

The Light

Organ of the Lahore Section of
The Ahmadiyyah Community

Weekly

Single Copy :
Paisa 15

Telephone :
5 3 7 3 7

Vol. XLIX—No. 22
Life Membership Rs. 100

September 24, 1969 C.E.—11 Rajab 1389 A.H.—Lahore

Annual Subscription
Rs. 6 or £ 1 or \$ 2
Student's Concession Rs. 4

THE HOLY QURAN AND THE MOON AGE

No Empty Region Anywhere in the Boundless Space

Hazrat Mirza Sahib Clarifies Quranic View

Moon-conquest has ushered in a new era in Science and Technology. Now the Muslim scholars are explaining the phenomenon in the light of the Holy Quran. Eighty years ago, Hazrat Mirza Sahib (peace be upon him) explained the heavenly bodies in the light of the knowledge of the Holy Quran vouchsafed to him by God. He writes:

“Although the Holy Quran does not say that the visible heavens are totally hollow and empty, yet it does not regard them as hard, opaque and impenetrable. On the other hand, according to the Holy Quran they are soft and dense like air and water. There the planets float. God has referred to this aspect in the Quranic verse:

كل في فلك يسبحون

“Each gliding along its orbit”.
(21 : 34)

“The Holy Quran, unlike the Greek philosophers, does not maintain that the visible heavenly regions are opaque and dense. It also does not countenance the view of the short-sighted people who say that these regions are nothing except vast expanses of emptiness. If we logically examine the phenomenon of space and the glittering stars, we shall arrive at the definite conclusion that in accordance with the Ways of God or the Laws of Nature, God has not let any part of the limit-less space remain an airy nothingness. It is not correct to

say that the heavens signify empty air or just a hollow cover, where no created matter exists. So far as our visual experiments go, we do not witness any hollow abstraction. This being so, how can we repudiate our time-honoured knowledge and assert that beyond the matter-filled air, there is airy region which is hollow. This erroneous view detracts from the glory of God and signifies that God proved incapable of perfect creation. Hence He created a minute portion and left the boundless space devoid of fine spirit. In short God has called the visible heavens as fine ethereal phenomena. This fact is elucidated thus :

كل في فلك يسبحون

“Each gliding along its orbit.”
(21 : 34)

It means that every planet is sailing in its heavenly orbit. It is quite likely that the region called *Arsh* (empyrean) of God may be boundless in its vastness in conformity with the boundless divinity.

(*Aeenah-i-Kamalat-i-Islam* Marginal notes, pages 140-142).

The astronauts who landed on the moon, found no oxygen. They saw craters. They brought the moon-dust and chips of the craters, to determine the age of the moon. Their vision could not go beyond this. But the eyes of the saints see books in running books, sermons in stones and God in everything. Likewise

(Continued on page 7)

WE BELIEVE

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

(2) After the Holy Prophet (peace and blessings of Allah be upon him) Jibreel cannot descend and bring Prophetic Revelation (وحي نبوت) to any person.

(3) If Jibreel were to descend with one word of Prophetic Revelation (وحي نبوت) for any person, it will contradict the two complementary verses : *اليوم اكملت لكم دينكم* (This day have I perfected your *Deen* for you) (5:3) و لكن رسول الله وخاتم النبيين (He is the Messenger of Allah and the Last of Prophets) (33:40).

(4) The Holy Prophet also said : I am Muhammad and I am Ahmad and... I am *al-āqib* (the one who comes last) after whom there is no prophet. (*Al-Bukhari : Kitābul Manāqib*)

(5) Hazrat Mirza Ghulam Ahmad came at the turn of the 14th century (Hegira) as the Great Ordained Mujaddid to re-establish the predominance of Islam in the world.

(6) Hazrat Mirza Sahib named his followers ‘Ahmadi’ after the Holy Prophet’s *Jamali* (beatific) name ‘Ahmad’.

(7) No verse of the Holy Quran has been abrogated nor shall ever be abrogated.

(8) All the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and the Imams are venerable.

(9) It is spiritually conducive to our faith to believe in the Islamic missions of all *Mujaddids*.

(10) He who recites the *Kalimah* is not a *Kafir*.

MUSLIM PERSONAL LAW IN INDIA

Protests Against its Amendments

(Note:- In our Editorial on Qaid-i-Azam, we have said that he believed that by "any definition of nation, the Muslims are a nation" and that they can never expect justice under Hindu hegemony. In corroboration of this view we reproduce from The Times of India, May, 26, 1968, the fears of the Muslim leaders about their religion—Editor).

Ever since the Hindu Code Bill was enacted, the question, of changes in Muslim Law has been agitating the minds of Muslims. What does this imply? And what is Muslim sentiment in this matter? Some leaders of opinion were interviewed by Mrs. Shireen Jamall, herself an educationist.

