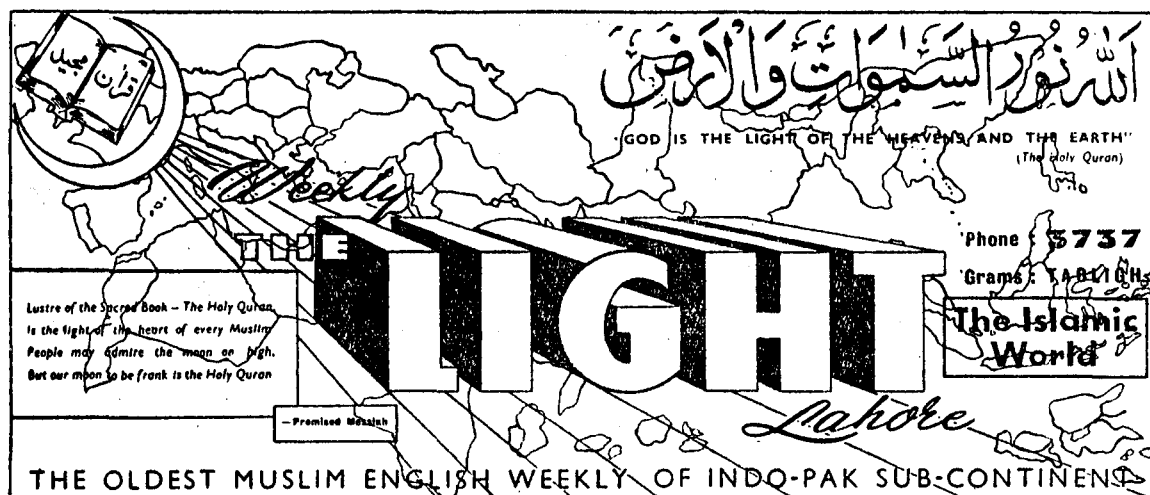




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### Notes & Comments

## INDIAN SECULARISM

#### Special grant to Ramkrishna Mission

According to a Reuter news, published in some of the newspapers of this country, the Government of India have made a special grant of Rs. 2,00,000 to the Ramkrishna Mission. This mission was started by Sri Ramkrishna, who is regarded by the Hindus as an incarnation of their god Vishnu. His birth is reported to have taken place under miraculous circumstances. Before his birth his earthly father, Khudiram dreamt that he was in the temple of Vishnu, where his forefathers were feeding on the sacred offerings he had made. Suddenly a flood of celestial light filled the holy precincts of the shrine, and the spirits of the departed fell on their knees to pay homage to the divine being seated on a throne. The effulgent one beckoned Khudiram, who, coming near, prostrated himself before him and heard the god saying, "I am well pleased at your sincere devotion. I shall be born in your cottage and accept you as my father."

About the same time Khudiram's wife, Chandra Devi, also saw a strange vision, symbolically representing the birth of a God-man to her.

The purpose of Sri Ramkrishna's coming to the world is thus described in *Life of Ramkrishna*, published by Advaita Ashrama, Almora, India:

"The nineteenth century saw India faced with a great crisis. With the British conquest of India came the invasion of Western civilisation upon the country. Awed by the material power of the conquering nation, Indians hailed every thing Western as a thing to be welcomed. In the mean while Christianity—one of the greatest proselytising religions of the world—began to work silently for a thorough cultural conquest of the land. At this psychological moment appeared Sri Ramkrishna, the embodiment of

the spirit of India's culture and religion. He opened the eyes of the Indians to the beauty, grandeur and strength of Hinduism at a time when their faith in them greatly slackened. His life stood as a bulwark against those alien forces which attempted to undermine the spirit of Indian civilisation."

#### Grant for only the Hindu Missions in Secular India

Ramkrishna Mission, was, accordingly, founded to propagate the Hindu religion and culture. It was popularised and its centres opened all over the world by Ramkrishna's dynamic and devoted disciple Swami Vivekananda. The patronage and monetary help extended to this Hindu mission by the Government of India is enough to expose the latter's professed secular character. There might have been some excuse for this act if similar patronage and monetary grant had been given to the many Islamic and Christian missions working in India. But, as every one knows, far from receiving any encouragement from the Government the Muslim and Christian missions have had to put up with all forms of obstructions and hostile official pressure.

#### Hindu revivalism in the name of Indian Nationalism

From the very beginning the Indian nationalism has been indistinguishable from Hindu revivalism. The pioneers of Hindu revivalism, like Sant Tukaram, Swami Dayanand, Shri Ramkrishna, Raja Ram Mohan Roy and Shri Auribindu, were also the pioneers of Indian nationalism. Since the Independence, the Indian Government and the Hindu missions, like the Ramkrishna Mission, have stood for the same ideals. When these ideals have been propagated by the Indian Government and her cultural attaches in the foreign countries they have

been given the name of Indian culture; but when the same ideals are preached by Ramkrishna mission they are called Hinduism. Hinduism is in fact the apotheosis of Indian nationalism. The Hindus worship the very rivers and trees and animals of India. It is their belief that salvation or *mukti* can only be achieved by a person born in India. The Hindu Mahasabha once went to the extent of saying that all religions that have originated in India are included in Hinduism. Islam and Christianity, as they did not originate in India, can never hope to receive the same favoured treatment at the hands of the Indian nationalists as the Indian-born Hinduism. In fact just because of their supra-national and extra-territorial character Islam and Christianity have always been held in suspicion by the Indian Government and nationalists.

#### Indian Secularism—A hoax

Indian secularism is thus nothing short of a hoax. Indian government stands fully for Hindu ideals and culture. The Indian state ceremonies begin with the chanting of *mantras* from the Hindu sacred books by Brahmin priests. When India is faced with famine the head of the Indian State officially takes part in the *Havan* sacrifice to propitiate the Hindu gods. The text books officially prescribed for the Indian schools contain articles on Hindu religious ideals and stories of Hindu gods, while no mention is made at all of Prophet Muhammad and Jesus Christ.

The communal riots that took place recently in Bhopal and some towns of U. P. (India), also bring out the so-called Indian secularism in its true colours. Many independent observers, including the Communists of India, have testified after a thorough inquiry that while the Hindu mobs were slaughtering the helpless Muslim minority, according to a well-thought-out plan, the Indian police and magistrates were standing by and watching the 'fun.'

