine fatherly love, however, includes also the motherly aspect of Divine love, as the two principal epithets of God indicate: *Al-Rahman—Al-Rahim*, both being derived from the Arabic root *rhm*. The symbolic meaning of this root equals Goethe's *Das Ewing-Weibliche Zieht uns hinan*, whilst its primary meaning is womb.

In this spirit the Prophet gave these unforgettable words to his followers:

"Paradise lies at the feet of the Mother."

Born as the only son of the late Baron Christian Ehrenfels, the founder of the modern structural (Gestalt) Psychology in Austria, Rolf Freiherr von Ehrenfels felt already as a child a deep attraction towards the East in general and towards the world of Islam in particular. His sister, the Austrian poetess Imma von Bodmershof, described this phase in her contribution to *Islamic Literature, Lahore (1953)*. As a young man Ehrenfels travelled in the Balkan countries and Turkey, where he used to join prayers in Mosques, (though a Christian) and was hospitably accepted by Turkish, Albanian, Greek and Yugoslav Muslims. His interest in Islam increased by and by and Ehrenfels accepted Islam in 1927 and took on Umar as his Muslim name. He visited Indo-Pakistan Sub-continent in 1932 and took particular interest in the cultural-historical problems connected with the status and position of women. After his return to Austria, Baron Umar specialised in the study of anthropological problems of Matilineal Civilizations in India. The Oxford University Press published his first anthropological book (*Usmania University Series, Hyderabad Deccan, December, 1941*) on this subject.

When Austria was overrun by the Nazis in 1938, Baron Umar again went to India worked in Hyderabad.

DR. HAMID MARCUS**(Germany)****Scientist, Author and Journalist**

As a child I had felt an inner urge to learn all I could about Islam, and I had carefully studied an old Qur'an translation which I had found in the library of my home town and which dated back to 1750. It was the edition from which Goethe also drew his knowledge of Islam. At that time I had been deeply struck by the absolutely rationalistic and at the same time imposing composition of the Islamic teachings. I had also been very much impressed by the gigantic spiritual revolution which they evoked in the Islamic nations of that time. Later, in Berlin, I had the opportunity of working together with Muslims and listening to the enthusiastic and inspiring commentaries which the founder of the first German Muslim Mission at Berlin and builder of the Berlin Mosque, gave on the Holy Qur'an. After years of active co-operation with this outstanding personality and his spiritual exertions, I embraced Islam. Islam supplemented my own ideas by some of the most ingenious conceptions of mankind ever thought of. The belief in God is something sacred to the religion of Islam. But it does not proclaim dogmas which are incompatible with modern science. Therefore, there are no conflicts between belief on the one hand and science on the other. This fact is naturally a unique and enormous advantage for a man who participated to the best of his ability in scientific research. The second advantage is that the religion of Islam is not an idealistic teaching which runs along blindly beside life as it is, but that it preaches a system which actually influences the life of a human being. . . . the laws of Islam are not compulsory regulations which restrict personal freedom, but directions and guides which enable a well-contrived freedom.

Throughout the years I have noticed time and

again with deepest satisfaction that Islam holds the golden mean between individualism and socialism, between which it forms a connecting link. As it is unbiased and tolerant, it always appreciates the good, wherever it may happen to come across it.

Dr. HAMID MARCUS was also the editor of *Moslemische Revue*, Berlin.

THOMAS IRVING

(Canada)

(Professor and Islamic Scholar)

In approaching an account of my conversion to Islam, it would be as well to relate my personal experiences, both before and after coming into contact with its ideals. This is not so much to tell a story in itself as to show how the thought of thousands of other young Canadians and Americans is evolving and the opportunity that awaits an effective Islamic propaganda.

I can remember thrilling as a very small child to the Christian interpretation of Jesus's life, but yet I cannot say that I was ever truly Christian of my own conviction. Instead of absorbing the pretty Biblical tales, I began wondering why so many in the world were "heathen", why Jews and Christians differed on the same Bible, why the unbelievers were damned when the fault was not theirs, and also why they could practice goodness as well as the self-called "higher" nations.

I remember especially a missionary returned from India stating how "Mohemedans" were so obdurate in adhering to their religion; that was my first encounter with Islam, and it roused an unconscious admiration in me for their faith and a desire to know more about these "wicked" people.

In my first year course in Oriental literature, I had learned of the progression of human thought in its attempt to perfect its conception of God. Jesus had culminated the teaching of a loving God. This idea had been lost in a

cloud of liturgical doggerel and atavistic paganism: a beneficent, merciful deity had been obscured by an implacable over lord who could only be reached through an intercessor. Someone was needed to lead men back to the fountain of truth with its limpid main-stream of the One God.

Europe was still in the semi-barbarism induced by the folk-wanderings and the extinction of classic culture by a narrow ecclesiasticism. The East was the logical centre of inspiration, and here Muhammad (God's blessing be on him) arose seven centuries after Jesus, when Christopaganism was firmly entrenched in Europe and rational study, let alone inspiration, still nine centuries distant.

At last I was able to accept Muhammad as an apostle of God: firstly, he was needed: secondly, my own conclusions had been independent and still coincided: and thirdly, apart from both the former, the realization of the divine quality of the Holy Qur'an and the Prophet's teaching flooded upon me clearly.

At the same time, I received and bought more and more literature upon Islam. An Indian philanthropist of Bombay, the late Mr. Q. A. Jairazbhoy, had sent me *What is Islam* by H. W. Lovegrove (this is perhaps the most practical exposition that I have read, and merits wide distribution). Later, he sent Maulvi Muhammad Ali's excellent annotated edition of the Holy Qur'an, and various other books and tracts. At Montreal, I was able to procure considerable French literature on Islam both for and against, and this helped broaden my vision.

COL. DONALD S. ROCKWELL

(U.S.A.)

Poet, Critic and Author

The simplicity of Islam, the powerful appeal and the compelling atmosphere of its Mosques, the earnestness of

its faithful adherents, the confidence inspiring realization of the millions throughout the world who answer the five daily calls to prayer—these factors attracted me from the first. But after I had determined to become a follower of Islam, I found many deeper reasons for confirming my decision. The mellow concept of life—fruit of the Prophet's combined course of action and contemplation—the wise counsel, the admonitions to charity and mercy, the broad humanitarianism, the pioneer declaration of woman's property rights—these and other factors of the teachings of the Man of Mecca were to me among the most obvious evidence of a practical religion so tersely and so aptly epitomised in the cryptic words of Muhammad, 'Trust in God and tie your camel.' He gave us a religious system of normal action, not blind faith in the protection of an unseen force in spite of our own neglect, but confidence that if we do all things rightly and to the best of our ability, we may trust what comes as the Will of God.

The broadminded tolerance of Islam for other religions recommends it to all lovers of liberty. Muhammad admonished his followers to treat well the believers in the Old and New Testaments; and Abraham, Moses and Jesus are acknowledged as Prophets of the One God. Surely this is generous and far in advance of the attitude of other religions.

The total freedom from idolatry. . . . is a sign of the salubrious strength and purity of the Muslim faith.

The original teachings of the Prophet of God have not been engulfed in the maze of changes and additions of doctrinarians. The Qur'an remains as it came to the corrupt polytheistic people of Muhammad's time, changeless as the holy heart of Islam itself.

Moderation and temperance in all things, the keynotes of Islam, won my unqualified approbation. The health of his people was cherished by the Prophet, who enjoined

them to observe strict cleanliness and specified fasts and to subordinate carnal appetites... when I stood in the inspiring Mosques of Istanbul, Damascus, Jerusalem, Cairo, Algiers, Tangier, Fez and other cities, I was conscious of a powerful reaction the potent uplift of Islam's simple appeal to the sense of higher things, unaided by elaborate trappings, ornamentations, figures, pictures, music and ceremonial ritual. The Mosque is a place of quiet contemplation and self-effacement in the greater reality of the One God.

The democracy of Islam has always appealed to me. Potentate and pauper have the same rights on the floor of the Mosque, on their knees in humble worship. There are no rented pews nor special reserved seats.

The Muslim accepts no man as a mediator between himself and his God. He goes direct to the invisible source of creation and life, God, without reliance on saving formula of repentance of sins and belief in the power of a teacher to afford him salvation.

The universal brotherhood of Islam, regardless of race, politics, colour or country, has been brought home to me most keenly many times in my life and this is another feature which drew me towards the Faith.

MR. R. L. MELLEMA

(Holland)

Anthropologist, Writer and Scholar

What is for me the beauty of Islam?

What has attracted me to this faith?

I began with my study of Eastern languages at the University of Leiden in 1919 and attended the lectures of Prof. C. Snouck Hurgronje, well known Arabist. I learned Arabic, read and translated al-Baidawi's commentary on the Qur'an and al-Ghazali's reflexions on the Law. I studied the history and institutions of Islam from European

handbooks as was usual at that time. In 1921 I stayed in Cairo for one month and visited the al-Azhar. Besides Arabic I studied other languages such as Sanskrit, Malay and Javanese. In 1927 I left for the then Netherlands Indies to teach Javanese language and Indian cultural history at a special Secondary School for advanced studies in Jigjakarta. For 15 years I specialised myself in Javanese languages and culture (modern and old) and had little contact with Islam and no contact at all with Arabic. After a difficult period which I spent as a Japanese prisoner of war, I went back to the Netherlands in 1946 and found a new task at the Royal Tropical Institute in Amsterdam. Here I had the opportunity to take up again my study of Islam, being instructed to write a short guide on Islam in Java.

I started to study the new Islamic State of Pakistan which was culminated in a journey to Pakistan in the winter of 1954-55. Having come to know Islam till now from European writers only, in Lahore, I was confronted with quite another aspect of Islam. I asked my Muslim friends to be allowed to take part with them in the Friday prayers in the Mosques and from now on I began to discover the great values of Islam.

I have felt myself a Muslim from the moment that I had to address the people in one of the Lahore Mosques and had to shake hands with innumerable new friends and brothers. I wrote about this event in an article, published in Pakistan Quarterly, Vol. V. No. 4, 1955, in the following lines:

'We were now to visit a much smaller Mosque, where the sermon was delivered by a scholar who spoke English fluently and had a position of eminence at the University of the Punjab. He informed the congregation that he had deliberately interspersed more English words than usual in his sermon, as he thought that their brother who had come from a far country, the Netherlands, would then understand the Urdu discourse more easily. The sermon was followed by the usual recitation of two *rak'ahs* under the leadership of the Imam. This done,

a few more *ruk'ahs* were performed in silence by those who felt the need to do so.

I was about to leave when *Allamah Sahib*, turning to me, observed that the assembly expected me to say a few words. He himself would translate them into Urdu. I went and stood before the microphone and quietly started to speak. I said how I had come from a far away country where only a few Muslims live, whose greetings I conveyed to the brothers present in the Mosque, who for the last seven years were so fortunate as to have their own Muslim State. In these few years the new State had succeeded in consolidating its position. After a difficult beginning they could undoubtedly look forward to a prosperous future. I promised them that, back in my country, I should bear witness to the great kindness and hospitality it had been my privilege to receive from all sections of the Muslim population in Pakistan. These words having been translated into Urdu had a wonderful effect, for, to my intense surprise, without even realizing at first what was happening, I saw hundreds of worshippers hasten forward to press my hands and to congratulate me. Old hands and young hands clasped mine with the most affectionate cordiality. But what struck and touched me most was the great warmth all these eyes radiated. At that moment I felt myself taken up in the great Brotherhood of Islam which extends throughout the world, and I was indescribably happy.

So the people of Pakistan made me understand that Islam was more than just acquaintance with many details of the Law, that belief in the moral values of Islam had to come first and that knowledge should be conditional to reaching faith.

What is now for me the beauty of Islam and what in particular has attracted me to this faith?

I will try to give a short answer on these questions in 6 points:

1. The acknowledgement of One Supreme Being, uncomplicated and easy to accept by every reasonable thinking creature: Allah is He on Whom all depend. He begets not, nor is He begotten and none is like Him. He represents the highest wisdom, the highest strength and the highest beauty. His Charity and Mercy are unbounded.

2. The relation between the Creator of the Uni-

verse and His creatures, of which man has been entrusted with the supreme direction, is a direct one. The believer does not need any mediation; Islam does not need priesthood. In Islam contact with God depends on man himself. Man has to prepare himself in this life for the next. He is responsible for his deeds, which cannot be compensated by a substituting sacrifice of an innocent person. No soul shall be burdened beyond its capacity.

3. The doctrine of tolerance of Islam is so clearly manifested in the well-known words: *There is no compulsion in religion*. A Muslim is recommended to search for the truth where he may find it; also he is enjoined to estimate the good properties of other religions.

4. The doctrine of brotherhood of Islam extends to all human beings, no matter what colour, race or creed. Islam is the only religion which has been able to realise this doctrine in practice. Muslims wherever on the world they are, will recognise each other as brothers. The equality of the whole of mankind before God is symbolised significantly in the *Ihram* dress during the Hajj.

5. The fact that Islam accepts matter and mind both as existing values. The mental growth of man is connected inseparably with the needs of the body, whereas man has to behave in such a way that mind prevails over matter and matter is controlled by mind.

6. The prohibition of alcoholic drinks and narcotic drugs. This in particular is a point in respect of which it may be said that Islam is far ahead of its time.

Dr. R. L. Mellema is the Head of the Islamic Section of the Tropical Museum, Amsterdam, and is the author of *Wayang Puppets, Grondwet van Pakistan, Ein Interpretatie van de Islam*, etc.

(U.S.A.)

I was born in a German Christian family during the most ferocious part of World War II, at Berlin, in 1943. My family moved first to Spain, during the same year, and later, in 1948, to Argentina. There I stayed for 15 years. I attended my grade and high school at the Roman Catholic "La Salle" school, in Cordoba, Argentine. As was to be expected, I became very soon a fervent Catholic. I was lectured over an hour daily on Catholic religion and I often attended religious services. At twelve, my dream was to become a Roman Catholic priest. I was completely committed to the Christian faith.

Allah observed my folly, and one memorable day, nearly seven years ago, He permitted that a copy of Spanish translation of the Holy Qur'an reached my hands. My father did not object my reading it, as he supposed that it would only contribute to give me a broader background, and nothing else. He was far from guessing the effect the words of Allah were going to exert on my mind.... As I opened the Holy Book, I was a fanatic Roman Catholic; as I closed it, I was completely committed to Islam....

Obviously, my opinion of Islam was not favourable one before I read the Holy Qur'an. I took the Holy Book with curiosity, and opened it with scorn, expecting to find in it horrible errors, blasphemies, superstitions and contradictions, I was biased, but I was also very young and my heart had no time to harden completely yet. I went through the Surah reluctantly at the beginning, eagerly then, and finally with a desperate thirst for Truth. Then, in the greatest moment of my life, Allah gave me His guidance and led me from superstition to Truth, from darkness to Light, from Christianity to Islam.... In the blessed pages of the Holy Qur'an I found solution to all my problems, satisfaction to all my needs, explication

for all my doubts. Allah attracted me to His Light with irresistible strength, and I gladly yielded to Him. Everything seemed clear now, everything made sense to me, and I began to understand myself, the Universe and Allah. I was bitterly aware that I had been deceived by my dearest teachers, and that their words were only cruel lies, whether they were aware of it or not. My whole world was shattered in one instant; all concepts had to be revised. But the bitterness in my heart was amply superseded by the ineffable joy of having found my Lord at last, and I was filled with love and gratitude to Him. I still humbly praise and bless Him for His Mercy with me; without His help, I would have remained in darkness and stupidity forever.

Swelled with joy and enthusiasm, I hurried to communicate my findings to other people, to my parents, to my schoolmates, to my instructors.... I wanted everybody to know the Truth, to be free of ignorance and prejudice, to feel the joy I felt. I met a fortress surrounding them, a thick wall separating them from the Truth.... And I was not able to remove that rampart, because it was in their hearts, harder than stone. I was received with scorn and persecution, unable to understand the blindness of my persecutors. I learned that only Allah can give Light.

The more I leaned, the more I felt compelled to express my gratitude to Allah for having lead me to Islam, the Ideal Religion.

I have read sacred Scriptures of every religion; nowhere have I found what I encountered in Islam: perfection. The Holy Qur'an, compared to any other Scripture I have read, is like the light of the Sun compared to that of a match. I firmly believe that anybody who reads the Word of Allah with a mind that is not completely closed to Truth, will become a Muslim, if Allah pleases. He will also travel from darkness to Light....

MAV Allah grant His Guidance to all the sincere

seekers of Truth. The arms of Islam are open to receive them in the heart of a community called by Allah Himself "the best people that were ever raised for the benefit of mankind."

Praise be to Allah, the Lord of the Universe!

SECTION III

WOMEN AT THE THRESH-HOLD OF ISLAM

What Islam Means to me

MARYAM JAMEELAH BEGUM.

Ever since the days of my early childhood, my life has been dominated by a religious outlook. This does not ever exclude my adolescence and early youth when, due to my disillusionment with the established Jewish synagogue and Christian churches I professed atheism for even then my life was religious in the sense that I was always in search of the absolute Truth which alone gives human life its meaning, direction and purpose. I am convinced beyond doubt that faith in transcendental theological, moral, social and legal values is one of the demarcations between the materialistic and spiritual view of life. The purpose of all materialists and materialistic societies whether past or present, is temporal happiness, pleasure, and enjoyment. The emphasis of the materialist every where is always on the transitory and how to extract the maximum pleasure, enjoyment and thrills of the moment. Chance is worshipped as a value for its own sake. The moment a person asks one's self about Ultimate truths, about the meaning, purpose and direction of life and death and what will happen after death, one enters the exclusive precincts of religion in which the physical sciences are powerless to help us. Materialists are always concerned with the transitory and the temporary while a genuine spiritual outlook always emphasises the absolute and eternal. I think

Formely an American Lady now in Pakistan, convert to Islam from Judaism author of "Islam and the west", and "Islam and Modernism

almost all the problems we are facing today in the terrible universal moral degeneration, social disintegration and the dehumanization of our relationships with our family, friends and acquaintances, can be directly traced to the absence of Fidelity to transcendental values, standards and ideals. The decadence of contemporary arts and culture is also due to the same cause. Modern man is in desperate need of faith and implicit obedience in a Supreme Authority to be able to distinguish between what is good and what is evil, what is right and what is wrong, what is beautiful and what is ugly and most crucial, what things in life are important and what are not. Only divine transcendental absolute law and morality can command universal respect, reverence, fear and obedience. Secular laws cannot possibly do this for how can people respect what may be rejected by a vote of the people as obsolete tomorrow? The authority of Islamic morals and laws, proceeds from Almighty Allah. Thus they are feared, esteemed, loved and obeyed simultaneously. Islamic commandments combine the internal sanctions of fear of Allah and His retribution in the Hereafter with severe but just corporal punishments for violation of those laws on which the health of both the individual and society depends. I have never regarded "change" as a virtue in itself. To me, the absence of permanence and stability in anything means the outright denial of the value of human existence and makes life frivolous, superficial and meaningless. My quest was always after absolutes.