**Akbar A. Peerbhoy, President
Anjuman-i-Islam, Bombay:**

What does change in Muslim Law imply? To non-Muslims it means changes by legislation forced down on the community as a whole, like the reforms in Hindu Law. To the Muslims, particularly the orthodox, this would not be acceptable. It is difficult for Muslims to visualise that their law, which was a beacon-light to other systems of law, in the not too distant past, needs now to be changed to make it as progressive as the laws of other communities. It must also be borne in mind that the main source of Muslim law is the Koran and Muslims will not accept anything contrary to the dictates of the Holy Book.

What is the solution, then? To my mind, public opinion must be created for a reform not contrary to The Koran, but in conformity with it. This can be achieved by reinterpreting the sources of Muslim Law in the light of present knowledge and modern conditions.

I am convinced that every source of Muslim Law is capable of liberal interpretation, as against the conservative interpretation given to it at present, particularly laws of marriage and divorce and laws of inheritance. This will automatically bring about a change without doing violence to the sources of law and will be acceptable to Muslim public opinion, if approved and recommended by learned men in whom they have confidence.

**Mrs. Kamila Tyabji, Bar-at-Law,
author of "Limited Interest in
Mohammaden Law":**

One of the common misconceptions in India today is that the Muslim Personal Law is urgently in need of change. In fact, if one looks about at most of the Muslim world, it is at once apparent that it is not Islamic Law that needs amendment, but the Law as applied to the Muslims in India.

All jurists are agreed that Muslim Law has within it an in-built system of change, but when one examines the shortcomings of the law as we practise it here one sees immediately that it is not basic change which is most urgently required.

The most needed reforms in India are those relating to the law of divorce and of *Mahr* (there is a third, succession by grandchildren, where the

parent has predeceased the grandparent). The right of divorce ought to be more equitable between males and females; even the provisions of the Shariat Act of 1939 have not been properly understood or applied. And *Mahr* in modern times can no longer be a fixed capital amount, arbitrarily determined at the time of marriage, but ought to be related to income at the time of divorce. Neither of these reforms, however, require any basic 'change' as such; for it is abundantly clear that, amongst us, marriage is a contract—and all we need is to adopt a properly framed *nikahnama*.

Eminent jurists like Prof. Fyzee have long been advocating a standardised *nikahnama* and if this were adopted, it would at once put an end to most of our social evils and bring us more into line with the law as practised in modern Muslim countries e.g. Egypt, Iran and Pakistan.

A. A. A. Fyzee, scholar and jurist:

At the present moment, I am not in favour of any changes in the laws of Islam with respect to marriage, divorce or property; these are matters of *shariat* and unless the community desires a change, Parliament will not make any change in the law.

It may be pointed out that the Hindu community is, first of all, more highly educated; secondly, religious reformers like Ram Mohan Roy, Aurobindo Ghosh, Swami Vivekananda, G. S. Gokhale and Mr. Justice Ranade inculcated social reform and went to the masses. Unless therefore we Muslims create public opinion amongst the 95 per cent uneducated masses, no reform can be introduced.

The programme should be as follows:-

1. Muslim women should take up small and specified areas and contact Muslim uneducated women and thus create public opinion. Non-Muslim women are most welcome to help in the task.
2. Articles should be written and meetings held for the uneducated masses.

**Maulana Hamidul Ansari Ghazi,
renowned scholar, author of a
voluminous treatise on Islamic Law
of Society and State and president
of the Jamiat-e-Ulema, Maharash-
tra State.**

The, Muslim Personal Law is the law of *shariah* which cannot be changed by any worldly force. Reforms can be brought about, but only by the experts of *shariah* i.e. *ulama* after deep study of the evils of society. In other words the prevalent customs shall be reformed and not the law. The mistake committed by social reformers in this

regard is that they want Muslim Personal Law to be reformed with a political view. Therefore their efforts may not bring reforms, but a crisis, if the Muslims viewpoint is ignored or misunderstood.

The Indian Muslims and *ulama* are united and unanimous on this point that all their matters concerning marriage, divorce, inheritance, endowment (*awqaf*) and birth control are directly guided by the *shariah* and any interference in them is interference with Islam. The Muslim Personal Law is based on four cardinal factors:

1. *Kitab*—the Holy Quran as the Constitution of *shariah*.

2. *Sunnah* or *Hadith*—the words and deeds of Prophet Mohammed.

3. *Qiyas*—to consider and compile laws with arguments based on the law of *shariah*; primarily the Quran and *Sunnah*.

4. *Ijma'*—unanimity of Islamic Law experts on certain decisions taken under *Qiyas*.