It is time the world must realise what Indian secularism means.

—Miss Ulfat Qazi

# MANIFESTATION OF TRUTH IN RELIGION

By

HAJI ABDUL RASHID TAJALA  
(A Filipino Moslem of Zamboanga City)

## Belief in spiritualism—An evidencial faith

I believe I am correct in stating that all the greatest and wisest thinkers in this age of knowledge and science are always after the truth of anything, especially when it comes to the most important matter in human life like religion. Consequently they don't simply believe in anything that they cannot prove. They want to experience for themselves, because faith with evidence is their belief in anything that lies not beyond the personal proof of men and women. This thing leads them to believe their faith to be well-founded on truth on an actual basis of fact. It is also this faith 'stuff' for me, for I can never disbelieve in the spiritual experience or non-prophetic revelation of all innumerable Muslim Saints. In this respect, if we open the Holy Qur'an and thoughtfully read chapter 41: verses 30 to 32, we are surely bound to conclude without any hesitation that in Islamic religion, it is not only religious theory and practice that is very much appreciated, but also the outcome of it in the form of good news of the garden from the Creator to all His righteous creatures among men and women.

Numerous persons since the time of Adam to whom God has blessed with the spiritual knowledge and wisdom.

The truth of the above-stated verses is essential so much so that another equally important verses, having exactly the same significance are yet impressively revealed. Thus, it clearly says: Those who believe and

guard (against) evil—they shall have good news in this world's life and in the hereafter; there is no changing the words of God; that is the mighty achievement (10: 62-64). Thinking straight to the judgment or understanding of all the most impressive verses quoted above, is to think in accordance with the basic truth that from the time of Adam and Eve up to this modern age, the great number of righteous souls who have been happily blessed with good news of the garden are too many to be counted. A conclusion is therefore inevitable that among the present followers of Islam there are men who have received divine gift of good news, who have been given wisdom and knowledge, and who have been spoken to by God. How different they would be from other men! Naturally, in this world, they surpass the rest and stand out notably among their fellow men as worthy of more respect because of their wisdom. Such men are also the spiritual guides, the saints of the time in which they live. They cannot be kept in the back ground as they possessed the most essential things in religion which entitled them to be also obeyed by the supreme command of God when He distinctly announced in the Holy Qur'an in a clear manner: O you who believe! obey God and obey the Apostle and those in authority from among you (4: 59).

Divine Gift is attainable by all.

I am in complete agreement with those who urged that divine gift of good news from God is really worth to be achieved in

this life as, an specimen of what is to be expected in the eternal life to come. The importance of it lies in the fact that it lighteth our ways to heaven; it is our faithful friend in anywhere, our companionship in solitude, our comrade when friendless; it guideth us to all kinds of everlasting happiness in the life after death; it is our ornament amongst friends, and our armory amongst enemies. Above all, it is a real and eternal honour before God in this world and in the lovely land of paradise.

## Meeting the Lord—needs patience and humility with righteous deeds.

If further words of explanation or comment may yet be needed to explain further the full value of Islam, the following is added: O man! thou must strive to attain to thy Lord a hard striving until thou meet Him (84: 6 Q). It may be said that the meeting with God is absolutely certain for it can well be guessed from the truth of the Holy Qur'an when it says: And seek assistance through patience and prayer, and surely it is a hard thing except for the humble ones, who know that they shall meet their Lord and that they shall return to Him (2: 45). He regulates the affair, making clear the signs that you may be certain of meeting your Lord (13: 12). Therefore whoever hope to meet his Lord, he should do good deeds and not join any one in the service of his Lord (18: 110). So important is the meeting of God that stern warning is also revealed, and it is as follows: Those who do not hope in Our meeting and are pleased with this world's life and are contended with it and those who are heedless of Our communications—(As for) these, their abode is the fire because of what they earned (10: 7-8 Q). They are perished indeed who called the meeting with God to be a lie and they are not followers of the right direction (10: 45 Q). They are losers indeed who reject the meeting of Allah (6: 31 Q).

## Reality or Truth in the religion of God.

It may briefly be stated as a conclusion that if human nature is so constructed that proof forms a most powerful appeal, if proof appeals strongly to the senses of sight and hearing, then, there is a sharp mental picture in the above cited verses that make the truth entirely self-evident, indicating the point of view from which the whole human race on earth are supposed to see the reality of truth in the religion of God.

★

## READERS !!

The present issue misses the regularly published 'English Translation of Holy Quran' due to some unforeseen reasons. Issues to come will, however, find it as usual.—Ed.

★

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# The LIGHT

Tuesday September, 1, 1959.

## KHRUSHCHEV ON GOD AND SOCIALISM

**D**URING his recent tour of Poland, the Soviet Prime Minister, Nikita S. Khrushchev, is reported to have uttered the following words in one of his speeches:—

"I have as much faith in the fall of capitalism as in the rise of the sun tomorrow. Nine hundred million souls are today living under Socialism. But we have had to pay a very heavy price to achieve this. Now wars should be abolished for ever. Soviet Union will never start a war. A time will come when the capitalists will tremble to find their citizens running away to seek asylum with us. I do not know when this will happen. We will ~~not~~ impose Communism by means of a war. Human beings should not be slaughtered. If God exists He will turn out the treacherous capitalists just as Jesus Christ expelled the usurers and money-changers from the temple. This is written in the Bible not in Marx."

To be frank, Comrade Khrushchev's reference to God in the above lines came to us as a surprise. We do not know what interpretation to give to his words. It may be that this was just an example of the famous Khrushchevian humour; or it may be that the Soviet Prime Minister, realising the hold of religion over the Polish masses, brought in this reference to God. Again it is possible that in an unguarded moment the inner-most soul of the avowed atheist spoke out in these words.

Whatever interpretation we may give to these words, we cannot help remarking that in spite of their persistent and brutal efforts to suppress religion and their one-sided anti-God propaganda, the Communist overlords have not been able to root out the awareness of the Divine Creator from the minds of the people. If a man like Khrushchev has not been able to forget

God, what must be the inner feelings of the rank and file of the Communist party and of others living under the Communist regime? An indication of what is going on in the minds of the people behind the Iron Curtain can be had from Boris Pasternak's much-discussed novel, *Dr. Zhivago*.