Neither Judaism nor Christianity could satisfy me. I was repelled by the narrow parochial-mindedness of the synagogue and a faith severely impoverished by constant appeal to nationalist and racist sentiments and horrified by the atrocities of Zionism against the indigenous Arabs of Palestine which are justified, glorified and praised even by the most religious-minded Jews. I could never reconcile myself to the complicated, incomprehensible theology

of the Christians and the endless compromises of the Church with moral, social, political and economic evils which accounts for the unparalleled dark historical record of the Church in Europe during the period of its ascendancy. As a child growing up in New York during the course of what Jewish training I received, it was but natural for me to be curious about the faith historically most closely akin to Judaism. I found that I could learn about the Arabs without also learning about Islam and its civilization and as soon as I discovered that it was not the Arabs who had made Islam great but the other way around. I wanted to know as much about this faith as I could. The superiority of the Qur'an over the Bible to me lay in its all-embracing universality in contrast to the narrow, rigid, nationalism of the Jewish scriptures which is one of the reasons, why Jews to this day have never been able to outgrow their tribal mentality. As this broad, allen-compassing universality in approach makes for the superior morality, it has exerted a drastic effect on the historical development of these faiths and the civilizations shaped by them.

Only in Islam was my quest for absolute values satisfied. Only in Islam did I at last find all that was true, good and beautiful and which gives meaning and direction to human life and death while in other religions, the Truth is deformed, distorted, restricted and fragmentary. If anyone chooses to ask me, how I came to know this, I can only reply that my personal life experience was sufficient to convince me. My adherence to the Islamic faith is thus a calm, cool, but very intense conviction. Unlike some other converts, I never saw the Holy Prophet during sleep at night in dreams; I never experienced my mystical visions and nothing dramatic at the time of my conversion ever happened. Since I have, I believe, always been a Muslim at heart and by temperament, even before I knew there was any such thing

as Islam, my conversion was mainly formality, involving no radical change in my heart at all, but rather only making official what I had been thinking and yearning for many years.

For the Holy Prophet (peace and blessings of Allah be upon him) and all the great and genuine Muslims after him, the purpose of life was achievement-not enjoyment. Pleasure and happiness in Islam are but the natural by-products of emotional satisfaction in one's duties conscientiously performed for the pleasure of Allah to achieve salvation in the life to come. In Islam, duties are always stressed above rights. In the materialistic world, achievement is equated with the capturing of political or economic power, fulfillment in the arts, sciences or professions and acquiring fame through these if one be exceptionally gifted, or enjoying an ample income from business, the professions or commerce. In Islam, achievement is rated on accomplishing what is enduring and worthwhile through benevolent useful and productive work, no matter how humble it may be, and to refrain from wasting one's time in empty self-gratification disgraced by sinful deeds. To the Holy Prophet (peace and blessings of Allah be upon him) and his Companions, depth of experience was always more important than breadth. In the fast pace of modern, mechanized living where to be active and always on the run are in themselves prized as virtues and meditation and contemplation in solitude scorned as worse than useless, the experience of modern men and women may be broad and varied, yet their minds remain superficial, fickle and shallow. To those who suppose that stern religious, moral and social commandments of the *Shari'ah*, or sacred Islamic law based on Qur'an and Sunnah, means a poor, limited and restricted life, I will point out to them from personal experience that many modern affluent people are miserable and unhappy even

though they can do virtually anything they please. They enjoy the highest standard of living in history, they are the best-dressed, best groomed, best-fed, best-housed men and women anywhere with the least drudgery. They have the most freedom, the greatest variety of interesting social contacts, are unexcelled in the extent of their secular education, have the widest possible chance to enrich their self-indulgence and can do whatever they want, yet despite all these material advantages and opportunities, too many modern people are restless, dissatisfied, and even neurotic.

As a Muslim, the immediate purpose of my life is *is not to waste it!* The ultimate, long-range purpose of myself and any genuine Muslim is to attain through implicit obedience to Qur'an and Sunnah, the pleasure and acceptance of Allah and eternal salvation in the Life Hereafter.

LADY EVELYN ZEINAB COBBOLD

(England)

I am often asked when and why I became a Muslim? I can only reply that I do not know the precise moment when the truth of Islam dawned upon me. It seems that I have always been a Muslim. This is not so strange when one remembers that Islam is the natural religion that a child, left to itself, would develop. Indeed as a Western critic once described it, "Islam is the religion of common sense."

The more I read and the more I studied, the more convinced I became that Islam was the most practical religion, and the one most calculated to solve the world's many perplexing problems, and to bring to humanity peace and happiness. Since then I have never wavered in my belief that there is but one God; that Moses, Jesus, Muhammad and others (peace be on all of them) were Prophets, divinely inspired, that to every nation God has sent an apostle, that we are not born in sin, and that we do not

need any redemption, that we do not need anyone to intercede between us and God. Whom we can approach at all times, and that no one can intercede for us, no even Muhammad or Jesus, and that our salvation depends entirely on ourselves and on our actions.

The word 'Islam' means surrender to God. It also means peace. A Muslim is one who is 'in harmony with the decrees of the Author of this world, one who has made his peace with God and His creatures.

Islam is based on two fundamental truths: (a) the Oneness of God and (b) the Brotherhood of Man, and is entirely free from any encumbrances of theological dogma. Above every thing else it is a positive faith.

The influence of the *Hajj* cannot be exaggerated. To be a member of that huge congregation gathered together from the four corners of the earth, on this sacred occasion and on the sacred sopt, and to join with this mass of humanity, in all humility, in the glorification of God, is to have one's consciousness impressed by full significance of the Islamic ideal, is to be privileged to participate in one of the most soul-inspiring experiences that have ever been granted to human beings. To visit the birthplace of Islam, to treat the sacred ground of the Prophet's struggle to call erring humanity back to God to re-live those hallowed by the memories of Muhammad's long toil and sufferings in glorious years of sacrifice and martyrdom, is to have one's soul kindled by that celestial fire which lighted up the whole earth. But this is not all. The *Hajj*, above everything else, makes for unity among Muslims. If there is anything that unifies the scattered forces of Islam and imbues them with mutual sympathy it is the pilgrimage. It provides them with a central point to which they rally from all corners of the earth. It creates for them annually an occasion to meet and know one another, to exchange views and compare experiences and unite their various efforts to the common

good. Distances are annihilated. Differences of sect are set aside. Divergences of race and colour cease to exist in this fraternity of faith that unites all Muslims in one great brotherhood and makes them conscious of the glorious heritage that is theirs.

Mrs. CECILIA MAHMUDA CANNOLLY
(Australia)

Why I embraced Islam?

First and foremost I would say it was because fundamentally I had always been a Muslim without being aware of it.

Very early in my life I had lost faith in Christianity for many reasons, the major one being that whenever I questioned any Christian whether it was a person belonging to the so called Holy Orders or a layman, regarding any point that puzzled me in regard to the Church teachings, I invariably received the monotonous answer: 'You must not question the teachings of the Church; you must have faith.' I did not have the courage in those days to say: 'I cannot have faith in something that I do not understand', and, from my experience, neither do most of the people who call themselves Christians. What did I do was to leave the Church (Roman Catholic) and its teaching and to place my faith in the one true God in Whom it was much easier to believe, than in the three gods of the Church. By contrast with the mysteries and miracles of the Christian teaching, life took on a new and wider meaning, no longer cramped with dogma and ritual. Everywhere I looked I could see God's work. And although, in common with greater minds than my own, I could not understand the miracles that happened before my eyes, I could stand and marvel at the wonder of it all—the trees, flowers, birds and animals. Even a new born baby became a beautiful miracle, not the same thing that the Church had taught me to believe at all. I remembered how, when a child, I

gazed at new-born babies and thought, "It's all covered in black sin." I no longer believed in ugliness; everything became beautiful.

Then one day my daughter brought home a book about Islam. We became so interested in it that we followed it up with many other books on Islam. We soon realized that this was really what we believed. During the time I had believed in Christianity I had been led to believe that Islam was only something to joke about. Thus all that I then read was a revelation to me. After a while I looked up some Muslims and questioned them on some of the points that were not quite clear to me. Here again there was yet another revelation. My questions were all answered promptly and concisely, so different from the frustration I had experienced when questioning Christianity. After much reading and studying of the religion of Islam both my daughter and myself decided to become Muslims, taking names of Rashida and Mahmuda respectively.

If I were asked what impressed me most in the religion of Islam, I would probably say the prayers, because prayers in Christianity are used wholly in begging God (through Jesus Christ) to grant worldly favours, whereas in Islam they are used to give praise and thanks to Almighty God for all His blessings since He knows what is necessary for our welfare and grants us what we need without our asking for it.

KHADIJA F. R. FEZOU
(England)

Not satisfied with the Church of England in which I had been brought up as it lacked vitality and definite authoritative teachings, I became a Roman Catholic at the age of 20. My conversion cost me many years of unhappiness because of the opposition of relatives and friends. It made me very unhappy to cause them so much sorrow, but I sincerely believe that the Roman Catholic

Church alone had the One True Faith, and I must do God's will, no matter what the cost to myself or those I loved.

I found that the price of unity in the Roman Catholic Church was the giving up of private judgement. I had to believe in the infallibility of the Church, and in any teaching of the Church, no matter how contrary to reason. If my reason rebelled, as it often did, I had to tell myself that my reason was wrong and that the teachings of the Church were above reason. One example was the belief that every wafer consumed at Holy Communion is changed into Jesus Christ, both God and man although no change is apparent to the senses. I wondered how a man could be contained in a wafer, and how he could be in so many wafers at the same time, not only in that church, but in churches all over the world. There seemed to be something repugnant about the idea of consuming human flesh and blood. Nevertheless, I compelled myself to believe that the teachings of the Church must be true, and I worked myself up into a state of spiritual ecstasy, by means of prayers, so that I could adore the wafer without arguing with myself or feeling repugnance. Another problem was how the sacrifice of Jesus on the cross could be repeated over and over again without his dying again. There were a number of other problems. These doubts caused me great unhappiness. I felt that I was not a good Catholic.

I also found myself unable to wholeheartedly accept the worship of the Virgin Mary and the Saints. Catholics do not believe that the mother of Jesus is Divine, but they speak of her as the Queen of Heaven, Mediatrix of all Graces, etc., and regard her intercession as essential. I once heard a priest tell a class of school-children that a man who had been very wicked was saved from Hell by one thing—he never forgot to pray to "Our Lady". I could not reconcile this with the Biblical version of Christianity—Jesus as the Saviour of the world.

In spite of all these difficulties, I found many consolations in the Catholic Church, and was something very happy in it. For a period of about a year I felt very divided, as a result of coming into contact with a number of Protestants whose ardour and sincerity matched that of the Catholics. They presented me with a clear-cut alternative to Catholicism, based on the Bible alone—unlike the vagueness of a large part of the Church of England. They believed in Jesus Christ as Saviour. Although I admired their simplicity of faith, I could not agree that one is saved by faith alone, nor that one can never lose one's faith once he has accepted Christ as Saviours. After much self-questioning, I was thrown back on an even more implicit obedience to the Catholic Church to still my doubts.

I knew little about Islam. I was rather prejudicated by reason of certain newspaper articles about the slave trade in Arab countries, polygamy, traffic in drugs and cruelty to animals. I had a vague memory of schooldays history of the crusades, which gave the impression that the Muslims were barbaric and intolerant.

I remembered how my feeling of being torn between the doctrines of Catholicism and Protestantism had driven me to despair and a serious nervous breakdown. Would this new quest for truth lead me to an even worse condition? Nevertheless, I felt that I could not forget about the Qur'an and go on as if I had not read it. I prayed that God would guide me to the truth. In order to make a just judgement, I imagined that I was a person from a remote place, who had never heard of Christianity, and I put personal memories and prejudices out of my mind, as far as possible.

I considered the possible alternatives regarding the Qur'an. Either it was a Revelation from God or Muhammad had obtained his information about histories described in the Bible from human sources, and had preten-

ded to be inspired by God, or he was inspired by the devil, either because he was wicked (may God forgive me) or because he was a well-meaning man who had been taken in by the devil.

I obtained some information about the life and character of Muhammad from other books and sources, both Muslim and non-Muslim. It seemed unlikely that he had obtained his detailed knowledge of Jewish and Christian history from human sources, since he could not read the Bible, and if he had talked to Jews and Christians, he would have found it difficult to remember so many details from a few conversations while, if he had had any intensive instructions from Jews and Christians, other people would have known about it, and would have exposed him as a fraud. In fact some people tried to make these allegations, but were unable to make out a case.

A study of his character convinced me that he was incapable of misrepresentation. He was devout, kind, just, forgiving, and avoided the sins which spring from selfishness and self-indulgence. An unscrupulous man, prepared to tell blasphemous lies for his own ends, would not have faced thirteen years of persecution and discouragement as Muhammad did. Nor would his followers have shared his sufferings for so many years if they had not believed in his sincerity. When success came to him, he did not become a proud, intolerant dictator, as a self-seeking man would have done. He continued to live simply and with humility, and he forgave the people of Mecca, who had caused so much trouble for him and his followers, when he could have wreaked vengeance on them. Only a man who sincerely sought to please God could have conducted himself so well in adversity and prosperity. Jesus said, "By their fruits ye shall know them." A hypocrite cannot avoid giving himself away at sometime. In Muhammad's life there was nothing to cause people to question his sincerity,

Again was it possible that the devil could sometimes take control of a normally good man, and delude him into thinking that his inspirations came from God? Was it likely that the devil would establish an apparently good religion for the sole purpose of preventing people from being saved through faith in the sacrifice of Jesus Christ—a religion which abolished polytheism and idolatry, which established justice, enjoined worship of God and help for the poor and helpless, which improved the status of women, which increased knowledge of science, which enjoined universal brotherhood and tolerance of other religions, which advocated the freeing of slaves, which was stern towards theft, murder and adultery, which abolished the custom of the Pagan Arabs of burying baby girls alive, which restricted to four the number of wives a man could have, and admonished him to treat them justly?

As against this, there is no version of Christianity which is really satisfactory. Christians believe that because of the Fall of Adam and Eve, all human beings are born in a state of original sin, are unable by their own actions to merit Heaven. Muslims, however, do not believe that people are punished for the sins of Adam and Eve. They believe that all human beings are born of innocence, and can only lose their hope of Heaven by their own sins when they are old enough to be guilty of deliberate wrong-doing.

I was impressed by the words of the Qur'an: "No laden soul shall bear another's load." So the reward of Heaven or the punishment of Hell was to be the result of one's own faith (or lack of it) and actions—not someone else's sacrifice or intercession. This seemed more just and reasonable.

The course of research and reasoning which I followed took many months before I felt sufficiently sure to make a declaration of faith in Islam. I married a nominal

Muslim but I became a Muslim in spite of my marriage, not because of it. I was converted as a result of reading the Holy Qur'an, and, to some extent, by the example of good Muslims.

I have come to the conclusion that there is no such thing as a perfect religious organisation on earth, but when I consider Islam in the days of its glory, and as it now is shown forth in the lives of the best of the Muslims, I feel that it is a guide for me.

Islam could be a great influence for good in the world if Muslims realised that religious principles are not incompatible with material progress and if they built a worthy civilization on the foundations of their great past, instead of copying materialism and loose standards of morality from other nations. Moreover, if Britain and Europe were converted to Islam, they would again be powerful forces for good. British and European Muslims are some of the best. Most people in Britain have lost their religion. They need to be given a new sense of purpose. I hope that Muslims from other countries who come into contact with them will give them a good impression and arouse their interest in Islam.

FATIMA HEEREN

(West Germany)

Why I Embraced Islam?

Shortly after I was born in 1934 it became a "fashion" in Germany to quit membership of the Church—Catholic or Protestant—and become "gottgläubig" which means believing in God but actually signifies rather the contrary. In fact when I was about seven years old an elder girl told me that there was no God at all and as she seemed to me quite an authentic person and I had just learned that also Santa Claus is only an invention for children, turned all my interest towards this world. Yet the world at that time was far from being easily understandable for young people. There were bombs day after day, there was father

who could come only now and then for just one day and mother who knitted gloves and socks for "our poor soldiers," there was a big house in the neighbourhood which was turned into a hospital for the wounded. When the war was over there were strange people who took away our nouse and American war-films started coming in which melted my heart. I was unable to judge who was right and who was wrong and everything looked cruel and senseless to me—there were a thousand whys to which nobody could give a satisfactory answer. I started to be on the outlook for God yet hard though I tried I could neither find Him in Catholicism nor Protestantism nor with Jehova's witnesses. The road nearer to God in these religions was barred for me through the fact that all of them had doctrines in which to believe I found impossible and injunctions to follow which strictly seemed to me impracticable. And how could I accept a faith in which I knew from the very outset that I would be tortured by selfaccusation for my own imperfection?

It is still a miracle for me that of all girls I was the one to meet a young European who had already embraced Islam seven years before. The very first time we met I happened to enquire about his religion and when I learned that it was Islam I asked him to tell me more about it. I was a great sceptic at that time due to the disappointments I had had with other religions, yet when he explained to me the meaning of the word Muslim i.e. one who out of free will surrenders himself to God's Commandments, something started waking up within me. Then he went on to explain to me that all men, animals, plants and everything else in this universe is already Muslim compulsorily because they would destroy themselves if they would not follow God's laws in matters such as eating drinking, procreation and so on. Man alone, so he said, is in a position to accept Islam also spiritually, apart from the material splere where he practically does not have a free choice but

has to follow his inborn urges as animals and plants.

It was the wonderful logic, the pure commonsense in all Islamic teachings which attracted me so much, in the first few fundamental doctrines about which I learned as much as in the books I read in the following years small though the stock of unbiased Islamic literature in German language is. Apart from the help of the young Muslim he now is my husband—who never got tired of explaining things to me and answering all my questions. Muhammad Asad's book "The Road to Mecca" made me understand the deep meaning behind all Islamic Injunctions and thus helped me most while I was on my way to become a Muslima.

AYESHA BRIDGET HONEY*

(England)

FROM CHRISTIANITY TO ISLAM

(An interview with the learned Miss Ayesha Bridget Honey)

Question:—When did you embrace Islam and what was your age at that time?

Answer:—Three and a half years back Allah illuminated me with the light of Islam. At that time I was 21 years old.

Question:—Please tell us how you came to embrace Islam?

Answer:—The family in which I was born and grew up was, from the religious point of view, no different from the generality of British homes. My mother is a Christian but she doesn't practise religious worship and rituals. My father however did not believe in any religion. In my childhood I studied at a religious school and learned the subjects which are taught in English Church schools. Our usual conversation was never even remotely concerned with religion. I don't remember any day of my childhood

* Ayesha Bridget Honey is an English convert to Islam. Her interview was originally Published in the Journal, "Hadarat Al-Islam."

when I heard the name of God in my home.

While studying at the Church school I was not satisfied with some of the basic beliefs of Christianity especially the concept of trinity and the belief in atonement that God or Jesus had ransomed the people and by accepting the cross had atoned for all their sins. I heard many discussions and arguments about these beliefs but whatever I heard seemed to me only one side of the reality while I wanted to know fully. My school was a Christian school but I left it as an unbeliever.

