

A NATION ON TRIAL

The Light

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Islam as a Force in Peace and War

BY THE LATE MIRZA BASHIR AHMAD SAHIB, M.A.

The Truce of Hudaibia was one of the most important events of Islamic history, and of the life of the holy Prophet Muhammad, peace and the blessings of Allah be on him. It marked the beginning of a new period in his life. The period, actually, dawned with the battle of Ahzab when the holy Prophet declared :

“From now on the Quraish of Mecca shall not have the courage to attack Medina ; in future we will go out to fight them.”

The new period consummated with the Truce of Hudaibia between the holy Prophet and the heathens of Mecca. This truce brought to an end the nineteen years long period of tyranny and war ; and at long last the holy Prophet and companions, at least those living in Medina, were allowed to live in peace. It is good if we study the progress of Islam in the first nineteen years of its history which are full of blood and battle. We must also study the shape this progress assumed in the years of peace which followed. This shall make a fine comparison. This study will provide a useful criterion for the observers and researchers, to judge the force of Islam in peace and war.

Since no record exists of earlier Islamic census, we shall have to estimate the rate of progress of Islam from the number of Muslims who fought the earlier battles in Islamic history. For comparative estimation, this is quite a satisfactory method. Leaving aside smaller encounters, we see that the strength of the Muslim army was from three hundred and ten to three hundred and nineteen in Badar, the first major battle of Islamic history, fought in the second year of Muslim calendar (Higra). This was followed by the battle of Uhud in the year 3 of the Higra. In this battle the strength of the Muslim army was seven hundred. Next to come was the

battle of 'Khandak' in the year 5 Higra. Although about three thousand persons, including children and the aged men dug trenches, because the battle was fought in Medina and there was no question of going out, only one thousand persons participated in the actual fighting. This was followed by the affair which ended in the Truce of Hudaibia, in the years 6 Higra. About fourteen hundred persons were involved in it.

In all, these years make nineteen—thirteen years at Mecca and six years at Medina, upto the time of Truce of Hudaibia. Thus in these years, passed under persecution at Mecca, and in a state of war in Medina, Islam could produce no more than fourteen hundred strong men in all. This period was followed by one of peace. An idea of the progress, Islam made in the period of peace, can be had from the strength of the Muslim army which conquered Mecca, in 8 A.H., two years after the Truce of Hudaibia. Its strength was ten thousand. Thus, where nineteen long years of struggle, during the time of war, produced merely fourteen hundred Muslims, two years of peaceful preaching made an addition of eight thousand six hundred.

This amazing contrast was due to the fact that, on one side, in the period of war there were very little chances for contact between the Muslims and the heathens. The heathens, therefore, did not have the opportunity to hear the beautiful teachings of Islam, and be impressed by it. On the other side, most of the persons, who were impressed by these teachings, did not come forward openly to accept it, because the difficulties and hardships the Muslims were facing at the time were extremely severe. But when the war ended and peace came it was as if a colossal dam that had held the river of Islam from flowing, suddenly broke down, and its life-giving waters flowed forth,

resulting in the amazing progress the whole world saw with its own eyes. Can a just man, seeing such a great spectacle, dare say that Islam was spread *at the point of the sword*. When the sword was out of the sheath for nineteen years the long struggle produced only fourteen hundred Muslims ; but when the same sword was withdrawn, in a span of only two years, eight and a half thousand persons embraced Islam, as humble followers of the holy Prophet Muhammad. These are hard undeniable figures, which cannot be suppressed even by the prejudice of the most prejudiced of persons.

Let us make a close study of these statistics and try to bring out the comparative strength of Islam in times of peace and war. Roughly speaking, the two years of peace added eight thousand and six hundred persons, to the existing fourteen hundred Muslims produced during the nineteen years of war. But on close scrutiny, the years of war range from eighteen to nineteen ; to be more accurate to eighteen and a half. Similarly we take the strength of the Muslims at the time of the Truce of Hudaibia to be fourteen hundred. Actually, it was somewhere between fourteen and fifteen hundred. On the basis of reliable testimony, we can fix this figure at fourteen hundred and a half. But there is another difference, too, which must be removed for arriving at a mathematically correct conclusion. As is borne out by history, and the hadith, the holy Prophet Muhammad spent the first three years of his prophethood in preaching at an individual level. So it is essential to reduce these years from the eighteen and a half years of war. In this way the period of Islamic missionary struggle during the time of war comes down to fifteen years and half. This means that during the fifteen and a half years of war fourteen and a half hundred persons accepted Islam. As opposed to this, eight thousand and five hundred men joined Islam in the two years of peace. In short the rate of progress during the period of warfare comes out to be 2900/31 per year, and during the period of peace 8500/2 per year. This gives a ratio of one to forty-six. That is, if the

success of Islamic missionary work in the period of war is one the result of the same struggle is forty-six during the time of peace. It is exactly the ratio which our lord the holy Prophet, peace and the blessings of Allah be upon him, says exists between a believer and a Prophet. Says the holy Prophet :

"The true dream of a devout believer is equal to forty-sixth parts of Prophet-hood."