The Holy Quran states that God-consciousness is implanted in the nature of man. God is present in the nature of man. God is present in the heart of every man, or, as the Quran puts it, God has breathed His spirit into every man. There is an inner light within each man telling him that there is a Higher Being, a God, a Creator. This inner light may become dim because of man's obstinate rebellion or wickedness, but it can never be completely extinguished. Even in the most hardened disbeliever this inner light sometimes asserts itself and God-consciousness is awakened. Is not Prime Minister Khrushchev's remark a clear proof of this?

Another thing which is worth noticing in these words of the Great Communist is that they give a lie to the oft-repeated Communist propaganda that religion is always on the side of capitalists and exploiters. Comrade Lenin had gone to the extent of calling religion an opiate given to the masses by the capitalists to be able to exploit them more thoroughly. Incidentally, even Lenin, on his death bed, cried out to God to forgive him. Comrade Khrushchev has, as unexpectedly, admitted that religion has always been against capitalists and enemies of the people. If we have rightly understood him, his words mean that if the Communists are not able to wipe out capitalists by peaceful ways then God will do so.

While, on the one hand, these words reflect the helplessness of man and his utter dependence on God to set things right in the world, on the other, they also remove a long-standing Communist slander against religion. Religion has always stood for the poor against the rich, for the weak against the strong. Every great religion has condemned the exploitation of man by man as one of the greatest sins. The severe condemnation of usury by the Hebrew prophets and by Jesus Christ (in the incident mentioned by Mr. Khrushchev in his speech) goes to show anxiety of the religious teachers to check the monied classes by peaceful ways, if possible, by force, if necessary,

from taking an unfair and mean advantage of the needs of others.

The attitude of Islam in this matter is clear. If Capitalism means concentration of wealth in a few hands, lack of equal opportunity to all the citizens, economic and political exploitation of the many by the few, then Islam is most certainly against this system. Comrade Khrushchev is right in thinking that if men cannot wipe out this injustice and inequality then God will do so in a manner that will open the eyes of all.

Islam has taken both positive as well as negative measures to ensure social and economic justice. To begin with, Islam prohibits hoarding, blackmarketing, monopoly and interest (riba) or fixed extra return on money lent to any person and for any person and for any purpose. Then, on money saved out of lawful earnings, the Quran imposes a tax called *zakat* or Poor-due. It is different from, and over and above, voluntary private charity. It is compulsory capital tax and the amount so collected is to be kept in the Community Treasury or *Bait-ul-Maal* to be used for giving the poor and handicapped an equal chance in life with the rich, for the welfare of the widows and orphans, the general uplift of the community and in the way of God. Over and above this, Islam encourages Muslims to spend as much as possible for the welfare of the people and to give away upto one-third of their total property, if they have children, to start charitable trusts. To level down the inequalities that may arise, in spite of these measures, Islam orders that the property of a man must be distributed, after his death, among all his heirs, male as well as female, to father as well as mother, if either or both of them are alive, among his brothers as well as sisters, and in certain cases even among his distant relatives. Thus the accumulation of wealth in few hands becomes impossible. The labourer and the honest earner of his daily bread are declared to be the most honourable citizens of the Islamic state and unearned incomes are severely condemned.

But this does not mean that Islam looks with favour at Socialism as understood by Mr. Khrushchev. For one thing, Modern Socialism has made itself repugnant to Islam by its out and out materialistic outlook. The Marxian theory of dialectical materialism and Islam can never go together. Then, Islam can never look with favour at the crushing of

(Contd. on page 7)

# LUMINOUS PATH--III

By  
M. I. ZAFAR

**Realisation of transitoriness of the present world leads to the righteous deeds.**

When once the undeniable fact relating to the transitoriness of this life is ingrained in the minds of the believers and the advantages of lightness of their worldly possessions and sinful deeds are known to them; they perseveringly continue to tread the path of righteousness. They go on working, making advancement in their jobs and trades. They earn their livelihood through honest means and straightforward ways. They hate to resort to dishonest methods for the amassment of wealth, which would not only lead to their moral degradation in this world but also add to their burden of sins, which would consequently retard their advance towards the cherished goal of good name here and salvation in the next world. They are well aware of the truth that the peace of mind in this world and the eternal bliss in the next world can be attained by means of piety, honesty, righteousness, dignity, uprightness, virtuous deeds and scrupulously avoiding evil, wicked and mean acts.

## Unwholesome Earning—Its ill-effects

It is why Islam lays immense emphasis upon honest and legitimate earning of livelihood. The charitable deeds are of vital importance in Islam but the very idea of giving away alms out of income derived through dishonest and evil means is distasteful—nay abhorant to the dictates of Islam. The Holy Qur'an repeatedly stresses the importance of honest earnings and pious living. According to the teachings of Islam food, procured out of the ill-gotten income, produces impious and unhealthy effects upon those who eat it. The thoughts of such individuals run into evil and wicked channels—nay such impure food creates very unhealthy and unwholesome effect upon their children. It is a daily sight now-a-days that the children of those persons who resort to dishonest and corrupt methods of earning money, are morally degenerated. Such children show no respect to their elders, pay no respect to their teachers and treat their parents as if they are their servants. They unhesitatingly indulge in evil deeds and immoral acts no sooner they reach the age of majority. They maltreat their neighbours, they tease the beggars, abuse the poor, beat them without any cause, instead of rendering help and working for their betterment. Such is the behaviour and attitude of those children who are fed with the food bought with unlawfully acquired money.

It is an indisputable physiological fact that impure and adulterated food produces various defects in the human body. Now-a-days people mostly get adulterated stuff for eating and the result is that the health of nearly all the poor and the middle class people is suffering a lot at the hands of dishonest, wicked and evil-minded merchants. It is needless to cite instances here. All sensible and educated persons are fully aware of the state of affairs. The lust for amassing money—nay snatching away money from the customers is so great that even award of punishment of imprisonment and imposition of heavy fines has not proved deterrent in the case of hardened dishonest

shopkeepers and stockists. The present Government is making every endeavour to check this trend of adulteration and other dishonest methods of earning money but until and unless the wicked people hear the voice of their inner monitor i.e. conscience and entertain the fear of Allah, the Most Powerful and Most High, it is not possible to stem the ever-rising tide of dishonesty and immorality.