I was infatuated with philosophy and my desire to know the truth was intense. When at the age of 15, I read the book Taoteh Ching which is a collection of early writings about Chinese philosophy of Tao, I was influenced by its thought. Then when I found some introductory information about Buddhism I decided to go into the depths of both these philosophical beliefs. I decided to learn Chinese and to go to China myself but this was no easy task for a 15 years old girl with no money or means. So when I was 17 years old I went to Canada where, working for 2 years, I collected enough money to continue my education. My programme was to get the secondary school degree so that I could get admission in a university to learn the Chinese language.

In Canada I came to know Hindu philosophy and read the holy books of Hindus. The three beliefs, that is: Taoteh, Buddhism and Hinduism which I knew by now possessed beauty, profundity and exaltation but none of them could satisfy my mind or my feelings. In this vast universe and in daily life where people live together these faiths totally failed to reach any stability or balance. They completely neglect some one aspect. The founder of the Tao philosophy wandered in remote corners of the world as a mystic and an ascetic. In search of truth Buddha left his wife and family. The books of the Hindu are basically ethical but are all human ideas

of collective life in society only baseless halucination? This question bewildered me. I could not believe in any of these faiths. After all what could I believe in? What is the purpose of life? Is it only a chance, an accident as some people say? The tension and restlessness grew and I could not sleep nights.

In this way my success in the Secondary Examination and admission in London University to learn Chinese became meaningless for me. It is true that I fulfilled my desire to learn Chinese but the truth I had been searching for seemed still far away.

After joining the university I got the chance to be introduced to Muslims. Before that I had neither read nor heard anything about Islam. In fact like other people in the West I also harboured prejudices and misunderstandings about it. But here in the university, Muslim students explained their basic beliefs to me calmly and in a very nice manner. They answered all my objections and gave me some books to read. In the beginning I just skipped over the pages of these books when I had nothing to do. I only considered them a source of amusement and derision. But when I actually read parts of these books, they slowly reduced my suspicions about Islam.

Then I started reading those books carefully. Their style of presentation and the freshness of explanation and commentary surprised me. I was extremely impressed by the logic and argument with which their concepts of the Creator and the created and life after death were put forward.

After that these Muslim students gave me an English translation of the Qur'an. However hard I try I cannot fully estimate the impression the Qur'an left on my heart. Before I finished the third *Surah* I had prostrated myself before the Creator of the universe. This was my first *Salat* (*namaz*) and since that time by the grace of Allah I am a Muslim. I accepted Islam hardly three months after

I came to know about it. So I did not know anything more than basic concepts. After that started a lengthy process of question which I asked my Muslim brothers and argued with them over the details and sections of these questions.

I am often asked about the main reasons which made me accept Islam. It is difficult for me to give satisfactory answer to this because the example of Islam—as a European Muslim has put it—is like that of a complete and perfect geometrical pattern whose every part completes its other parts and its real beauty lies in the harmony and cohesion of these parts and it is this characteristic of Islam which has a profound influence on human beings. Seen from a distance Islam's deep insight into the generality of things, motives, deeds, its explanations about the Muslim government will amaze you and if you look at its details you find it an incomparably guide for social life based as it is on straightforward and true ethical values. A Muslim takes the name of Allah whenever he does anything. And when he remembers Allah he examines his own self and in this he tries to reach a high standard. In this way the gulf between daily life of the world and the demands of religion is bridged and both sides become proportionate, evenly balanced and essential for each other.

Question:—After you accepted Islam what was the reaction of your family and your friends?

Answer:—My parents did not pay much attention to my conversion to Islam. First they thought this was only a hobby horse of mine, somewhat liked my desire to learn Chinese. Soon the enthusiasm would subside and as time passed the incident would be forgotten. But when time passed and proved them to be wrong and my faith fructified to the extent that it was not limited to my thinking but extended itself to my habits and influenced and changed my way of life, then they started expressing their

regrets. I caused them annoyance by abstaining from wine and pork. They disliked seeing me enveloped my head covering (*dopatta*) and everywhere keeping it on my head. Actually I am convinced they were more concerned about what other people would say. They were not very concerned about faith and belief. However my English friends were different. They had the ability to argue and debate and they were ready to accept anything proved rationally. When I discussed Islamic thought and its principles of social life they admitted its wisdom.

I remember once there was an argument with some friends about polygamy and the limits Islam has imposed on it. I compared it with the principles put forward by western civilisation and they all agreed that polygamy limited by Islamic regulations is the best solution for married life.

Question:—Did you face any difficulty or embarrassment after you accepted Islam?

Answer:—People who have little ability to think are usually full of bigotry against Islam. They often make fun of Muslims. Even if they do not make fun of Muslims in front of them they deride them behind their backs. On the other hand they never tangle with the irreligious and the unbelievers. They in fact respect them for their so called "free thought" but Islam and Muslims irritate them. In spite of this I did not meet with any difficulties worth mentioning. The reason for this was that I was a student of the University's Oriental and African Studies Institute and the people I met knew something of religions and beliefs. However I am aware of what many other Muslims have to endure.

Question:—After accepting Islam to what extent did you acquire knowledge?

Answer:—My study of Islam is limited to the books which reached me. I also learned a lot by questioning Muslim scholars. I also gained a lot by arguing with Mus-

lims of various areas. Last year I learned about Islamic thought and western philosophy from a Sudanese student. This student held a meeting every week in which 10 persons used to be present. Our method in this meeting was that we read important English translations of the Qur'an and compared with the original Arabic Qur'an to determine the nearest possible meaning of each verse. Then in light of various commentaries, especially Tabari's Tafsir we discussed the verse according to our own understanding. I am sorry to say that after the departure of our Sudanese brother there is no one in London who has such knowledge or the enthusiasm to carry on the work with the same constancy.

Question:—Do you think Islam can influence modern civilisation in any way? Please tell us in which way?

Answer:—Today the western world is living in darkness. There is not even the slightest light of hope to show the way for the deliverance of the soul and the self. Any person who is aware of the actual state of European societies can see this universal restlessness and worry which is hidden behind the false glare of progress and material excellence. Now people are searching for a way out of their difficulties but they can see no way out. Their search is fruitless. There is only one choice before them and that is to go on advancing towards the hell of destruction and disaster. The beautiful harmony between the demands of the body and the needs of the soul which Islam presents has strong attraction for the West today. Islam can show modern civilisation the way which leads to the real success and salvation. It could give Western man understand of the real purpose of life and persuade him to struggle for the pleasure of Allah. This would also ensure his success hereafter. May Allah grant us success in this life and the next.

Question:—In your opinion what is the method of propagating and spreading Islam?

Answer:—Before worrying about spreading Islam it is necessary that in our life and needs we should attain the standard which this faith demands of us.

It is thought that if we become missionaries of Islam then we need not worry about anything else. It is necessary for us to know Islam fully and only then to become its missionaries so that we may be able to answer all questions and objections. No doubt the presence of certain books about Islam is useful in spreading its invitation. If we give a book to a non-Muslim he pays it more attention than he gives to debate or argument. But unfortunately there are very few good books on Islam in English. I would again stress the importance of a living example. Hence it is essential for us that we make ourselves the exemplary human beings the Qur'an wants us to be.

Question:—What are the special difficulties of British Muslims?

Answer:—Where entire British families become Muslim they achieve the Islamic social life and live in peace. But when an unmarried boy or girl or a married man or woman singly accepts Islam they have to face difficulties. They have a constant feeling that British society and its general atmosphere is not their own. As they are not in an Islamic society they face hardships in saying their prayers and keeping fasts in time. The Islamic families are fulfilling their responsibilities in this respect. We also need teachers who should be examples of Islamic culture and should be able to help new Muslims in understanding the Qur'an. Many new Muslims want to understand the Qur'an properly but they have no means of doing this. I feel sorry while saying this that the Islamic cultural centre in London is not doing anything about this. This work depends only on students who do not have much time owing to their studies.

It is also necessary to mention the youths adoration of the West's false nuggets. They have been deceived by its

blinding glare and are unaware of its artificiality. Here I would also like to express my liking for the strong family bonds and the clean social life. If we compare it with the West's social life it is comparatively at ethical heights. If there were Islamic social life in the real sense how excellent it would be!

O Allah make us true Muslims according to the demands of Islam.

PART III
CHAPTER I
PROPHET MUHAMMAD

(Peace be upon him)

IN THE GOSPEL

By Lt. Col. (Retired) M. A. Rahim.

MOHAMMAD IN THE GOSPEL

This part consists of the prophecies and glad tidings about the advent of the Last Prophet Mohammad (peace be upon him) as foretold in the Gospel of Barnabas, which was accepted as a CANONICAL GOSPEL in the Churches of Alexandria till 325 A.D. In 383 A.D. the Pope acquired a copy of the Gospel which was put in his private library.

When Pope SIXTOS IX (1565-1590) became Pope, his friend Fra Marino saw the Gospel of Barnabas there. He translated it in the Italian language, his mother tongue.

The Italian manuscript was discovered by J.F. Cramer Councillor to the King of Prussia who in 1713 presented it to the Prince Eugene of Savoy. In 1738 along with the library of the Prince it found its way into HOF-BIBLYOTHEX in Vienna. The manuscript in the Imperial Library of Vienna is still there. This was translated into English by Mr. & Mrs. Ragg in Oxford, in 1907 and printed in Oxford, at the Clarendon Press.

Barnabas was a Jew born in Cyprus. His name was Joses and due to his piety and devotion, he was given the title of Barnabas by other apostles.

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.”

Barnabas understood the teachings of Christ better due to his close association with Jesus.

Some extracts from the Gospel of Barnabas are given in the following pages.

EXTRACTS FROM THE GOSPEL OF BARNABAS
Mohammad—Light Of The
World—Splendour

Then ascended Jesus to the place whence the scribes were wont to speak. And having beckoned with the hand for silence, he opened his mouth, saying: ‘Blessed be the holy name of God, who of his goodness and mercy willed to create his creatures that they might glorify him. Blessed be the holy name of God, who created the splendour of all the saints and prophets before all things to send him for the salvation of the world.

Jesus answered: ‘There are written in the prophets many parables, wherefore thou oughtest not to attend to the letter, but to the sense. For all the prophets, that are one hundred and forty-four thousand, whom God hath sent into the world, have spoken darkly. But after me shall come the Splendour of all the prophets and holy ones, and shall shed light upon the darkness

of all that the prophets have said, because he is the messenger of God.'

Creation Of Adam

'Adam, having sprung up upon his feet, saw in the air a writing that shone like the sun, which said: "There is only one God, and Mohammad is the messenger of God". Whereupon Adam opened his mouth and said: "I thank thee, O Lord my God, that thou hast deigned to create me; but tell me. I pray thee, what meaneth the message of these words: "Mohammed is messenger of God." Have there been other men before me?"

'Then said God: "Be thou welcome, O my servant Adam. I tell thee that thou art the first man whom I have created. And he whom thou hast seen [mentioned] is thy son, who shall come into the world many years hence, and shall be my messenger, for whom I have created all things; who shall give light to the world when he shall come; whose soul was set in a celestial splendour sixty thousand years before I made anything."

'Adam besought God, saying: "Lord, grant me this writing upon the nails of the fingers of my hands." Then God gave to the first man upon his thumbs that writing; upon the thumb-nail of the right hand it said: "There is only one God." and upon the thumb-nail of the left it said: "Mohammed is messenger of God." Then with fatherly affection the first man kissed those words, and rubbed his eyes, and said: "Blessed be that day when thou shalt come to the world."

Adam And Eve Expelled From Paradise

The angel Michael drove them forth from paradise. Whereupon Adam, turning him round, saw written above the gate, "There is only one God, and Mohammad is messenger of God." Whereupon weeping, he said: "May it be pleasing to God, O my son, that thou come quickly and draw us out of misery."

Jesus Prepares The Way For Mohammad

Then said Jesus: 'I am a voice that crieth through all Judaea, and crieth: "Prepare ye the way for the messenger of the Lord," even as it is written in Esaias.'

The Religion Of Islam Will Have No End

Jesus answered: 'The miracles which God worketh by my hands show that I speak that which God-willeth; nor indeed do I make myself to be accounted as him of whom ye speak. For I am not worthy to unloose the ties of the hosen or the latchets of the shoes of the messenger of God whom ye call "Messiah," who was made before me, and shall come after me, and shall bring the words of truth, so that his faith shall have no end.'

Mohammad—Mercy To Mankind

'Verily I say unto you, that every prophet when he is come hath borne 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."'

'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 Mohammad, God be with thee, and may he make me worthy to untie thy shoe latchet, for obtaining this I shall be a great prophet and holy one of God."'

Dawn Of The Day Of Judgement

'When these signs be passed, there shall be darkness over the world forty years, God alone being alive, to whom be honour and glory for ever. When the forty years be passed, God shall give life to his messenger, who shall rise again like the sun, but resplendent as a thousand suns. He shall sit, and shall not speak for he shall be as it were beside himself. God shall raise again the four angels favoured of God, who shall seek the messenger of God, and, having found him, shall station themselves on the four sides of the place to keep watch upon him. Next shall God give life to all the angels, who shall come like bees circling round the messenger of God. Next shall God give life to all his prophets, who, following Adam, shall go every one to kiss the hand of the messenger of God, committing themselves to his protection. Next shall God give life to all the elect, who shall cry out: "O Mohammad, be mindful of us!" At whose cries pity shall awake in the messenger of God, and he shall consider what he ought to do, fearing for their salvation.

'The messenger of God shall go to collect all the prophets, to whom he shall speak, praying them to go with him to pray God for the faithful. And every one shall excuse himself for fear; nor, as God liveth, would I go there, knowing what I know. Then God, seeing

this, shall remind his messenger how he created all things for love of him, and so his fear shall leave him, and he shall go nigh unto the throne with love and reverence, while angels sing: "Blessed be thy holy name, O God, our God."

'And when he hath drawn nigh unto the throne, God shall open [his mind] unto his messenger, even as a friend unto a friend when for a long while they have not met. The first to speak shall be the messenger of God, who shall say: "I adore and love thee, O my God, and with all my heart and soul I give thee thanks for that thou didst vouchsafe to create me to be thy servant, and madest all for love of me, so that I might love thee for all things and in all things and above all things; therefore let all thy creatures praise thee, O my God". Then all things created by God shall say: "We give thee thanks, O Lord, and bless thy holy name." Verily I say unto you, the demons and reprobates with Satan shall then weep so that more water shall flow from the eyes of one of them than is in the river of Jordan. Yet shall they not see God.

'And God shall speak unto his messenger, saying: "Thou art welcome O my faithful servant; therefore ask what thou wilt, for thou shalt obtain all." The messenger of God shall answer. "O Lord, I remember that when thou didst create me, thou saidst that thou hadst willed to make for love of me the world and paradise, and angels and men, that they might glorify thee by me thy servant. Therefore, Lord God, merciful and just, I pray thee that thou recollect thy promise made unto thy servant."

'And God shall make answer even as a friend who jesteth with a friend, and shall say: "Hast thou witnesses of this, my friend Mohammed?" And with reverence he shall say: "Yes, Lord." Then God shall answer: "Go, call them, O Gabriel." The angel Gabriel shall come to

the messenger of God, and shall say: "Lord, who are thy witnesses?" The messenger of God shall answer: "They are Adam, Abraham, Ishmael, Moses, David, and Jesus son of Mary."

"Then shall the angel depart, and he shall call the aforesaid witnesses, who with fear shall go thither. And when they are present God shall say unto them: "Remember ye that which my messenger affirmeth?" They shall reply: "What thing, O Lord?" God shall say: "That I have made all things for love of him so that all things might praise me by him." then every one of them shall answer: "There are with us three witnesses better than we are, O Lord." And God shall reply: "Who are these three witnesses?" Then Moses shall say: "The book that thou gavest to me is the first"; and David shall say: "The book that thou gavest to me is the second"; and he who speaketh to you shall say: "Lord, the whole world, deceived by Satan, said that I was thy son and thy fellow, but the book that thou gavest me said truly that I am thy servant; and that book confesseth that which thy messenger affirmeth." Then shall the messenger of God speak, and shall say: "Thus saith the book that thou gavest me, O Lord." And when the messenger of God hath said this, God shall speak, saying: "All that I have now done, I have done in order that every one should know how much I love thee." And when he hath thus spoken, God shall give unto his messenger a book, in which are written all the names of the elect of God. Wherefore every creature shall do reverence to God, saying: "To thee alone, O God, be glory and honour, because thou hast given us to thy messenger."

'God shall open the book in the hand of his messenger, and his messenger reading therein shall call all the angels and prophets and all the elect, and on the forehead of each one shall be written the mark of the

messenger of God. And in the book shall be written the glory of paradise.

'Then shall each pass to the right hand of God; next to whom shall sit the messenger of God, and the prophets shall sit near him, and the saints shall sit near the prophets, and the blessed near the saints, and the angel shall then sound the trumpet, and shall call Satan to judgement.

Then after he had wept, John spake: 'O master, two things we desire to know. The one is, how it is possible that the messenger of God, who is full of mercy and pity, should have no pity on reprobates that day, seeing that they are of the same clay as himself? The other is, how is it to be understood that the sword of Michael is heavy as ten hells; then is there more than one hell?' Jesus replied: 'Have ye not heard what David the prophet saith, how that the just shall laugh at the destruction of sinners, and shall deride him with these words, saying: "I saw the man who put his hope in his strength and his riches, and forgot God." Verily, therefore, I say unto you, that Abraham shall deride his father, and Adam all reprobate men: and this shall be because the elect shall rise again so perfect and united to God that they shall not conceive in their minds the smallest thought against his justice; therefore shall each of them demand justice, and above all the messenger of God. As God liveth, in whose presence I stand, though now I weep for pity of mankind, so that day I shall demand justice without mercy against those who despise my words, and most of all against those who defile my gospel.

One God One Faith

For even as God is one, so is the faith one. Wherefore God, having created before all things his messenger, gave to him before aught else the faith which is as it were a likeness of God and of all that God hath done and said.

Jesus said: 'It is written there that our God by his word alone hath created all things.'

'Even so it is,' said the priest.

Jesus said: 'It is written there that God is invisible and hidden from the mind of man, seeing he is incorporeal and uncomposed, without variableness.'

'So is it, truly,' said the priest.

Jesus said: 'It is written there how that the heaven of heavens cannot contain him, seeing that our God is infinite.'

'So said Solomon the prophet', said the priest, 'O Jesus.'

Said Jesus: 'It is written there that God hath no need, for as much as he eateth not, sleepeth not, and suffereth not from any deficiency.'

'So is it,' said the priest.

Said Jesus: 'It is written there that our God is everywhere, and that there is not any other God but he, who striketh down and maketh whole, and doeth all that pleaseth him.'

Jesus Is A Human Being

'I am a visible man and a morsel of clay that walketh upon the earth, mortal as are other men. And I have had a beginning, and shall have an end, and [am] such that I cannot create a fly over again.'

'As God liveth, in whose presence my soul standeth, I am not the Messiah whom all the tribes of the earth expect, even as God promised to our father Abraham saying: "In thy seed will I bless all the tribes of the earth." But when God shall take me away from the world, Satan will raise again this accursed sedition, by making the impious believe that I am God and son of God, whence my words and my doctrine shall be contaminated, in so much that scarcely shall there

remain thirty faithful ones: whereupon God will have mercy upon the world, and will send his messenger for whom he hath made all things; who shall come from the south with power, and shall destroy the idols with the idolaters; who shall take away the dominion from Satan which he hath over men. He shall bring with him the mercy of God for salvation of them that shall believe in him, and blessed is he who shall believe his words.'