What a strange and beautiful coincidence it is ! In the early history of Islam, the relation between the force of Islam at the time of peace, and at the time of war, bears the same relation which exists between a devout believer and a Prophet. Certainly it is a fine spiritual point of view, which throws light on many important aspects. For instance :

1. It proves that the real spiritual force of Islam lies in its propagation in peace time not during the period of war. This view is quite rational. Because the peaceful preaching which establishes the virtues and the glory of Islam with reasoning, evidence and the showing of divine signs, represents the real, inherent force of Islam. On the other hand, war has no connection with the internal force of Islam. It was always rooted in the malice of disbelievers. Obviously the results achieved by the action of the real inherent force of Islam, which is the lasting virtue of this religion must excel the result of an external circumstance—namely war.

2. It proves that Islam was never spread with the sword. It spread because of its spiritual drive, inherent attractiveness and predominant arguments.

3. It also proves that the real inclination of the holy Prophet, peace and the blessings of Allah be upon him, stood for peace and harmony, and not for war. War conditions were the creation of the disbelievers.

These three points are so overwhelming in their logic that every reasonable and just person finds himself forced into acceptance. They, also, throw such a brilliant light on the early history of Islam, and on the character and life of the holy Prophet Muhammad, peace and the blessings of Allah be upon him, that there is no darkness left anywhere.

No doubt, *Jihad* with the sword is also an essential part of the Islamic teaching. Because, when a nation or a country takes up arms, with the intention of destroying Islam, Islam too, calls its believers to the encounter. Not only that it orders them to take up arms against such an enemy but instructs them to fight such a cruel enemy with a zeal that you become a wall of lead against him and crush him in such a way that not one people alone but all those who intended to follow should disperse trembling.

But, leaving aside the cruel enemies who want to destroy Islam with military power, for all others Islam has the message of peace. The greatness of the force of Islam, and the predominance of its reasoning, lie in its message. It is this *Jihad* which is termed as the *Jihad-il-*

kabir i.e. the supreme Jihad as compared to the Jihad with the sword. Similarly we find in a hadith of the holy Prophet Muhammad that once when a party of his companions returned from a battle, while addressing them the Holy Prophet

said ; 'You are, presently, returning from the *Jihad-e-asghar* (minor Jihad) to the *Jihad-il-akbar*.' When they asked, 'O Messenger of God ! what does *Jihad-il-akbar* signify.' He replied, 'The *Jihad* of a man against his ownself.'

Independent Muslim Countries and their Population

S. No.	Country	Capital	Population	Muslims	Per cent
1	Afghanistan	Kabul	14,684,000	14,537,160	99
2	Albania	Tirana	1,711,000	1,249,02	73
3	Algeria	Algiers	10,784,000	9,921,280	92
4	The Republic of Cameroon	Douala	4,907,000	2,698,850	55
5	Central African Republic	Bangui	1,250,008	750,000	60
6	The Republic of Chad	Fort Lamy	3,000,000	2,550,000	85
7	The Republic of Dahomey	Porto Novo	2,050,000	1,230,000	60
8	The Republic of Guinea	Conakry	3,000,000	2,850,000	95
9	Indonesia	Metropolitan Dajkarta	102,000,294	95,880,276	94
10	Iran	Tehran	22,502,000	22,051,960	98
11	Iraq	Baghdad	6,687,000	6,285,780	94
12	The Republic of Ivory Coast	Abidjan	3,375,000	1,856,250	55
13	Jordan	Amman	1,727,000	1,571,570	91
14	Kuwait	Kuwait	500,000	495,000	99
15	Lebanon	Beirut	1,646,000	938,220	57
16	Libya	El Beida	1,250,000	1,250,000	100
17	Malaysia	Kuala Lumpur	10,187,000	5,195,370	51
18	The Republic of Mali	Bamako	4,305,000	3,874,500	90
19	The Islamic Republic of Mauretania	Nouakchott	725,000	725,000	100
20	Morocco	Rabat	11,925,000	11,685,500	98
21	Niger	Niamey	2,873,000	2,555,970	89
22	Nigeria	Lagos	55,000,000	41,250,000	75
23	Pakistan	Islamabad	96,558,000	84,971,040	88
24	Saudi Arabia	Riyadh	11,000,000	11,000,000	100
25	Senegal	Dakar	2,980,000	2,831,000	95
26	Sierra Leone	Freetown	2,450,000	1,592,500	65
27	The Somali Republic	Mogadishu	4,500,000	4,500,000	100
28	Republic of Sudan	Khartoum	12,109,000	9,929,380	82
29	Syrian Arab Republic	Damascus	5,067,000	4,408,000	87
30	Tanganyika & Zanzibar	Dar-es-Salam	9,875,000	6,023,750	61
31	Togoland	Lome	1,520,000	836,000	55
32	Tunisia	Tunis	4,295,000	3,994,350	93
33	Turkey	Ankara	29,059,000	28,768,410	99
34	U. A. R. (Egypt)	Cairo	26,593,000	24,465,560	92
35	Upper Volta	Ouagadougou	4,400,000	2,420,000	55
36	Yemen	Sana'a	5,000,000	4,950,000	99
				422,093,996	