The natural consequences of ill-gotten and dishonestly earned money are the degeneration of morality and speedy sinking in the quagmire of sins, which would prove devastating in the long run. History explicitly tells us the fate of those nations who in the past, indulged in nefarious deeds and disregarded the moral and spiritual sides of life and were mad in the pursuit of unlawful money and blindly followed the path of unrighteousness and immorality.

## Historical witness of honest trading.

The past generation of true Muslims were fully conscious of the injurious effects on the physical as well as mental capabilities particularly the spiritual life of men—and it is why they very meticulously observed the rules of honesty in trade as well as other professions. Muhammad Bin Sairain, who was resident of Iraq, was captured in a war and made a slave. He ultimately reached in the hands of Hadzrat Unis Bin Malik and spent some years with him in the capacity of a slave. He was subsequently made free by that pious, learned and noble Muslim. Muhammad Bin Sairain started business and became very wealthy. Once he bought food grains worth thousands of rupees. After he had completed the transaction it came to his knowledge that the food grains bought by him were not upto the Islamic standard of utility and there was some doubt about its containing impure matter. His conscience did not allow him to sell this stuff to the customers. He, therefore followed the voice of his conscience and did not leave the path of righteousness. He gave away the whole lot to the poor free of cost, as he did not deem proper to return the stuff to its original owner or sell it to the ignorant people.

There is another version of the above incident that the noble and pious Muhammad Bin Sairain bought Olive Oil worth thousands of rupees. While the canes were opened it was observed that these contained dead rats. He, therefore, drained the whole lot but did not sell it. The result was that he had to sustain heavy financial loss. He could not pay the price of Olive Oil and had to undergo imprisonment for non-payment of its cost. Now-a-days no merchant would dare to act in this manner. Not to speak of sustaining such a tremendous financial loss, the dishonest and greedy merchant would try to derive more profit out of such adulterated and impure stuff by concealing its impurities under cover of bright, beautiful and colourful labels. He would also shame-facedly declare such stuff as new arrival from a foreign country and would relate to his customers the imaginary difficulties which he had to face in getting this stuff. If such a person was to undergo loss of a few hundred of rupees in the

transaction of un-wholesome and adulterated commodity it would make him very miserable because he is after money and his conscience is nearly dead. Shopkeepers with such mentality are heartless persons and perpetrate all sorts of wicked deeds for self-aggrandisement. Islam is primarily concerned with the good moral character and virtuous deeds, and cannot tolerate such hateful methods of earning livelihood or making money. As this ill-gotten wealth spoils the souls of the individuals their children are bound to inherit their moral ailments and spiritual diseases, the earning and use of such income is forbidden. If such wicked and evil-minded persons are allowed to thrive in their nefarious trades then the national character is bound to decay and degenerate.

## True Muslims of the Past.

The true Muslims of the past were over-scrupulous in matters of mutual dealings and every one of them tried to be meticulously honest and sincere—it is why blessing, purity, piety, kindness, mutual confidence, sympathy and compassion reigned every where. Hadzrat Omar Bin Abdul Aziz once asked his servant to arrange a small article of furniture for his private use. The servant went to Government Godown and selected a piece of fine wood for its manufacture. The noble, pious, God-fearing and zealously honest caliph came to know about this. He could not tolerate the use of public-owned wood for his personal use and enquired the price of the article from bazar. Its cost was reported to be only half dinar. The virtuous caliph deposited two dinars instead in the Government treasury. Once again his servant, by chance, happened to get the hot water for the bath and ablution of the pious caliph from the Government kitchen. He paid the cost of wood used in the heating of that water. Hadzrat Omar Bin Abdul Aziz was so pure-minded person that he would not use even a piece of Government paper for his private letter. He hesitated to use the Government owned lamp for his own reading and writing. When the caliph was so singularly honest and possessed irreproachable moral character and was endowed with such adorable qualities of head and heart then it was unthinkable for his servants and officials, even the public at large to indulge in nefarious callings and wicked deeds. It is due to their such unassailable character and virtuous deeds that they have attained deathless glory and reverence, and name in the world.

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## KUFR &amp; ISLAM—III

## IMAN OR FAITH

By MAULANA MUHAMMAD ALI

[The present is the third of series on this topic, of which the first had appeared in the issue of 16th June 1959, representing the views of Sir Zafrullah Khan; while the second was published in the issue of 16th August containing the views of Khawaja Kamaluddin. The present one, which is a chapter extracted from the "The Religion of Islam", published by the Ahmadiyya Anjuman Ishaat Islam, Lahore, Pakistan, displays the opinions of Maulana Muhammad Ali, the founder of Lahore Ahmadiyya Movement. A perusal of these three series would bring forth the diverging versions of Lahori and Qadiani Sections of the Ahmadiyya Movement on this topic.—Ed.]

## Faith and action

The religion of Islām may be broadly divided into two parts—the theoretical, or, what may be called, its articles of faith or its doctrines, and the practical, which includes all that a Muslim is required to do, that is to say, the practical course to which he must conform his life. The former are called *uṣūl* and the latter *furūʿ*. The word *uṣūl* is the plural of *ʾaṣl* which means a root or a principle, and *furūʿ* is the plural of *fār* which means a branch. The former are also called *ʾaḳāʾid* (pl. of *ʾaḳidah*, lit. what one is bound to) or beliefs, and the latter *ahkām* (pl. of *hukm* lit. an order) or the ordinances and regulations of Islām. According to Shahrastāni, the former is *maʾrifah* or knowledge, and the latter *ʿāʾah* or obedience. Thus knowledge is the root; and obedience or practice, the branch. This terminology is adopted by the later doctors; the two divisions being, in the Holy Qurʾān, *imān* and *ʿamal*. The word *imān*, generally translated as faith or belief, is derived from *āmana* (ordinarily rendered, he believed) which means, when used transitively, he granted (him) peace or security, and when used intransitively, he came into peace or security; while *ʿamal* signifies a deed or action. (The two words are most often used together in the Holy Qurʾān to indicate a believer, and those who believe and do good is the oft-recurring description of true believers). Hence God is called *al-Muʾmin* (59:23) meaning the Granter of security while the believer is also called *al-muʾmin*, meaning one who has come into peace or security, because he has accepted the principles which bring about peace of mind or security from fear. As a principle is first accepted and then put into action, so the articles of faith are called the roots, and the regulations or ordinances which must be carried into effect are called the branches, because the branches grow from the roots just as action springs from faith. This relation of faith with actions must be borne in mind if we would understand the true meaning of Islām.