Hence, no new Islamic Law can be made, or amended ignoring these factors. The Moghul Empire was not an Islamic government; but under the direction of Aurangzeb, a Council of the prominent *ulama* and Muslim jurists headed by Shah Abdul Rahim had compiled the Muslim Personal Law in ten volumes, which is still the chief source of law in India and the Arab world. No attempt was made to interfere with the religious law of Hindus. Therefore, the Muslims rightly expect their democratic and secular government not to take any decision in this respect, unilaterally.

As for polygamy, Islamic arguments are quite strong. Polygamy is permitted not ordered by the Quran, and thus cannot be challenged. The Quran permits a man to marry a maximum number of four women provided that he can do equal justice to all of them; otherwise he will have to remain content with one wife only. In India, except in Assam and in some parts of West Bengal, Muslims are generally monogamists. On the basis of some rare example of polygamy, a law to forbid the practice altogether is unjustifiable. Laws are never made on the basis of exceptions.

Inheritance and divorce: Islam has accepted the rights of women to the greatest extent and elevated them to the proper place in society. There are definite rules to allow them to enjoy their rights. If some prevalent custom forbids them to enjoy certain rights, then the law cannot be blamed for this injustice. Practical efforts to implement the Muslim Personal Law in its true sense would automatically lead to minimisation of the impact of such customs. Therefore, such unjust customs are to be reformed and not the Islamic Law.

Birth control: Indian Muslim *ulama* are against birth control. Certain philosophers consider that modern science should be employed to further increase food production instead of 'killing the unborn'.

(Continued on page 7)

THE LIGHT

WEDNESDAY—SEPTEMBER 24, 1969

QAID-I-AZAM

Architect of Religion-based Politics

Twenty-one years ago, Qaid-i-Azam departed from us, on the Eleventh September and the Muslim League Eleven gradually departed from his ideals of "Unity, Faith and Discipline." They were displaced by disunity, faithlessness and indiscipline which deflected us from the ideological odyssey. As a matter of fact, Qaid-i-Azam was a nation-builder of rare calibre hence irreplaceable. His sudden demise wrenched us from our orbit and left us spinning in the unknown, because there was no one to fill the void. We made several experiments. But they all amounted to filling a void with a vacuum. Our leaders—who now appear to grow on every hedge, are chewing the grapes of wrath. The masses, truly called "the great unwashed" continue to pine for the still evasive Land of Promise.

Qaid-i-Azam struck a new note in leadership. He established the supremacy of religion by evangelizing the Two-Nation Theory. Some famous Muslim savants and great political theologians preached politics as something apart and beyond religion. They virtually had a very restricted view of religion. Thus they fell under the spell of the Indian Congress politics and hitched their wagons to the star of Gandhianism. They never gave a moment's thought to the fact that secularism would spell ruin to the Muslims and limit the cosmic religion of Islam within the confines of the mosque and equate it with some antiquated rituals.

Like a crack of doom came the voice of Qaid-i-Azam, who proclaimed from the house-tops that Islam had vindicated its transcendental claim of being a comprehensive code of life in the past. It is still capable of doing the same in the modern age. The Hindu Congress leaders were struck dumb by the vigorous demand for an ideological

break with the Gandhian politics. The Ulama who had associated themselves with the Indian Congress treated Qaid-i-Azam's Two-Nation Theory with contempt. They took it as an insult to their ecclesiastical authority. They poohpoohed it as an amateurish adventure in the realm of religion. They consoled their Congress Bosses that they would give a short shrift to this "new-fangled notion" which they decried as un-Islamic. They came out into the open and paradoxically enough, fought for the divorce of religion and politics. In their sabre-rattling harangues against Qaid-i-Azam and the then All-India Muslim League, they cried down the idea of Pakistan. They spared no pains to keep the Muslims away from Qaid-i-Azam.

But in their short-sightedness, they failed to observe that it was the spirit of the times speaking through Qaid-i-Azam and that he had a Date with Destiny. He took the winds out of the sails of the Congress Ulama by his simple formula that the Muslims by their religion, and their distinct social behaviour are a separate nation. They cannot live with the Hindus with any hope of peace and amity. His victory was complete in the Post-War-II elections which exposed the hollowness of the claims of the Nationalist Ulama. The elections put a stamp of approval on the 1940-Resolution of a separate homeland for Muslims. The Congress licked the dust. But it continued to count on its British allies, because the British Government then also looked askance at the idea of partition of India. Mr. Attlee, the British Prime Minister proclaimed his disapprobation of Pakistan in May, 1946. But it was the self-same Prime Minister who got it passed in the British Parliament in May, 1947. It was called Mountbatten Plan. It proved how di-

vinity shaped our ends in the teeth of adverse circumstances.