Jesus Unhappy That His Followers Will Turn Light Into Darkness

'Unworthy though I am to untie his hosen, I have received grace and mercy from God to see him.'

Then answered the priest, with the governor and the king, saying: 'Distress not thyself, O Jesus, holy one of God, because in our time shall not this sedition be any more, seeing that we will write to the sacred Roman senate in such wise that by imperial decree none shall any more call thee God or son of God.'

Then said Jesus: 'With your words I am not consoled, because where ye hope for light darkness shall come; but my consolation is in the coming of the messenger, who shall destroy every false opinion of me, and his faith shall spread and shall take hold of the whole world, for so hath God promised to Abraham our father. And that which giveth me consolation is that his faith shall have no end, but shall be kept inviolate by God.'

Mohammad—A Messenger Of Salvation

Jesus answered: 'The name of the Messiah is admirable, for God himself gave him the name when he had created his soul, and placed it in a celestial splendour. God said: "Wait Mohammad; for, for thy sake I will to create paradise, the world, and a great multitude of creatures, whereof I make thee a present, in so much that whoso shall bless thee shall be blessed, and whoso shall curse thee shall be accursed. When I shall send thee into the world I shall send thee as my messenger

of salvation, and thy word shall be true, in so much that heaven and earth shall fail, but thy faith shall never fail." Mohammad is his blessed name.'

Then the crowd lifted up their voices, saying: 'O God, send us, thy messenger: O Mohammad, come quickly for the salvation of the world!'

'Then shall the messenger of God say: "O Lord, there are of the faithful who have been in hell seventy thousand years. Where, O Lord, is thy mercy? I pray thee, Lord, to free them from those bitter punishments."

'Then shall God command the four favourite angels of God that they go to hell and take out every one that hath the faith of his messenger, and lead him is to paradise. And this they shall do.

'And such shall be the advantage of the faith of God's messenger, that those that shall have believed in him, even though they have not done any good works, seeing they died in this faith, shall go into paradise after the punishment of which I have spoken.'

Mohammad—Protects From Satan

Jesus went into the wilderness beyond Jordan with his disciples, and when the midday prayer was done he sat down near to a palm-tree, and under the shadow of the palm-tree his disciples sat down.

Then said Jesus: 'So secret is predestination, O brethren, that I say unto you, verily, only to one man shall it be clearly known. He it is whom the nations look for, to whom the secrets of God are so clear that, when he cometh into the world, blessed shall they be that listen to his words,' because God shall overshadow them with his mercy even as this palm-tree overshadoweth us. Yea, even as this tree protecteth us from the burning heat of the sun, even so that mercy of God will protect from Satan them that believe in that man.'

The disciples answered: 'O Master, who shall that

man be of whom thou speakest, who shall come into the world?'

Jesus answered with joy of heart: 'He is Mohammad, messenger of God, and when he cometh into the world, even as the rain maketh the earth to bear fruit when for a long time it hath not rained, even so shall he be occasion of good works among men, through the abundant mercy which he shall bring. For he is a white cloud full of the mercy of God, which mercy God shall sprinkle upon the faithful like rain.'

'Lord God the Saviour, save them whom thou hast given me, in order that Satan may not be able to do aught against them, and save not only them, but every one that shall believe in them.

'Lord, bountiful and rich in mercy, grant to thy servant to be in the congregation of thy Messenger on the day of judgement; and not me only, but every one whom thou hast given me, with all them that shall believe on me through their preaching. And this do, Lord, for thine own sake, that Satan boast not himself against thee, Lord.

'Lord God, who by thy providence providest all things necessary for thy people Israel, be mindful of all the tribes of the earth, which thou hast promised to bless by thy Messenger, for whom thou didst create the world. Have mercy on the world and send speedily thy Messenger, that Satan thine enemy may lose his empire.' And having said this, Jesus said three time: 'So be it, Lord, great and merciful!'

CHAPTER II

THE GOSPEL Vs. THE GOSPELS

By Dr. M. H. Durrani.

The Story Of The Gospels:

The Gospel has the glad tidings which Jesus announced and Barnabas was appointed by Jesus himself to write the Gospel.

"And Jesus turned himself who writeth, and said, see, Barnabas that by all means then write my Gospel concerning all that hath happened through my dwelling in the world. And in like manner that which hath befallen Judas, in order that the faithful may be undeceived and every one may believe the truth" (Barnabas 221:1).

Very soon, however, several of the early Christians attempted to put into writing, an account of the life and words of Jesus. (Luke 1:1-4). Four such written accounts of the Gospel (out of many) were latter officially recognized by "the Council of Nicaea 325 C.E., which Constantine himself convoked, inaugurated the theocratic Middle Ages." (Foot note of the Dignity of Man, p. 127—By Herschel Baker).⁴ As we gather from the works of early Christians (already towards the middle of the second century), these records were, owing to their contents, soon called "Gospel". The word "Gospel", then, may mean either the glad tidings, or the books in which later the principal features, of the Apostolic preaching, were gathered. These four little books namely Mathew, Mark, Luke and John, are the biographies of Jesus. They do not give us a full account of all deeds and sayings of Jesus, as St. John himself declared:-

"There are many other miracles Jesus did in the presence of his disciples, which are not written down in this book, so much as has been written down, that you may learn to believe Jesus is the Christ." (John, 20:30).

Hereunder, we are, presenting a short story of the Four Gospels which will throw light on the way they came into being.

At the Council of Nicaea, held in the year 325 CE, where two thousands and fortyeight bishops assembled to decide theological matters and also to select, those books from out of a vast collection of manuscripts which, in their Judgement, constituted the authorised word of God, under the Chairmanship of Emperor Constantine. (Gibben—Decline and Fall of the Roman Empire, Chap. xx).

The meeting started with a great deal of enthusiasm. Everyone of the bishops tried to see that his own pre-determined concept prevailed. Emperor Constantine used his imperial authority and disqualified seventeen hundred and thirty bishops from having a voice in deciding which books were or were not to be selected as the word of God. This step dampened the spirit of the remaining bishops whom Emperor Constantine chose not to disqualify on consideration of their being in agreement with the preconceived ideas of their sovereign. (Ibid).

Thomas Fain, in his book AGE OF REASON, says that the Councils of Nicaea and Laodicea were held about 350 years after the time of Christ is said to have lived; and the books that compose the New Testament were then voted for YEAS and NAYS, as we now vote a law. A great many that were offered and a majority of NAYS and rejected. This is how the New Testament come into being." (pages 92).

Out of some fifty Gospels, only that of Mathew, Mark, Luke and John were selected and the rest were burnt. The Emperor then decreed that the above decision be considered as sanctioned by the Divine Will and that the mentioned Four Gospels should be implicitly believed as the word of God. He then ordered that the rejected

manuscripts be burnt and that anyone found to be possessing, concealing or otherwise preaching anything other than the authorised word of God should be punished with death. All Bishops bowed down before the power of His Imperial Majesty. Constantine, therefore, produced the first copy of the New Testament.

Thus says H.G. Wood, that:

"The material in the Synoptic Gospels is not affected for the most part by the events of A.D. 79. It has taken shape in the experience of the first generation of Christians, before the fall of Jerusalem. The order in which the stories about Jesus are narrated in the Gospels is obviously in large measure artificial, and it varies from one Gospel to another." (Did Christ really live? PP. 147).

Prof. F.C. Burkitt remarks, that, "the four biographies of Jesus Christ.....are not all independent of each other, and neither of them was intended by its writer to form one of quartette. But they are all put side by side, unharmonised, one of them being actually imperfect at the end, and one being only the first volume of a large work. All this body of unmethodical literature was casual in its nature. No wonder, because the early Christians expected the end of the world very soon. The four canonical Gospels were only four out of many, and some other besides the four have survived. Each writer just wrote down some odd sayings of the Master that he recollected. Among the miracles described there is only one which is described in all the four Gospels and others were described and believed in, in other Gospels, which are not mentioned in any of the four canonical Gospels. Some of the Epistles contain expositions of doctrine, but this has been interpreted differently by different churches. There must have been hundreds of such Epistles, and not all the Epistles, now received as Canonical were always so received or intended to be so received. The Apocryphals also was not the only in

the field. There were others. They were prophecies of 'things which must shortly come to pass', they could not have been meant for long preservation, "for the time is at hand".

When were these four Gospels written? By the end of the second century A.D. they were in existence, but it does not follow that they had been selected by that date to form a canon. They were merely pious productions comparable to Dean Farrar's *LIFE OF CHRIST*. They were other GOSPELS besides. And further, the writers of two of them, Mark and Luke, were not among the Twelve Disciples "Called" by Jesus. The first Gospel in the New Testament is ascribed to St. Mathew. Black's Bible Dictionary says that "the Gospel does not impress the readers as being the account of an eye witness. St. Mathew collected the "Logia" (sayings or Oracles) in Hebrew language and interpreted them as best as he could in his native Aramic. Now it is based on a variety of Greek sources makes it difficult to believe that its author was one of the original disciples." With regard to the Gospel of St. John, there is much controversy as to authorship, date, and even as to whether it was all written by one person. Clement of Rome about 97 C.E. and Poly Corp about 112CE quote sayings of Jesus in a form different from those found in the present canonical Gospels. Poly Corp (Epistle, vii), inveighs much against men "who prevent the sayings of the Lord to their own lusts," thus referring to a book (or a tradition) much earlier than the four orthodox Gospels. An Epistle of St. Barnabas and an Apocalypse of St. Peter were recognised by Presbyter Clement of Alexandria (flourished about 180 CE). The Apocalypse of St. John, which is a part of the present canon in the West, forms no part of the Peshitta (Syriac) version of the Eastern Christians, which was produced about 411-433 CE and which was used by the Nestorian Christians. The final form of the

New Testament canon for the West was fixed in the Council of Nicaea 325 CE. The beautiful Codex Sinaiticus which was acquired for the British Museum in 1934, and is one of the earliest complete one of the Bible, may be dated about the fourth century. It is written in the Greek language. Fragments of unknown Gospels have also been discovered which do not agree with the received canonical Gospels.

Fragments of it survive in the received canonical Gospels and in some others, of which traces survive (e.g. the Gospel of Childhood or the Nativity, the Gospel of St. Barnabas etc.).

Authorities: Prof. F.C. Burlsett, on the Canon of the New Testament, in Religion, June 1934, the Journal of Transactions of the Society for Promoting the Religions; R.W. Mackay, Rise and Progress of Christianity; G.R.S. Mead, The Gospel and the Gospels; B.W. Bacon, Making of the New Testament, with its Bibliography; R. Hone, The Apocryphal New Testament, London 1820; H.I. Bell and T.C. Skeat, Fragments of an unknown Gospel and other Christian Papyri, published by the British Museum, 1935.

We know that the author of the St. Luke Gospel consulted documents and gathered his story of Jesus from "Eye witnesses and minutes of the world." (Luke 1:1,2). The man who neither saw nor heard Jesus speak and who wrote from memory of what he heard from people other than Jesus, he cannot repeat the word of Jesus. He wrote only what his own wisdom or writing ability could produce. Therefore we often find differences and contradictions in his Gospel.

Now compare scripture with scripture. We will find, like false witnesses, do not agree among themselves.

CONTRADICTIONS—HISTORICAL, ETC.

- (1) Jesus...the son of Joseph; which was the son of Heli. Luke 3:23
- (1) And Jacob begot Joseph the husband of Mary, of whom was born Jesus. Matt. 1:16.
- (2) And when they had performed all things according in the law of the Lord, they returned into Galilee, to their own city, Nazareth. Luke 2:39.
- (2) When he arose, he took the young child and his mother by night, and departed into Egypt. And was there until the death of Harod. Matt. 2:16, 15
- (3) And when he went forth to land, there met him out of the city a certain man, which had devils a long time. (Luke 8.27).
- (3) And when he was come to other side into the country of the Gergesenes, there him two possessed with devils, coming out of the tombs, exceeding fierce. (Matt. 8:28).
- (4) On earth peace, good will toward men. (Luke 2:14)
- (4) I am come to send fire on earth, and what will I, if it be already kindled? (Luke. 12:49-53)
- (5) If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. (Luke 14:26)
- (5) Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. 1. John 3:15.
- (6) Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. Luke 13:24.
- (6) Ask, and it shall be given you, seek and ye shall find; knock, and it shall be opened unto you. For everyone that asketh

(7) The Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever. Luke 1:32,33.

(8) Then came the day of unleavened bread, when the Passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

And they went, and found as he had said to them; and they made ready the passover. And the hour was come, he sat down, and the twelve apostles with him. And he said unto them, with desire I have desired to eat the passover with you before I suffer. Luke 22:7-15.

(9) And Jesus said unto him verily I say unto thee, Today shalt thou be with me to paradise. Luke 23:43.

(10) And he (John the Baptist) shall be filled with the Holy Ghost, even from his mother's womb. Luke 1:13

And Elisabeth was filled

receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (Math. 7:7,8).

(7) Jesus answered, My kingdom is not of this world. (John 18:36)

We come unto his own, and his own received him not. (John 1:11).

(8) Now before the feast of the passover, when Jesus knew that his hour was come supper being ended. John 13:1,2.

And it was the preparation of the passover, and about the sixth hour; and he saith unto the jews. Behold your king. But they cried out, Away with him away with him, crucify him. John. 12:14, 15.

(9) Jesus saith unto her, Touch me not; for I am not yet ascended to my Father. John. 12:17.

(10) But this spoke he of the Spirit which they that believe on him should receive; for the Holy Ghost was not yet given,

with the Holy Ghost. Luke 1:41.

And his father, Zacharias, was filled with the Holy Ghost, and prophesied (Luke 1:67. Also Luke 2:25,27.

(11) Some of you shall they cause to be put to death. Luke. 21:16.

(12) And when he was come into the house, his disciples asked him privately, why could not we cast him out? And he said unto them, This kind can come forth by nothing; but by prayer and fasting. Mark 9:28-27.

(13) He sent unto him the elders of the jews, beseeching him that he would come and heal his servant. Luke 7:3,6.

(14) And one of the malefactors which were hanged veiled on him. . . . But the other ansing rebuked him. Luke 23:39-40.

because that Jesus was not yet glorified. John 7:39.

(11) But these shall not on hair of your head perish. Luke 21:18.

(12) Verily I say unto you; if ye have faith as a grain of mustard seed. . . nothing shall be impossible unto you. Matt. 17:20.

(13) And when Jesus was entered into capernaum, there came unto him a Centurion, beseeching him. Matt. 8:5.

(14) And they that were crucified with him reviled him. Mark 15:32.

The thief also, which were crucified with him, cast the same in his teeth. Mat. 27:44.

St. Augustine mentions in a letter to St. Jerome that "when in the pages of Sacred writ, he says "I come upon anything that is contrary to the truth, I Judge that the text is faulty, that the translation did not strike the right meaning or simply that I do not understand it." (Letter to St. Jerome, ixxx:4).

Now, if it were truly the word of God, God and God alone can authorise or revise it. For, the authority for the word of God remains with God and therefore, it is He and He alone who can revise or rewrite it, there being no other authority above Him to do so. But, if it be the word of man as H.J. Muller described it to be "The greatest single work that man has produced."

(The uses of the Past. P. 90).

Strictly speaking, God is not the author of these Gospels, nor did He actually execute the writing miraculously. Professor J. Volckaert, S.J., of St. Mary's Theological College, Kurlong, writes in the "Introduction of the Four Gospels, written by F.C. Bulcke, S.J.

"It should be noted that at times the evangelist adds to the discourse of Our Lord his own Theological Interpretation. It is evident that we should not expect the saying of our Lord to be reproduced word for word. . . . We should not expect a miraculous reproduction of the exact word of our divine Saviour; more over, we have not the words of Our Lord as he spoke them in his mother tongue." (P. ix).

The original Gospel of Jesus is nowhere to be found. But even the authenticity of authorship of the Gospels is doubtful. As Dummelow says "Direct authorship of the Gospel by Mathew is improbable". (Dm. P. 620). As regards Mark, he says, "Internal evidence points definitely to the conclusions that the last twelve verses i.e. 16:9-20 are not by St. Mark (Ibid, P. 732). The explanation as to how these verses found a place here, is very interesting. It is stated that the Gospel of Mark, being the first authoritative account of the life of Jesus, gained a good circulation at first, but, later on Mathew and Luke became more popular, and Mark was, to say so, put in shade. When at the close of the Apostolic age an attempt was made (Probably in Rome) to collect the authentic memorials of Apostles and their companions, a copy

of the neglected Second Gospel was not easily found. The one that was actually discovered and was used to multiply copies, had lost its leaves, and so a fitting termination (the present Appendix) was added by another hand." (Ibid. p. 733). Further, commenting on the well known confusion of Jesus, "Why callest thou me good." (Mark 10:17). Dummelow says that in the revised version of Mathew, Christ's reply is, "Why askest thou me concerning that which is good" and adds: "The author of Mathew altered the text slightly, to prevent the reader from supposing that Christ denied that he was good." (Ibid p. 730).

For an adequate appreciation of the subject under discussion the following quotation have to be clearly borne in mind:

"We are living in an age of Printing."

"It is hard for us to realize that when the books of the Bible were originally written, there was no printing press to multiply the copies."

"Each copy must be made slowly and laboriously by hand. Under these conditions it was inevitable that, many ancient books should be lost. This largely accounts for the fact that all the original manuscripts of the Bible have perished." (The New Chain Reference Bible No. 4220, p. 180).

Real Gospel

It is, however, clear that to Barnabas was given the privilege and honour of writing the Gospel. Thus, St. Barnabas telling us under God's inspiration how he came to write the Gospel of Jesus. If you are looking for a Real Gospel which claims that it is written under God's inspiration, the Gospel is the Gospel of St. Barnabas.

Apparently the Gospel according to St. Barnabas is entirely different from other four Gospels as (a) St.

Barnabas denies the Divinity of Jesus, (b) he denies the death of Jesus on the Cross; but if we look at the matter rather deeply we find that there is practically no difference between the Gospel according to St. Barnabas and the other canonical Gospels.

Now the question arises; who is the 'Right Man' to bring the Gospel into writing, whether the believer of TRIUNE God or whether the person ordained by Jesus?

The study of Old Testament reveals that (1) God Almighty is impartial. (2) The Right one to reproduce the Gospel into writing is authorised by God only. (3) The belief in Trinity is baseless as none of the Prophets ever preached it.

The Revd. W.K. Lauther Clarks writes that "Nowhere in the Synoptic Gospels does Jesus claim divinity for himself, he is always depicted as bearing the same relation to God as other men, being a man in the fullest sense, with soul, intellect and will. If he calls men to him it is to point them to the Father; this must have contributed greatly to the Church's capacity to proclaim the divinity without imperalling monotheismus. The God, to whom he points is not static, but God in action, taking the initiative and seeking to save men. See especially parables of Luke Chapter fifteen." (Concise Bible Commentary p. 195).