## Iman in the Qurʾān

The word *imān* is used in two different senses in the Holy Qurʾān. According to Rāghib, the famous lexicologist of the Qurʾān, *imān* is sometimes nothing more than a confession with the tongue that one believes in Muhammad. There are many examples of this use of the word in the Holy Qurʾān as in 2:62: "Those who believe (*āmanū*), and the Jews, and the Christians, and the Sabians, whoever believes in Allāh and the last day and does good, they have their reward from their Lord, and there is no fear for them, nor shall they grieve"; or in 4:136: "O you who believe (*āmanū*)! Believe in Allāh and His Messenger and the Book which He has revealed to His Messenger." But, Rāghib has further explained,

*imān* also implies the condition in which a confession with tongue is accompanied by an assent of the heart, *taṣḍīq-un bil-qalb bil-jawāriḥ*, (lit. doing of deeds with limbs), as in 57:19: "And as for those who believe in Allāh and His Messengers, these it is that are the truthful and the faithful ones in the sight of their Lord." The word is, however, also used in either of the two latter senses, i.e., as meaning simply the assent of the heart and the doing of good deeds. Examples of this are: "The dwellers of the desert say, We believe; Say, You do not believe. But say, We submit; and faith has not yet entered into your hearts" (49:14). Here belief clearly stands for the assent of the heart as explained in the verse itself. Or, "What reason have you that you should not believe in Allāh, and the Messenger calls on you that you may believe in your Lord and indeed He has made a covenant with you if you are believers" (57:8), where "believe in Allāh" means make sacrifices in the cause of truth, as the context shows. Thus the word *imān* as used in the Holy Qurʾān, signifies either simply a confession of the truth with the tongue, or simply an assent of the heart and a firm conviction of the truth brought by the Holy Prophet or the doing of good deeds and carrying into practice of the principle accepted, or it may signify a combination of the three. Generally, however, it is employed to indicate an assent of the heart, combined, of course, with a confession with the tongue to what the prophets bring from God, as distinguished from the doing of good deeds, and hence it is that the righteous, as already remarked, are spoken of as those who believe and do good.

## Iman in Hadith

In Ḥadīth, the word *imān* is frequently used in its wider sense, that is to say, as including good deeds, and sometimes simply as standing for good deeds. Thus the Holy Prophet is reported to have said: *imān* (faith) has over sixty branches, and modesty (*hayāʾ*) is a branch of faith" (Bu 2:3). In another ḥadīth the words are: "Imān has over seventy branches, the highest of which is (the belief) that nothing deserves to be worshipped except Allāh (*Lā ilāha ill-Allāh*), and the lowest of which is the removal from the way of that which might cause injury to any one" (M. 1:12). According to one ḥadīth: "Love of the Anṣār is a sign of faith" (Bu 2:10); according to another: "One of you has no faith unless he loves for his brother what he loves for himself" (Bu 2:7). And a third

1. The residents of Madinah who helped the Prophet on the occasion of his flight to that city are called Anṣār, plural *nāsir*—a helper.

says: "One of you has no faith unless he has greater love for me than he has for his father and his son and all the people" (Bu 2:8). The word *imān* is thus applied to all goods and Bukhārī has as the heading of one of his chapters in the *Kitāb al-imān* (Book 2): "He who says, *imān* is nothing but the doing of good" in support of which he quotes verses of the Holy Qurʾān. He argues from verses which speak of faith being increased<sup>2</sup>, that good deeds are a part of faith, because otherwise faith could not be thus spoken of.

## Kufr or unbelief

Just as *imān* is the acceptance of the truth brought by the Prophet, so *kufr* is its rejection, and as the practical acceptance of the truth or the doing of a good deed is called *imān* or part of *imān*, so the practical rejection of the truth or the doing of an evil deed is called *kufr* or part of *kufr*. The heading of a chapter in the Bukhārī is as follows: "*Maʾāṣī* (acts of disobedience) are of the affairs of *jāhiliyyah*" (Bu 2:22). Now *jāhiliyyah* (lit. ignorance), in the terminology of Islām, means "the time of ignorance" before the advent of the Holy Prophet, and is thus synonymous with *kufr*, or unbelief. In support of this is quoted a report relating to Abū Dharr who said that he abused a man, i.e., addressed him as the son of a Negro woman, upon which the Holy Prophet remarked: "Abū Dharr! Thou findest fault with him on account of his mother; surely thou art a man in whom is *jāhiliyyah*" (Bu 2:22). Thus the mere act of finding fault with a man on account of his Negro origin is called *jāhiliyyah* or *kufr*.

According to another ḥadīth, the Prophet is reported to have warned his Companions in the following words: "Beware, do not become unbelievers, (*kuffār*, pl. of *kāfir*) after me, so that some of you should strike off the neck of others" (Bu 35:132). Here the slaying of Muslims by Muslims is condemned as an act of unbelief. In another ḥadīth, it is said: "Abusing a Muslim is transgression and fighting with him is unbelief (*kufr*)" (Bu 2:36). Yet in spite of the fact that the fighting of Muslims with one another is called *kufr*—and those who fight among themselves are even called *kāfirs* in these ḥadīth, the Holy Qurʾān speaks of two parties of Muslims at war with one another as believers (*muʾminin*) (49:9). It is, therefore, clear that such conduct is called an act of unbelief (*kufr*) simply as being an act of disobedience. This point has been explained by Ibn Athīr in his well-known dictionary of Ḥadīth, the *Nihāyah*. Writing under the word *kufr*, he says: "*Kufr* (unbelief) is of two kinds; one is a denial of the faith itself, and that is the opposite of faith; and the other is denial of a *far* (branch) of the *furūʿ* of Islām, and on account of it a man does not get out of the

2. "He it is who sent down tranquility into the hearts of the believers that they may have more of faith added to their faith" (48:4). "And those who believe may increase in faith" (74:31). "But this increased their faith" (3:172).
3. "And if two parties of believers fight, make peace between them, but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allāh's command."

faith itself." As already shown, the *furū'* of Islām are its ordinance, and thus the practical rejection of an ordinance of Islām, while it is called *kuf'r*, is not *kuf'r* in the technical sense, i.e., a denial of Islām itself. He also tells of an incident which throws light on this question.