It is a miracle of miracles that Qaid-i-Azam all by himself scored a triumph over the united front of the Indian Congress and its British patrons, some of whom were its paid agents. In the course of seven years, "a political fancy" became an ideological fact which has changed the whole course of history. A new country claiming to be the Homeland of Islam has emerged on the map of the world. Those who criticised Qaid-i-Azam, now realize to their cost that they committed treachery to Islam and the Muslims, by casting in their lot with the Congress and by functioning as its camp-followers. Now as Qaid-i-Azam predicted, the venerable Muslim institutions are in a moribund state in India. Thus the creation of Pakistan, is the miracle of Qaid-i-Azam as a great Nation-builder. He will go down in history as the founder of religion-based politics, as religion alone introduces discipline in political behaviour.

He displayed another rare trait of character after Partition. He had a clear picture of friends and foes. He knew those who acted as Quizlings and Fifth Columnists, and had to take refuge in Pakistan. But in pursuance of the Quranic formula

والكاظمين الغيظ والعافين عن الناس

"And those who suppress their anger and pardon men." (3:135), he treated them with royal clemency. Qaid-i-Azam's star-performance in the realm of religion is that he threw cold water on the sectarian controversies by his personal example. For him every reciter of the sacred *Kalimah* was a Muslim. Before Partition, the Muslim League's capturing slogan was: "*Pakistan ka Matlab Kia—La ilaha illallah.*" It signified negation of sectarianism, and its violation signified negation of unity. He knew that every saint has a past and every sinner has a future. He wanted every one to do his duty, irrespective of the past. No secular politician in power has ever forgiven his enemies. But it is the blessing of the religion-based politics that even the critics of the Two-Nation Theory found shelter under the benign leader-

ship of Qaid-i-Azam. He has kindled in us an inextinguishable flame of love for his person. Let us now prove worthy heirs of the Architect of Pakistan by meaningful action, as hitherto there has been a plethora of words, but a terrible paucity of sincere actions. The voice of reason has been drowned in the din of political brawls. This is the cause of the alarming lack of progress to the ac-

hievement of the high and noble ideal of making Pakistan a bower of bliss, an abode of peace and a breeding ground of Islamic virtues. It is sad that Pakistan is suffering from the teething, even after twenty-two years. The consciousness of this fact should lash the leaders into conscientious endeavours for a real and lasting remedy for the current afflictions.

formation which Islam has effected in the lives of those who have accepted its teachings and made Islam their rule of life, because Islam is a religion of daily life and conduct in this world.

Islam is also distinguished by the fact that it welcomes into its ranks men and women of all races and colours. "So does Christianity," may be the retort. We know it does, but seldom to sit together at public functions or to worship together. In America there are churches and chapels set apart for the worship of those Christians whose skin is of a darker hue than that of the pale-faced officials.

Islam is not, as it was once the fashion to describe it "the religion of the sword." It is the religion of peace, joy and happiness. The greetings of Muslims when they meet is "Assalamu-alaikum" with the response "Wa-alaikum as-salam" or "peace be unto you". "And unto you, Suppression or oppression of thought, that is characteristic of Christianity in all its branches, is unknown in Islam. This has been acknowledged more than once in his writings by Joseph McCabe.

The longest and most strenuous struggle in which Christianity has been engaged with science has contributed to the uniqueness of Islam. Islam has fostered and encouraged the study of science and has been distinguished by the number of its adherents who have made valuable contribution, not only to science but also to general literature and the arts. While Christianity in general has tried to hinder the advancement of science, Islam has fostered it.

WHY I EMBRACED ISLAM

By DR. DUDLEY WRIGHT, M. A., D. PHIL, F.Z.S.

Islam is unique in the fact that its Prophet, the Prophet of Allah, is of a historical character, whose life, in every detail related of him, can be traced in authentic records. L'abbe Loisy, who ranks as a leader of Christian modern thought, who achieved the distinction of excommunication from the Roman Church as well as the placing of his writings on the 'Index Prohibitorum; maintained that Christianity is unique in its ability to claim a historical character as its founder. That statement, however, is inaccurate. When the challenge has been made, there has not been a single feature or incident in the life of Jesus, as recorded in the New Testament, for which evidence has been or can be produced that would pass tests which would be regarded as satisfactory by the modern practising barrister. The claim for historicity, however, can be made and substantiated in every detail on behalf of Islam and its Prophet Muhammad (peace be upon him).

Islam rejects myth, especially when it is sought to add it to fact as necessary to salvation. Islam distinguishes firmly between myth and history, so that its teaching contains nought to startle the inquirer or disciple, nothing that is beyond his understanding or acceptance. It makes no demand on credulity. It is not, however, a frigid Deism, but a living faith, full of vitality. Let us not mistake Theology for Faith: Faith is eternal, theology is transient.

