

The Light

WEEKLY



8737

Pakistan : As. -/2/-

India and Ceylon : As. -/2/-

Vol. XXXIII

No. 11

LAHORE (West Pakistan), TUESDAY, MARCH 16, 1954
RAJAB 11, 1373 A.H.

Annual Subscription :
Pakistan Rs. 5, India Rs. 7/4/-
Foreign sh. 16/- or \$3

THUS SPAKE THE HOLY PROPHET

TRANSLATION OF SAHIH OF AL-BUKHARI

Chapter 33

To accompany funerals is a part of faith.

H. 43. Abu Hurairah reported that the Messenger of Allah, peace and blessings of Allah be upon him, said, "Whoever accompanies the funeral of a Muslim as an act of faith and to seek the pleasure of Allah and remains with it till the funeral prayer is said over it (the body) and becomes free from its burial, surely returns with two *qirāt*⁸⁴ of reward, each *qirāt* of which is like that of (the Mount of) Uhud, and whoever says prayer over it (i.e. the body) and returns before it is buried, certainly returns with the reward of one *qirāt*."

Chapter 34

The fear of a believer lest his deed should become void while he does not perceive it, and Ibrahim-al-Taimiy said, "I never tested my words in the light of deeds but I feared lest I should become a denier and Ibn-u-Abi Mulaika said, "I met thirty persons from among the companions of the Prophet, peace and blessings of Allah be upon him, every one of whom was afraid of hypocrisy on their own part; not one of them said that he had the faith of Gabriel or Michael; and it is related of Hasan (of Basra), "No one is afraid of it but a believer and none feels secure from it excepting a hypocrite,"⁸⁵ and that warning has been

84. *Qirāt*, a carat, a measure of weight for precious articles, about four grains, but slightly different in different countries,—in some twentieth part of a *Dinār*, a gold coin weighing about 71 barley corns or 69 grains of wheat. But the use of the word in literature indicates both a small quantity as well as a large one (*Qastalāni*). Here it has been compared to a huge mass like the Mount of Uhud near Madina.

85. This chapter has been devoted to the peculiar beliefs of a strange sect called *Murji'a* according to whom deeds have nothing to do with faith; in other words, evil deeds do not affect the purity and integrity of faith. From what has gone before, we can clearly see that Imam Bukhari holds a different view, which is the right Islamic view, in as much as he believes in the increase and decrease of faith. Here he produces evidences to the same effect, so as to show that to be afraid of the nullification of deeds is also a requirement of faith. Ibrahim Taimiy was a preacher who died in 92 A.H. It appears that at the time of the collection of Bukhari this strange sect had already come into existence. The fear of this preacher was that being a preacher he had to say a lot of things to people, all of which might not be found in his own life and this divergence between word and deed constituted a kind of hypocrisy. Ibn Abi Mulaika who died in 117

issued against persistence in fighting and sin without repentance, in as much as Allah, the Exalted has said "And who do not knowingly persist in what they have done" (3: 134)⁸⁶.

H. 44. Zuhaid reported, I asked Abu Wā'il about the *Murji'a* (sect); he said, Abdullah related to me that the Prophet, peace and blessings of Allah be upon him, said, To abuse a Muslim is transgression and to kill him is unbelief.⁸⁷

H. 45. Ubāda-ibn-al Šāmit reported that the Messenger of Allah, peace and blessings of Allah be upon him, was out to give the news of the Night of Majesty; two men from among the Muslims started fighting; so he said "I was out to give you the news of the Night of Majesty but so and so began to fight, so it was lifted up⁸⁸ and it may be that this proves better for you, so seek it on the (twenty) seventh and (twenty) ninth and (twenty) fifth."

A.H., used to say that the Companions of the Holy Prophet always feared lest they should be guilty of this kind of hypocrisy. The thing is that whoever becomes indifferent to the guiles of the devil becomes a victim to them. That is why Hasan, the great saint of Basra, says that a man of faith must be afraid of the contamination of hypocrisy or else he runs the risk of turning a hypocrite.

86. This constitutes the second part of this chapter, although the hadith that is cited first in this chapter answers this latter. The unbelief spoken of in the hadith under reference is not real unbelief, but is only an expression of strong disapproval as is evident from the use of the clause "a warning has been issued." (*Ar. Yuhadhdharu*).

87. The word for sin in the title of this chapter is *ʿIsyān*. Here the word used is *Fusūq*; this latter is a stronger expression than the other and means rebellion against obedience to Allah and His Messenger. Fighting presupposes intention to kill; that is why it has been called unbelief. The attempt to kill a believer is a characteristic of an unbeliever, that is why it is so called. It is only an elucidation of the Quranic verse: "It does not beseem a believer that he should kill a believer unless it be by mistake." (4: 92). This again is no real unbelief but an expression of condemnation. Mistakes may be of various kinds; it may be a blow or a stroke aimed at some other animal or thing, or it may be done under a misapprehension. As for abuse, a hadith in the collection of Muslim, a book next only to Bukhari in authenticity, says: "Cursing a Muslim is equivalent to his murder". Quite obviously, such expressions should not be taken in their literal sense.

88. This shows that quarrelling adversely affects the spiritual light even of an observer. The hadith relates to the ascertainment of the Night of Majesty (*Laila-tul-Qadr*) in the month of Ramadhan in which prayers receive extraordinary acceptance, not of all years but of that particular year in which the Holy Prophet spoke these words. Some spiritual vision seems

Chapter 35

Gabriel asking the Prophet, peace and blessings of Allah be upon him, about faith and Islām and Ihsān (doing good) and knowledge of the hour⁸⁹ and the Prophet, peace and blessings of Allah be upon him, describing it to him, then the (Prophet) said Gabriel, on him be peace, came to teach you your religion," so he affirmed the whole of it as religion and what the Prophet, peace and blessings of Allah be upon him, described about faith to the deputation of 'Abd-al-Qais and the word of God "And whoever seeks a religion other than Islam it will not be accepted from him." (3: 84)

H. 46. Abu Hurairah reported that one day the Prophet, peace and blessings of Allah be upon him, was sitting out among the people, when a man came to him and said, "What is faith?" He (the Prophet) said, The faith is that you should believe in Allah and His Angels and His meeting and His Messengers and that you should believe in life after death."⁹⁰

to have given the Prophet some indication of the exact date of *Laila-tul-Qadr* in this particular year, but the obnoxious conduct of the two Muslims fighting caused some kind of confusion in his memory and the impressions of his vision, it seems, somehow faded from his mind and all he could do now was to suggest three alternate dates.

89. A difference has been made in this hadith between *Imān* and *Islām*, making the one to comprise the articles of faith and the other, that is *Islām*, concerning the practice of the religion. But this division is permissible only so far as the surface meanings of these terms are concerned; or else in their deeper senses they embrace each other and together go to make what is called the faith of Islam.

90. The object of the question "What is faith?" is to ascertain what things are included in faith. Five things are stated in answer: belief in Allah, belief in His angels, belief in His meeting, belief in His Prophets and belief in Resurrection. Belief in meeting the Lord has been taken to mean presence before Him on the Day of Judgement, while some have taken this expression to mean man's leaving this world for the next. But the fact is that some devoted servants of Allah are privileged to meet Him even while they are in their physical existence. But the perfect experience of this phenomenon is to come to man only in the life after death. Some have suggested a sixth item—belief in premeasurement (*Qadr*) wrongly construed to mean fatalism. Of course the determination of the measure of things and happenings that is the good or the evil that follows the different measures, must be the creation of Allah and no one can alter them; as such it can be an article of faith with a Muslim. But it is to be noted that while other items of faith occur again and again in the Qur'ān, this particular item is not once mentioned in this Book.

NOTES & COMMENTS

By NUR

MISS JINNAH'S CALL TO YOUTH

Miss Fatima Jinnah speaking at the annual function of the Sind Medical College on Monday last declared that "deeds," "service," "sympathy" and "tolerance" should be the "watchwords" of youth. She laid special emphasis upon character building and appealed to the youth of the nation to look upon every problem of life "in a constructive and responsible spirit."

The full text of her speech is reproduced below. No further comment is necessary other than to say that this call of the Khatoon-i-Pakistan was never before more opportune than now.

"I thank you for the honour you have done me in inviting me to this function. It is always a source of the greatest pleasure for me to associate myself with any function connected with the progress and welfare of our youth. The Sind Muslim College which I have the privilege of addressing today is the offspring of the Sind Madrassa, which as you know, claims the distinction of having the Qaid-i-Azam as one of its alumni.

"As you know, the Father of the Nation always had a very soft corner for the students. Even in the busiest days of the Muslim freedom movement he used to find time to meet and address the youth.

A Historical Fact

"It is a historical fact of which the people of Pakistan will always have reason to be proud that while some people with vested interests faltered and temporised, the youth of the nation were the first to respond to the Qaid-i-Azam's call and played a glorious part in the struggle which culminated in the creation of Pakistan. They formed the spearhead of the movement which stirred and galvanized the Muslims into a decisive struggle to achieve their birthright of self-determination.

"Our youth have thus inherited a spirit, a tradition and a responsibility pertaining to Pakistan and its future, which must be carefully diverted into constructive channels. Having been so deeply inspired by the ideological force which motivated the Pakistan movement, our youth have to be conscious of the additional obligations that devolve on them to see that Pakistan moves steadily towards the fulfilment of the mission and the ideal for which it stands.

Qaid's Words

"I hope you are alive to the fundamental change which took place in the wake of the attainment of national freedom. I cannot better describe it than in the words of the Qaid-i-Azam. In the course of his address at the convocation of the Dacca University in 1948 he said.

"It is necessary that you and your fellow-students fully understand the implications of the revolutionary change that took place on the birth of Pakistan. We have broken the

shackles of slavery, we are now a free people. Our State is our own State.... What is now required of us all is constructive spirit and not the militant spirit of the days when we were fighting for our freedom.

"It is far more difficult to construct than to have a militant spirit for the attainment of freedom. It is easier to go to jail or fight for freedom than to run a government."

"It is clear from the Qaid-i-Azam's words that once we have come into our own as a free nation our whole approach to every problem of life, individual or collective, has to be conceived in a constructive and responsible spirit.