Azhari was asked whether a man (i.e., a Muslim) became a *kāfir* (unbeliever) simply because he held a certain opinion, and he replied that such an opinion was *kuf'r* (unbelief); and, when pressed further, added: "The Muslim is sometimes guilty of *kuf'r* (unbelief)." Thus it is clear that a Muslim remains a Muslim though he may be guilty of an act of unbelief (*kuf'r*).

#### A Muslim cannot be called a *kāfir*

The concluding portion of the above paragraph makes it clear that a Muslim cannot properly be called a *kāfir*. Every evil deed or act of disobedience being part of *kuf'r*, even a Muslim may commit an act of unbelief. And the opposite is equally true; namely, that since every good deed is a part of faith, even an unbeliever may perform an act of faith. There is nothing paradoxical in these statements. The dividing line between a Muslim and a *kāfir* or between a believer and an unbeliever, is confession of the Unity of God and the prophethood of Muhammad *Lā ilāha ill-Allāh Muhammad-un Rasūlu-llāh*. A man becomes a Muslim or a believer by making a confession of the Unity of God and of the prophethood of Muhammad and so long as he does not renounce his faith in this, he remains a Muslim or a believer technically, in spite of any opinion he may hold any religious question, or any evil which he may commit or have committed, and a man who does not make this confession is a non-Muslim or unbeliever technically, in spite of any good that he may do. It does not mean that the evil deeds of the Muslim are not punished, or that the good deeds of the non-Muslim are not rewarded. The law of the requital of good and evil is a law apart, which goes on working irrespective of creeds, and the Holy Qur'an puts it in very clear words: "So he who has done an atom's weight of evil will see it" (99: 7, 8). A believer is capable of doing evil and an unbeliever is capable of doing good, and each shall be requited for what he does. But no one has the right to expel anyone from the brotherhood of Islām so long as he confesses the Unity of God and the prophethood of Muhammad. The Qur'an and the Hadith are quite clear on this point. Thus in the Holy Qur'an we have: "And say not to any one who offers you salutation, Thou art not a believer" (4: 94). The Muslim form of salutation—*al-salāmu 'alaikum*, or *peace be to you*—is thus considered a sufficient indication that the man who offers it is a Muslim, and no one has the right to say to him that he is not a believer, even though he may be insincere. The Holy Qur'an speaks of two parties of Muslims fighting with each other, and yet of both as *mu'min*: "And if two parties of the believers (*mu'minin*) fight with each other, make peace between" (49: 9). It then goes on to say: "The believers are but brethren: so make peace between your brethren" (49: 10).

Even those who were known to be hypocrites were treated as Muslims by the Holy Prophet and his Companions, though they refused to join the Muslims in the struggle in which the latter had to engage in self-defence, and when the reputed chief of these hypocrites, the notorious 'Abū Allāh ibn Ubayy died, the Holy Prophet

offered funeral prayers on his grave and treated him as a Muslim. Hadith is equally clear on this point. According to one hadith, the Holy Prophet is reported to have said: "Whoever offers prayers as we do and turns his face to our Qiblah and eats the animal slaughtered by us, he is a Muslim for whom is the covenant of Allāh and His Messenger, so do not violate Allāh's covenant" (Bu. 8: 28). In another hadith he is reported to have said: "Three things are the basis of faith: to withhold from one who confesses faith in *lā ilāha ill-Allāh*, you should not call him *kāfir* for any sin, nor expel him from Islām for any deed... (AD. 15: 33). And according to a third, reported by Ibn 'Umar, he said: "Whoever calls the people of *lā ilāha ill-Allāh* as *kāfir*, is himself nearer to *kuf'r* (Tb.) By the people of *lā ilāha ill-Allāh*, or the upholders of Unity, are clearly meant the Muslims, and it is made quite evident that any one who makes a confession of the *Kalimah*, that there is no god but Allāh Muhammad is His Messenger, becomes a Muslim, and to call him a *kāfir* is the greatest of sins. Thus it will be seen that membership of the brotherhood of Islām is a thing not to be tested by some great theologian, well-versed in logical quibblings, but rather by the man in the street, by the man of common sense, or even by the illiterate man who can judge of another by his very appearance, who is satisfied with even a greeting in the Muslim style of greeting, who requires no further argument when he sees a man turn his face to the Qiblah, and to whom Islām means the confession of the Unity of God and the prophethood of Muhammad.

A doctrine so plainly and so forcibly taught in the Holy Qur'an and Hadith stands in need of no support from the great and learned men among the Muslims. But notwithstanding the differences that arose afterwards, and the numerous intricacies that were introduced in the simple faith of Islām, by the logical niceties of later theologians, the principle above stated is upheld by all authorities on Islām. Thus the author of the *Mawāfiq* sums up the views of Muslim theologians in the following words: "The generality of the theologians and the jurists are agreed that none of *Al Qiblah* (the people who recognize

the Ka'bah as their *qiblah*) can be called a *kāfir* (Mf. p. 600). And the famous Abu-l-Hasan Ash'ari writes in the very beginning of his book *Maqālat al-Islāmiyyin wa Ikhtilāfāt al-Mu'allin* (What the Muslims say and the Differences of those who pray): "After the death of their Prophet, the Muslims become divided on many points some of them calling others *dāl* (straying from the right path), separated from each other, and scattered them all in its sphere" (Mf. pp. 1, 2).<sup>4</sup> Tabāwī, too, is reported as

4. Ash'ari states this principle by way of a preliminary to a discussion on the different sects of Islām, and then he goes on to speak of the Muslims being divided into the *Shi'ah*, the *Khawārij*, the *Mu'tazilah* etc. Next he proceeds to discuss the main subdivisions of these heads, those of the *Shi'ah* being the *Ghāliyah* (Extremists) who are again subdivided into fifteen sects, the *Rāfidah* who are subdivided into twenty four different sects, and the *Zaidiyah* who have six branches. Fifteen subdivisions of the *Khawārij* are spoken of, and so on with regard to the other main sects. All these different sects and subsects are spoken of by Ash'ari as being Muslims, and not even the *Ghāliyah* are excluded from Islām, though almost all of them believed in one of their leaders as a prophet, and legalized certain things expressly forbidden in the Holy Qur'an. For instance, the *Bayāniyah* believed in the prophethood of Bayān, their founder; the followers of 'Abd-Allah, ibn Mu'āwiyah believed in their founder as Lord and as a prophet: and so it was with many others of them. Even these people are called Muslims because they still believed in the prophethood of Muhammad and in the Divine origin of the Qur'an and followed the law of Islām. The modern followers of Ash'ari who call their Muslim brethren *kāfirs* for the slightest differences should take a lesson from this.