The Muslim shares with the Jew a horror of the doctrine of a Trinity of Persons in the Godhead which doctrine, each regards as blasphemous. The Muslim belief is grounded on the Unity of Allah. We read in the Holy Quran (Surah 112):

"God is one God; the Eternal God. He begetteth not, neither is He begotten, and there is not anyone like unto Him."

The doctrine of the Trinity, involving, as it does, the eternal in an act of procreation, is, to the Muslim mind derogatory to Allah and unthinkable. The prominence given in some sections of the Christian Church to the adoration of the Virgin Mary—an adoration so extensive and intensive as to lead an uninstructed non-participant to

assume a quarternary of persons in the Godhead—is repulsive to the Muslim.

The only creed imposed upon his followers and disciples by Jesus consisted of two articles: "Thou shalt love the Lord thy God with all thy heart" and "Thou shalt love thy neighbour as thyself" both of which precepts are emphasized in Islam. It must not, however, be overlooked that the majority of Christians regard Paul, not Jesus, as the Founder of their faith. All Muslims can and do subscribe to the faith of Jesus; Islam looks upon him as a Prophet of Allah, but refuses to consider the metaphysical speculations of Paul. Religion, to the Muslim, is life and action, no forced subscription to a man-made creed; it is life of submission to the Will of Allah and of love to neighbour and the widest possible interpretation is given to the term "Neighbour". It embraces the whole of humanity without geographical or colour limitations; that is the basis of Islamic effort and propaganda.

Islam is unique in the fact that it is a religion without priests, so that it can never become "priest-ridden". The term "Mohammadan priest" may occasionally be met with in the newspapers, but it is a contradiction in itself. Islam has no sacrifices in the sense of substitutionary atonement nor has it a body of clergy known as bishops, priests and deacons. The Imam, who leads the prayer in the mosque, is a member of the congregation as is the preacher of the Khutbah at the Friday prayer or at festivals.

Sacrifices are demanded by Islam: they are described in the words of a pre-Islamic prophet as the sacrifices of a broken spirit, of a broken and contrite heart. These are followed by another, a crowning sacrifice: complete submission to the Will of Allah; and yet, after all, can an act or a series of acts, resulting in a happiness which the most gifted poet might find a difficulty in describing be counted a "sacrifice"? "Man still owns that life to be the highest which is a conscious, voluntary sacrifice," wrote George Eliot in the poem to *Romola*.

Travellers have rendered abundant testimony to one of the characteristics of Islam the change, rather, the trans-

Thus Spoke the Holy Prophet

Of God :

"Whoever loves to meet God; God, loves to meet him. "God said; "I fulfil the faith of whoso puts his faith in Me: and I am with him, and near him, when he remembers Me."

Of Parents:

(i) "Heaven lies at the feet of mothers.

(ii) God's pleasure is in a father's pleasure; and God's displeasure is in a father's displeasure"

Of One's Family:

"The best of you, before God and His creation, are those who are best in their own families, and I am the best to my family. When your friend dies, mention not his vices."

ATTENTION PLEASE

While corresponding kindly always mention your Subscription Number.

This will facilitate quick compliance of your instructions.

Manager

The Qur'anic View of the Right

By ABDAL HAQ ANSARI

Moral Laws and the Belief in God

Right in the Holy Qur'an has a wide connotation: there are right actions which are the subject of common ethics, and there are right actions which are purely religious. In what follows we shall be mainly concerned with the former kind of right actions. Our problem is: What is right according to the Qur'an?

According to the Holy Qur'an, a right action is that which conforms to its rules. Since many of these are the rules of common morality, it follows that actions which conform to common moral rules are also in view of the Qur'an and those which do not conform are wrong. But there is an important consideration which leads to the qualification of this conclusion. It can be described as follows.

One of the moral rules accepted general and also laid down in the Qur'an, is that it is wrong to appropriate anybody's rightful property against his will. Since all human action is an appropriation of God's created property the objects of nature, human body and mind, and there is absolutely no action which is not the appropriation of God's property. It follows that no human action is right that violates divine will. It also follows a fortiori that no action is right if God's Lordship is not admitted. Hence there are two conditions which must be satisfied if an action is to be a right action. First, it must conform to moral rules, and second, the rules themselves must be taken and obeyed as God's command. The second stipulation, therefore, makes belief in God a necessary condition of righteous conduct. But it does so on strictly moral grounds.

Now, since actions are right if and only both the conditions are satisfied. It follows that an action will be wrong if both the conditions are not satisfied, or if even one of the conditions is not satisfied, we have, therefore, three kinds of wrong actions:

- (i) Actions which neither conform to moral rules nor are accompanied by a belief in God.
- (ii) Actions which do not conform to rules, but are accompanied by a belief in God.
- (iii) Actions which conform to moral rules but are not accompanied by a belief in God.