MUSLIM POPULATION OF THE WORLD

1	Independent Muslim countries	...	422,093,996
2	Semi-independent Muslim countries and countries/areas under non-Muslim control	...	52,752,890
3	Muslim minorities in non-Muslim countries	...	172,164,202
Total		...	647,011,088

The LIGHT

Saturday,

January 16, 1965.

A NATION ON TRIAL

Pakistan was won in the name of Islam. It seems, however, as if in the name of Islam it is going to be undone.

The main plank of our Pakistan demand was that in a united India "Islam was in danger". Pakistan, thank God, has come and is seventeen years old. But the slogan "Islam in danger" still haunts us—this time, at the hands of so-called "Westernised" Muslims, who, we are told, are imposing Western culture on the people, labelled as Islam.

The Pakistan battle was fought on the basis of two-nation theory. Have we become one nation after the birth of Pakistan? The whole spate of hatred and bitterness and fanaticism released during the recent Presidential election was reminiscent of the heat and tension that marked the Hindu-Muslim feud in pre-Pakistan days.

Even the rioting and stabbing that marked life in undivided India is not lacking now after the birth of Pakistan, the only difference being that now we stab each other. Look at the heavy toll of life taken during the election, culminating in the orgies of arson and bloodshed in Karachi!

All this is a sorry state of affairs calling for a cool analysis. Is there something constitutionally wrong with us? Islam means peace. Peace with God and peace with fellow-men—that is the substance of Islam in a nutshell. How is it that we have known no peace now that we have a homeland of our own? How is it that we must always have some one to pick up a quarrel with, someone to denounce as a danger to Islam, someone to stab?

The Prophet defined a Muslim as one from whose hand and tongue fellow-Muslims are safe. How do we reconcile mutual

mud-flinging and throat-cutting that still continues even after the election, with this lofty standard?

In a series of articles under the caption, "Nine on Trial", a distinguished thinker, a former Chief Justice of Pakistan has reminded the nine-man Islamic Advisory Council of the importance of the task entrusted to them, the task of bringing the existing laws in conformity with the teachings of Islam. It is not the Nine only who are on trial. The whole nation is on trial. Indeed, in the eyes of the world which is watching this experimentation of ours with Islamic values, Islam itself is on trial.

It is not a matter of a few laws that is involved. No change of laws, not even the sumtotal of all the best of laws, can change a people's life. The change must come, if at all it is to come, from within. What is needed is an inner change, a change in outlook, a change in the whole attitude. That is the law of life as reminded in the Quranic words:

ان الله لا يغير ما بقوم حتى يغيروا ما
بأنفسهم

"God changeth not the lot of a people unless they change themselves."

We have remained unchanged even after getting rid of the Hindus. We still hate. We still quarrel. We still slander. We still stab. This is what calls for a probe. The Advisory Council will be making a worthwhile contribution to the life of the nation if it can trace the cause or causes of this national distemper and suggest ways and means to heal the same.

A Commendable Measure

The Ordinance making the working up of religious prejudices in the forthcoming elections to the National and Provincial Assemblies a penal offence is the first step, since the creation of Pakistan, in the right direction. Islam is no particular individual's or group's monopoly. This principle should have been the first thing to have been declared as the very basis of this Islamic State; even incorporated in the Constitution itself. Much of the wrangling and the confusion and the consequent arresting of progress in Pakistan has been due to this very wrong notion of the

monopoly of Islam by one group to the exclusion of others. The mutual Kafir-making which has for centuries past played havoc with the Muslim body-politic is the direct offspring of this wrong, un-Islamic mentality. The evil was highlighted during the Presidential election when every half-penny two-penny Mulla posed to be the model of the Islamic way, running down everybody else as "pseudo-Muslims" damaging the whole image of Islam. Indeed, the religious passions were roused to a pitch such as to make the whole of the electioneering tussle look like a struggle between Islam and Kufr. The Ordinance is a much-needed measure to nip this evil in the bud. Indeed it should be extended to the whole gamut of national life, making Kafir-making of fellow-citizens or rousing religious passions against one another a penal offence punishable with imprisonment.