Deeds, Not Slogans

"Not slogans but deeds, not aggressiveness but service, not fanaticism but sympathy and tolerance have to be our watchwords. There is enough politics in the country. I certainly do not deny politics as something ugly or detestable. But I do believe that there is lamentable dearth of the spirit of quiet, unostentatious work of constructive value.

"While political parties and programmes give rise to excitements, rivalries and controversies, it is the less spectacular but more durable social work performed in a missionary spirit in the daily round of life that lays a sure foundation for the superstructure of national advancement and glory.

"The power and success attained by advanced nations is not a sudden phenomenon; it is not the work of politicians or administrators alone; it is made possible and is kept up by the unwearied, selfless labours of that silent band of social workers and unassuming men and women who do good for its own sake. Their best reward is the satisfaction felt by their own conscience that they have done something to discharge their obligations towards their less fortunately placed fellowmen.

No Royal Road To Prosperity

"Of this spirit, unfortunately there has not been much evidence since we attained freedom. Believe me there is no royal road to power and prosperity. Those who receive the blessings of education and can think for themselves have to imbibe the spirit of selfless service and go through the will as it were. A lot of spade work, a lot of apprenticeship has to be gone through before you can claim a position of leadership or authority to be able to command obedience or influence the course of events.

"You should aim at developing social consciousness and a spirit of constructive thought and endeavour which would at once provide a healthy channel for your energies, enlarge your mental horizon and sympathies, and prepare you for the future role of leadership which would eventually be yours.

"I have already pointed out to you the undesirability of adopting a course which throws you prematurely into the vortex of politics. You should refuse to be used as tools by any political groups or politicians who have their own designs. The high spirit and energy of the youth is too precious to be squandered away in the arena of party politics.

"The heroic part played by the youth in the Muslim freedom movement in pre-partition India bears no analogy to present-day conditions. That was a movement of national liberation and called for total effort; today it is party politics. You should, therefore, beware of those who would exploit your enthusiasm for their own ends. Of course, it does not mean that the youth should take no intelligent interest in the observation and study of political forces and events. In their own interest they have to take care that their time and energy are primarily utilised in equipping themselves with the knowledge and training which could fit them for their proper role in society upon entering responsible life.

Character Building

"Another important matter to which I would particularly draw your attention is character building. After all what is character and when are foundations laid? Without going into any abstruse definitions I may say that character is a recognition of and adherence to certain moral standards and values under all circumstances. These standards and values have to be imbibed and cultivated at the time of youth which is the most impressionable and formative period of life. Character not only shapes individual life, it has a far-reaching effect on national effort and destiny.

"No system, no ideology can by itself prove to be of any avail. In the hands of men of character even a defective system can be made to yield good results, to say nothing of a good system. Most of the troubles in our society to day are due to want of character. Much of our misery would go if we develop character and learn to subordinate selfish interests to the common good.

"It is not every day that one gets an opportunity of taking part in the building up of a new State. The youth of this generation are fortunate to have this opportunity. It is for you to re-kindle in our people a sense of legitimate pride in our cultural heritage albeit with a broad outlook and a readiness to assimilate all that is healthy and wholesome in modern life and that accords with the fundamentals of our faith.

Spirit of Service

"Without this pride and this breadth of outlook no real regeneration and no progress is possible. You should approach the people in a spirit of humility and service and win their confidence. Social and economic uplift, if it is to be of enduring value, is always a gradual process. Behind the seeming diversity of race, language and customs there runs a thread of deep unity which binds the people of Pakistan together. Let us concentrate on factors that unify. It should be our endeavour to spread the true values of Islamic culture in a never-widening circle. Selfless service performed in missionary spirit is the surest way of providing closer union and cohesion.

Dangerous Trend

"Before I close I would like to draw your attention to a very unhealthy, even dangerous trend which has of late raised its ugly head—I refer to the tendency in certain quarters to view even basic national issue from the provincial angle. I cannot find words strong enough to condemn this tendency, for it cuts at the very root of the basic concept of Pakistan.

(Continued on page 4)

The Light

Tuesday, March 16, 1954

CONTEMPORARY REVIVALIST MOVEMENTS

HALF a century ago, chances of Islam standing up in the world as a recognised culture were so remote as to be unthinkable—so successful was the political, intellectual and cultural conspiracy of our Christian adversaries. A spirit of defeatism had overtaken the whole Muslim community from the extreme East to the extreme West. The intellectual section was fast drifting towards Christianity, not only as a culture but also as a religion, so complete was the sense of defeat in the Muslim mind.

From this abysmal depth of demoralisation, the Muslim world was miraculously rescued by the much-maligned Messiah Mirza Ghulam Ahmad, the redoubtable founder of the Ahmadiyya Movement. When the history of Muslim revival comes to be written by a saner and more courageous Muslim intellect than is available at the moment, the meteoric rise of the Saint of Qadian will, we have no doubt, be given a place therein reserved only for the great epoch-making events. Because from that date, and not before, we find the Muslims regaining their lost self-confidence, after a lapse of several centuries. Indications of this moral recovery came to be noticed in several aspects of Muslim National life, the most important of them being the intellectual.

Civilisation being a product of human intellect, a culturally conscious people always seeks intellectual data for its cultural assets. With the rising tide of modern intellectualism, Muslims were hard put to it to put up any effective resistance against the intellectual onslaughts of the enemy on their faith and culture. And it was, strangely enough, reserved for the Founder of the Ahmadiyya Movement, not at all conversant with modern thought and its technique, to prepare this intellectual defence for Islam. It was a boon to the Muslim community. They grabbed at it with avidity and gathered their lost courage of looking the world squarely in the face and expressed their self-confidence, so regained, mostly in the political field.

Indeed, the political spirit has so seized the Muslims of this generation that even their religious leaders have thrown their moral and spiritual pursuits in the background and begun to entertain political ambitions. So much so that at the present moment there is a tussle everywhere between men of secular avocations on the one hand and professional theologians on the other, for the political leadership of the nation. These latter take shelter behind the plausible theory that in Islam politics and religion are no separate water-tight compartments and that religion should permeate and even lead politics. And it is they who claim to stand for the revival of Islam in the world. The ultra-secularist extremism in certain matters, has, no doubt, given these pseudo-revivalists some plea for their political ambitions and activities, but the true spirit of Islam is more frequently and in a larger measure seen in the so-called secularist camp than in these religionists, who are at bottom nothing but reactionaries, incapable of delivering the goods to the nation.

The reason for this is twofold. As we have pointed out so often in these columns, good theologians or religious theorists are seldom good men of affairs. The second reason is that these pseudo revivalists have no grasp of the real spirit of reformation generated by the Ahmadiyya Movement. They seem to think that the intellectual fortification of the cultural assets of Islam is enough for the revival of Islam in this age, that logical arguments in support of an institution or practice are enough to establish it in the lives of people. But this view is absolutely wrong. Establishment of religious habits of life is never done in this way. The results of religious acts are not so immediate and tangible as to enliven enthusiasm for them in the minds of the people through intellectual arguments. The sanction for such habits must necessarily come from spiritual inspiration. It is a heavenly thing, and comes through inspiration, to one person directly and to the rest of people through their contact with him. The true spiritual zeal has always to come through this process and through no other. A man of faith is like a torch that kindles similar flames in other lamps that it touches. It is not superstitious fanaticism but an enlightened inner urge which these inspired personalities bring with them. And so long as this inspiration continues to be a genuine one and is not reduced to

the blind passion of fanaticism, it acts as a source of inspiration for a progressive culture. The moment it ceases to be so, it ceases also to have any attraction for men anxious for a progressive culture. To be sure, no amount of intellectual arguments can re-enliven this true religious zeal in man. It must come from Heaven as we have said and it always comes from there.

The Messiah Mirza Ghulam Ahmad gave the nation not only intellectual arguments which were no doubt of great value, so far as they go, for the vindication of the teachings of Islam, but this light of faith in them brought from Heaven. The people of his Movement are not merely logically convinced of the soundness of the institutions and laws of Islam but are impelled by an inexpressible inner urge to translate them in the facts of life. The vision of a whole world observing faithfully the injunctions and prohibitions of the Qur'ān are to them a destiny that cannot be foiled. To use the Messiah's own words.

قضائے آسمان است ابن بہر حالت شود پیدا

"This is a destiny that must be fulfilled."

The people of the Ahmadiyya Movement stand for the culture of Islam, not only because it is the best of all the existing cultures but also because it is the only true culture, one that can ensure genuine peace and happiness to the human society. They uphold it not because it is the culture of their forefathers, of the nation in which they are born and bred but because it is a culture prescribed by the author of man, his nature and his destiny. That is why those not inspired by the spiritual zeal of the Ahmadiyya Movement will never succeed in re-establishing Islamic culture in the world. These people should have given thought to the fact that Islamic habits of life were discarded in favour of non-Islamic practices even in those days when Islam as a political power was reigning supreme in the world and Muslim intellect was active in all the fields of life not excepting religion. If intellectual theology could save Islamic culture, there was no chance left for inferior cultures, as all non-Islamic cultures were in those days, to supplant Islamic culture in that hey-day of political and intellectual Islam.

The thing is that spiritual values of life are established primarily through the spiritual vision of life restored to man by a spiritual process and only secondarily through

intellectual arguments. This great fact has, most unfortunately, been missed by the pseudo-revivalists of our day. However reasonable, intellectually speaking, Islam can never be established in the lives of Muslims, not to speak of the outside world, unless we recapture that spiritual vision of it as a system ordained by the Living God of earth and heaven, and of life and death, as given to the early Muslims by the Holy Founder of Islam.

That is why these pseudo-revivalist movements are riddled everywhere with gross materialistic ambitions and immoral tactics, unworthy of any spiritual system of life. That is why while the impact of the Ahmadiyya Movement is felt even in the outside world, which is deeply impressed with its solemnity and dignity, these other movements do not command the respect of even genuinely patriotic people within the house of Islam.

taught man to respect the sanctity of manhood, they guided him to believe in the immense good which lay in him, they enjoined on him to develop his faculties with a view to promoting peace and harmony in the world. By following their message "we can create on earth what we expect to find in heaven". This and only this should be our starting point towards spiritual development.