The first two kinds of actions are wrong in the judgment of both the Holy Qur'an and the common morality. The third kind of actions are regarded wrong only in the view of the Holy Qur'an. But although they are not regarded to be right they differ from the other two important respects, namely, in the way they are referred to in the Qur'an and in the treatment which is accorded to their doers in the Hereafter. I shall here confine myself to the elaboration

of the first difference.

The Holy Qur'an refers to the first two kinds of actions, none of which conforms to moral rules, as *sayyi'at khatiyyat, atham*, etc. But it refrains from using these adjectives for the third kind of actions, namely those which conform to moral rules although they are not accompanied by a belief in God. On the other hand, it also avoids to call them *hasunat or salihat*, adjectives which it uses only for actions which satisfy both the conditions. The Holy Qur'an refers to them simply as actions without any qualification of either kind. Consider, for instance, the following verses:

"A similitude of those who disbelieve in their Lord: Their actions are as ashes which the wind bloweth hard upon a stormy day. These have no control of aught that they have earned. That is the extreme failure." (14:18)

"Whoso denieth the faith, his actions are vain and he will be among the losers in the Hereafter." (5:5). It is obvious that the actions of the unbelievers referred to in these verses are not good actions as such they do not merit divine reward, nobody expects to be rewarded for his evil deeds. But they do not merit divine reward according to the Holy Qur'an, because they are not accompanied by a belief in God. Nor do they deserve to be called perfectly right (*hasan*).

We propose to call right in a weak sense those actions which only conform to moral rules but are not accompanied by a belief in God, and right in the strong sense those actions which fulfil both the conditions. The first kind of actions are right in a narrow human perspective. But if the perspective is widened to include God also, as it should be according to the Holy Qur'an, then they cease to be right in the real sense. It is only the second kind of right actions which fulfil both the conditions that are in the real and proper sense.

Out of the properly right actions, that is, right in the strong sense, there are those which are done with a belief in God, but the belief does not in any way affect the choice of those actions. But there are right actions whose choice is influenced in one way or the other by the agent's belief in God. It is the second class of actions which are considered by the Holy Qur'an to be chosen for the pleasure of God (*li Wajh Allah*). The Holy Qur'an calls actions of this class *a'mal salihah*, that is actions which being chosen for the pleasure of God deserve His commendation and reward. As the belief in God may affect the choice and performance of actions in varying degrees, the degree in which actions are for the pleasure of God may also vary.

Similarly, the commendation and reward of God merited by eight actions will be of varying degrees.

Motive Underlying An Action

The Holy Qur'an often emphasises the importance of the motive of God's pleasure as an essential condition of a *salih* action. This does not imply, however, the exclusion of other motives. All motives are fully compatible with the motive of God's pleasure, provided they are good and provided also that the agent ultimately seeks God's pleasure by pursuing those motives.

To take an example: Suppose that a person offers some money to one of his poor relatives from his rightful earnings with a view to pleasing a relative and to helping a man in distress, and by so doing he ultimately wishes to carry out God's will which is expressed in this verse of the Holy Qur'an:

"Lo! God enjoineeth justice and kindness and giving to kinsfolk and forbiddeth lewdness and abomination and wickedness" (16:90).

This act is perfectly *salih*, because the money that he is offering is his rightful earning, the motives, namely, the motive of pleasing a relative and the motive of helping a man in distress, are good, and that by offering the money and by pursuing those motives he ultimately wishes to fulfil God's will and thus please Him. But the action will not be *salih* if the person only wishes to please his relative and to help him out of his difficulty, but has no intention thereby to fulfil God's will. Such an action will be only right in the strong sense, if performed by one who believes in God, and will be merely right in the weak sense, if performed by one who does not believe in God.

The presence in actions of other motives, altruistic or egoistic, does not affect the purity of the ultimate motive of God's pleasure, if the motives are good and are pursued with a view to fulfilling God's will in the best possible way. Nor do they affect God's commendation and reward in the Hereafter.

Motives influence the moral goodness of the doer's will and his inner disposition of which the will is an expression. If the motives are bad, the will which pursues those motives is also bad, whether actions through which the motives are sought, are right or wrong. Likewise, the inner disposition which finds its habitual expression in evil volitions is vicious. Similar is the relation among good motives, goodwill and virtuous disposition. Moral approbation or disapprobation in this life is directed really to will or to the disposition of the doer. They are not primarily directed to actions, though they are often extended to them.

Motives do not affect the rightness or wrongness of actions which are solely determined by the conformity or non-conformity of actions to moral rules. There are right actions

which are performed with bad motives and wrong actions which are performed with good motives. Conformity to rules is, however, viewed in the Holy Qur'an in a way somewhat different from that viewed by some modern deontologists. For it does not exclude the consideration of the consequences of an action in its final evaluation. The evaluation of an action depends upon both the nature of the action and its consequences.