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THE CONCEPT OF WEALTH IN ISLAM

BY ABDUL BARI SARKAR, M.A., LL.B.

ولكم في الارض مستقر و متاع الى حين

On earth will be your dwelling place
And your means of livelihood
For a time.

—The Quran 2 : 36.

The fate of Adam and his wife and their progenies, the human race, was decided by the above decree when they were driven away from Heaven for tasting the fruit of the forbidden tree, due to the temptation of Satan. From that moment, it became the lot of man to toil and labour for satisfying his wants and needs. The origin of the economic activities of man is thus traced to and started from the day, Adam and Eve, the parents of human race, came to reside in the earth. They had to search for their food, shelter, clothing and similar other elementary necessities of life, in their earthly abode.

"Man is born free but everywhere he is in chains"—so cried the French philosopher Rousseau in agony. This philosophic utterance may have some political significance but factually it is not true. Man really is not born free. He is born as a helpless and pitiable creature, absolutely dependent on the mercy of others, for its very survival and existence.

How can a new born baby be called free, when it cannot move, talk or do any other act or thing and the only act it can do is to cry to attract the pity of its mother and others? In fact, in no stage of his life, man is absolutely free. He is to depend on the mercy and bounties of Allah, on his own fellow beings and on many other things and objects throughout his life. He is not free from his ownself even, his own urges, craving and instincts. He is a slave to his hunger, sex instinct, and a host of other wants that he feels in his earthly life. It is these wants that goad man to make efforts and to undertake activities for the satisfaction of his wants. In the field of economics, we are concerned with such activities of man. Prof. Marshall defined economics as "the study of man's action in the ordinary business of life, it enquires how he gets his income and how he uses it." Economics is also said to be the science of wealth but according to the modern economists, all goods and things are not economic wealth. In economics, wealth are those things which possess the attributes of utility, scarcity, transferability and externality. Thus air and light, though, necessary for the very existence of man, are not economic wealth as there is no scarcity of them. Similarly, the genius of a poet or a scientist, the skill of an expert or a surgeon is not economic wealth, although, such genius or skill enables the owner to earn huge income and fame and name in society; as such genius or skill is not transferable and external to man.

But this distinction of economic wealth made by the modern economists, is really artificial. Sunlight which may not be scarce in the tropical region is

really scarce in the polar region and if man can devise a means for carrying the sun's rays from the tropical to the polar region, sun's rays then become economic wealth. Then again, if sun's rays are harnessed for cooking, heating and similar other purposes, then they become economic wealth. The water of the river Karnafully was not economic wealth but that must have become so, after electricity is produced at Kaptal in the hydroelectric project. In the modern city life, the question of easement right of air and light is becoming prominent and litigations are cropping up.

Thus the distinction made by the modern economists between wealth in the popular sense of the term and its economic sense, may at best be a matter of degree and not of kind and it is most superficial and artificial. To the primitive men coal and many other mineral resources were not wealth at all but to modern men what valuable wealth they are. Uranium was not wealth or had little value before men discovered its atomic potentials a few years back. Thus everything has got its use and utility. In the Holy Quran, God declared:—

الم تروا ان الله سخر لكم ما في السموات وما في الارض و اسبح عليكم نعمة ظاهرة باطنة ط

Do ye not see

That God has subjected

To your (use) all things,

In the heavens and on earth.

And has made His bounties

Flow to you in exceeding

Measure, both seen and unseen. (31 : 20)

I do not think that any elaboration or elucidation of the meaning of the verse quoted above is necessary to bring home its true import. Let me cite some illustrations to make the matter more explicit. Arid desert was useless to men before petroleum was discovered from its bosom and what a valuable wealth petroleum is to modern civilisation. The abundant water of the Indus has become a bone of contention and quarrel between India and Pakistan and what for, if it is not an economic wealth? Is the vast water of the ocean wealth? The answer is clearly 'No', according to the modern economists. But why not? Would it be possible for gigantic ships and steamers to ply with merchandise in such vast quantities and scale from one country to another as is done in modern time, if there were no such volume of water in the sea? Can it not be said that modern large scale commerce and trade is possible only because there is so much water in the oceans. Modern scientists know what vast sea wealth is there in the water of the ocean. They are also talking of producing food from sea water. There are already abundant sea fishes and other sea wealth which if properly explored and tapped, will bring enormous wealth and income to men. About the commercial use of the ocean, the

Holy Quran said that in it there is a sign for people that are wise.