SPIRITUAL LIFE

By S. M. TUFAIL, M.A.

"Whatever is best and permanent in human life can be directly traced back to the teachings of the prophets. They taught humanity the basic principles of moral and civil laws. They freed the minds of people from fear and superstition. They taught man to respect the sanctity of manhood; they guided him to believe in the immense good which lay in him; they enjoined on him to develop his faculties with a view to promoting peace and harmony in the world. By following their message, 'We can create on earth what we expect to find in heaven.' This and only this should be our starting point towards spiritual development."

Spiritual life in Islam is based on a strong faith in God and moral development of man.

"So whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion" (The Qur'an 21 : 94).

The moral progress which we make in this world continues in the Hereafter. Both the worlds are essentially one. The life Hereafter, though much superior in respect of degree and excellence, grows out of this life.

"And certainly the Hereafter is much superior in respect of degrees, and much superior in respect of excellence" (The Qur'an, 17 : 21).

The criterion for the judgment of his own personality which the Prophet Muhammad, the greatest spiritual leader of Muslims, put before his countrymen at the time of the Call, was not on his powers to do wondrous works, or his connections with the spirit world, of the world of ghosts and apparitions, but his character—his truthfulness, simplicity of his morals. He declared it in the language of the Qur'an :

"I have lived among you a lifetime before it. Do you not then understand ?" (The Qur'an, 10 : 15).

Those who lived with him knew what type of man Muhammad was. He loved his fellow beings, consoled the afflicted and the aggrieved ones, sheltered the poor, the orphan and the widow. Lady Khadija, his devoted wife, bore testimony to all this, when he was in great distress about the spread of his message. She said :

"God will never let you see the humiliation of failure. Verily you show regard for blood-ties, carry the burden of the infirm, practise virtues that are extinct, entertain guests and stand by what is righteous in the face of calamities" (al-Bukhari, ch. I).

To a Muslim, therefore, moral values as laid down in the Qur'an and exhibited in the personality of the Prophet Muhammad and belief in the continuity of existence and accountability of one's actions are only a sure guide to spiritual life. Development of psychic or mesmeric powers, contacts with the spirit world and similar pursuits are not the object of true religion. These are playthings, pitfalls and temptations in the way of real spiritual life.

Real guidance comes from God

If man has to look for guidance he should look for it in God's message. Man is created in the image of God. It is God alone who controls and should control the destiny of man. We should therefore look to Divine Mind and not to human mind for help and guidance. And that Divine Mind had revealed Himself through prophets who were raised to take man to the highest spiritual level. Krishna, Buddha and Zoroaster, Moses, Jesus and Muhammad were the recipients of Divine messages from the Higher Source. What a tremendous change they effected in the lives of millions of their followers. Whatever is best and permanent in human life can be directly traced back to their teachings. They taught humanity the basic principles of moral and civil laws. They freed the minds of people from fear and superstition. They

NOTES AND COMMENTS

(Continued from page 2)

"If provincialism prevails the Pakistan of our dreams, the Pakistan for which millions of men, women, and children laid down their lives, will have no future."

"Discussion and controversy is not a bad thing. But for Heaven's sake let all discussion be raised to the national plans. Let all issues be discussed, considered and settled keeping in view the basic concept of Muslim nationhood and Islamic ideology which brought Pakistan into existence and which alone can keep it alive.

A Poison

"God forbid that our narrow parochial feelings and outlook should undo the work of the Father of the Nation who called provincialism a Poison. Where many of our elders have failed to give an effective lead our youth may well come to the rescue of the nation.

"This downward trend must be arrested and no one can do it better than the youth. Their minds are absolutely unclouded by any narrow ideas or parochial feelings. They can bring a fresh and wholesome outlook to bear on all problems. The best service they can render at present is to fight the provincial outlook and make the real national feeling and outlook permeate the body-politic of the country.

"I again thank you and I offer congratulations to all those who won prizes and awards for their achievements in the academic and extracurricular activities".

FOR ALL YOUR PHOTOGRAPHIC REQUIREMENTS

Visit or Write to :

ALLIED PHOTO CO., (REGD.)

6, The Mall.

LAHORE, (W. Pakistan)

Phone : 3121

- ★ We specialise in Commercial, Group and Portrait Photography.
- ★ We are Importers, Manufacturer's Representatives and Government Contractors.
- ★ We are approved dealers for KODAK, AGFA ILFORD and GEVAERT products.

THE HOLY PROPHET MUHAMMAD IN THE HOLY QUR'AN-II (The greatest ideal by mankind)

By Shamsuddin Ahmad

The Holy Prophet Muhammad is the greatest champion of the cause of the distressed, destitute, and enslaved humanity.

"Nay, but you honour not the orphan, nor do you urge one another to feed the poor." (89 : 17,18).

"Therefore, the orphan, oppress not, and him who asks, chide not." (93 : 9,10).

"It is to free a slave, or to feed in a day of hunger, an orphan nearly related, or the poor man lying in the dust." (90 : 13-16).

"Hast thou seen him who belies religion? That is the one who is rough to the orphan, and urges not the feeding of the needy.....and refrain, from acts of kindness." (107 : 1-7).

It is to be particularly noted that the chief trait of the Holy Prophet's character was his great regard for the poor and the distressed. There are so many incidents on record, showing how he would perform an old woman's work for her, and how he, even as the head of a State at Madinah, would carry the load for one too weak to bear it. His noble consort, Hadzrat Khadijah, thus, describes this characteristic of his: "Never, never will Allah bring thee to disgrace, for thou art true to ties of relationship, and honourest thy guests and earnest for the indigent and helpest all in real distress" (Bukhari 1 : 1).

The Holy Prophet not only had the deepest regard for the poor from his youth to his old age, as an ordinary citizen has and as the ruler of the whole of Arabia, but he himself chose to be classed among the poor during his life as well after his death. Even when the wealth of Arabia lay at his feet, and his wives claimed a share in that wealth, he showed his readiness to sacrifice any comfort in life, but not the honour of remaining a poor man.

To the Holy Prophet Muhammad, the service of humanity is identical with the service of Allah, as is evident from the chapters of the Holy Qur'an,—90th, 107th, and others.

The doing of good to the oppressed, the poor, and the orphans, and the liberating of the slaves and the captives, is called an up-hill road to Paradise, because of the difficulty in traversing it. *Indeed, the Holy Prophet is the only founder of a religion, who has laid so much stress on the up-lift of the poor and the distressed, and on the duty of granting freedom to slaves.* He not only showed the noble example of freeing slaves that he possessed, but helped in the freedom of others in the hands of the people of his community. As a practical step for the wholesale liberation of slaves, it is enjoined upon the State itself to spend a part of the public fund on this account.

Not an arm-chair Philanthropist

The Holy Prophet and his followers were not the easy-chair political leaders, philanthropists, humanitarians, legislating in high-sounding words for the so-called freedom of slaves. They were not like the pretenders found today who are in reality exploiters, imperialists, and

capitalists, who have subjected and are still trying their utmost to have the majority of the people of the world subjected to the abject political and economic thralldom.

V

Ideal Character

Muhammad, the Holy Prophet, had an assemblage of the best morals, and an ideal character for the guidance of humanity.

(a) His dealing with the greatest delinquents was only gentle :

"So it is due to mercy from Allah that thou dealest with them gently, and hadst thou been rough, hard-hearted, they would have dispersed from around thee; pardon them, therefore, and ask protection for them, and take counsel with them in the affairs". (3 : 158).

The verse refers to the incident, when the Muslim archers disobeyed the Holy Prophet's strict order not to leave their position and thus brought about disaster in the historical battle of Uhud against the overwhelming forces of the aggressive Quraishites. How lenient and noble his dealings with the delinquents were, is evident from the first part of the above verse. Though the great disaster amounted to well-nigh annihilation of the small forces of the Muslims, yet these men had disobeyed the commands of the Holy Prophet were not court-martialled, nor punished, nor even rebuked. On the other hand, the words that followed show that they were not only pardoned, but even retained their position in the counsels of the Muslim State.

(b) The Holy Prophet held out justice irrespective of friends and foes :—

"Surely We have revealed the Book to thee with truth that thou mayest judge between people by means of what Allah has taught thee. And be not one pleading the cause of the dishonest." (4 : 105).

".....And if thou judge judge between them with equity. Surely Allah loves the equitable." (5 : 42).

The first of the two verses refers to a dispute between a Muslim and a Jew, in which the judgment was given by the Holy Prophet against the Muslim who was supported by the whole of his tribe. The Holy Prophet, without a moment's hesitation, passed his verdict, knowing full well that the Jews at that time, were in open enmity against him and Muslims and were out to extirpate Islam and that the helping hand of even a single Muslim was sorely needed for the defence of the same at the time. He was also conscious of the fact that in the case of holding the Muslim in question charged, the whole of his tribe might sever every connection with him or go over to the side of his enemies.

The second verse also refers to the Jews of Madina, who had, by this time, become the mortal enemies of the Holy Prophet.

The Holy Prophet remained firm and steadfast in the very principle of justice and equity, while dealing with the Jews

of Madina, inspite of the enmities of the Jews and inspite of his sure knowledge that they had been plotting for the extermination of Islam. This shows that the Holy Prophet had reached the highest point of moral elevation to which man can attain.

(c) The Holy Prophet's unblemished truthfulness was a by-word among the citizens of Makka.

".....I have lived a lifetime among you before it; do you not then understand?" (10 : 16).

The verse has a reference to the undisputed truthfulness, and honesty and integrity of the Holy Prophet, before he received the Divine Call, for which he was honoured with the epithet of *Al Ameen* by them. The force of argument in the verse concerned, is that, if, as they admitted, he had never told a lie in his life-time, even for the sake of personal gain, advantage, or aggrandisement, how could he, now that he had passed the age of youth and passion for worldly charms, speak falsely, and that to his own detriment of the remaining part of his life? He was not the gainer, but sufferer thereby, on account of the persecutions, resultant of his preaching.

(d) The Holy Prophet Muhammad stands above all low motives, the sole aim and object of his life being the service of Allah through service to humanity.

"Say : May prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds." (6 : 163).