"That Jesus never called himself "The Son of God", and never was addressed by that title." (Encyclopaedia Britannica, Vol. iv. p. 2701).

For the conclusive proof that the Gospel according to St. Barnabas tells about Jesus and his way of doing the Lord's work, it corroborates all the goodness of God which reveals Him in some aspect of His Character and dealings with mankind. It contains all the teachings of Jesus as well as his ministerial tours which have been

presented most authentically. Thus, it cannot be denied that—

- (a) Gospel of St. Barnabas is a more accurate, easy to understand, and comprehensible account of the Bible Land than either of the Four Gospels.
- (b) It deals with all the life events of Jesus according to the time, i.e. historical and geographical aspects.

The Gospel of Barnabas is not a problem of arithmetic that might confuse the minds—it is, on the contrary, as simple as to say that two and two make four. The same arguments used to prove the authenticity of the Four Canonical Gospels go to prove the authenticity of even the Gospel of Barnabas, because the person of St. Barnabas is recognised by the Acts of the Apostles, as follows:-

1. Sympathy — Acts, 4:36,37.
2. Broad Mindedness—Acts, 9:26,27.
3. Gift of Exhortation—Acts, 11:23
4. Spiritfilled—Acts, 11:24
5. Inspiring Influence—Acts, 11:25,27
6. Trustworthy—Acts, 11:29,30
7. Jupiter—Acts 14:12
8. Missionary—Acts 13:2
9. Self—Supporting—1.co. 9:6
10. Son of consolation or Exhortation Acts, 4:36
In addition to these recognized facts, the historical traditions run as follows:—
11. Anglican Church, Celebrates the Day of St. Barnabas every year (See Common Prayer Book).
12. In the light of the Indisputable facts which have been presented in the Acts of the Apostles, we come to the conclusion that as regards the personality of St. Barnabas, he also held High Office in the Church as "Apostle."

"History Of Christianity In The Apostolic Age".

Now, to deny such a personality is similar to the denial of Peter who had denied his 'Lord thrice' and went so far as to curse him. Hence Dr. Jan Slomp, using his own yard stick, writes about Pseudo Barnabas in his brochure and has thus given the picture of his frame of mind—instead of Saint Barnabas and makes no mention at all of the person of Pseudo Barnabas. If the St. Barnabas and Pseudo Barnabas are the names of one and the same person, he should give the reason for calling him 'Pseudo' and throw light on the conditions for admitting one as being inspired. The authenticity of the Gospel of Barnabas cannot be denied by pointing out the style of narration, the quantity of paper or the contradictions, for the same measuring stick can also be applied to the Four Canonical Gospels, as they contain many examples, of contradictions, absurdity, immorality and indecency. We, however, abandon this subject out of respect for our Christian friends, contending ourselves with the following:-

1. There was clearly a great deal of writing by Christians in the period say A.D. 60 to 160. In addition to our New Testament books there were certainly other documents that were read in the churches. These were, first, the Epistle of Barnabas."
- (An Outline of Church History. pp. 68).
2. An Epistle belonging to the late first or early second century is still extant, which has been ascribed to Barnabas since the time of Clement of Alexandria. (The Apostolic Age. P. 426)
 3. Dictionary of Bible, Page 247, runs as follows:
 "Barnabas—the son of exhortation. A name given by the disciples to Joseph, a Levity of Cyprus. (Acts 4:36) He is clearly to be distinguished from "Joseph Barnabas, who was surnamed Justus" (Acts 1:23).

though there is ancient authority for identifying him with one of the seventy disciples of Our Lord."

(Enseb, 1:12)—Clement of Alexandria Misc. 11:20).

With regard to the Authorship of the Gospel of Barnabas we quote the following:

1. Roderic Dunkerly Says:

"It is known that there was an Apocryphal Gospel attributed to Barnabas in the "Fifth Century". (Beyond the Gospel P. 153)

2. In the Encyclopaedia Britannica, under the heading "Apocryphical Literature" is an entry:

"Gospel of Barnabas in the Gelasian Decree (Decretum Gelasianum) is described as "a compilation of documents anterior to St. Gregory (C 540-604) and it is difficult to determine Gelasin's contribution to it, and at all events as we know it, it is of Roman origin and sixth century or later." Gelasin is explained as Gelasius, St. Confirmed the estrangement between the Eastern and Western Churches by insisting on the removal of the name of Acacius Bishop of Constantinople from the deptycles."

In the first place, if the Gelasian Decree is anterior to St. Gregory, who died 600 then it cannot be later than the sixth century except by a maximum of four or five years. In any case it would be anterior to Islam, which was not born till 623 CE, much later than even circa 604. In the second, if the Gospel of St. Barnabas was condemned in the Gelasian Decree, then how can a document which had been condemned before Islam was born, be forged by a Muslim convert also hundreds of years later in the fifteenth century?

It is most regretable that even in these enlightened times people pay such regard in religious matters to comments and interpretations without testing them on the criterion of reasons. They, for example, accept that it

is absolutely impossible for another Gospel to exist besides the Four recognised Gospels though it is absolutely a wrong concept. In the Council of Nicaea, a large number of Gospels were presented, including Peter's Gospel, the Gospel of Thomas, the Gospel of Barnabas and his Epistles etc. Where are those Gospels now? Why has not the Church published them so far.

3. In this context it may be interesting to our readers that the Gospel found in the Relic of Barnabas is reported to be that of Mathew. If it were true, we would very much like to see it and be honoured by kissing it.

The following points may be borne in mind for further enlightenment:

- (a) Mathew wrote down the Logis in the Hebrew (i.e. Aramic Language. Church History, iii, xxxix, 16.)
- (b) As we gather from the works of early Christian writers, (already towards the middle of the second century) these records were owing to their contents soon called "Gospel" (The Saviour P.V.)
- (c) "Mathew writing for Jews as an apologist, proving Jesus of Nazareth to be the Messiah announced by the Scriptures and long by chosen people of God." (Ibid p. vii).

It is worth noticing that (i) Barnabas was unitarian; while Mathew was Trinitarian. (ii) Barnabas regarded Jesus as only a Prophet; while on the contrary Mathew believed that Jesus was the Messiah. (iii) St. Barnabas was a missionary; while Mathew was a mere disciple as mentioned in Compact Dictionary.

(No further notices of him found in New Testament, besides Math. 10:3, MK. 3:18, AC 1:13).

Firstly, reason and record jointly prove that the Gospel, discovered in the Relic of St. Barnabas, was his

Gospel. Thus, it rightly said it was Gospel of Barnabas; while the Gospel of Mathew was recognized at the Council of Nicaea 325 C.E.

Secondly, as Barnabas differed from Mathew in his religious school of thought and they had no social attachment or fellow feeling for each other, it is unreasonable to believe that he had such a great regard for the Gospel of Mathew as to will that it might be placed in his grave next to his heart.

Thirdly, in this context we may like to mention that there existed two schools of thought during the Apostolic Age—the Unitarian and the Trinitarian: the Trinitarian was led by the unbaptised King of Constantinople, under whose influence the Unitarians were suppressed and the Trinitarians triumphed during the Nicaea Council. The Gospel of St. Barnabas belongs to the Unitarian School.

It is not difficult to trace the authenticity of Gospel of St. Barnabas with regard to its date, place and language. The general Epistles of St. Barnabas help immensely in this regard. In the light of his Epistles, it can be determined that Gospel according to St. Barnabas was written in the first century C.E. Its well known and trustworthy Italian translation is safe in the Imperial Library of Vienna, the Capital of Austria. From among the persons, whose names history preserves, Mr. Cramer, Counsellor to the King of Prussia was the first to get this Italian version in 1709 C.E. while he was in Amsterdam (Holland).

This reminds us of how God planned the emancipation of Israel from the clutches of Pharaoh by bringing up Moses in the palaces of the tyrant for His own Glory. Similarly, Martin Luther had emancipated the Bible from the prison of Pope, Fya Marino was chosen by God to emancipate the Gospel of St. Barnabas from the prison of yet another Pope.

How sad it is that every book dealing with life of Jesus in metaphysical language is taken for a Real Gospel. Four such "Man Made Accounts" were officially recognized by the Church as Gospels and were included among the Canonical Scriptures. These four little books are biographies. They do not give us a full account of all the deeds and sayings of Jesus (John 20:30); where, as the Gospel of St. Barnabas contains a complete history of Jesus, from his birth to his ascension, and the most of the circumstances in the Four Gospels are to be found therein. Yet, it appears to be most bare faced forgery merely because Muhammad (p.b.u.h.) is spoken of in and foretold by name, as the Messenger of God, and the great Prophet who was to perfect the dispensation of Jesus, and not because of any rational criticism or historical lacuna.

Dr. Khalil Saadat, a Christian Egyptian Scholar writes in "Introduction" of the Arabic Gospel of St. Barnabas, that since the Gospel of Barnabas mentions the very name of the Holy Prophet Muhammad (p.b.u.h.) in its prophecies, its authenticity is doubtful. It is now clear that the rejection of the Gospel of Barnabas proceeds from the grudge for the Holy Prophet, and the rest of their argument is merely pretentious and perfunctory.

**Hikko Manittadim Vikullo Mahamadim Zehudi
Vezem Raai Benute Yapus Halam.**

The English translation thereof is as follows:—

His mouth is most sweet; yea, he is Mohammad altogether lovely. This is my beloved and this is my friend, O daughter of Jerusalem." (Song of Solomon 5:16).

King Soloman has named the Prophet that was to come "Mohammadin". In Hebrew the suffix 'la' is used to express respect as the term 'Eloha' which means 'God' is mentioned in Bible as "Elohim". It is thus clear that Soloman has quite distinctly mentioned the name of the Prophet that was to come as "Mohammad". But an error is made, intentionally or un-intentionally, by

translation of the proper name as "Altogether Lovely". Even the translation 'Altogether Lovely' is a befitting attribute of the Holy Prophet, as mentioned in the words of Hadith. The Hebrew words in Roman script are as follows:

In keeping with this view, St. Barnabas conveys the "Glad Tidings" of the advent of Prophet Mohammad, so as to show by this good news that God Almighty is the only Lord of the world, who is known in the ancient record as God of Abraham and God of Jacob. Remembering the "Law of Progressive Revelation" the progress from Old Testament revelation must be traced in the light of the New Testament.

Similarly, we can discern through the Holy Quran the teaching of the New Testament. The Holy Quran points out yet another progressive revelation, namely, that the Way of Life and Righteousness is not through 'Faith' but also through good works in obedience and love of God. Thus in Islam the good work is **LIVING WORK** which manifests itself in obedience and that works in **LOVE OF GOD**.

So far the Divine purpose of the Bible is concerned, it was meant for and confined to a family of Issac. As such its scope of guidance was limited to such an extent that even the conception of God was tribal, God was not known to be of all mankind but God of Jacob. Thus He was a family God.

According to the Love of Progressive Revelation the teachings of the Old Testament can be traced in the New Testament and finally in the Holy Quran duly amplified to enlighten the entire humanity for all time to come and the guiding light of the Quran is to brighten the entire earth. **LIGHT** cannot be blamed if darkness of the fog of pride and prejudice is in between. The Divine light benefits each and every person on earth

and cannot be held responsible if one hides himself in the darkness of ignorance.

In the light of Gospel according to St. Barnabas, it is for us to see whether we should still cling to the uncertain and absolute tribal belief or become an integral part of the great fraternity of Islam and help making the world free from destructive conflicts.

The Closing Remarks As Follows:-

Finally, it is not a matter of wonder that the Begum Aisha Bawany Wakf has published the Gospel of St. Barnabas which was translated by Mr. & Mrs. Ragg and printed at the Clarendon Press in Oxford, 1907. As Muslims claim to be in the true tradition of Abraham hence all that is of value in the Older Revelations, is incorporated in the Last Message of the Prophets, in Islam.

Islam demands from the Believers to accept God not only as the only Being worthy of worship but also as the Master, the Law-giver and the Sovereign. The Believers are His Vicegerents and must take order from Him for their guidance in every walk of life. God deputed His Messengers to make the dwellers of the earth recognise His Sovereignty and submit to it unconditionally. Hence, from this aspect, it is not a matter of wonder that "WAKF" should publish it.

UNITARIANISM IN CHRISTIANITY

By Lt. Col. (Retired) M. A. Rahim.

INTRODUCTION

Christianity started with a belief in one God. Paul accepted Christianity when Jesus was no more in this world. Due to Paul Jesus acquired a dual personality and became both man and God. Paul justifies this transformation and innovation by saying "For if the truth of God hath more abounded through my lie unto his glory; why yet I am also judged a sinner". (4 Romans 7.8) It is not understood how would truth abound through a lie. So Jesus of Faith became different from Jesus of History. All attempts made by the Apostles to implicitly follow Jesus were looked upon with disfavour. They were ousted from the Churches that were usually under the control of Pauline Christians. Thus all contact with the real Jesus was lost. But the words of Jesus were safe in the Hebrew Gospels; so it was decided to burn them. Only Gospels in the Greek language were canonised. Thus the way was opened for manipulating them. As a result, no two translations of the Gospel agreed with one another.

Out of atleast 270 different Bibles only four were acceptable to the Church. Even these four were not free from contradictions. Since all the four were claimed to be from the same divine source, contradictions were unthinkable. To meet this difficulty two different solutions were suggested. One was to declare only Luke as the sole acceptable and true Gospel. This simple method could not be accepted for various reasons. Then an attempt was made to produce a synthetic Gospel in the second century A.D. In this Gospel Titian used 96% from John, 75 percent from Matthew, 66 percent from Luke, and 50 percent from Mark. The rest he rejected.

According to Prof Reland E. Wolfe "Mark the earliest Gospel writer about 90 A.D. is perhaps 90% history. Luke was produced a few years later and may be 95% history. Matthew originating about 85 A.D. drops to perhaps 85% history. In John, latest of all, written about 100 A.D. only 5 to 10 percent of its contents can be classified as genuine history. Most of the generally accepted views concerning Jesus have been based on the portions of these Gospels that are un-historical. They are the elaborations and idealisations of the first century Christians". (Challenge of a Liberal Faith by G.N. Marshall). If we put together the views of Titian and Wolfe, in a tabulated form the percentage of the margin of error of the four Gospels will be as follows.

	Matthew	Mark	Luke	John
Titian	25	50	34	4
Wolfe	15	10	5	90 to 95

This not only shows contradictions in the four Gospels but also the differences of opinion between Christian Scholars themselves.

To make matters worse the Greek Bibles were translated into Latin and from Latin into different languages of the world. The translators at every stage took full liberties with the text and made changes at will. The process continues even today.

To give one example Luke in 1:26, 27, speaks of Virgin Mary. In the Phill's translation she becomes 'young woman'. In the New English Version the saintly lady is called a 'girl'. Thus the emphasis on virginity is lost.

In the early period a Christian could follow a Bible of his choice. Therefore there was no uniformity of belief amongst the Christians. In 325 an attempt was made to introduce uniformity. Trinity was declared

to be the orthodox Christianity. This uniformity, however, was achieved on the point of sword by the Imperial Army. The Emperor was still a pagan then. When he did accept the Christian faith he rejected Trinity and accepted Unitarianism. Arius the leader of Unitarians, who was banished in 325 was recalled. Following the Emperor the Church declared Unitarianism as orthodox Christianity. The next Emperor was also a Unitarian. So in 314 a conference was held in Antioch and Unitarianism was confirmed as orthodox Christianity once again. It was supported at Sirmium in 359 under the influence of the Emperor then ruling the Empire. Later on, another Emperor sympathised with the Trinitarian faith, so at Constantinople in 381 the religion of Emperor was again declared to be the orthodox Christianity. Next we find Pope Honorious supporting the doctrine of 'One Mind' in Trinity. Thus once again Unitarianism entered orthodox Christianity. Pope Honorious died in 638 A.D. In 680 i.e. 42 years after his death a Council was held in Constantinople and Pope Honorious was anathematised. Thus for more than half a century Unitarianism again was partly accepted by orthodox Christians. This ding-dong must have been every confusing, as far as masses were concerned. It was however understood that a deep understanding existed between the Church and the Holy Roman Emperors. So any one defying the Church was suppressed by the army of the empire. Thus after 325 over a million Christians were killed for not subscribing to the doctrine of the Catholic Church. While the Church was busy eliminating the dissenters called heretics, Islam made its appearance on the priphery of the Christian world. The leaders at the Vatican must have seen a close parallelism between Islam and unitarianism as preached by Arius.

Both believed in one God. Both claimed to follow Jesus who was regarded as a man. Both believed in the virginity of Mary and both accepted the Holy Spirit but rejected his divinity. So the hatred against Arianism was transferred against Islam. If we look at the crusades against this background they cease to be an isolated phenomenon of Church history but become an extension of the massacre of the Arians by the Church. As Islam continued to progress a grand strategy was formulated to attack Islam both from East and West, in an effort to join hands with a legendary Indian Christian king. Columbus reached America and Vasco da Gama discovered a new route to India. This proved to be a very successful venture. The Christians conquered the whole world.

During this period of time the Church did not ignore the opposition within. A department known as Inquisition was organised to investigate any case of opposition to the doctrine of the Church. The exact record of how many persons were punished is not known. A list of some of the prominent persons who suffered is given below.

Pothinus Bishop of Lyons and other dissenting Christians killed while a petition was pending before the Pope to show mercy to them.

Saint Iraneus was killed in 200 A.D.

Leonidas, father of Orogen who founded a theological School, was killed.

Clement the Head of the School fled from Alexandria to save his life.

Orogen — arrested and tortured to death in 154 A.D.

Lucian — tortured to death in 312 A.D.

Arius — Poisoned in 336 A.D.

St. John Chryssostom — Deliberately killed by enforced travelling on foot on snow covered ground.

Pamphilus — arrested, tortured and killed —
309 A.D.

Coming into the modern age we find the number of unitarians increasing rapidly. The Church re-acted in a very brutal manner. Some of the important unitarians who suffered imprisonment or death is given below:-

Michael Servetus	....	Burnt alive, 1559
Fausto Sozini	....	Thrown into the sea; but saved.
Francis David	....	Died in prison, 1579.
John Biddle	....	Died in prison, 1662.
Thomas Emlyn	....	Died in prison, 1741.
Joseph Priestley	....	His house, laboratory and Church were burnt to ashes but he escaped to USA. He discovered oxygen.

As the power of the Church decreased the persecution of Unitarians called heretics was stopped. A list of some prominent unitarians of modern age is given below. One shudders to think what would have been their fate if they were born a century earlier.

Scientists:

Sir Isaac Newton,
Charles Darwin,
Joseph Priestley.

Poets:

Milton, Wordsworth, Colridge.

Philosophers:

John Locke.

Social Workers:

Florence Nightingale.

Statesmen:

Adlai E. Stevenson, Benjamin Franklin.

Presidents of USA:

Jefferson, Adams, John Quincy Adams.

One wonders what this world would be like if our physicists did not know the Law of Gravity, our zoologists ignorant of the theory of evolution, our laboratories without Oxygen, and hospitals without nurses. We are thankful to God that these unitarians were born in an age when they were allowed to complete the normal span of life. Though they could not express their views on religion openly yet the fact that they died a natural death is the measure of the decline of the power of the Church.