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### Part I

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saying that nothing can drive a man out of imān except the denial of what makes him enter it" (Rd. III, p. 310). Similarly Ahmad ibn al-Muṣṭafā says that it is only bigoted people who call each other *kāfirs* for, he adds: "Trustworthy Imāms from among the Ḥanafis and the Shāfi' and the Mālikis and the Hanbalis and Ash'aris hold that none of the *Ahl Qiblah* can be called a *kāfir*" (Md. I, p. 46). In fact it is the Khwarji who first introduced divisions of sectarianism into Islam by calling their Muslim brethren *kāfirs*, simply because they disagreed with their views.

#### Iman and Islam

The lexicology of *imān* and *Islām* has already been explained. The word *imān* signifies originally conviction of the heart, while the word *Islām* signifies originally submission, and hence relates primarily to action. This difference in the original meaning finds expression both in the Qur'ān and the Ḥadīth, though in ordinary use they both convey the same significance, and *mu'min* and Muslim are generally used interchangeably. An example of the distinction in their use in the Holy Qur'ān is afforded in (49: 14). "The dwellers of the desert say: We believe (*āmannā* from *imān*); say: you believe not but say, We submit (*aslanā* from *islām*); and faith has not yet entered into your hearts. And if you obey Allah and His Messenger, He will not diminish aught of your deeds; for Allah is Forgiving, Merciful."<sup>5</sup> This does not

mean, of course, that they did not believe in the prophethood of Muḥammad. The significance of faith entering into the heart is made clear in the very next verse: "The believers are those only who believe in Allāh and His Messenger, then they doubt not and struggle hard with their wealth and their lives in the way of Allāh. Such are the 'uthful ones" (49: 15). In fact, both words, *imān* and *Islām*, are used to signify two different stages in the spiritual growth of man. A man is said to have 'believe (*āmana*) when he simply declares his faith in the Unity of God and the prophethood of Muḥammad, which in fact is the first stage of belief because it is only by declaration of the acceptance of a principle that one makes a start; and a man is also said to have believed (*āmana*) when he carries into practice to their utmost extent the principles in which he has declared his faith. Examples of both these uses have already been given; examples of the first are 2: 62, 4: 136, an example of the later (49: 15) has just been quoted above. The only difference is that in the first use, belief or *imān* is in its first stage, a confession of the tongue—a declaration of the principle; and the second, *imān* has been perfected and indicates the last stage of faith which has then entered into the depths of the heart, and brought the change required. The same is the case with the use of the word *Islām*. In its first stage it is simply a willingness to submit, as in the verse quoted above (49: 14); in its last it is entire submission, as in 2: 112 "Yea! whoever submits himself (*aslama*) entirely to Allah, and he is the door of good (to others), he has his reward from his Lord, and there is no fear for them, nor shall they grieve." Thus both *imān* and *Islām* are the same in their first and last stage—from a simple declaration they have developed into perfection, and cover all the intermediate stages. They have both a starting point and a goal; and the man who is at the starting point, the mere novice, and the man who has attained the goal in spite of all the difference between them are both called *mu'min* or Muslim, as are also those who are on their way at different stages of the journey.

5. The use of *imān* and *Islām* in Ḥadīth points occasionally to a similar distinction in use, though ordinarily they are used interchangeably. Thus in the *Kitāb al-Imān*, Bukhārī relates the following from Abū Hurairah: "The Prophet, may peace and blessings of Allah be upon him, was one day sitting outside among the people when a man came to him and asked; What is *imān*? He replied: *Iman* is this that thou believe in Allāh and His angels and in the meeting with Him and His Messengers, and that thou believe in life after death. He asked: What is *Islām*? He replied: *Islam* is this that thou worship Allāh and not associate with Him aught, and keep up prayer and pay the obligatory alms (*zakāt*) and keep fast in *Ramaḍān*" (Bu. 2: 36). In another ḥadīth narrated in the same book, it is stated how when a Companion of the Prophet, speaking of another repeatedly said, he thought him to be believer (*mu'min*), the Prophet every time said, Rather a Muslim (Bu. 2: 19); thus indicating that men could judge of each other only from outward acts. In the beginning of that book, however a ḥadīth is narrated from Ibn 'Umar showing that *Islam* also includes belief: "Islam is based on five fundamentals, the bearing of witness (*shahādah*) that there is no god but Allāh and that Muḥammad is the Messenger of Allāh, and keeping up of prayer, and the giving of *zakāt*, and the pilgrimage, and fasting in the month of *Ramaḍān*" (Bu. 2: 1). The word used here is, however, *shahādah* (or, the bearing of witness), not *imān* or believing, and *shahādah* in this case, though requiring a belief in the truth of what is stated, is still an outward act.

## Editorial . . .

Contd. from page 3

individual freedom and enterprise and the determined efforts to reduce men to automatons that have gone on in Russia since the Revolution. Islam believes in universal human brotherhood and can never accept the Communist theory of class struggle. It will always frown at the Communist view that ends justify means and will always condemn the brutal methods adopted by the Communist to impose Communism on the people. Finally Islam cannot accept the one-party dictatorship that we find in the Communist countries.

Nevertheless, most of the evils of Communism can be removed if the Communists combine their ideals of social justice and economic equality with a belief in God. After all, the theory of Dialectical Materialism is the weakest part of the Communist outlook. To treat it as a dogma is to deny the very spirit in which it was presented. We only hope that the utterance of Comrade Khrushchev is an indication of the change that is coming in the outlook of the Communists.

(U. Q.)

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## Letters to the Editor . . . .

### THE RELIGION OF ABU'L-ALA

To,

The Editor,

The Light, Lahore.