It was revealed to Muhammad, the Holy Prophet, that his prayer was for Allah alone, with Whom the desired communion is sought as the sole aim and object of life. But prayer is not fully efficacious for the attainment of that object, if there be no sacrifice nor trial on the part of the prayerful man. If a man is to live at all, he is to live for the sake of Allah only. Now living for Allah and dying for Allah is obviously living for the service of humanity and dying in the cause of humanity, because humanity as well as the rest of creation is from Allah and by Allah Who is the Sustainer and Nourisher of them as well.

The so-called present-day humanitarians or servants of humanity, who are prevalent under the patent titles of "communists" or "socialists" and some other allied terms, have thrown Allah in the back-ground or totally ignored Him. To them humanity is all in all, not Allah from and for Whom everything of this world is.

Their so-called service to humanity is tantamount to making beasts of men seeing that, shorn of all moral and spiritual values of life, which are, of necessity, associated with and attendant upon the faith in Allah alone, they are fed up physically and puffed up with racialism or so-called nationalism. This naturally generates in them the brutal tendency to come in conflict with one another, thus belying the very service to humanity. But the Holy Prophet Muhammad, the true and ideal humanitarian, has Allah in the fore-front, as the ultimate end of all his works, doings and activities in life.

(e) The supreme patience and fortitude of the Holy Prophet Muhammad and the unthinkable forgiveness that he granted to his relentless and implacable opponents and enemies, stands out the

most prominent in the history of the world :—

"And his cry—O my Lord, these are a people who believe not." (43 : 88).

"So have patience, as men of resolution, the Messengers, had patience(46 : 35).

".....turn away with kindly forgiveness." (15 : 85).

The first of these three verses refers to his out-burst of patience and forbearance. After years of preaching among his people, resulting in his being subjected to the severest persecution that the world has ever seen, and ultimately, finding them plotting against his very life, the Holy Prophet still prays to Allah for their guidance and reclamation. And he unburdens his mind with the words in question.

To be definite in this connection, we may, with advantage, refer to the historical prayer of the Holy Prophet as against the inhuman treatment which he received at the hands of the people of Taif on his return to Makka, when, being ruthlessly pelted by the people of Taif, he fell in a swoon and his very life was in danger.

The third of the above quotations may be taken as giving a true insight into the Holy Prophet's mind.

On his conquest of Makka, the forgiveness which he granted to the citizens, one and all, of the City, is sufficient to prove the very nobleness and magnanimity of his heart. The people of the city had most tyrannically persecuted him and his followers, and had eventually drove them out. These people who were guilty of shedding the innocent blood of the Muslims, were not even reprimanded. Is there any such unparalleled example of mercy and amnesty, and loving sympathy for fellow-men ?

(f) The Holy Prophet Muhammad strove hard in the cause of truth :—

"But the Apostle and those who believe with him strive hard with their property and their persons and these it is who shall have the good (consequence) and these it is who shall be successful", (9 : 88).

The marvellous triumph, progress, and spread of Islam throughout the length and breadth of world within the shortest possible time speaks eloquently as a comment on the above verse.

(g) As an ideal renouncer, the Holy Prophet Muhammad had no attraction for embellishment of life :—

"Do not strain thy eyes after what We have given certain classes of them to enjoy and do not grieve for them, and make thyself gentle to the believers" (15 : 88).

"And do not stretch thy eyes after that with which We have provided different classes of them, of their splendour of this world's life that We may, thereby, try them ; and the sustenance of thy Lord is better and more lasting". (20 : 131).

That the life of the Prophet previous to his being endowed with the prophethood was one of self-denial and abnegation, though not that of a recluse, is a historical fact.

Therefore, it is but natural and quite in fitness of things that; in order to confirm his position as such, it is revealed to him that it is the very ideal of life spiritual in the true sense of the term that one should take to the middle course between secularism and seclusion.

That the riches and embellishments of this life had no temptation for the Holy

Prophet who had the unequalled simplicity of his life from the time that he married a rich widow to the time that he ruled Arabia is further corroborated by the last scene of his life, when he ordered the last pie in his house to be given away to the poor.

(h) The most important trait of the life of the Holy Prophet, going a long way to prove that he is the greatest ideal of mankind is his simplicity and self-effacement that is simply unthinkable for an average religious or secular leader.

"And they say : What a Messenger is this ? He eats food and goes about in the markets, Why has not an angel

been sent down to him to be a warner with him ?." (25 : 7).

The Holy Prophet did all his work himself. He aided his wives in their house-hold duties, mended his own clothes, tied up goats, and even cobbled his own shoes. His very kind and genial nature led him to work for others.

Once a woman asked him to lead her into a certain street ; he accompanied her there, only taking leave, when her work was finished. He partook of the ordinary food of a simple Arab. Hence they speak of him as "eating food."

TOWARDS TOMORROW—IN ISLAM

By JALALUDDIN HOWE

AN ENGLISH MUSLIM'S PLEA

"And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful.—The Qur'an. 3-103.

I understand that the aforequoted verse is usually associated with the activities of those who go out into the world as missionaries on our behalf but I have the impression that more can be read into that simple statement than is usually read out of it. I often feel that it is a call to those of us who, because of younger years and later advent into the struggles of mankind in this world of ours, are more progressively minded.

It is no doubt true that everyone reaches a state of complacency in worldly matters, sooner or later, but despite that, the world continues to suffer (or enjoy) the so-called benefits of progress. So it is that we have a continuously changing world to contend and keep abreast with. Here then, as I see it, is the call for those amongst us who will—"invite to good and enjoin the right and forbid the wrong".

As we progress from the age of the simple oxen to the age of diesel tractors and suddenly bundled "willy nilly" into the startling era of prop-jets, gas turbines and atomic power it is no doubt time that we Muslims decided to take a more serious notice of the instruction which was laid down for us so many years ago.

One way to do this would be for every progressively minded Muslim to take an active part in the propagation of ideas throughout the Islamic World. Now, whilst it may be rightly argued that our ideas cannot possibly prevent the invention by others of possibly harmful machines or instruments, it is greatly within our power to influence and even to control the application of men, machines and matter to this, our life.

We could, for instance, make a humble start by learning just how other Muslims live by indulging in serious correspondence with sought out friends of other lands. Thereby, in the first instance, broadening our own knowledge and, secondly, because of that new-found understanding, tightening the more than somewhat loosened bonds of Islamic Brotherhood. We must also give up the practice—so beloved—of "holding inquests" on "what was" and "what might have been" and get round to the point of realising that there are more Muslims alive in the world to day than there ever were in the so-called Golden Age. It must also be brought to mind that these

Modern Muslims are spread so far and wide that the Holy Prophet Muhammad himself would have indeed been proud of the success of his countless followers who travelled and multiplied within the True Faith—propagating their ideas across the face of the world.

How can we hold inquests on Islam when Allah's Words are even now coming to pass before our very eyes and within our own knowledge. Today there are thousands of enlightened Muslims living their lives in their own European homelands whilst others are even now forging ahead in the many countries that go into the making of the Americas. Contemplate a moment upon this accomplishment that has been attained—since the so-called and oft lamented downfall of Islam—Muslims living in lands as far apart as Arabia and the United States of America—from Arabia to Finland, Indonesia to England, and for all I know there may even be Muslims in Iceland or New Zealand. Enough of the means there and let us get down to the real business of welding these far-flung communities, into a conscious whole. These new Muslims are not greatly interested in turning over the ashes of yesterday. With them even today is but a passing phase—it is tomorrow that is all important.

By correspondence we can all share our thoughts on this task of facing tomorrow. By correspondence we can all help bring about the tomorrow that we want and so help God in His work of spreading His Chosen Religion throughout the whole world. An Islam that will really bathe the whole world in a wondrous light. A world in which tolerance, knowledge, understanding, freedom and true love will be the accepted right of all who breathe.

This then is our possible goal and it is up to us to see that we wait not a day longer for its realisation than is absolutely necessary.

So much is to be done and so much is to be learned. Let us all then—sit up and write—"and invite to good and enjoin what is right"—. *I myself will be pleased to correspond with brothers everywhere but particularly with those who are resident in Ankara, Batavia, Cairo, Damascus, Fez and Kabul.*

With but little effort the post bags of the world could literally be bursting with knowledge. God grant that this may be so—in the name of Tomorrow in Islam. London.

THE RIGHT TO DIFFER

"The happiness of the times was extraordinary, because it was lawful to think what you wished, and what you thought."

So wrote the Roman historian Tacitus in the first century of the Christian era when he set down his account of life under one of the nine Roman emperors through whose reigns he lived. Tacitus was fortunate to be able to record such a state of affairs, for in the eighteen centuries which have passed since he wrote his *Histories*, freedom of thought and expression has been the exception rather than the rule.

Even today there are few places in the world where the diffusion of ideas is not restricted in one way or another. In the 1948 Declaration of Human Rights the Article regarded as the most daring—some people refer to it as Utopian—is Article 19 which states that the right to freedom of opinion and expression includes "freedom to seek, receive and impart information and ideas through any media and regardless of frontiers".

Now the right to impart an idea is quite different from mere freedom of thought. Although the theocratic and absolutist regimes have been the only ones to pursue heresy and insubordination into the very conscience of men, most authorities, even liberal and democratic ones, have appointed limits to the right to propagate ideas that every man can hold as his private view. These limits have been often somewhat strict in the case of political and social ideas that are considered subversive either by governments or by majority opinion.

At what point does an individual cease to have the right to say everything, to spread his opinions, broadcast and to criticize everything? At what point do the authorities begin to have the right of defending themselves against attack or of protecting existing societies from destruction?

We can only note that in the course of history, and particularly for the last two hundred years, constant progress has made the propagation of ever more daring ideas possible; that cruel, corrupt and unhealthy regimes are vulnerable to such freedom of expression; but that regimes founded on the free consent of individuals draw strength from it. At all periods, the progress of civilization has been retarded by lack of freedom in the dissemination of ideas and opinions. An idea cannot be killed by censorship or prohibition, but its advances can long be delayed.

The invention of printing in the fifteenth century placed a formidable weapon in the hands of innovators and reformers, whose resources increased with the spread of pamphlets and later, periodicals. Little brochures like those printed in the United Provinces of Holland were the best, and the most feared by absolute monarchs.