The Qur'anic rules are incumbent in varying degrees. Pleasing the parents is more incumbent than pleasing the friends, and obedience to God is more incumbent than obedience to parents. To save life is a higher duty than to speak the truth, and so on. And the variation in the obligatoriness of these actions is due to the nature of these actions and not due to their consequences.

Consequences of an Action

But the consequences of actions are also important for the rightness of some actions. There are occasions on which the consequences are the decisive considerations or the only considerations in choosing a course of action, either because the situation is very complex and involves many rules, or because the situation is very simple and involves only one principle. An example of the former is planning on the state level, and an example of the latter is the choice of a menu for a friend's dinner. In both cases the choice is guided mostly or exclusively by consequences. Examples in the Holy Qur'an of consequences determining the rightness or wrongness of actions are many, such as the prohibition of wine and the justification of war against persecution.

Consequences are taken into consideration not only when one has to decide between a right and a wrong action but also when one has to choose the lesser of two wrong actions, or the better of the two right actions. But all such cases are not decided on the basis of consequences only, differences in the nature of actions often influence choice. In fact, there are two principles to guide choice in complex situations - the nature of actions and their consequences. It is on the twin bases of the nature and consequences of actions that the division of acts by the Muslim jurists into five categories of *mubah* (permissible), *mustahabb* (commendable), *fard* (obligatory), *makruh* (undersirable) and *haram* (forbidden) can be explained and made intelligible. The Quranic approach in this regard is a combination of the utilitarian and deontological methods.

Before concluding this essay, we may briefly refer to the epistemological side of the problem. The moral rules of the Holy Qur'an which are generally accepted by humanity at large are mostly known by common human means, probably by intuition, independently of the any prophetic revelation. Speaking the truth, keeping promise, and showing gratitude are instances in point. There are other rules which are known through revelation, either wholly or partly; our

common faculties are insufficient in varying degrees in apprehending them. Prohibitions of some relations for marriage, the justification of taking meat, and prohibition of com-

mercial interest are examples of such rules. Later thinkers of Islam who tried to reduce all our knowledge of moral rules to one type or the other were equally mistaken.

OUR MISSIONS ABROAD

Glowing Tributes to Maulana S.M. Tufail by People of Trinidad

(After his highly successful stay as a Muslim Missionary in Holland and Working in England, Maulana Sheikh Muhammad Tufail, went to Trinidad where he created a deep impression of his sense of dedication and profound knowledge of Islam on the minds of the people of this remote Island.

During his three years' fruitful stay, he projected the image of the Ahmadiyya Jama'at, Lahore, as a great Missionary Organisation devoted to the dissemination of true knowledge of Islam. Shaikh Sahib, by virtue of his rich and ripe experience as an Ahmadiyya Missionary, burnished the image of the Founder of the Ahmadiyya Movement, which the Extremist Section had tarnished by ascribing false claims to him. Well-versed in the Ahmadiyya literature, he slashed away the cobwebs of deliberate misrepresentations and presented Hazrat Mirza Sahib (peace be upon him) as the Ordained Great *Mujaddid* who routed the enemies of Islam and imparted dynamic confidence to the Muslims in their destiny as the great *Ummat* of The Greatest and The Last Prophet (peace and blessings of God be upon him).

On the eve of his departure, Maulana Tufail has been given a resounding farewell by the people among whom he worked with remarkable zeal and devotion. His image of a devoted missionary and a charming personality with a great heart will remain alive in the hearts and minds of the people of Trinidad. They have expressed their feelings of love and gratitude in their farewell Addresses which we publish *verbatim* below—Editor.)

1

Sum Sum Hill,
Claxton Bay,
Trinidad, W.I
5th July, 1969.

AlHajj Maulana S.M. Tufail, M.A.,
Muslim Missionary,
Ahmadiyya Movement,
Lahore,
Pakistan.
Sir,

Assalam-u-Alaikum

For the past three years you have been associated with us, and during this period you were engaged in preaching and propagating Islam in this country. Some of your activities included Island-wide public lectures and Inter-faith meetings, not only in Trinidad but also in Tobago, Grenada, Barbados and Guiana. You also organized and conducted Religious and Arabic Classes, Imamat Courses, conventions in which delegates of the Ahmadiyya Movement from Trinidad,

Guiana and Surinam participated as well as celebrations of the Birthday of our Holy Prophet Muhammad (peace be upon him) and the 14 Hundredth Anniversary of the revelation of the Holy Quran. Among other things you defended Islam and our Holy Prophet from alien propaganda. I am certain that your activities have made a life-long impression on the minds of Muslims as well as non-Muslims in this country.