Dear Sir,

I have read the editorial comments on my article "Comparative Religion—A Brief Survey", published in the Light of 8th August, 1959. On the question of religion I have nothing more to add to what I have written in that article, nor will I defend myself against the charge of light-hearted and mocking treatment of all religions brought against me by the learned editor. But I do feel that the learned editor has not been fair in referring to the poetry of Abu'l-Ala as "insensible imagination".

Abu'l-Ala the Syrian was one of the most noble and sincere persons of his times. He was born in 973 A. D. some forty-four years before Omar Khayyam. In spite of his religious unorthodoxy and unconventionality, he was held in the highest respect by his contemporaries. His kindness and courage and the sincerity of his religion won for him the admiration of all. The ruler of the times wished to press the laureatship upon him, but Abu'l-Ala declined to accept it. He may be best described as a cynic pessimist; but no one who has read his 'Diwan' can call him a "trifler with religion".

Though opposed to revealed religion, Abu'l-Ala was by no means an atheist. He was a sincere believer in the One True God, as is clear from the following quatrain. —

"There is no God save Allah :"—that is true,

Nor is there any prophet save the mind;  
Of man who wanders through the dark  
to find

The Paradise that is in me and you.

He preached a resignation to the Will of God, as will become evident from the XVI quatrain reproduced below :—

Now to the Master of the World  
resign

Whatever touches you, what is prepared,  
For many sons of wisdom are ensnared  
And many fools in happiness recline.

No one who has read his noble exhortation to virtuous deeds can doubt his sincerity. Morality is after all the best part of religion, and in spite of his belief in Destiny, Abu'l-Ala does not trifle with morality. Whatever else he may deny he does not deny the reality of good and evil. Just two quatrains will be sufficient to make the reader realise this :—

XV

A deed magnanimous, a noble thought  
Are as the music singing thro' the years  
When surly Times the tyrant domineers  
Against the lute where-out-of it was  
wrought.

XIII

What shall it profit you, the vast amount  
Of gold or grain you gather from the  
land

If you have laid no dominating hand  
On virtues that will balance your  
account?

His religion is the religion of love. He cannot afford to be in a trifling mood when he is so poignantly aware of the great amount of suffering and misery around him. He spontaneously feels one with all those who have suffered in life. Listen to this wonderful quatrain :—

If I have harboured love within my  
breast,

'Twas for my comrades of the dusty day  
Who with me watched the loitering  
stars at play,

Who bore the burden of the same unrest.

His sympathy extends even to the poor dumb creatures of God, the animals :—

God pities him who pities. Ah, pursue  
No longer now the children of the wood;  
Or have you not, poor huntsman,  
understood

That somebody is overtaking you?

The trouble with Abu'l-Ala, as with Omar Khayyam, was that he implicitly accepted the doctrine of Fatalism which was considered an essential part of Islam in those days. Every thoughtful believer in Destiny is bound, sooner or later, to complain against 'the wheel of things'. Whom else can he blame for the evil and suffering around him but the Creator of Destiny? The unorthodoxy that we find in Abu'l-Ala is due to the poignant conflict in him between faith in God and the disgust which he felt at the evil and suffering in the world. This is what he says in a quatrain which recalls Omar Khayyam :—

Abandon worship in the mosque and  
shrink

From the idle prayer, from sacrificial  
sleep,

For Destiny will bring the bowl of sleep  
Or bowl of tribulation—you shall drink.

Pessimism is bound to follow faith in Destiny, and so writes this Syrian Omar :—

Vain are your dreams of marvellous  
emprise,

Vainly you sail among uncharted  
spaces,

Vainly seek harbour in this world of  
faces

if it has been determined otherwise.

The mood which produced these quatrains is "a desperate sort of thing, at the bottom of all thinking men's minds." The readers of The Diwan of Abu'l-Ala will find that Omar Khayyam is not the only Muslim poet to speak out frankly and challengingly his doubts and mental conflicts in the face of insoluble problems of religion, God and destiny.

Yours Sincerely

Renee Rafferty.

### "PROBE INTO CRUCIFIXION"

To,

The Editor

The light, Lahore

Dear Sir,

While probing into the Crucifixion of Jesus Christ some of the questions that we come across are :

Who were responsible for crucifying Jesus? What was Jesus' claims? Did Jesus commit any crime or sin in putting forward his claims? Were the Jews awaiting the advent of a Messiah promised to them in their Scripture? Why did the Jewish Ulama (Pharisees) and their vast following combine and condemn Jesus? Did the Jewish Ulama and their followers realize the position—whether they were wrong or Jesus was wrong? These are so many questions which escape judicial attention. Better late than never. These questions need thorough examination, even now.

First of all, we should underline the fact that human memory is so frail that it cannot recollect or retain things in a systematic way. Not to speak of common people, even the expert who compile the national events, analyse and record their causes and effects, often fail. The contemporary chroniclers and historians, for instance, do not speak about important incidents rightly at the right moment. It appears the violent social force makes them dumb and blind. The incident of crucifixion of Jesus Christ is a dastardly crime committed by the overwhelming majority on the poor minority at an advanced stage of human civilization. The crime looks less horrible to the world as the Ulama and their henchmen invoked the name of God in their violence and little the world knows that God never permitted violence for His cause. Such events of the world history during the pre-crucifixion and the post-crucifixion days must be recalled and knit together. If the crucifixion incident is read away as a peculiar and isolated incident of local importance, the reader, I am afraid, may miss the fundamental datum—organised persecution of the majority in the name of God directed towards the very man who is raised by God, reducing "that very man" to constitute the minority in the society, for whose reformation he toils day and night.

Human history is full of public conspiracies engineered and executed by persons who held high position in the Society. Socrates, Galileo, Julius Caesar, Imam Hssan, Omar, Osman, Ali, Abu Hanifa, Imam Bukhari, Jamal Uddin Afghani (it is narrated that his tooth-brush was poisoned and for this three of his teeth had to be pulled out and this led to his collapse) were all victims of the established Society and its fanatic leaders. And about the persecution from the priestly class over the great benefactors of humanity called Prophets of God, history seems less informed. Abraham, Moses, Elija, Yahya, Zakariyya, Jesus and Muhammad (may peace be on them) were all targets of public persecution and why? Who will probe deep into these 'History repeats itself' incidents? Who will bring the gang of murderers to light?

Your Sincerely

M. Aaur Rahman  
Dacca.