The propaganda "war" waged between Louis XIV and the Dutch gazetteers is an amusing instance of this. The Dutch, feeling that their independence was threatened, encouraged these gazettes. Louis XIV, powerless to stop their circulation remonstrated with the Dutch authorities. The latter promised to take severe measures against the gazettes, but did nothing whatever. Louis XIV then paid gazetteers to attack and abuse

the Government of the United Provinces, and thus a sort of compromise was effected. But it remained the custom to stamp "Printed in Amsterdam" on most of the clandestine books in France, especially those written by philosophers.

At the time of the American War of Independence, the writings of Tom Paine: *The Crisis* and *Common Sense*, recruited many a soldier for George Washington's armies. In Paris, from 1789 to the time of the Directorate, people devoured political newspapers, but freedom of opinion was under a cloud during the Consulate and Empire, owing to the severity of Napoleon's police.

The struggle was renewed under the Restoration, and public feeling was so strong on the side of freedom of opinion that the seizing and destroying of the *Temps* and the *National* newspapers' printing presses was the signal for the 1830 revolution, which put an end to the Bourbon dynasty. Under Napoleon III, newspapers expressing political opinions kept alive the republican faith and since 1847, freedom of opinion has remained a tradition in the French press.

On the other hand, French tradition is less tolerant than that of England and America as regards open-air meetings in streets and parks, and the right of every man to give vent to his views in public places. In this matter, each country has its own customs and characteristics. But there are few nations, if any, where the diffusion of all ideas by every available means is permitted without restriction.

There is no doubt that, in certain parts of the world, freedom of information is in retrogression. On the other hand it is noteworthy that the new Republic of India has, through its Constituent Assembly, proclaimed the right to freedom of speech and expression for all its citizens.

When it comes to be generally admitted that it is a sign of strength in authorities to grant all citizens a wide measure of freedom of discussion, and that to suppress that freedom is a sign of fear and therefore of weakness, Article 19 of the 1948 Declaration will readily find its place in national legal system.

At present, however, the various authorities, and even certain sections of public opinion, are not ready to give this sign of strength. They still believe in suppressing opposition, which means that they fear that free discussion would be fatal to their own ideas. They sin from a great lack of faith, perhaps because they have never seriously taken stock of their own ideas.

He who holds strong opinions and feels he can make them prevail seeks free discussion and does not retreat from it. He who needs freedom in order to impart ideas which he feels to be right does not fear the freedom of others.

These principles are equally applicable to freedom of religion. From time immemorial, men convinced that they possess the truth have thought it their duty to impose it, by law or force, on other men whose idea of the truth was different, and those who serve one god have

called those who serve another god "infidels".

It was often easy, in days gone by, to convert a whole nation to the religion of the ruler; but it has always been difficult to make men of one belief live peacefully side by side with men of another.

Nevertheless, tolerance was widely practised in ancient times especially in the Far East. Ancient Chinese philosophy, for instance, was based on a doctrine known as "non-injury", or "non-interference", that is, non-interference with the rights and lives of others. In seventh century Japan, Prince Shotoku promulgated a system of laws that were distinguished by their humanity and tolerance. Buddhism teaches respect for the beliefs of others. Hinduism, as Mahatma Gandhi explained, is not an exclusive religion. It tells everyone to worship God according to his own faith or *dharma*, and so it lives in peace with all the religions.

Jewish doctrine, taken from the laws of Israel, forbids hatred: "Thou shalt not hate thy brother in thy heart"... "thou shalt love thy neighbour as thyself"... "thou shalt love a stranger as thyself..." Similarly, we have the example of Christian doctrines: "Thou shalt love thy neighbour as thyself" and, in the first epistle of St. John: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Like the Old and New Testaments, the Quran exhorts Muslims to respect Christian beliefs. A striking example of this tolerance was the scrupulous respect for freedom of worship practised by the Moors when they conquered Spain at the beginning of the present millenary, at a time when culturally and politically the power of the Arab world was greatest.

Furthermore, this tolerance offered an example to the Christian world which had not always paid attention to the exhortation of Tertullian, a Doctor of the Church who lived from 160 to 240 C.E. "Allow one man to adore the true God", he said, "another man to adopt Jupiter; allow one man to raise his arms to heaven: and another to stretch his toward the altar of faith... Beware that it be not a kind of irreligion to take away freedom of religion and the option of God, and not to allow me to adore the God I wish to adore..."

Examples of tolerance, however, are not lacking in the Western world despite the persecutions and massacres that sometimes took place in the very name, and for the greater glory, of the God who preached love and forgiveness.

In France, after the Wars of Religion, Henry IV pacified his country by the celebrated Edict of Nantes, of 1598; it was later revoked by the narrow despotism of Louis XIV. King Sigismund of Transylvania allowed four religions to be freely practised in his kingdom. Poland at first conceded religious freedom both to Protestants and to the Greek Orthodox Church. The United Provinces (the Netherlands) recognized freedom of conscience as early as the seventeenth century.

In contrast to these examples is that of the inquisition which dealt severely with the Bogomils in Bosnia and with the Waldenses in Piedmont; and which, in Bohemia, sentenced John Huss to the stake. In France, the Inquisition was

suppressed in 1560, but in Spain it came to an end only in 1806.

It was to the eighteenth century that fell the honour of fighting religious intolerance unremittingly and defeating it almost everywhere, at least legally.

The writings of Montesquieu and of Voltaire, and those of the Encyclopedists, influenced the spirit of the times and the minds of liberal European monarchs. The Emperor Joseph II, Frederick II of Prussia and Catherine the Great of Russia recognized or extended freedom of worship. In England, the right to teach was conceded to Catholics in 1791. The United States was the first country to make freedom of conscience a fundamental law. According to the Constitution of 1789, public offices could be filled by persons of all creeds. An amendment introduced in 1791 prescribed that Congress could not establish a State religion, or forbid the free exercise of any religion.

In France, freedom of worship was instituted in 1795. Bonaparte settled the relations between the Catholic Church and the State by the Concordat of 1801,

which remained in force until the complete separation of Church and State in 1902. The Protestant and Jewish religions benefited from the terms of the Concordat, which established unrestricted freedom of conscience throughout all French territories.

Other concordats were concluded between Pope Pius IX and Austria, Spain, and the main States of Germany and South America. Religious persecution, properly so called, had disappeared from the Western world. It reappeared, in an aggravated form, under totalitarian regimes, that nightmare of modern times.

We should not forget, however, that if the spirit of persecution is declining in the matter of religious beliefs it has never been more aggressive in the political and the social sphere. The old intolerance characteristic of religious fanatics has reappeared in a disturbing fashion in regard to persons who do not conform to prevailing political doctrines. In various places, in this respect the final conquest of the rights of the human person in our world of today is far from having been achieved.—*Unesco Courier*.

SOME CHARACTERISTICS OF A MUSLIM

By KHWAJA KAMAL-UD-DIN

(1) *Charity to relatives, friends, and other people in general.* The Qur'an says: "And treat them (your female folk) with kindness" (4: 19). "And give to the near of kin his due and (to) the needy and the wayfarer" (17: 26). Then comes a most beautiful verse in the Holy Qur'an that carries our charity even to those who are strangers to us. Charity, in Islam, is not confined to our people, but we are ordered to be charitable to aliens as well. The verse goes thus: "And serve God and do not associate anything with Him, and be good to the parents and to the near of kin and the orphans and the needy, and the neighbour of your kin and the alien neighbour, and the companion on a journey and the wayfarer and those whom your right hands possess; surely God does not love him who is proud, boastful" (4: 36).

(2) *Charity, beneficence, mercy, and compassion.* The Qur'an lays special stress on this subject. Islam has been identified by the Prophet Muhammad with compassion and charity towards others. The first four Names of God, as given in the commencement of the Holy Qur'an, speak of God's mercy and compassion which are open to everyone. His beneficence has two aspects, spoken of in the Qur'an and borne out by His Work in Nature. *Rahmāniyyat* and *Rahīmiyyat* are the two Arabic words that convey the two distinct characters of mercy, which we have to observe in our kindness to others. First, we have to show our charity and beneficence to those who have no claims on them, and secondly, to those who serve us, but we should reward their actions manifold. Even in our dealings with offenders our punishment of them should be rather for correction than for vengeance.¹ In one place the Qur'an places charity above all other good qualities.

Here I quote one of the verses of the Holy Qur'an that has "elicited words of praise even from the most hostile critics of the Qur'an." It sets forth faith in God and benevolence towards man as the

essence of religion. "It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in God and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and (for the emancipation of) captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflict—these are they who are true (to themselves), and these are they who guard (against evil)" (2: 177).

The Prophet Muhammad says: "God does not show His Mercy to those who do not take mercy upon others." Again he says: "They invite the mercy of the Most Merciful God who are merciful themselves to others. Mercy comes from heaven to those who show mercy on earth." The Prophet Muhammad also says: "He is the true believer who loves his brother as himself."

(3) *Meekness, humility, and courtesy.* The second Caliph, 'Umar, reports the following saying of the Prophet Muhammad: God will honour him who is meek and humble to others. God exalts him in the eyes of others who is small in his own eyes. And He disgraces him who is proud and lowers him in others' estimation who is great in his own eyes. Again the Prophet Muhammad says: "He is not of us who treats not our elders respectfully and the youngsters kindly." "Do not do unto others that which you do not wish others to do towards you." "God loves lenity and gives much to those who show lenity and mercy to others." "The best among you is he who is best to others in his dealings."

(4) *Almsgiving and benevolence to others.* The Qur'an says: "By no means shall you attain to righteousness until you spend benevolently, out of what you have; and whatever you spend God

surely knows it." (3: 91). Almsgiving is one of the pillars of the Muslim faith. The Holy Qur'an in its very beginning speaks of almsgiving as one of the chief characteristics of those who fear God. Prayer and charity are the two chief themes of the Qur'an. Like its other instructions, the Qur'an has also systematized charity as an institution. No one can be a Muslim unless and until he pays a part of his earnings for the support of poorer members of the community.