The liberty of conscience was not achieved without a struggle. The brute force, however, failed to destroy the unitarian movement in modern Europe. In Eastern Europe the Unitarian movement was centrally organised by Fausto Sozini and Francis David. It was completely crushed. In the Western Europe and USA it was not centrally directed. It began mostly as an underground spontaneous movement. The leaders could be picked up, but their persecution did not root out the subterranean movement. The result was that the unitarians did not develop a strong central leadership or a central direction. After leaving the Church the unitarians did not have an alternate organisation to join. Hence the popular criticism that 'Unitarianism leads to atheism'.

Unfortunately the leaders of this movement inherited all the prejudices of old. They reluctantly admitted to be near Arianism, but they ignored the only organised unitarian religion of today, viz., Islam.

The Western Unitarianism can play a very significant role in the World today. It can, in fact, act as a bridge between the Islamic and the Christian World, leading to a better understanding between the two so that they can put up a united front to counteract

the forces of anti-God movement that are out to destroy all religions of the World.

SECTION I APOSTOLIC CHRISTIANITY

According to the present-day orthodox Christian belief the Word was God and word was made flesh and the flesh was Jesus. So Jesus taking the human form was the divine "Word". He lived for 33 years and the duration of his ministry was 3 years. According to this belief the words spoken by Jesus were words spoken by God. Jesus was brought up in the house of a carpenter and there is nothing on record that would show that he received any kind of education.

Philosophy, however, had made no impact on Jesus and was totally foreign to him. Jesus knew no other language except Aramaic. His apostles were from the same strata of society. His words were subsequently written down in Hebrew.

After the tragic disappearance of Jesus from the world, there was panic amongst the disciples and they went underground. After some time they began to reassemble at the scene of the departed leader. How many of the 12 disciples and 70 other followers came back is not known. It is however certain that those who dared the Jews and the Romans, were men of faith, sincerity and courage and possessed very deep love for Jesus. This small band of devoted men were meeting regularly to pray the way Jesus taught them.

In this circle walked in Paul who had not met Jesus or any one who had seen Jesus. He had the reputation of being the arch enemy of Jesus. His last known act was stoning of Stephen who had accepted the religion of Jesus. When Paul's ex-teacher Gamaliel tried to protect Stephen they both were stoned to death under

Paul's order. Paul then asked for the hand of Poppaea, the daughter of the High Priest of the Jews. Poppaea possessed haunting beauty, an intriguing mind and no inhibitions regarding morals. She liked Paul but could only have him as a second string. She went to Rome as a comedienne and starting from the stage she climbed up step by step to reach the bed of Nero and ultimately married him, thus becoming the Empress of Roman Empire.

As Poppaea rejected Paul his pride was hurt and he suddenly began to hate all the Jews. Paul in disgust retired from the world and hid himself somewhere in the Arabian desert for three years. His logical mind told him that the Romans persecuted the apostles on the complaint of the Jews. So if he joined the apostles he will be able to settle accounts both with the Jews and the Romans, the two parties he hated. This explains why he went to Jerusalem and knocked at the door of the apostles. The sudden arrival of Paul caused more suspicion than surprise. Could a leopard change his spots was a question on every one's lips. Then again Paul acted in a very unusual way. Instead of trying to learn from them he tried to teach them what true Christianity was. He claimed that he had seen Jesus in a dream, and later on he went to the third heaven to interview Jesus to check if what he heard in his dream was correct. The apostles did not accept the miracle of Paul, more so because what Paul heard in his dream was different from what they themselves heard Jesus from his own lips. The dispute between Paul and apostles was a foregone conclusion. In the heated debate what the apostles said is not known but what Paul said in his defence is mentioned in the Bible. He said "If the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner" (4 Roman 7-8). Paul obviously admits the 'lie' but justifies it under

the extenuating circumstance that the glory of God had more abounded through it. According to this reasoning if the man Jesus was elevated to Godhood what objections could the apostles have? This line of argument did not appeal to the apostles and the debate dragged on. When almost a breaking point was reached Barnabas intervened. The net result was that the apostles accepted Paul but rejected Pauline Christianity. This compromise did not satisfy Paul and he left in anger for Tarus—his home town.

A few apostles had settled in Antioch. They had gone there after the martyrdom of Stephen, as they feared another spate of persecution from Paul. This city was founded by Seleucus Nicator. It gradually grew to become the third city of the Roman Empire after Rome and Alexandria. Due to the accumulation of wealth it acquired the reputation of being 'the City of Sin'. In this city of luxurious and fast living the migrating apostles became well known for their fasts, piety and moral life. People who got tired of leading an immoral life, began to cluster round them. Thus the ground was prepared to bring the light of faith in their sinful life. This encouraged the apostles in Jerusalem to send a mission to Antioch to propagate the faith and bring relief to those who were longing to change from the life of sin to the life of piety. The disciples decided to ask Barnabas, to undertake the first ever mission for preaching the Gospel to the people of Antioch. Due to his efforts "a considerable crowd was added to the Lord". Next Barnabas wanted to extend his activity beyond Antioch. With this in view he went to Tarus and brought back Paul with him. Here Paul met the same apostles who had fled to Antioch to escape from the terror of his persecution. But they both settled down to plan together the evangelical work in the country around.

They worked together for some time but the old controversy was ultimately revived. The result was that they again parted company. From now on Barnabas mysteriously fades away from the pages of the Bible. Left to himself Paul began to formulate his idea of religion. He appreciated the conditions as they then existed. The Romans had conquered Greece. But the Greek philosophy in its turn had captured the imagination of the Romans. Yet philosophy could not replace faith. It was not religion. Under these circumstances Paul produced a religion that encompassed different contradictory elements. He took the unitarianism of the Jews and added to it the trinitarianism of the Pagans. This admixture was added to Christianity. Jesus was deified but the words of Plato were put in his sacred mouth. Out of the "Word" that had become flesh Paul accepted the flesh but interpreted the "Word" at his discretion. Thus a synthetic religion was produced. Mathematically absurd, historically false, yet it was psychologically impressive. In the magnificent temple of his religion that Paul erected, he built doors on all sides. The result was that pilgrims coming from opposite side when they entered the temple got the impression that they were paying homage to the God they were worshipping all along.

To the apostolic Christians truth like the proverbial geometrical straight line has length but is said to have no breadth. They did not agree to make changes in the teaching of Christ for the sake of expediency. To them what Jesus said was the truth and the whole truth. The religion of Paul may receive popular acceptance but was not Christianity. The magic exercised by Paul is so great that millions of Christians today believe in the Pauline Christianity without being conscious of the contradictions involved. Paul was clever enough not to give any definite direction regard-

ing Trinity but he opened the way that lead towards it. It took 300 years for Trinity to become the fundamental doctrine of Christianity and another 200 years to wipe out the traces of unitarianism from the Church established in the name of Jesus.

Some writers are of the view that the day Paul entered Christianity the historical Christ died. Like any other generalisation this also is not wholly true. Although the Pauline Christianity is accepted by the over-whelming majority of Christians yet the Apostolic Christianity is not dead, never was. Barnabas and his followers continued to preach and practise the Christianity they had learnt from Jesus himself. They were always and still are a force to be reckoned with. They have produced saints and scholars that are respected by every sect of Christianity. The Church was always hostile to them and did every thing that she could to obliterate every trace of Unitarianism. No stone was left unturned to destroy the unitarians. Yet they continue to have their separate entity inspite of the heavy odds they were up against.

The Church continued to fight them without showing any mercy. According to Emperor Julian "No wild beasts are so hostile to man as Christian sects in general are to one another". A fratricidal war is usually more bitter than a confrontation between strangers.

With this in mind we turn to the story of the apostolic Christians. We have already traced their progress from Jerusalem to Antioch. These Christians are also named after this city. Originally they continued to live as Jews and apparently had no intention of breaking away from the ancestral customs and traditions. To them Christianity meant to be a belief in the truth of the message of Jesus, but they also believed that their faith in reality was Judaism properly so called. That Christianity should ever be regarded as a separate

religion never occurred to them. The only difference between a Christian and a Jew was that a Christian accepted Jesus while a Jew rejected him. The upper echelon of the Jews was very hostile to Christianity because it posed a threat to their vested interests. It is therefore obvious that the conflict between the Jews and the Christians was started by the Jews in order to safeguard the privileges they enjoyed for centuries.

The conflict came to surface in 70 A.D. to understand this we have to go back to the time when Jesus was born. Then the Jews were expecting the birth of a leader who would destroy the Roman Empire and usher in the rule of the Jews over Jerusalem. They were disappointed in Jesus when he emphasised more on piety and moral life rather than on their political emancipation. Jesus appeared to think that the Jewish society was decadent and rotten to the core and unless they rejuvenated themselves there was no hope for their dream to come true. Jesus in his prophetic wisdom had foreseen that if the Jews started the struggle without moral rejuvenation they will be themselves destroyed. The Jews came to the conclusion that even if Jesus lead them to a victory as their Leaders it would come to an end. From their point of view Jesus was more dangerous than the Romans. So they instituted a false case against Jesus and got him convicted by perjury, intrigue and fraud. The assessment of Jesus proved to be correct. In 70 A.D. when the Jews revolted against the Romans they were massacred and the Temple of Solomon was raised to the ground. In this revolution the Christians refused to be a party to this act of madness and suicide which destroyed the Jews completely. This created a yawning gulf between the Jews and the Christians, and gradually the Christians acquired an entity of their own.

In this period there was no dispute about the human personality and immaculate conception of Jesus

among the Christians. Nor his relation with God was a subject matter of discussion. This controversy raised its head in a much later period of time. The common traditional idea that Jesus was a man, supernaturally endowed by God was accepted without question. They could not imagine that Jesus could, or ever, be worshipped as God. Nothing in his words or deeds or in the events of his life led them to modify the existing view. According to one of the earliest apologist, Aristides, the worship of Christians was more purely monotheistic even than of Jews. They were personal disciples of Jesus, so he was accepted as he really was. They remained totally un-affected by the innovations introduced by Paul.

The Apostolic Christians produced a number of scholars whose piety and learning is respected and admired even today. Apostolic, or as it is generally known as Antiochene, exegesis of scriptures was historical and unlike the orthodox point of view looked not for a hidden meaning in the text but accepted the plain meaning of the words spoken by the inspired Prophet. They were also critical of holding some parts of Bible to be of more value than the others. They insist on the one-ness of God and abhor any dogma if it appears in the slightest degree to savour tritheism. They emphasised the historical Christ and avoided the use of the term 'Son' for him. It will be of interest to mention some leaders of this school.

Iranaeus (130-200)

We first find him carrying a petition on behalf of Pothinus, Bishop of Lyons, to Pope Elutherus. In this petition a request was made to the Pope to stop the persecution of Christians who did not agree with the doctrine of the Church. He was still in Rome when he heard that all the dissenting Christians including

Bishop Pothinus were killed. Iranaeus on return succeeded Pothinus as Bishop of Lyons.

In 190 he himself wrote to Pope Victor to stop the massacre of Christians for differences in belief. The story was again repeated and he himself was killed in 200 A.D. for espousing the cause of Christians who did not follow the Pope.

Iranaeus believed in one God and supported the doctrine of the manhood of Jesus. He bitterly criticised Paul for injecting into Christianity the doctrines of pagan religion and Platonic philosophy. Iranaeus quoted freely from the Gospel of Barnabas and it was due to Iranaeus that Fra Marino got interested in this Gospel. This led to a constant search of the Gospel and ultimately Fra Marino found a manuscript in the Papal library which was an Italian translation of the Gospel of Barnabas.

Tertulian (160—220):

He belonged to the African Church. He was a native of Carthage. He believed in the unity of God and identified Jesus with the Jewish Messiah. He opposed Pope Callistus for teaching that capital sin was forgiven after canonical penance. He stressed the unity of soul and life.

He wrote that 'common people think of Christ as a man', obviously this was the popular Christian religion at that time.

Orogen (185—254)

He was an Egyptian by birth. Perhaps he was born in Alexandria. His father LEONIDAS founded a school and appointed the famous theologian Clement as the head of this institution. Orogen received his education here. The Church did not like the views held by Leonidas who followed the Apostolic Christianity and did not accept the interpretation of Paul. He was murdered in 208. This tragedy so much affected Orogen

that he wanted to offer himself for martyrdom but was prevented by his mother.

His teacher Clement finding his life to be in danger fled from Alexandria. His father was dead, and his teacher had gone. So Orogen was forced to step in the breach. As head of the school he soon acquired a reputation for scholarship and courage. Owing to his piety and excessive zeal he mutilated himself following the command of the Bible (Mathews—19—25).

In 230 he was ordained a priest in Palestine, but Bishop Demerius deposed and exiled him. He found refuge in Caesarea in 231. Following the example of his father he started a school in Caesarea and this institution also became very famous.

Jerome the author of the famous Vulgate Bible was his supporter in the beginning but later became his enemy and began to believe in Trinity. In 195 Jerome tried to get Orogen condemned by the Church but owing to his popularity Bishop John could not dare to do so. On the contrary Jerome himself was exiled.

Jerome however succeeded in 250. Orogen was condemned by the Council of Alexandria. He was put in prison and subjected to prolonged torture which resulted in his death in 154. He was accused that he rejected the doctrine of Trinity and preached the Unity of God. He believed that God was supreme and that Jesus was not equal to Him, but was His subordinate.

He wrote about 600 tracts and treatises. He has been described as one of the most appealing characters in 'Church history.' He had a balanced mind in which the intellectual did not destroy the spiritual. From his youth to his last hour he showed an uncommon fearlessness'. He had the conscientiousness and patience of the true scientist. He had the admirable quality of a true teacher and his pupils worshipped him. His critical judgment, creative energy, and catholicity of knowledge are not

equalled in any Christian thinker before Erasmus.

DIODORUS

He was a Bishop of Tarus. He is regarded as the leader of the Antiochene School of Christianity.

According to him the world is subject to change. But the change itself is a condition that implies a beginning and requires to assume that there is a constant factor behind it. Moreover the variety of existence and the wisdom displayed in the very process of change points to the underlying unity of origin—suggests a Creator and a Providence. There could only be one such Creator.

Diodorus emphasised complete manhood of Jesus who possessed human soul and human flesh.

LUCIAN (Died—312):

His reputation for sanctity was no less than his fame as scholar. He combined the knowledge of Hebrew with Greek learning. He remained outside the communion of the Church from 270 to 290 A.D. His piety and profound knowledge attracted a large number of people and soon his school became a nursery of Arian doctrine (Harnack.) He believed in the grammatical and literal exegesis of the Scripture. He opposed the dominant mystical and allegorical tendencies and believed in full use of empirical and critical method.

He believed that Jesus could not be equal to God and was subordinate to Him. He was a keen Biblical scholar and revised the Septuagint. He eliminated all the changes made in the Greek translation of the Bible and produced the four Gospels that according to him were true Gospels.

The Church became his enemy and after many tortures he was put to death in 312 A.D.

ARIUS (250—336 A.D.):

The life of Arius is so much intertwined with the

life of Emperor Constantine that we cannot understand one without knowing the other. Constantine became jealous of his own eldest son and heir, Crispus. He got him murdered. The prince was very popular due to his good looks, charming manner, and bravery on the field of battle. His murder cast a gloom over the whole realm. Constantine put the blame for the crime on the step-mother of Crispus and put her in a bath full of boiling water and killed her. Thus he wanted to mitigate one crime with another. The result was just the opposite to what he planned. The partisans of the dead queen joined hands with the opposition. In sheer desperation he appealed to the priests of the Roman Temple; but the priests did not agree that any sacrifice or prayer can absolve Constantine from the two crimes. When Rome became too hot for him he decided to go to Byzantium. He renamed the city after himself and called it Constantinople. Here he met with unexpected support from the Christian Church. It was their belief that capital sin can be forgiven by penance in the Church. The hands of Constantine were so full of problems of administration that life to come was not worrying him; he only wanted to use the Church as an organisation that would be loyal to him. So he gave the Church his full support. The Church with this unexpected support became a strong force almost overnight. Constantine made full use of her. The country around the Mediterranean was dotted with Christian Churches and in his wars the Emperor found the Christian priests performing very useful intelligence duties for him, and their help was an important factor in his efforts to unify Europe under him. Partly in gratitude and partly to destroy the power of the Roman Priests who had refused to support him, Constantine encouraged the Christians to open a Church in Rome. In spite of this Constantine did not accept Christianity and decided to allow the Christian and the Roman gods to fight it out

amongst themselves. He took a number of decisions to allay the suspicion of the masses to prove that he was still a believer of Jupiter and the other gods in the Pantheon of Rome. Every thing was going on very well when the old controversy between the Pauline and the Apostolic Christianity again raised its head.

The leader of the Unitarian movement was a presbyter known to history as Arius. He was a Libyan by birth. Arius gave a new dimension to the Apostolic School of Christianity. Arius followed implicitly the teaching of Jesus, and refused to accept the innovations introduced by Paul in the religion of Jesus. 'Follow him as he preached' was his motto. His importance can be gauged by the fact that his name has become a synonym for unitarianism even today.

The disciples of Jesus with the exception of Barnabas did not know how to read or write. Since Paul had ousted Barnabas, his Gospel could not enter the Churches established by Paul. As long as the original disciples were alive the message of Jesus lived in their circle. For the following generations it became more and more difficult to follow the record of the teaching of Jesus which to them was only an oral history. The Christian leaders in Greece and Egypt were practical men and they soon realised that the new converts to Christianity still followed the Greek philosophers. So instead of leading them, they began to follow them. The Church could not afford to lose them so they agreed to free the Church from the 'Curse of the Law'. A group of Christians however did not agree with the subterfuge. They however did not have any influence with the upper echelon of the Church. Yet their number was not insignificant. For three hundred years a bitter controversy was raging between the two sides. During the period when Emperor Constantine was treating the Church as an ally, the organized Church received a violent jolt by Arius. He was not a mere bustl-

ing schemer as his enemies would like us to believe. Even they are forced to admit that he was a grave and blameless presbyter. Arius was the disciple of the greatest critic of his time i.e. the venerated martyr Lucian of Antioch who had made a name for learning and like his predecessors was killed for holding views not approved by the Church. So Arius was fully conscious of the danger of entertaining a belief different from the one that was acceptable to the Church. His early life is hidden in mystery. We know that he was a Libyan by birth. In the year 318 we find him in charge of the Church of Baucalis at Alexandria.

Peter Bishop of Alexandria ordained him a Deacon; but later excommunicated him. Achillas, the next Bishop, again ordained him a priest. He had become so popular that when the seat fell vacant he had every chance of becoming the Bishop of Alexandria himself; but he allowed Alexander to sit on the ecclesiastical throne. On account of his views a complaint was made against him. His rival became his judge. Arius was excommunicated.