و الفلك التي تجري في البحر بما ينفع الناس

In the sailing of ships

Through the ocean

For profit of mankind ; (2 : 164)

Then again :

يخرج منهما اللؤلؤ والمرجان

Out of them (sea water) come

Pearls and coral. (55 : 21)

If such be the commercial use and utility of sea water, what justification is there to say that the water of the ocean is not economic wealth? In fact, man may not yet discover or know the use and utility of many things, may not see the things or their utility as the primitive men did not know about many things or their utility now in use, as said in the Holy Quran but that does not mean that they have got no utility and they are not wealth in the economic sense as well. In modern time, not only water but even air and space are also becoming scarce and limited in the sense, that the national states are resisting not only the encroachment of territorial sea water but also national and territorial air and space. Thus air and space are also becoming at last national wealth even according to the definition of modern economists.

Thus the definition of wealth given by the modern economists cannot be said to be quite scientific or correct one, and the boundary line of their definition is extending every day. Islamic definition of wealth is a comprehensive one. It includes all things created in the heavens and the earth for the service and use of man.

According to the modern economists land, labour, capital and organisation or entrepreneur are the four factors of production. Admittedly, land taken in its widest sense representing all the natural resources, is the original and primary factor of production. Labour comes next to land in the productive process and importance. Capital and organisation are the creation of modern large-scale production, and the industrial civilisation. But both these factors of production are the creation of labour and whatever goods and services are produced, these are mainly and primarily the applications of labour or human efforts on land and natural resources. There are many natural goods and things which are the product of land or nature alone, without any human effort. Thus there are many trees naturally grown, that bear sweet and good fruits which may be consumed by men, simply by plucking or even picking up from underneath the trees. The young ones of some birds may be plucked from the bird's nests for the kitchen. Of course, men have to pluck or pick up such things and thereby to make some efforts. But it is to be remembered that so much effort is made by every animal also. A cow or a cat is to search for its own food. A tiger is to make its own prey. But for that, the efforts of the cow, the cat or the tiger is not called economic activities. What I want to drive at, is that real wealth is the creation of God. What man does is to make wealth more useful to his increasing needs, necessities, comforts and convenience.

As already stated, in Islam wealth is taken and understood in its widest senses and its creation is traced to or originates from God alone :

هو الذى خلق لكم ما فى الارض جميعا

It is He who hath created for you

All things that are on earth ;

—(The Quran 2 : 29).

Then again in 2 : 117, and also in 6 : 101 it is said :—

بديع السموات والارض

To Him is due

The primal origin

Of the heavens and the earth.

It is not only all the things that are in heavens and earth, created for the use of men, are wealth, but also the qualities and qualifications of men such as talent, skill, health, wisdom, knowledge, genius and similar other physical, mental, moral and spiritual capacities and qualifications of men, are also considered as wealth in Islam. God says :—

خلق الانسان من صلصال كالفخار

We created man

From sounding clay

Like unto pottery.

—(The Quran 55 : 14)

Again it is said :

و نفخت فيه من روحي

.....and breathed.

Into him of My spirit.—(15 : 29).

علمه البيان

He has taught him speech

(And intelligence).—(55 : 4)

بوتى الحكمة من شيا

ومن يؤت الحكمة

فقد اوتى خيرا كثيرا ط

He granteth wisdom

To whom He pleaseth

And he to whom wisdom

Is granted receiveth

Indeed a benefit overflowing ;—(2 : 269)

Another verse says :

وله الجوار المنشئت فى البحر كالأعلام

And His are the ships

Sailing smoothly through the seas

Lofty as mountains —(55 : 24)

Thus the sailing ships and by extension of analogy, aeroplanes and air-ships majestically navigating the air, are made by man, but the intelligence and science which made them possible are given by man's Creator ; and therefore the ships also are the gifts of God.

From the above quotations and arguments of the Holy Quran, it is evident that all things created by God in the heavens and the earth including man himself and his physical, mental, moral and spiritual capabilities and potentials are wealth and properties in Islam. This definition of wealth in Islam may sound strange but it stands the test scrutiny and analysis as shown above. God has not created anything without use, utility or purpose.

وما خلقتنا السماء والارض وما بينهما باطلا ط

Not without purpose did we
Create heaven and earth and
All between them.—(38 : 27)

Thus the conception of value in Islam fundamentally differs from the theory of value as enunciated by Karl Marx. According to Marx, labour is the creator of all value and the value in exchange of a given commodity minus the wages paid to the labour in the capitalist system is the surplus value of that commodity which the capitalists manage to appropriate and thus exploit the labourers. It is no doubt true, that labour both mental and physical creates new utility and value out of the natural wealth and things but that does not mean that the labour is the only creator of all values. Man created machine and machine turns out many finished goods and commodities but for this no credit is given to the machine as the creator of the goods. It was the unmanned space-ship that first went into the outer space and around the world and it is again a machine that

already reached and struck the moon but the credit for all these is claimed by the scientists and technologists—the creators of those machines. The space men Gagarin and others had to do nothing, while they travelled in the outer space. It was their space-ships which travelled and came down according to mechanical device. But for all these achievements the credit is monopolised by men, the creators of those machines. With what justification can we resist the claim of God—the Creator of men, the space, scientists and technologists, and the other raw materials with which men built the space-ship, to the credit for those achievements ? It is from this point of view that God is the Creator of all goods and values and wealth in Islam is the most comprehensive term. It includes all the goods and services created by men either by the application of all the four traditional factors of production or some of them and the goods and things which are considered by the economists as free gifts of nature.