(5) *Teaching and imparting knowledge to others.* The Qur'an makes teaching wisdom one of the duties of God's messenger—"Our Lord! and raise up in them a messenger from among them who shall recite to them Thy communications, and teach them the Book and the wisdom and purify them; surely Thou art the Mighty, the Wise" (2: 129)—as well as of those who are godly people. "It is not meet for a mortal that God should give him the Book and the judgement and prophethood, then he should say to men; be my servants rather than God's; but rather (he would say): Be worshipper of the Lord because of your teaching the Book and your reading (it)" (3: 78).

(6) *Fair dealing in business.* The Qur'an says: "Woe to the defaulters, who, when they take the measure from men, take it fully, but when they measure it out to others or weigh out for them, they are deficient" (83: 1, 2, 3). "Give a full measure and be not of those who diminish: And weigh out with a right balance: And do not wrong men of their dues, and do not act corruptly in the earth, making mischief" (26: 181-183).

(7) *Bearing true witness.* "O you who believe! be maintainers of justice, bearers of witness for God's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, God is most competent (to deal) with them both; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely God is aware of what you do" (4: 135). "And the servants of the Beneficent God are] they who do not bear witness to what is false" (25: 72). "O you who believe! be upright for God, bearers of witness with justice, and let not hatred of a people incite you not to act equitably" (5: 8). "And do not mix up the truth with the falsehood, nor hide the truth while you know (it)" (2: 42).

1. "You will find others who desire that they should be safe from you and secure from their own people; as often as they are sent back to the mischief they get thrown into it headlong; therefore if they do not withdraw from you, and (do not) offer you peace and restrain their hands, then seize them and kill them wherever you find them; and against these We have given you a clear authority." (4: 91).

THE ISLAMIC REVIEW THE MOSQUE WOKING, (ENGLAND)

Contains articles on Islam and Islamic World affairs. Profusely illustrated.
Available in all Book Stalls

Subscription

Pakistan : Rs. 12 Annually

Re. 1/3 single copy

India : Rs. 16/12 Annually

Re. 1/11 single copy.

ISLAMIC REVIEW,
Azceez Manzil, Brandreth Road,
LAHORE, (W. Pakistan)

THE STATE VERSUS THE MUSLIM BROTHERHOOD

By ARABESQUE

The recent ban by the Council of Revolution on the Muslim Brotherhood has marked the climax in a duel for power by the two main forces occupying the political scene in Egypt for the past eighteen months.

During the first few months of its coming to power the Army led by Gen. Najeib made many attempts to reconcile the main parties then in existence to the new regime. In view of revolutionary and apparently extreme measures adopted by the Army in effecting long overdue reforms, these attempts to win the parties over failed. Nor was the law passed by the Army and requiring the parties to reorganize themselves, publish their accounts, disclose sources of their funds and set out their programmes in three months time was given much heed by these parties. However, fifteen parties complied with the provision requiring registration of every party. Shortly before the end of the three months limit the Brotherhood announced that they will not register on the ground that they were a purely religious organization, indicating thereby an intention to abstain from politics. Few days later they reversed their decision and registered.

The relation between the Army and the parties remained in a very precarious condition until January 1953 when a plot was alleged to have been unearthed and that its aim was to overthrow the regime. Party leaders were stated to have instigated students to trouble by bribery and false rumours about Army's inefficiency. Mass arrests followed and a decree law was passed banning all parties under penalty of three years' imprisonment or a fine of £2,000.

Soon after that Gen. Najeib had announced the formation of a "Liberation Rally" as the sole political party with the motto "Unity, discipline and work". He pledged himself and the Army "in the sight of God to the service of the nation, offering our lives and property for the sake of the fatherland and praying to God to give us strength for victory". This announcement was followed by a semi-military parade of youth and civic organizations in which the Brotherhood took part. A state of inter-marriage seemed to prevail between the Army which fed and financed the new militia on the one hand and the Brotherhood with its kindred military nature but with a longer history and experience in arms-stocking, sabotage activity, strict discipline and Islamic indoctrination, on the other. But the divergence in ideals and programmes between the two became more and more apparent as the authority and achievement of the Revolutionary Regime took firmer ground in both domestic and foreign affairs of the country. To render divergence with the consequential ban on the Brotherhood intelligible, a glimpse on the relevant happenings in Egypt during the past few years up to date, is essential.

The Brotherhood : Aims and Ways.

In the late twenties Shaikh Hasan al Banna, a bearded, red-capped theologian and gifted speaker began to watch resent-

fully his country's libertine indulgence in Western practices which to his conviction ran counter to everything that Islam stood for. Accordingly his thought and action took two forms: a wholesale return to puritanical Islam and the total exclusion of Western ideas and values of life... "Ours is the highest ideal, the holiest cause and the purest way" he is reported to have said. His indictment of the West and its admirers consisted in that "those who criticise us want to live as Europe has taught them—to dance, to drink, to revel and to mix the sexes openly and in public."

In less than five years the Brotherhood became an established movement with branches all over Egypt. Its recruits came from every walk of life with no small proportion of idealists, discontented youth and "agitation professionals". They were organized in to 12-men cells called "families". Among their declared objectives was:—the expulsion of foreigners, and return of Egypt to the brotherhood of early Islam. Their battle-cry was "We will knock at the gates of heaven with the heads of the British".

Although as a political power they were not much heard of till after the last War when national sentiment in Egypt demanding the evacuation of the Canal Zone and Unity of Egypt and Sudan began to show explosive signs, their strength and influence was not overlooked by the palace and successive governments of Egypt, long before the War. While still a crown prince, present ex-king Farouk had made a tentative attempt to win them over in support of the monarchy. Almost every government, including coalition ones, attempted to win them over, but the Brotherhood failed to work with any of them. In the late forties they multiplied their activities, stored arms and indicated, in a number of events, their intention of resort to violence in the face of weak and timid governments to realise the country's national aspirations. In late 19-8 they had to their credit the assassination of a Cairo police chief, and a vice-president of the Court of Appeal. In one case and as a result of expulsion of a number of students (members of the Brotherhood) of Cairo, University professors' rooms and laboratories were wrecked. Later the offices of the foreign publishing house, the Societe Orientale Publicite (recently closed down by the Army for circulating matter which prejudiced national security) were blown up: in addition to numerous bomb outrages. When the war approached its close Premier Ali Maher was assassinated in a Parliament passage because of his pro-British policy manifested in declaring Egypt to be in a state of War with Axis.

When the Government in late 1948 attempted to put a check on the Brotherhood's activities, the then Premier Nakrashy paid the price when he was assassinated by a member disguised in an army officer uniform. Previously Muhammad Nakrashy had banned the Brotherhood stating that it had been originally founded to propagate religious and social ideas, but had become an organization whose real aim was the seizure of political power by violent

measures. It had organized military training, collected arms and ammunitions latterly under the guise of fighting against Zionism and turned schools into battlefields. They were further accused of extorting funds from commercial firms by threats and committed numerous outrages against life and property. The movement went underground for two years when the ban was lifted by an Act of Parliament following the abrogation of the 1936 Treaty with Britain and the campaign by "Liberation Squads" against British in the Canal Zone which ensued.

A national conference was held and fiery resolutions were passed including one which called on the Government to sever every connection with Britain and to declare a state of War between the two countries. A significant resolution was that the 18,000 youngmen who volunteered to fight in Palestine should be formed into a national army force. The implication of this resolution, if carried, and considering the large number of the Brothers who fought and prepared the way for the advance of regular Egyptian forces in Palestine and the undoubted heroism they have displayed, is obvious. Such force if recognized as a regular unit could have achieved a replica of those events which occurred since the Najeib Government seized power. In a word it could have decided the fate of the country according to the Brotherhood's pattern.

Its return and resistance to British stay in Egypt gained for the Brotherhood large numbers of supporters, especially army officers of all ranks. Among the new zealots were Col. Nasser and a General called Najeib.

Since the COUP

The Strong sympathy and co-operation between the Army and the Brotherhood in the early days of the New Regime has been manifested on various occasions. The same day the coup took place and when the Army was searching for firm and popular grounds over which to consolidate its gains, Nasser, then chief of the Revolution, sent an urgent appeal to the Supreme Guide of the Brotherhood for support of the new regime. The price demanded was the giving of priority by the Army to all Brotherhood's proposals. Nasser politely refused but offered three ministerial posts to their nominees which offer was rejected angrily by the Supreme Guide Hudaiby who indicated that he would not join the new regime. This brought tension but not open clash. The Army continued their wooing: They released members who were given life sentences following the murder of Nakrashy, excluded those officers of the political police, who were suspected in the murder of Hasan Banna, from the general amnesty to political prisoners, and tried and convicted Ibrahim Abdul Hadi who banned the Brotherhood after the assassination of Nakrashy to placate, it was alleged, the Brotherhood.

But the Brotherhood would not be won over without complete authority over the land. They continued their attempts to win over army officers and students and to create an independent front against the new regime. The Army further learned that members were still manufacturing bombs and had to press the Supreme Guide to expel those members. Four were expelled and their case was embraced by Salah Ashmawy, editor, of the "ad-Dawa", the organ of the Brothers. Strong criticisms that the

Supreme Council was elected but without Ashmaway being a member. He and his supporters enraged by the result went and occupied the offices of their Council, demanding that an investigation into the expulsion of the four members be carried out and declaring themselves a temporary committee. On the intervention of the Army the elected Council was restored which in an emergency meeting resolved to expel Ashmawy and his group. He however retained his office as editor of the party's paper. Few days later an explosion occurred in a home in a Cairo suburb which caused loss of a few lives. This is believed to have been perpetrated by a terrorist faction of the Brotherhood against a rival group. This called upon the Army indirectly to impose certain restrictions on the movement and activities of the party. The Army hopeful of an eventual reconciliation with its now divided rival did not, as yet, think that the Brotherhood is wholly decided to throw a challenge even to operate as a partner with the Army in running and determining the policy of the country. Now the shaprcriticism of conducting negotiations with Briatrain, was sufficient to induce the Army to strike its final blow.