Arius had gathered such a large following that he had become a headache for the Church. Out of the Church he was a great danger to her; but he could not be accommodated within, as he wanted to establish the unity and the simplicity of the Eternal God. He believed that how so ever much Jesus may surpass other creatures he himself was not of the same substance as God. He was a human being like any other man. The teaching of Arius spread like wild fire and shook the very foundation of the Pauline Church. The controversy that was simmering for three hundred years suddenly became a conflagration. The Church took shelter behind the Pagan Emperor Constantine. His brute force alone saved her from complete destruction. The salient features of his faith can be summarised as follows:-

GOD:—God is not only absolutely one but also for that reason absolutely simple. He is alone ingenerate, alone external, alone without beginning, alone good, alone almighty, alone unchangable and unalterable and His being is hidden in eternal mystery from the eye of every creature. Arius opposed any idea of manhood of God.

JESUS:— Arius never intended to lower the personality of Jesus. He earnestly pressed in favour of Jesus. He was willing to recognise in him every dignity compatible with the isolation and unity of God. On this point he was not willing to compromise with polytheism. Hence it was necessary to reject any dogma that accepts the divinity of Jesus. Ingenerate-ness being the very essence of divinity, there can be no son of God in any strict or primary sense.

Generation destroys the singularity of God. It also ascribes to God corporeity and passion which are attributes, and subjects the Almighty to necessity, so that it is on every ground unworthy of deity. Therefore Jesus is inferior to God and he is not eternal. We can visualise a time when Jesus did not exist so again it is proved that he is Not God. He is not the essence of God but a creature essentially like other creatures, definitely unique amongst men. Instead of sharing the divine essence he does not even comprehend his own. He must depend like every other creature on the help of God's grace. In other words he must have free will like us and a nature capable like ours of moral change, whether for evil or for good. He was morally and physically liable to sin; and nothing but his own virtue kept him as a matter of fact sinless.

Alexandria had become a centre of neo-Platonic philosophy and the concept of Triad had become widely current in the Roman Empire. This was tamely accepted by the Church. Against this background we should

try to understand the revolt of Arius for the purity of the Christian faith against the infiltration of heathen belief. So it is obvious that he believed in Jesus but wanted to save Christianity from the curse of polytheism.

His austere life and his dignified character and championship of commonsense in religion made him the idol of the common people. He went from door to door preaching the religion of Unitarianism and was welcomed wherever he went. He wrote a number of theological songs that became very popular with the masses. His views spread like wild fire in every village in Egypt and the Church became the subject of public ridicule. Arius went to Caesarea and thus his views began to spread outside Egypt. Wherever he went his dignified bearing commanded respect; and his connection with the School of Lucian secured for him the respect of thinking and learned men. Syrian Bishops like those of Caesarea, Tyro, and Laodicea, began to support him. Eusebius of Nicomedia, who was also a disciple of Lucian held a Council in Bithynia and protested against the excommunication of Arius.

King Licinius tolerated Arianism, but after the Battle of Chrysopolis, Constantine was victorious and thus the dice was loaded against Arius. By the Edict of Milan Constantine put an end to the persecution of Christians, thus reversing the policy of Diocletian (284-305). The emperor by this wise act got the sympathy and support of the Christians. The Church was useful to the emperor only if it was united and powerful, for a disunited Church could be a danger to the empire. Since Constantine stood before the world as a patron of the Church and if the Church represented only one faction of Christians then his open alliance with the Church would ipso facto make the other faction an enemy of the Emperor. This position no administrator

could like to be in.

The Emperor could not ignore the political and administrative problems. The songs and the arguments of Arius had resulted in a bloody tumult in Alexandria. The problem was not confined to Egypt and had already spread throughout North Africa and Asia. He realised that his friends in the Church had no hold on these agitators; so it had to be solved either by persuasion or by force. His primary interest was to end the disturbance. Since he had acquired the reputation of being a friend of Christians he wanted to make full use of this reputation in order to end the controversy. His first step was to send Hosius of Cordova to Alexandria with a letter addressed both to Alexander and Arius and tried to persuade them to treat the question in dispute as a battle of words about mysteries beyond our reach. He cited the example of Greek philosophers who could argue the deep questions of philosophy without losing their temper. To the Emperor it was a childish quarrel unworthy of sensible men besides being very distressing to himself. The latter failed to produce any result, so the excitement grew worse and worse with the passage of time. In the words of a modern writer the dispute was due to 'excess of dogmatism founded upon the most abstract words in the most abstract region of human thought'. Both sides were hopeful to get the support of the Emperor. Arius depended on the inherent strength of his teaching in as much as the Emperor could not be expected to understand the mysteries of Trinity and secondly the question of three rulers in the realm would be distasteful to him. Arius also knew that he had the popular support, particularly in Asia and to the Emperor this was what would matter the most.

Within the Royal Palace, Helena the Queen Mother supported the Church. She was a political animal. Administrative expediency was in her blood. On the

other hand Constantina the sister of the Emperor was a mystic and supported Arius. In her opinion Arius followed the true teachings of Jesus. She hated politics and loved and feared God. Between the two factions, the Emperor—a master of strategy kept every one guessing. Being a pagon he did not belong to any sect of Christianity. This was the strongest point in his favour.

Inspite of the fact that his advice was not listened to by any party he did not lose patience. Instead of supporting any faction he decided to call a Council, and being a pagon he decided to preside over it as no Christian would be acceptable to the invitees. The Unitarians were idealists and relied on the inherent strength of their case. The leaders of the Church were practical people and they understood fully well that the Emperor was an administrator first and last. They took measures to impress the Emperor.

The neo-Platonic philosophy was the rage of the time. These philosophers believed in the Triad or three Gods. The Church accepted the dogma of Trinity as a fundamental doctrine of Christianity.

The worship of Sun god was popular throughout the empire. The Emperor was considered to be the manifestation of Sun on earth. The Church therefore:-

- (a) Declared Sunday to be the Christian sabbath.
- (b) 25th December the traditional birthday of Sun god was adopted as the birth day of Jesus.
- (c) The emblem of Sun god the cross of light became henceforth the emblem of Christianity.
- (d) The statue of Jesus replaced the idol of Sun god but the ceremonies of 25th December were generally adopted.

The grateful Emperor must have left that the Church was narrowing the gulf existing between Christianity and the religion of the Empire. So the Church must have gone up in his estimation.

To look back to the Council itself, it was called during the summer of 325 A.D. on the occasion of the 20th anniversary of the Emperor's reign, at Nicaea in Bithynia. Nicaea meant 'the city of peace'. The restoration of peace amongst the Christians was regarded as a holy duty for the pagan Emperor. Out of the invitees 223 signed their names. The Emperor rounded the number to 300, and Church' record raised the figure to 318—the mystic number that stands for the cross both of Jesus and of the Sun god. Constantine who presided over the Council, did not know the Greek language in which the discussion was held and knew nothing of the problems that were being discussed. He was only interested in maintaining peace in the empire and was not interested in the questions raised by the priests of a religion which he neither followed nor understood. The disciples of Arius including Eusebius of Nicomedia knew the scriptures well. Alexander was infirm and old; so he sent the fiery Athanasius to deputise for him. The group supporting Athanasius also knew the scriptures; but they were in a difficult position of supporting the innovations introduced in the verses of scriptures. Here the Arian group always succeeded to have its own against them.

The Church wanted to put three persons on the divine throne; but could produce arguments from the Bible in favour of the only two. In spite of this the third God i.e. the Holy Ghost was declared to be the third person of the Trinity without giving any reasons in support of this innovation. The disciples of Lucian were sure of their ground; so they forced the Trinitarians to move from one impossible position to another.

The Trinitarians found themselves in a difficult position to define a Christian in a way as to exclude Arius and other Unitarians. They said that the 'Son' was of God! The Arians replied that they themselves were 'of

God' as it is written in the Bible 'All things are of God'. So this argument went to prove the divinity of all creatures. Faced with this difficulty the Bishops argued that Jesus was not only 'of God' but also 'of essence of God'. The addition of these words resulted in the opposition of the orthodox Christians as they were of the opinion that these words are not found in the Bible. Thus instead of uniting the Christians it further divided them. In desperation they argued that the Bible says that 'Jesus was the eternal image of Father and true God' The Arians replied that the Bible also says that 'We men are the image and glory of God'. So not only Jesus but all men can claim to be divine.

The majority of delegates to the Council did not agree with the Church, but even those who signed the creed did so with mental reservation, to please the Emperor. Some of them said: 'The soul is nothing worse for little ink'. Mentioning this Prof. Gwatkin moans that it was not a pleasant scene for a historian. The fact is that Prof. Gwatkin does not write as a historian but as an advocate who accepts a brief to plead a weak case. When he comes face to face with some nagging fact which he cannot explain away, he is naturally irritated.

These were the people who decided under a pagan Emperor what should be the test for an orthodox Christian. The result was as much a surprise to the Trinitarians as to the Arian Party. No one expected the turn it would take. The idea of a universal test was a revolutionary change. This was not liked by any one. The insertion of direct condemnation of Arianism was still a more serious step. Even those who consented did not do so without misgiving. When it came to signing in support of a term not found in the Scriptures and without the authority of the Church, they told themselves that they had signed under duress. The Council

which began with such fanfare completely failed to achieve any thing. The one person, who knew what he was at, was the Emperor. He knew that the creed that is based not on conviction but on votes cannot be taken seriously. He knew how and why the Bishops had signed the creed. He was determined not to create the impression that he forced the Bishops to sign against their conviction. So a way out was found to take the help of a miracle to support the decision of the Council. At this time there were atleast 270 versions of the Gospel according to one source. Some thought there were as many as 4000 different Gospels. It was decided that all the different Gospels should be put under a table in the Council Hall. The Bishops were asked to pray for the whole night so that the correct version of the Gospel may come on the top. In the morning the Gospel acceptable to Athanasius was found to be on the top. It was decided that all the Gospel under the table should be burnt. To possess an un-authorized Gospel was considered to be a penal offence. As a result about one and half million Christians were killed. This was how Athanasius tried to achieve unity in Christianity. On return from the Council the Bishops soon took over the threads of dispute left by the summons of the Emperor. They forgot that they had signed the creed. The conservatives did not hide the fact that they did not consider the creed to be the real Christianity. Only Athanasius was perhaps loyal to it; but even his supporters had their own doubts. In the West it was almost unknown.

St. Hillary thirty years after the Nicaean Council was still a stranger to the Nicaean creed. He says we anathematise those we defended. We condemn either the doctrine of others in ourselves or our own in others, and reciprocally tearing one another to pieces, we have become the cause of each others' ruin. The translation

from Greek to Latin was imperfect for the Greek terms of Platonic philosophy, which had been consecrated by the Church, failed to express the mysteries of the Christian faith. Verbal defects in scriptures might introduce into the Latin theology a long train of errors or perplexity.

So the Council instead of bridging the gulf succeeded in widening it and the bitterness between different Christian sects became more bitter than ever before. The temper of the Church was fashioned in such a way that disbanding reason and persuasion it learnt the efficacy of force. The first blood bath of the Arians was the beginning. The Goths and the Lambards were converted by the same method. Then the fearful loss of life during the Crusades followed. During the Thirty years' War in Europe it was established that even the belief in Trinity was not enough. The Church had to be obeyed.

To revert to the events after 325 we find that Bishop Alexander died in 328, and a stormy election followed. The Arians and the Meletians put up a strong resistance; but Athanasius was declared elected and consecrated as a Bishop. His election was disputed. The opposition complained of persecution, political intrigue and even of magic.

At the court, Constantina the mystic sister of Constantine was against the killing of the Christians. She never tried to hide that she thought that Arius represented true Christianity. She also opposed the banishing of Eusebius of Nicomedia and at long last she had her way. The return of Eusebius was a great blow to the Athanasian faction. The Emperor gradually began to lean towards the side of Arius. When the election of Athanasius was disputed the new Bishop was called to the Capital. Athanasius however made excuses and did not go to Constantinople. In 335 a Council was held in Tyre to keep the festival of thirtieth year of Con-

stantine's reign. Here Athanasius was forced to attend. He was accused of episcopal tyranny and the atmosphere was so much charged against him that he left the Council without waiting for the result. He was condemned. The Bishops then went to Jerusalem and the condemnation of Athanasius was confirmed there. Arius was received to communion. The Emperor invited him and his friend Euzous to Constantinople. The patch up between Arius and the Emperor was complete. The Bishops in Jerusalem had already received Arius to communion, so to complete the work of peace Athanasius was again condemned. Athanasius wanted to beard the lion in his own den; so he boldly came personally to Constantinople. He was received in audience by the Emperor. Eusebius knew full well that in Nicaea the decision went against Arius mainly for political reasons; so instead of starting an ecclesiastic debate which the Emperor would not have understood any way, he accused Athanasius of hindering the supply of corn to the capital. This caught Athanasius completely by surprise and he discovered that some one else could also play the game he was expert in. The charge was easily proved and he was sent away to Trier in gaol. Arius was appointed the Bishop of Constantinople. Arius however died in the midst of a procession going to the Cathedral in 336. The Church called it a miracle; but the Emperor knew that it was a case of murder. A commission was appointed to investigate the death of Arius in such mysterious circumstance and Athanasius was found guilty and condemned for the murder of Arius. This crime so much moved the Emperor that he took baptism from the hand of Eusebius. The Emperor died in 337. It was a personal victory of Constantina and the cause for which Arius suffered and died. Thus the Emperor Constantine died in the faith of those he killed.

SECTION II

MODERN AGE

From the Ancient, we have directly come over to the Modern Period and skipped over the Dark Ages, the Medieval Period of European History. The reason is that during the dark Ages no one could dare to differ from the Church. So the unitarian movement was forced to go under-ground. During this period the Church was firmly established with her headquarters not in Jerusalem but in Rome. She acquired vast territory around this city. This was known as the 'Gift of Constantine'.

With the dawn of Modern Period some scholars began to take a second look at the document and found it to be 'forged'. This shook the very foundation of the Church. The revolt against her became popular. The unitarian movement also came out in the open.

This would explain why we have suddenly come to the Modern Period of the European History. Short biographies of some of the leaders of the unitarian movement in Europe, follows.

Michael Servetus (1511-1553):

Servetus was born in Spain, and was a son of a local judge. In 1517 when he was six years old Martin Luther started his revolt against the Roman Catholic Church. As a result Luther was excommunicated and he became a leader of the reformed religion. The movement spread like wild fire and even those who did not agree with Luther were forced to take notice of him.

In Spain Servetus was appalled that the Spanish Inquisition had bathed so many homes in blood, as they sought to root out all non Christians in a country with a large settlement of Muslims and Jews. They were spared the sword only if they publicly confessed their faith to be in conformity with the formula of Trinity.

Imagine therefore his excitement when upon reading the Bible he found that Trinity was nowhere a part of its teaching. Therefore he decided to tell the world the truth as he found it to be. According to this discovery if the Christians accept the Unitarian doctrine all strife between the Christians and the Muslims will end and both could live in peace. He was too young to realise that the mind of even the leaders of Reformation were hedged round with old prejudices beyond which they could not go. The inexperienced youth had his imagination fired with enthusiasm, that he would see that the new Protestant Churches would become Unitarian, and a world of toleration would become a possibility, based on One God — the Father of the family of mankind. Luther and Calvin, however, would have nothing to do with this doctrine. They feared that the Reformation would go too far. A number of ceremonies of the Catholic Church were abolished but they were afraid to rediscover the original Christian Faith, as it would have added to their difficulties. Indeed they took great pains to contain the reformed religion within the frame work of Catholic orthodoxy. Their quarrel was not so much with the theology of Rome as with its organisation, and particularly with the question as to who would rule the Church. They joined hands with the Catholic Church to protect the religion of Rome. All this was not fully grasped by the young Servetus.

His belief in Trinity was already shattered; his respect for Pope also disappeared when he saw the crowning of Charles V by the Pope. Describing the event he writes "With my very eyes I saw him (the Pope) bourne with pomp, on the shoulders of the princes, and in the public streets adorned by the whole people kneeling, to such a point that those that succeeded even in kissing his feet or his shoes, deemed

themselves very happy beyond the rest." He became convinced that this religion was not the religion of Jesus. His mind turned back once again towards the leaders of Reformation and he felt sure that if he brings the error of this dogma to their notice, they would abandon the belief in Trinity. This misconception cost him his life. He wrote series of letters but when he found that they produced no effect he wrote a book "On the Errors of Trinity" in 1531. In this book Servetus threw discretion to the winds and came out very boldly against Trinity. He writes "The philosophers have invented a third separate being truly and really distinct from the other two, which they call the third Person, or the Holy Spirit, and thus they have contrived an imaginary Trinity, three beings in one nature. But in reality three Gods, or one three fold God, are foisted upon us under the pretence, and in the name of unity For with them it is very easy, taking the words in their strict sense, for three beings to exist, which they say and yet strictly, simply, and really, so different or distinct yet one is born of another, and one is breathed out of the others, and yet all these three are shut up in one jar. Since I am unwilling, to misuse the word Persons, I shall call them the first being, the second being and the third being for in the scripture I find no other name for them. Admitting therefore these three, which after their fashion they call Persons, they freely admit a plurality of beings, a plurality of entities, a plurality of Essenses, a plurality of substances, and taking the word God strictly they will have a plurality of gods."

He continues to say "If this is so then why the Tritonites are blamed: who say that there are three Gods for they also contrive three Gods or one three fold one. These threefold Gods of theirs form one composite substance. And although some will not use

the word implying that the three have been put together, yet they do use a word that they are constituted together, and that God is constituted out of three beings. It is clear therefore that they are Tritoitcs and we have a threefold God. We have become Atheists, men without any God. For as soon as we try to think about God, we are turn aside to three phantoms, so that no kind of unity remains in our conception. What else is being without God but being unable to think about God, when there is always present to our understanding a haunting kind of confusion of three beings, by which we are for ever deluded into supposing that we are thinking about God They seem to be living in another world while they dream of such things for the kingdom of heaven knows none of this nonsense and it is in another way unknown to them, that scripture speaks of the Holy Spirit."

"How much this tradition of the Trinity has alas, alas! been a laughing stock of Mohammadons only God knows. The Jews also shrink from giving adherence to this fancy of ours, and laugh at our foolishness about the Trinity; and on account of its blasphemies, they do not believe that this is the Messiah promised in their Law. And not only the Mohammedons and the Hebrews but the very beasts of the field, would make fun of us, did they grasp our fantastic notion, for all the workers of the Lord bless the One God."

"This most burning plague, therefore, was added and superimposed, as it were on the new gods which have recently come, which our fathers did not worship. And this plague of philosophy was brought upon us by the Greeks, for they above all men are most given to philosophy; and we hanging upon their lips, have become philosophers and they never understood the passages of the scriptures which they adduced with regard to this matter."

The book took the whole of Europe by storm. Within their living memory no one had ever written such a daring book. The result was that the Church hounded Servetus from place to place. Servetus was forced to change his name but he did not change his views. Calvin had organised a Church of his own. Servetus had a childlike faith in him who still was his hero. Calvin developed a deep hatred for this stripling young man for daring to teach theology to him. So he recoiled with shock and dismay at reading the book. The leaders of the Protestant movement feared that Protestantism might receive a set back if the views of this young enthusiast become known to the people. The reformers also feared stronger persecution from the Church if the Protestant doctrine deviated too far from the Catholic doctrine. Thus Servetus instead of converting the Protestants to his views, forced them to embrace the dogma of Trinity ever more zealously. Between 1532 and 1553 Servetus lived with an assumed name.