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DAR AL-KUTUB AL-ISLAMIA

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(W. PAKISTAN)

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Another special feature of the Anjuman's Golden Jubilee, apart from the delegations from foreign countries who came to participate in the celebration, was a number of publications (Urdu), which tell the story of this great drama of Islamic renaissance that was launched half a century ago under the inspiring and dynamic leadership of the late Maulana Muhammad Ali and the handful of his colleagues, all the embodiments of Islamic zeal and dedication, and working as a team. Here is a bird's-eye-view of these books :

Yaad-i-Raftagan (یاد رفتگان) Part I, pp ; 423 price Rs. 5/-.

As its name shows, this book comprises the life-stories of the leading figures of the Lahore Ahmadiyya Movement, who have gone to eternal bliss with God after a life-time of service in the cause of His religion. Only thirty such stories could be compressed within the already voluminous book. Part II which is expected to follow will carry on the story further to include many more who could not be included here for reasons of space.

The Ahmadiyya Movement (تحریک احمدیت)

Volume II. (pp 172, price Rs. 2/-.)

This is a continuation of the history of the Ahmadiyya Movement as recorded many years ago in volume I of that name compiled by *Maulvi Dost Muhammad*, Editor, the *Paigham-i-Sulah*, official Urdu organ of the Anjuman. This second volume is also by the same author. After touching briefly on the lives of the Founder and his first successor, Al-Haj Allama Nuruddin, this book takes up the thread of the story since 1912, when the movement split up in two parts on the basis of basic doctrinal differences, and a handful of dissenters founded the Lahore Ahmadiyya Anjuman Ishaat-i-Islam, under the leadership of Hazrat *Maulana Muhammad Ali*, bringing it up to-date.

A Mirror of Sincerity (آئینہ صدق و صفا) pp 90, price Re. 1/.

This is the life-story of one of the most dynamic personalities of the Lahore Ahmadiyya Movement, who, for his sweet disposition, and an ever-beaming kindly smile for everybody, was in his day the doyan of the elite of Lahore Muslim society. Dr. Mirza Yaqub Beg was literally a household name in Lahore as long as he lived. Leading Muslims like Allama Iqbal, Sir Abdul Qadir, Mian Sir Fazl-i-Husain, Sir Sikandar Hayat Khan, Mian Sir Mohd Shafi, Ch. Sir Shahabuddin, to name just a few, were some of the visitors one frequently found in his drawing room, not only seeking his medical advice, but enjoying his company as a great social worker in every field of the Muslim community's life. There could be no better author to compile his life-story than his nephew, *Mirza Masud Beg*, M. A., who from his childhood was privileged to have the closest contact with him, living under the same roof with him till the end of his life, and was himself so deeply steeped in his uncle's qualities as to become almost his duplicate. The life-story of Dr. Yaqub Beg's younger brother *Mirza Ayub Beg*, who shared his brother's innate goodness and Islamic fervour, but whose life was cut short in youth, has also been included in this volume.

Tafhimat-i-Ahmadiyya (تفہیمات احمدیہ) (pp. 216, price Rs. 2.50).

This is a collection of selections from the utterances of the Founder of the Movement on some most important religious questions, containing flashes of spiritual insight, giving guidance in spiritual matters and religious truths in general. Seekers after God should find in it a veritable spiritual treat.

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A white Girl Seeking God Finds Him in Islam

Shortly after I was born in 1934, it became a "fashion" in Germany to quit membership of the Church—Catholic or Protestant—and became "gottgläubig" which although literally meaning "believing in God," actually connotes the contrary. In fact when I was about seven years old, an elder girl told me that there was no God at all and as she seemed to me quite an authentic person and I had just learned that Santa Claus was only an imaginary being for children, I decided to become grown up at once and thus turned all my interests towards this world. Yet the world at that time was far from easily understandable for young people. There were bombs day after day. Then was my father who could come only now and then and then just for one day and mother who knitted gloves and socks for "our poor soldiers." And I remember the big house in the neighbourhood that was turned into a hospital for the wounded. And when the war was over, there were strange people who took away our house and then the American war films which despite all that had happened melted my heart. I was unable to judge who was right and who was wrong and everything looked cruel and senseless to me. A thousand "whys?" to which nobody could give a satisfactory answer. Thus I began my search for God yet hard as I tried, I could neither find Him in Catholicism nor with the Watch-tower (Jehovah's Witnesses) people. The road nearer to God in these religions was barred for me through the fact that all of them had doctrines in which to believe I found impossible and injunctions which to follow strictly seemed to me unpracticable. And how could I accept a faith in which I knew from the very outset that I would be tortured by self-accusation and unpardonable guilt for my own imperfections?