However, the occasion for this came soon. While the Cairo University students were holding memorial services (12. 1. 54.), in commemoration of the "martyrdom" of their comrades who fell fighting in the Canal Zone two years ago, during which anti-government shouts were made, a minor facade between them and a group of Liberation Rally recruits took place. The students dedicated their cheers to the Brotherhood, the recruits to Egypt. The disturbance occasioned 30 casualties and many arrests followed, but order was soon restored. This affair, by no means the worst of its kind in the record of Egyptian students with a long tradition of sensitivity and unruliness, seemed to have shocked the Council of Revolution. After an emergency meeting, the same night when the disturbance occurred they decided to dissolve the Brotherhood, arrest its leaders and confiscate its three million pounds worth of property. This decision was ratified the next morning by President Najeeb. A country-wide operation was led by the Minister of War and Marine in which army and police units took part. Many of those arrested were later released, including Ashmawy, and Banna, brother of the founder of the Brotherhood. A certain Nawab Safawy, a Persian student, and leader of *Fidayan Islam*, who spoke during the disturbances was deported. Special round-up was carried on in the Canal Zone where it was feared that members might commit acts of violence and thereby cause trouble to the Egyptian Government.

Official statements justifying the Government's action gave two main reasons. One was by Col. Sadat who alleged "plotting with the British to overthrow the regime." He specified an employee of the British Embassy as being contacted; but the Embassy flatly denied the allegation calling it "complete nonsense". It is to be recalled in passing that the Army has alleged similar contact with British or "foreign powers" against army officers, parties leaders and others when these were arrested after two former plots to seize power were alleged. The other reason and probably the actual

one was given by another member of the Revolutionary Council and, which adds weight to his statement, a strong sympathizer of the banned party, Lt. Col. Husain Chafai. His statement is most revealing in its candour and implicit analysis of the psychology of Egyptian politics. He warned the nation "against those who want to use religious faith to serve their own ends". When the army accomplished its Revolution" he continued "it found itself faced with enemies who may remain on the list sometime longer. But it will defeat them shortly and we shall have neither enemies nor rebels". He compared these internal enemies with Napoleon and Mussolini who tried to win Muslims by a false and profiteering friendship they offered to them. He declared it a "duty to treat them as enemies, to fight and disperse them. We will strike with iron fists anyone who makes a mockery of the laws of his country and who leads citizens into error in the name of democracy and religion". He further announced that leaders arrested will be tried for the activities for which action was taken against them

The Aftermath :

It is too early yet to say what effect this ban will have on the course of future events in Egypt and the Middle East. The Brotherhood can rightly claim to be the only body with real public support, national organization and discipline, action from conviction and finally initiative and strength to survive, which the Arab National movement has not witnessed before. Should the movement be rooted out from Egypt it is only because the Army Administration has shown higher qualities, better insight in home and foreign matters, and above all a constructive and sincere will to achieve Egypt's national Deliverance. The Army leaders have not shown themselves less Muslims nor less embracing to the Arab national cause in its entirety. They felt, as is natural, that to be able to achieve, they must clear the remnants of outdated political parties and ideas. Further, what the Brotherhood aspires to achieve is already speedily achieved by the Army whether in the military, religious, social or economic field. President Najeeb in a most inspiring atmosphere and during a military parade by the Liberation Rally emphasized "the Army's determination to lead Egypt out of the slough of ignorance, disease and poverty". In a recent manifesto issued by the Rally he promised the people "an economic system based on a charter of co-operation between capital, labour, science and technology". Soon after the ban Gen. Najeeb following his line of action after deposing an enemy of his regime, attended the Friday prayer in a Cairo mosque where he was wildly cheered.

Special efforts of the Army are now directed to detect arms dumps, thought to exist in large numbers all over the country. To induce exmembers to disclose these dumps a spokesman of the Rally stated that the Brotherhood "had contaminated many patriots who on hearing the truth had disclosed many facts". The common membership of army officers in the Rally and Brotherhood will no doubt make easier the seizure of hidden arms and more than one dump have already been discovered. Finally one may safely conclude that though the Brotherhood had much to its credit in past achievement on the Palestine front, in its ardent anti-Zionism and

fervour of faith, yet it had many excesses and its operation if justified in countries where political stagnation has reached degrading limits such as in Iraq and Jordan, it is not so in Egypt. In fact its continued existence there has become a surplusage and its members could be wisely advised to rally behind the Army with its balanced conduct of affairs proved in more than one field so far.

ANNUAL SUBSCRIPTION RATES

TO

LIGHT Weekly

Pakistan . . . Rs. 5-0-0

India & Ceylon . Rs. 7-4-0

Foreign . . . 16/- or \$3

POST FREE

Apply to :

Manager, "LIGHT" Weekly,

Ahmadiyya Buildings,
Lahore, (W. Pakistan).

Representatives—

India :

Sh. Enamul Haq, House No. 100-A
Azampura, Hyderabad, Deccan,
India.

E. Pakistan :

M. A. Samad Esq., East Pakistan
Islam Mission, 28, Purana
Mughaltuli, Nawabpur, Dacca.

England

The Shah Jehan Mosque, Woking,
Surrey, England.

U.S.A.

Bashir Ahmad Minto, M.A., 860.
Castro Street, San Francisco,
California, U.S.A.

W. Germany :

Die Moschee, 7-8, Brienner Strasse,
Berlin—Wilmersdorf, W. Ger-
many.

FREE LITERATURE

Free literature can be obtained from the Joint Secretary, A. A. I. I. on sending 4 annas postage stamps Those residing in India may please send their postage stamps to our representative Sh. M. Inam-ul-Haq House No. 100, A Class, Azam Pura, Malak Peth, Hyderabad Daccan under intimation to Sh. Ghulam Qadir, Ahmadiyya Anjuman Ishaat-i-Islam, Ahmadiyya Buildings, Lahore.



CONGRATULATIONS

[The following letter has been forwarded to us for publication with Maulana Yakub Khan's note on it that while thanking the correspondent he does not like to be addressed as Hazrat, we also think that this solemn epithet be reserved for Prophets and if for anyone else the Mujaddids (century reformers)—Editor LIGHT.]

Maulana M. Y. Khan Sahib,
President, Anjuman, I. I. Lahore.
Dear Hazrat,

Assalamu Alaikum. I, am an ardent supporter of the cause of our Anjuman Ishaat-i-Islam, and convey my heart-felt congratulations to you on your election as the President of the, Anjuman. I am a continuous reader of the *Light* for nearly a quarter of a century, and my present knowledge of advanced Islam is solely resting upon the beautiful articles written by you in the *Light*.

I am also a particular friend of Janab Al Hajj B. Dawood Shah Sahib (whom you know as Baba Sahib.)

Wassalam,

Your Brother-in-Islam,
Al Hajj, K. I. Zachariah Sahib.

"ISLAMIC SOCIAL ORDER"

South Portland, Maine U.S.A.,
27-2-54

Dear Mr. Qadir,

I thank you for the air mail letter of February 16 with a copy of your very fine letter (the letter consisted of excerpts of an article on Islamic Social life that appeared in the "*Light*" No. 8, Dated 24-2-54) to Mr. Gloister. It dealt with moral fundamentals which are necessary to a Foundation of a Lasting Social order. I have placed it in my Permanent file for further reference.

Yours Sincerely,
Islay M. McDonald.

AHMADIYYA YOUNG MEN'S SOCIETY

4, Garden Road Karachi-3
(Pakistan).

26-2-54

Dear Sir,

I enclose herewith the Rules and Regulations framed by the "Ahmadiyya Young Men's Society," Karachi. I request you to please get this published in the "*Light*."

Yours faithfully,
Masud Ahmad Butt.

Name.

The name of the Society will be Ahmadiyya Young Men's Society,

Karachi, with its mother movement at Lahore; (Ahmadiyya Anjuman-i-Ishaat-i-Islam).

Place of Activities.

At present its place of activities will be; Muslim Public Library, 4, Garden Road, Karachi, 3.

Advisors.

Dr. Wali Ahmad Mirza will be its Religious Advisor.

Mr. Abdul Khaliq Iqbal Ahmad, its Cultural Advisor.

Khurshid Ebrahim & Co., will be its Legal Advisor.

Bank.

Its Bank will be Muslim Commercial Bank, Karachi.

Who can become members of the Society.

All young Ahmadis not above 25 years and even those non-Ahmadis, reciters of the Holy *Shahadatan* (*Kalimah*) who have sympathy with the ideals and aims of our mother movement, can join the Society.

Aims and Objects.

(a) The first and foremost object of the society is to learn Arabic, the language of the Holy Qur'an the word of Allah, so that, we may be able to show the beauty of the teachings of the Holy Qur'an and the traditions of the Holy Prophet to the world and act according to them.

(b) To learn any one of the following languages :—

- (1) German.
- (2) Dutch.
- (3) Indonesian.
- (4) Persian both classical and modern.
- (5) Arrangements will also be made to teach Spanish and French languages.

The object in learning foreign languages is to supply missionaries to the mother-movement in case she needs it. Young men wishing to have business connections with foreign countries will find it easy if they know the language of the country.

Young men desiring to enter foreign service of Pakistan Government will have more chance to be chosen if they know one or two foreign languages.

(c) To take part in all healthy recreation in order to develop the mind and body of our young members.

(d) The Society will keep itself aloof from all kinds of politics.

Fees.

Entry fee will be one rupee and monthly fee As. 8.

Patrons.

Those who pay a lumpsum of Rs. 1 000 will be patrons of the society.

Request for membership may be made to :—

Aftab Ahmad,

First Secretary,

4, Garden Road, Muslim Public Library.

Karachi, 3.

President :

Masud Ahmad Butt.

2nd Secretary : Mukhtar Masoodi,

Treasurer : Azmat Qureshi.

PUNJAB DISTURBANCES INQUIRY

MIAN ANWAR ALI'S EVIDENCE

LAHORE, Dec. 14. Mian Anwar Ali who was Punjab police chief when anti-Qadiani disturbances broke out in Lahore, stated that the talk of Islamic constitution in the form in which it was carried out had damped the enthusiasm of a large section of senior Government servants who, he added, are otherwise patriotic, capable and loyal.

When asked by the court whether it was out of a possible rivalry with the ulema that the talk of an Islamic constitution had damped the enthusiasm of a large section of senior Government officials, he replied in negative.

In reply to another question as to why should any talk about an Islamic constitution damp the enthusiasm of the senior officers, Mian Anwar Ali stated that because the services felt that the country would remain backward and poor, and would not make any progress.