He continued to write to Calvin still hoping to win him over to his views. This ever more incurred the wrath of Calvin. During this time Servetus wrote another book "The Restoration of Christianity." The result was that he was condemned both by the Catholic and the Protestant Churches. He still had hopes in Calvin. He went to Geneva and went to see him, still hoping that a meeting of minds was still possible. Calvin on his part handed him over to the Catholic Church and did his best to get him convicted. Servetus was found guilty of being a heretic and was burnt alive on 26th October, 1553 with his book tied to his waist.

The character of Servetus can be best illustrated by the glimpse we get of his behaviour before the Court that condemned him. The judgement runs as follows:-

"Servetus confesses that in his book he called

believers in the Trinity, Trinitarians and Atheists. He called this Trinity a diabolical monster with three heads He called the infant baptism invention of the devil and sorcery . . This entails the murder and ruin of many souls. More over he wrote a letter to one of the ministers in which along with other and numerous blasphemies, he declared, our evangelical religion to be without faith and without God, and that in place of God we have three headed Serbirus." Addressing Servetus the Court adds: "You had neither shame nor horror of setting yourself against the Divine Majesty of the Holy Trinity, and so you have obstinately tried to infect the world with your stinking heretical poison For these and other reasons desiring to purge the Church of God of such infections and cut off the rotten member we now in writing give final sentence and condemn you, Michael Servetus, to be bound and taken to Chapel and there attached to a stake, and burned with your book to ashes. And so you shall finish your days and give example to others who would commit the like."

The people of Geneva were to remember him by erecting a great statue, not to Calvin but to the man he burnt alive. "To burn a man is not to prove a doctrine" says Castillo a follower of Servetus. For though Servetus is dead but his religion is still alive.

Thomas Emlyn (1663-1741).

He was a Presbyterian Minister in Dublin, Ireland. As a preacher he was very popular, but after some time, some one noticed that he never mentioned Trinity either in his surmons or in prayer. He admitted that he believed in One God. Accordingly he was accused of being a heretic. He was arrested and put into prison. He had written a book on Unitarianism. It is called "An Humble Inquiry into the Scripture Account of Jesus Christ." The entire book is fundamen-

tally based on the text in John 14.28 where Jesus says: "The Father is greater than I." Emlyn sought to establish Jesus as mediator between man and God. Thus in a subtle way he separated Jesus from God, and in so doing he demolished the idea of Trinity. He was immediately arrested and was found guilty "of writing and publishing an infamous and scandalous Bible declaring that Jesus Christ is not the Supreme God." He thus joined the distinguished saints who could dare to deny Trinity and support the faith of One and only One God.

Thomas Emlyn belongs to the galaxy of Saints who defied the powers that be, and suffered imprisonment, torture and even death, but they did not bow down before the might of the Church and State that combined their forces to crush them. Every case of persecution added to the popularity of their message, which was:

"There are not Three but One God".

Ten years later, in the Church of England, muffled unrest over the divinity of Christ exploded with the publication of Samuel Clarke's "Scripture Doctrine of The Trinity" (1712). He cited 1,251 passages of Scripture to prove that God the Father was supreme, and Christ and the Holy spirit were subordinate. Later Clarke edited the Book of Common Prayer omitting the Athanasian Creed and other Trinitarian features.

Joseph Priestley (1733-1804)

Even when he was a student, Priestley began to doubt the truth of the fundamental dogma of the Christian Church i.e. Trinity. The more he studied the Bible the more convinced he was about his own views. History remembers him as a scientist, as he discovered Oxygen in 1774. Priestley, however, was more interested in religion than in physical science. Arius, Servetus, and Sozini left a profound impression on him.

Like them he also came to the conclusion that the scriptures provided meagre support for the doctrine of Trinity and atonement. Primarily due to him the humanity of Jesus was affirmed, by all sections of Unitarians and in this they had full support of scriptures. They believed that the narratives of the birth of Jesus are inconsistent with one another. Jesus was believed to be a man constituted in all respect like other men, subject to same infirmities, the same ignorance, prejudices and frailties. He was chosen by God to introduce a moral dispensation into the world. He was instructed in the nature of his mission, and invested with miraculous power. Jesus was sent to reveal the great doctrine of future life, in which men would be rewarded according to their works and not by baptism alone. These views were not liked either by the Government or by the Church. The result was that Priestley was attacked by a mob and though he escaped alive but his house, library, laboratory and Church were burnt in Birmingham. He went to America with Benjamin Franklin who had become his follower when he preached in London, and they opened Unitarian Churches in and around Philadelphia.

His main contribution to the English Unitarianism was a comprehensive argument, both historical and philosophical, drawn from Scripture and the Christian fathers, interpreted by reason, and rigorously applied to the religious and political problems of his day. "Absurdity supported by power", he wrote, "will never be able to stand its ground against the efforts of reason."

Of all Priestley's religious works, the most influential was his "History of the Corruptions of Christianity" in two volumes in which he sought to show that true Christianity, embodied in the beliefs of the primitive Church, was unitarian, and that all departures from that faith were corruptions. The book infuriated the

orthodox and delighted the liberals in both England and America. It was publicly burnt in Holland. Here follows Priestley's own summary.

To consider the system (if it may be called a system) of Christianity, one would think it very little liable to corruption, or abuse. The great outline of it is that the universal parent of mankind commissioned Jesus Christ, to invite men to practise virtue, by the assurance of his mercy to the penitent, and of his purpose to raise to immortal life and happiness all the virtuous and the good.

Here is nothing that, any person could imagine, would lead to much subtle speculation, at least such as could excite animosity. The doctrine itself is so plain, that one would think the learned and the unlearned were upon a level with respect to it. And a person unacquainted with the state of things, at the time of its promulgation would look in vain for any probable source of the monstrous corruptions and abuses which crept into the system afterwards. Jesus, however, and his apostles, foretold that there would be a great departure from the truth, and that something would arise in the Church altogether unlike the doctrine which they taught, and even subversive of it.

"In reality, however, the causes of the succeeding corruptions did then exist, and accordingly, without anything more than their natural operation, all the abuses rose to their full height; and what is more wonderful still, by the operation of natural causes also, we see the abuses gradually corrected, and Christianity recovering its primitive beauty and glory.

"The causes of corruptions were almost wholly contained in the established opinions of the heathen world, and especially the philosophical part of it, so that when those heathens embraced Christianity they mixed their former tenets and prejudices with it. Also,

both Jews and heathens were so much scandalized at the idea of being disciples of a man who had been crucified as a common male factor, that Christians in general were sufficiently disposed to adopt any opinion that would most effectually wipe away this reproach.

"The opinion that the mental faculties of man belonging to a substance distinct from his body or brain, and of this invisible spiritual part, or soul, being capable of subsisting before and after its union to the body, which had taken the deepest root in all schools of philosophy, was wonderfully calculated to answer this purpose. For by this means Christians were enabled to give to the soul of Christ what rank they pleased in the heavenly region before he was born. On this principle went the Gnostics, deriving their doctrine from the received oriental philosophy. Afterwards the philosophizing Christians went upon another principle, personifying the wisdom, or logos of God the Father, equal to God the Father himself.

But this was more Platonism, and therefore cannot be said to have been unnatural to their circumstances, though at length they came, in the natural progress of things, to believe that Christ was, in power and glory,

"The abuses of the positive institutions of Christianity, monstrous as they were, naturally arose from the opinion of the purifying and sanctifying virtues of rites and ceremonies, which was the very basis of all the worships of the heathens! and they were also similar to the abuses of the Jewish religion. We likewise see the rudiments of all the monkish austerities in the opinions and practices of the heathens, who thought to purify and exalt the soul by mascerating and mortifying the body.

"As to the abuses of the government of the Church, they are as easily accounted for as abuses in civil government; worldly minded men being always ready

to lay hold of every opportunity of increasing their power; and in the dark ages too many circumstances concurred to give the Christian clergy peculiar advantages over the laity in this respect.

"Upon the whole, I flatter myself that, to an attentive reader of this work, it will appear, that the Corruption of Christianity, in every article of faith or practice, was the natural consequence of the circumstances in which it was promulgated; and also that its recovery from these corruptions is the natural consequence of different circumstances.

"To bring the whole (of opinions concerning Christ) into a short compass,

1. The General Council gave the Son the same nature with the Father,
2. Admitted the Holy Spirit into the Trinity,
3. Consigned to Christ a human soul in conjunction with the Logos,
4. Settled the hypothetical union of the divine and human nature of Christ, and
5. Affirmed, that in consequence of this union the two natures constituted only one person. It requires a pretty good memory to retain these distinctions, it being a business of words only, and ideas are not concerned in it."

Theophilus Lindsey

Theophilus Lindsey (1723-1808) was the organizer of the first Unitarian congregation in England. Using a reformed order of service based on Samuel Clarke's revision of sixty years earlier, and robbed without the traditional white surplice, Lindsey conducted the first service in an auction room on Essex Street, London, on April 17, 1774. It was attended by a large congregation including Benjamin Franklin and Joseph Priestley. Here is Lindsey's account of the occasion, contained in a letter to a friend the next day.

"You will be pleased to hear that every thing passed off very well yesterday; a large and much more respectable audience than I could have expected, who behaved with great decency and in general appeared, and many of them expressed themselves, to be much satisfied with the whole of the service. Some disturbance was apprehended, and forboded to me by great names, but not the least movement of the kind. The only fault found with it, was that it was too small. From the impressions that seemed to be made, and the general seriousness and satisfaction, I am persuaded that this attempt will, through the divine blessing, be of singular usefulness. The contrast between ours and the church-service strikes every one. Forgive me for saying, that I should have blushed to have appeared in a white garment. No one seemed in the least to want it. I am happy not to be hampered with any thing, — but entirely satisfied with the whole of the service; a satisfaction never before known— I must again say it, and bless God for it, that we were enabled to being well. And we only desire to go on as through His blessing we have begun"

The formation of the Essex Street congregation soon inspired other Unitarian "chapels" to be built in Birmingham, Manchester, and other English cities. Ecclesiastical independence fostered doctrinal freedom, so that in 1790, in an address to the students of Oxford and Cambridge, Lindsey asserted the following "facts, clear and plain to every understanding which all men, who believe the scriptures, sooner or later must bow down to and acknowledge." With these almost modern convictions, English Unitarianism entered its greatest age.

1. That there is ONE GOD, one single person, who is GOD, the sole creator and sovereign lord of all things;

2. That the holy JESUS was a man of the Jewish nation, the servant of this God, highly honoured and distinguished by Him; and,
3. That the SPIRIT OR HOLY SPIRIT, was not a person, or intelligent being; but only the extraordinary power or gift of God, imparted (Acts 1, 2) to Jesus Christ himself, in his life-time; and afterwards, to the apostles, and many of the first christians, to empower them to preach and propagate the gospel with success; and
4. That this was the doctrine concerning God, and Christ, and the holy spirit, which was taught by the Apostles, and preached to Jews and heathens.

The Unitarian movement in England had a profound effect in America. It started as an off shoot of Calvinism; but by the 17th Century the different foundations gradually changed into religious covenants and emphasis was not so much on dogma. Thus the way was opened for gradual theological change. Charles Chauncy (1705-57) of Boston gave a definite direction to Unitarianism. Under James Freeman (1759-1835) the congregation of King's Chapel purged their Anglican Liturgy of all references to the Trinity. This happened in 1785. On this date the first Unitarian Church came into existence in the New World. The doctrines of Priestley was openly printed and was freely distributed and was popular with the majority of the people. The result was that Unitarianism was accepted by all the ministers in Boston except one.

In 1803 Willian Ellery Channing (1780-1842) came to Boston and began his ministry which greatly influenced the Unitarian thought. In contrast with the Calvin doctrines of human depravity, the wrath of God, and the atoning sacrifice of Christ, Channing proclaimed 'one sublime idea' which he defined as the greatness of the soul, its union with God by

spiritual likeness, its receptivity of His spirit, its self forming power, its destination to inaffable and its immortality.' This was a refreshing change from the over emphasis on materialism of Priestley and it gave an spiritual colour to Unitarian movement. Its effect was both in England and America. Priestley was after all a physical scientist. His reasoning was sound but his outlook was materialistic. Channing elevated it to the sublime spiritual heights. His words made a deep impression on both sides of the Atlantic when he said "man's rational nature was from God". Reason and conscience were enthroned on the seat of judgement. He protested against every form of sectarian narrowness, denominational aggressiveness was foreign to his nature and this spirit was infused in the leaders of the movement which culminated in the founding of the Divinity School of Harvard University in 1861.

Its constitution says: "It being understood that every encouragement be given to the serious, impartial and unbiassed investigation of Christian truth and that no assent to the peculiarities of any denomination be required of either the students or professors or instructors." In 1825 the American Association was formed, the same year as was done in England. Ralph Waldo Emerson (1803-82) resigned the pulpit in Boston and the breach between the old the new thinking was complete. The religion of Jesus was proclaimed to be the love of God and service of man and this was an "absolute religion".

Let God Be True

There are a number of books written by Christian writers in support of Unitarianism. Such a booklet is published by The Watch Tower Society. Some abstracts are taken from the above, as it is felt that it will be of interest to a student of Unitarianism

in Christianity. It says: "Fundamental doctrine of so called "Christiandom" is that is known as the "Holy Trinity" In the words of Athanasian Creed 'The Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods but one God'. "Such a doctrine", the book says, "with its attempted explanation is very confusing. To excuse it with the word 'Mystery' is not satisfying, if one has in mind the apostle's words 'God is not the author of confusion' (1. Cornithians 14:33) it is at once seen that the doctrine is not of God. Well, one may ask if God is not the author of this confusing doctrine, who is? "The origin of the trinity doctrine is traced back to the ancient Babylonians and Egyptians and other ancient mythologists. It will not be disputed by Jews and Christians that the ancient peoples worshipped demon gods and the nation of Israel was warned not to mingle with them because of this. It follows, then, that God was not the author of this doctrine. Two more interesting facts are that —

1. Tertullian living in the Second Century in Carthage Africa, introduced the term trinitas into Latin ecclesiastical writings, the term trinity not once being used in the inspired scriptures.
2. The doctrine of the trial was first introduced into Greek ecclesiastical writings by a clergyman named Theophilus also living in the Second Century.

"In the Fourth Century or (to be exact) in the years 325 a Council of clergymen met under the jurisdiction of the unbaptised Emperor Constantine at Nicaiea in Asia Minor and confirmed the doctrine. It thus came to be declared the doctrine of the religious organisation of Christendom and the clergy have ever held to this complicated doctrine. "When the clergy is

asked by the followers as to how such a combination of three in one can possibly exist, they are obliged to answer: "That is a Mystery! Some will try to illustrate it by using triangles, trefoils, or images with three heads on neck. Nevertheless, sincere persons who want to know the true God and serve him find a bit difficult to love and worship a complicated, freakish looking, three in one can possibly exist, they are obliged to by stating that God made man in his own image; for certainly no one has seen a three headed human creature....."

"let us consider some of the verses of Bible:-

John 5.7. "For there are three that bear record in heaven: the Father, the Word, and the Holy Ghost; and these three are One". This is a glaring example of adding to God's word, though such adding is expressly condemned. In commenting on this text, a Greek scripture translator Benjamin Wilson, wrote in *The Emphatic Diaglott*: "This text concerning the heavenly witness is not contained in any Greek manuscript, which was written earlier than fifteenth century. It is not cited by any of the Greek ecclesiastical writers; nor by any of the early Latin Fathers even when the subjects upon which they treated would naturally have led them to appeal to its authority. It is therefore evidently spurious. The trust-worthiness of this statement is borne out by the fact that the modern translations (except Roman Catholic translations from Latin versions) do not include the text.

"For the sake of argument, let us assume that God and Jesus are one in equality, power, and eternity, during the time Jesus was on this earth until he was baptised. Where then was the third person of the "trinity" the Holy Ghost? The trinitarians will state that they were all three in one throughout that period. But is it not true that the Bible states that at the time

Jesus was baptised the spirit descended upon Jesus like a dove and immediately Jesus was led away by the spirit? Trinitarians will say that all three persons of "trinity" were clearly in evidence on that occasion and will quote Mathews 2:16, 17. 'Jesus when he was baptised, went up straight way out of the water; and, Lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lightening upon him: and, lo, a voice from heaven, saying, this is my beloved son, in whom I am well pleased.

"However, the trinitarian teachers will have several embarrassing questions to answer on this text, such as, whose voice came from heaven, saying this is my beloved Son? Jesus' own voice? And where till then, had the 'Holy Ghost' or the holy spirit been, seeing that now it descended upon Jesus? And were not the heavens open to Jesus, if God, during the previous thirty years of his earthly sojourn? If he was God or a part of a trinity and equal in power, substance and eternity, with God, he would always have access to heavens. These and other equally embarrassing questions have convinced the clergy that it is far better to say that it is all a great mystery.

"Yes, it would be a mystery if the trinity doctrine were true. One of the most mysterious things is the question; who ran the universe during the three days that Jesus was dead, and in the grave, or for that matter, during his thirty three on the earth while he was made a "little less than angels"? If Jesus was God then during Jesus' death God was dead and in the grave; what a wonderful opportunity for Satan to take complete control."

The Chapter concludes by asserting that "the doctrine of trinity was not conceived by Jesus or the early Christians. No where in the scriptures is even any

mention made of a trinity. Therefore if as claimed, it is the 'central doctrine of Christian religion' it is passing strange that this complicated, confusing doctrine received no attention by Christ Jesus, by way of explaining or teaching. Stranger still that imperfect men living over a hundred years later should have the idea injected into their religion by pagans and should teach as scriptural truth."

Summing up the discussion it is concluded that

"No, there is no trinity."

It is not righteousness that ye turn your faces
towards East or West ;

But it is righteousness—to believe in
God and the Last Day,

And the Angels, and the Book and the
Messengers ;

To spend of your substance, out of love
for him,

For your kin, for orphans, for the needy,
for the wayfarer,

For those who ask, and for the ransom of slaves ;
To be steadfast in prayer, and practise

regular charity ;

To fulfil the contacts which ye have
made ; and to be firm

And patient, in pain (or suffering)
and adversity,

And throughout all periods of panic.

Such are the people of truth, the God-fearing.

(Holy Qur'an II : 177)

Printed by

Ashraf Publications, 437/D-G, E. Karachi-5

Phone : 76488

Printed at

MASHHOOR OFFSET PRESS,

Karachi,

یہ کتاب آپ کے پاس امانت ہے۔ اسے پڑھیں، اس کی حفاظت کریں اور
 بروقت (ادیدر سچ آخری تاریخ تک) واپس کریں۔ تاخیر کی صورت میں جرمانہ ادا
 کرنا ہوگا۔ **مخفی بیگ لائبریری سوپر بازار کراچی فون: 7211795**

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1. Preface to the Book

"The Myth of God Incarnate" (page ix).

The book is a compilation of lectures of seven outstanding scholars of the Christian world. It has been edited by John HICK, printed at SCM Press Ltd., 56 Bloomsbury Street, London. It has revolutionized the ideas about the old concept of trinity with a tremendous impact in the Christian world.