It was the miracle for me that of all girls I was the one to meet a youth who had already embraced Islam seven years before. The very first time we met, I happened to inquire about his religion and when I learned it was Islam, I asked him to tell me more about it. At that time I was a great skeptic

because of the disappointments and frustrations I had encountered with other religions, yet when he explained to me the meaning of the word "Muslims," i.e. one who out of free will, surrenders to God's commandments—something started to wake up within me. Then he went on to explain to me that all men, all animals, all plants and everything else in this universe are already Muslims compulsorily because they would destroy themselves if they would not follow God's laws in matters as eating, drinking, procreation and so on. Man alone, so he said, is in a position to accept Islam also spiritually, apart from the material sphere where he cannot have a voluntary choice but must follow his instincts as do animals and plants. It was the sound logic, the pure common-sense in all Islamic teachings which attracted me so much in the first few fundamental doctrines about which I learned as much as in the books I read in the following years, small though the stock of unbiased Islamic literature is in the German language. Apart from the help of the young Muslim who is now my husband, who never tired of explaining and answering my questions, Muhammad Asad's book, *The Road to Mecca*, (New York, London, 1954) made me understand the deeper significance behind Islamic injunctions and thus convinced me even more.

Although already a Muslima in my heart, I decided that I would first try to see whether or not I could follow the laws of Islam. So I kept fast on Ramadan—the most difficult duty as it seemed to me then in 1959. This taught me that if we do something for the love of Allah, it is no longer as difficult to cope with as it might at first appear.

As we soon discovered how impossible it is to live a full and complete Islamic life in the West when one is not independent financially, we became determined to save our money until we had accumulated enough for our emigration to a Muslim country. Both my husband and I would have lost our respective jobs immediately had we asked for a mere fifteen minutes leave to offer

our Zuhra or Asr prayers. Or now could we have observed "Purdah" with my husband in his office with his three lady secretaries and I in a society where only the nuns completely cover their bodies? After a series of unsuccessful attempts it was Pakistan where my husband was offered a suitable position and where we found our new home among our brothers and sisters in faith.

I used to enjoy all the freedom the West offers to women—free discussions with men as well as women, parties, cinemas, dancing, concerts, theatre, swimming, skiing, holidays at pleasant resorts, shopping and driving my own car. Apart from this I have left behind my mother, father, elder sister and two younger brothers, all to whom I feel strongly attached. Now in Karachi, I am consequently living in strict "Purdah" hardly ever leaving the house, not talking to strange men without Burqa, anxious not to miss Namaz-time. Yet the peace of mind I have found since trying to be a good Muslima not only of the tongue but also of the heart and in practice, is more than sufficient compensation. It is a peace which I could never have hoped to find while still a Westerner with an unavoidable materialistic outlook on life.

The reason why I tell you my story is because I so much want to make my young sisters and brothers understand that all the tempting glitter of the West is nothing if compared with the precious gift that Allah has bestowed on those whom He made Muslims. May they be strong enough to reject the counterfeit and choose the true jewel—Islam!

ENGLISH TRANSLATION OF
N A J M A L - H U D A
(The Star that Guides)

By
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Jews' Absolution of the Guilt of Crucifixion

"ARABS VEXED BY VATICAN COUNCIL MOVE"

The Statesman of Calcutta (Nov. 27 1964) carries the following comment on the above decision by the Vatican Council under the above caption from its Beirut correspondent :

"The harmful effects on relations between Christianity and Islam and between the Christian churches that were expected to result from the Vatican Council decision absolving the Jews of the guilt of Christ's crucifixion, are already becoming apparent.

"The Jordanian Government, which in January gave a most hospitable welcome to the Pope, has declared that the 1,651 'Cardinals, Patriarchs, Archbishops and Bishops' who voted for the absolution are banned from entering Jordan and, therefore, from having access to the holy places of Jerusalem and Bethlehem. This produces the bizarre situation in which the majority of the leaders of the Roman Catholic Church are cut off from Christianity's places of origin; and presumably if and when the Pope sets his seal of approval on the document he could be banned, too. (In the Council 99 prelates voted against and 242 expressed reservations.)