DEMANDS POLITICAL

The police chief stated that the demands professed to be based on religion but there were several parties who knew that they were essentially political and wanted to make capital out of them.

He deposed that since the demands professed to be religious, it had become a delicate matter for the services to take any action which could be misunderstood as opposing the demands.

Mian Anwar Ali deposed that the object of the Ahrar was to rehabilitate themselves politically and that they thought that the pressing of the demands was a method which would embarrass the Government and increase the Ahrar's popularity.

Asked about the Muslim League's attitude regarding the movement, the witness deposed that no Muslim League leader came out to oppose the movement.

In fact, he added, a large number of Muslim Leaguers, including Muslim League MLAs and councillors, openly aligned themselves with the agitators.

In this connection he said that the police arrested a number of Muslim MLAs and councillors under the Public Safety Act. Regarding the services attitude towards the movement he said that police was the only branch of public service which did not do anything by way of demonstration or otherwise show its sympathy with the agitators.

He stated that this was in spite of the acute strain to which they were subjected by way of appeal to their religious sentiments.

When the cross-examination of Mian Anwar Ali by Mr. Nazir Ahmad Khan was continued on Wednesday he was told that he stated on Tuesday that he gave his opinion on the situation to the Chief Minister on the 6th morning and was asked whether this opinion showed a change of heart or was it prompted by motives of expediency. Mian Anwar Ali replied: "The opinion represented my genuine conviction because I believed that it was necessary for the Central Government to make some announcement of its policy. On that morning I felt the need for such an announcement all the more because I saw the state of excitement of the public."

Q. How did those who were present, take this proposal?

A. I produced the S. S. P. before the Chief Minister and the other Ministers who were present. Several prominent citizens were at that time present in the Government House, including Nawab Muzaffar Ali Qazilbash, Mr. Ata Ullah Jahanian, Begum G. A. Khan, Begum Tasadduq Hussain Nawabzada Rashid Ali Khan, Chaudhri Abdul Karim, the ex-Mayor. The meeting was not a regular Cabinet meeting because persons other than Ministers were frequently coming and going to where the discussions were being held.

I have already said that no remarks were made by any one on the S.S.P.'s views.

PANIC IN GOVERNMENT HOUSE

Q. Was there a general panic in the Government House at that time?

A. The ladies among leaders, the orderlies and the clerical staff of the Government House were definitely panicky, the others were merely anxious.

Q. Did you attend the meeting at the Government House on the evening of the fifth?

A. Yes. The Chief Secretary, the Home Secretary and myself were present only during a part of the discussion.

Q. Who were the prominent persons present at that meeting?

A. Maulana Abul Ala Maudoodi, Mian Iftikharuddin, Nawabzada Mazhar Ali, Editor of the "Pakistan Times," Mr. Hamid Nizami, Khalifa Shujauddin, Khan of Mamdot, Mirza Ibrahim, a labour worker, Mr. Ahmad Saeed Kirmani and several others.

Q. Did the Governor ask them to issue an appeal for peace?

A. Yes, in fact a draft had been prepared before we went into the meeting.

Q. Was it your impression that these leaders were trying to settle old scores and nobody was bothering about peace in the city?

A. Yes, that was so.

SPLIT

Earlier Mian Anwar Ali was asked was there a split among the Muslim League leaders in the beginning of 1949 leading to the dismissal of the Mamdot Ministry?

A. I do not think the dismissal of the Ministry was due to a split in the Muslim League Political Party. There might have been minor difference among them but these were not very pronounced.

Q. Was there a demonstration of these differences in the Muslim League when the Qaid-e-Millat addressed a public meeting in Chauburji grounds?

A. Yes, there was quite an active demonstration when Nawabzada Liaquat Ali Khan addressed the public meeting in the Chauburji Garden. That, however, was in 1950 or 1951, before the elections of 1951 and after the floods.

Q. Did the Jinnah Awami Muslim League then exist?

A. Yes, it did exist very much.

He admitted that there was a tendency in 1949 or 1950 on the part of the Mamdot group to drift away from the Qaid-e-Millat and that of the Daultana group to ally itself more and more with him.

Q. Were the Qaid-e-Millat and Mr. Daultana then being assisted by the Ahrar?

A. Yes. The Ahrar were supporting the Qaid-e-Millat who was supporting Mr. Daultana.

Q. Are you aware of this understanding or arrangements between the Muslim League and the Ahrar to the effect that the latter would support the former, but that they would oppose the Ahmadi even if they were nominees of the Muslim League?

A. The attitude of the Ahrar was that they were at the same time opposing the Ahmadi candidates and also flirting with the Muslim League?

QAID-E-MILLAT'S ATTITUDE

Q. Were the Ahmadi dissatisfied with the Qaid-e-Millat's encouraging attitude towards the Ahrar?

A. I am not aware of any such dissatisfaction and do not think that there was any visible sign of it.

Q. Were you not reading in the "Al Fazl" the khutbas of Mirza Bashir-ud-Din Mahmud Ahmad on the subject?

A. No. I was not a reader of the "Al Fazl." There was a department under me whose duty it was to report anything of importance in the Press but this was not brought to my notice.

He said that khutba, Ex D.E. 236, published in the "Al Fazl" of June 30, 1950, was brought to his notice.

Mian Anwar Ali said that it did come to his notice that Mirza Bashir-ud-Din Mahmud Ahmad was apprehending that he might have to leave Rabwah and go to Qadian.

He did not remember whether the khutba published in the "Al Fazl" of December 31, 1950, Ex. D.E./236, came to his notice.

Q. Had a conspiracy started developing against the Qaid-e-Millat in 1950?

CONSPIRACY

A. A conspiracy was indeed developing but it was not against the Qaid-e-Millat but against Pakistan Government as a whole.

Q. Was one of the persons engaged in that conspiracy General Nazir Ahmad who was an Ahmadi?

A. Yes.

Q. Was General Nazir Ahmad related to Chaudhri Muhammad Zafrullah Khan?

A. Yes.

Asked by the court as to what happened to General Nazir Ahmad in the trial for that conspiracy, Mian Anwar Ali said that he was awarded a day's imprisonment and cashiered from service.

Q. How many other officers were involved in that conspiracy?

A. About 10 officers. They received sentences ranging from three to twelve years.

He told the court that there was no Ahrar engaged in that conspiracy.

When his cross-examination by the counsel was continued, Mian Anwar Ali stated that when he made his proposal in 1950 that the Ahrar be declared an unlawful body, no electioneering propaganda was then being carried on.

The counsel had asked whether at that time other parties opposed to the Muslim League had come into the political field.

Mian Anwar Ali admitted that Jinnah League and Awami Muslim League and Azad Pakistan Party had come into existence before May, 1950.

He denied that all these three parties came into existence because of the split in the Muslim League.

Q. Would not the Qaid-e-Millat have been very much embarrassed, if you proposed to declare the Ahrar an unlawful body had been accepted?

A. I do not think so.

Originally, the Ahrar intended to put up their own candidates for election but when they found the position helpless, they adopted the other alternative of siding with the Muslim League.

Q. What proof have you in support of this assertion?

A. Source reports.

Q. Are you aware of the existence of a conspiracy against the Qaid-e-Millat as distinguished from the conspiracy against the Pakistan Government?

A. I am not aware of any such conspiracy.

The Qaid-e-Millat was assassinated in October, 1950.

Q. Why did you not in 1951 repeat your proposal of declaring the Ahrar an unlawful body?

A. Because there was no fresh material in my possession.

Q. Was the policy of taking action in 1952 limited to Ahrar only?

A. No. The Ahmadi meetings were equally to be banned. He denied having been responsible for the direction that the Ahrar should be isolated from the other Muslims.

Replying to a question by the court as to why were the Ahrar isolated, the witness said that they were exciting the public and were responsible for the ill-feeling which was being spread.

When the cross-examination by the counsel was continued Mian Anwar Ali said that it was not a fact that in 1952 no prominent Ahrar leader made any objectionable speech. Many Ahrar leaders made objectionable speeches in 1952, he added.

He said he proposed action against such speakers, but he did not remember the number of such cases.

ACTION WAS PROPOSED AGAINST AHRAR

He admitted it to be a fact that he proposed that action be taken against the Ahrar leaders but the proposal was not accepted by the higher authorities.

Asked by the court to state the occasion when he proposed action and the reasons communicated to him for not taking action, said that he proposed action against several Ahrar leaders, details of which he said are given in the note appended to his written statement.

In his continued cross-examination by the counsel, the witness said "there is a circular letter according to which proposals for launching prosecutions under Sections 124-A and 153-A must originate from the district magistrates.

"Action was proposed against Muhammad Ali Jullundhri and it was taken against him."

Q. Should I take it that no District Magistrate during the year 1952 reported any of the top Ahrar leaders for action under Sections 153-A and 124-A, to the Government?

A. No.

Asked by the court whether any recommendations were made by the District Magistrate, Sialkot, the witness, replying in affirmative, added, "There were some recommendations by that officer, but they were not against prominent members of the Ahrar." He told the court that those recommendations were not accepted because the policy of Government was to prosecute only prominent leaders and not unimportant workers.

Q. Who took the eventual decision on the recommendations of the District Magistrate, Sialkot?

A. Government.

Q. Which Minister?

A. Must be the Chief Minister who was in charge of law and order.

Q. I put it to you that up to July, 1952, when other parties had not joined the Ahrar, you were making proposals against them, but when you saw that the other parties had also sided with Ahrar, you declined to make any recommendation against them?

A. There are two reasons for my not making any fresh recommendations; firstly, because the law and order situation did not demand any action in the form of arrests, etc. on the part of Government, and secondly, because we thought that the inclusion of other elements would have the effect of sobering down the agitation and keeping it within reasonable limits.

Q. Is it true that on July 28 the Home Secretary suggested some action against the Ahrar volunteers and you opposed it?

A. No. In fact, I recommended that all volunteer organisations should be disbanded.

Q. When the "direct action" resolution was passed in Karachi, did you propose what action you would take in case the threat materialised?

A. Yes. I pointed out that the situation was very serious and a firm decision should be taken by the Government immediately, although no official intimation of "direct action" was then received from Karachi.