"Furthermore, Catholic communities in Jordan, Syria and Lebanon have suggested that they should break with the Mother Church and establish national churches of their own.

"Faced with these damaging developments from both Muslim and Christian quarters, the heads of all Catholic churches in Jordan have issued an explanatory communique pointing out that the Vatican decision has yet to receive a final vote at the next session of the council and deploring the biased interpretations given to it.

"Something of this bias is evident in an aciduous question put by the Patriarch of the Greek Catholic Church in Lebanon: 'in any case our Muslim brethren do not believe in the crucifixion, so why all this fuss?' To which a Greek Orthodox Bishop retorted that 'in the name of the Virgin Mary, the Mother of Christ, he strongly objected to the absolution granted by the Catholic Church.'

"Nor is this likely to be the end of these unfortunate repercussions in this area that is the homeland of both Christianity and Islam and where religious feeling run strong and deep.

"From Israel, where there is jubilation over the absolution, comes confirmation of Arab suspicions that its motivations were more political than religious. Several newspapers agree with one that

wrote that 'the document is truly a political defeat for the Arabs.' The Chief Rabbi of Israel has said that the text is good as a first step: 'What is now wanted is repentance by Christendom for what it has done to the Jews.'

Muslims and Crucifixion

The comment of the Patriarch of the Greek Catholic Church in Lebanon that Muslims have no business to make all this fuss over the Absolution issue, as they do not believe in crucifixion has evoked an explanation from Mr. Aatur Rahman, President of the East Pakistan Islam Mission how Muslims do come into the picture. In a letter to the Patriarch, dated December 15, 1964, he writes :

Your Holiness, kindly allow me to place before your august self the attached clipping from the *Statesman* (Calcutta), dated the 27th November, 1964, and say that the Muslims are very much interested in the religious aspect of the controversy raised by the decision to absolve the Jews of the historic guilt of crucifixion. Muslims believe that the Jews *did* conspire against the life of Jesus, that they *did* get him convicted to be put on the Cross. Your Holiness cannot be unaware that the Quran does hold the Jews guilty of a most heinous offence in their machinations to send Jesus Christ to the Cross. That God intervened and thwarted their design does not make their offence any the less heinous. Muslims look upon Jesus Christ as one of the chosen prophets of God, and they do feel deeply concerned about the crucifixion episode. From the Muslim point of view the Jews and the Christians are both guilty of a sacrilege, the first by trying to impose on Jesus a death by crucifixion, which, according to their belief (Deut. 21 : 23) was an accursed death, the second for subscribing to the same belief of Jesus' "accursed" death, and making the same the basis of their creed of atonement.

The Jewish Scripture (Deut. 21 : 23) says : "He that is hanged is accursed of God." So according to the Jews, Christ's alleged crucifixion proved that God forbid he was "accursed" and an accursed one cannot be a true prophet and hence the Jew's rejection of Christ.

Christians also believe, that Jesus met an "accursed" death to redeem their sins, as put in Gal. 3 : 13 :

"Christ hath redeemed us from the curse of law, being made a curse for us ; for it is written, cursed is everyone that hangeth on the tree".

Apart from the political implications of the Absolution, Muslims hold the Jews and Christians both guilty of a religious outrage in subscribing to the theory of the so-called "accursed" death of Jesus Christ.

The Quran tells us that Jesus never died an "accursed" death, which the Jews and Christians both ascribe to him, that by Providential intervention he survived crucifixion and lived up to the good old age of 120 years among the Jewish tribes scattered over the eastern regions and died a natural death with honour and success, as per Hadith :

"Verily Jesus lived one hundred twenty years". (*Ibn Kathir*, Vol. II, page 246)

The Quranic verse (4 : 157) وما قتلوه واصلوه ("And they could not kill him and they could not crucify him") is no negation of the crucifixion episode. It is only the negation of Jesus' death by crucifixion.

The verse (4 : 158) بل رفعه الله اليه ("Rather Allah exalted him in His presence") is again negation of Jesus' death by crucifixion and affirmation of an honourable death and exaltation to God's presence. This was a fulfilment of the divine promise with Jesus

اني متوفيك ورافعك الي ("Surely I shall give you a natural death and shall exalt you to My presence (3 : 54). The Quran and the Hadith both categorically reject the accursed death theory which forms the basis both of the Jew's rejection of Jesus as a false prophet and of the Christians' acceptance of him as their saviour. That is how Muslims are vitally interested in the crucifixion story.

Regarding Christ's second coming, it was not meant in the sense that he would in person come again to this earth. *Elija's second coming* was also promised before Jesus's appearance, and Jesus himself explained that *Elija's* second coming was fulfilled in John. So the second coming of Jesus also means the coming of a Divine Leader in the spirit of Jesus Christ.

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