Sir, your personal contact with members of our Jamaat and our Muslim Youth Organization made us ever more conscious of our obligation towards our Creator, our fellow beings and our Movement. It is, therefore, incumbent upon us to struggle with our lives and property to preserve our dignity as true Muslims as outlined in the pledge to which some 50 persons have affixed their signatures and taken oaths of allegiance to our late Imam, Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mujaddid of the present age. Further we are deeply indebted to you and could only express our gratitude by saying thanks to you and your beloved wife who was a constant source of inspiration to you in your struggle for the propagation of the faith for which you have dedicated your whole life.

A few days from now yourself and your family will be leaving these shores to take up residence in England. We are very sorry to miss you all, but we can assure you that you will be long remembered by us. May Allah bless you, guide you, give you long life and make your stay in England a happy and successful one.

As a token of our appreciation we would ask you kindly, on behalf of our Jamaat and the Youth Movement, to accept these little gifts.

Hosein Mohammed
Haniff Yassein
and others.

2

League Centre,
Eastern Main Road,
St. Joseph,
Trinidad, West Indies.
13th July, 1969.

Maulana Sheikh Muhammad Tufail,
M.A., Missionary of the Ahmadiyya
Anjuman Isha'at-i-Islam, Lahore,
(W. Pakistan).

Dear Maulana Sahib,

Assalam-u-Alaikum

On behalf of the Trinidad Muslim League, Incorporated, all members of the Ahmadiyya Movement, and our numerous friends and well-wishers throughout Trinidad and Tobago and adjacent lands we sincerely wish to

express our deep appreciation and heart-felt thanks to you for the great service you have rendered to us and the people of Trinidad and Tobago and Caribbean countries in the cause of Islam and the Ahmadiyya Movement. This is the manifestation of your selfless devotion and dedication so unparalleled in the field of Muslim missionary work.

The classes held all over the country in teaching Arabic and the reading of the Holy Quran, the Imamate Course and formation of an 'Ulama Council', the teaching of Urdu and the compilation of the booklet "Songs of Islam", the organisation of lecture meetings for the observances of the Fourteen Hundredth Anniversary of the revelation of the Holy Quran, the Prophet's Birthday, the Second Annual Ahmadiyya Convention of the Caribbean and South America in the closing semester of your stay demonstrate eloquently your versatility and great organising ability.

You have stimulated the minds of our young people with the spirit of free enquiry and research into the principles and teachings of Islam so well displayed by the innumerable speakers who participated in the various functions throughout your stay.

We also wish on this occasion to express our deepest satisfaction at our recent affiliation to that august body The Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, of which you are a true ambassador, and to voice our sense of gratitude to you and that organisation for exerting upon us the influence to understand and appreciate the true message of our noble religion—Islam.

Maulana Sahib, words are inadequate to convey our sentiments of deep gratitude for the invaluable services you have rendered to Muslims of this region. The humble and congenial disposition of yourself and the charming and friendly qualities of your family have won the hearts of all who came into contact with you. Your departure from us leaves in our midst an irreparable void.

We sincerely trust that you and your family have enjoyed your stay among us and are leaving with happy and pleasant memories and with a joyful sense of fulfilment and achievement. We hope that our lines of communication will remain open and that we may call upon you from across the ocean to enlighten us with your knowledge and wisdom.

We feel delighted over the fact that your return to England offers a new challenge and that your experiences over here will serve you in good stead in your efforts to establish a new mission in London. Finally sir, we pray that Almighty Allah in His Infinite Mercy may be pleased to shower His blessings upon you and your family, and grant you success in the noble

task to which you have dedicated your life.

Amen

We remain,
Fraternally Yours,
For and behalf of
THE TRINIDAD MUSLIM
LEAGUE, INC.

Sakoor Mohammad
Gen. Sec.
and others,

'Cows Eat Hindus'

In case the ban is imposed by law, chauvinist Hindus are likely to catch poor Muslims by the neck and accuse them of cow slaughter. This could result in riots which could isolate not only Congress but even the Communists and other Left forces from the masses, in the face of Hindu frenzy. "The Observer's" correspondent from Delhi writes: "Ten years ago when an effort was made to get a Bill through the Delhi Parliament banning cow slaughter throughout India, Nehru became incoherent with anger, spurned the Bill as "futile, silly and ridiculous" declared that rather than agree that cows were more important than human beings, he and his Government would resign.

"Though some Indians say Mrs. Gandhi, unlike her father, inclines towards a ritual Hinduism, the general notion here seems to be that a Congress Government with less popular appeal than it had in Nehru's prime has been forced to make this move by election pressures. It is after all a fact that Hindus outnumber the next biggest religious community in India—the Muslims—by roughly 10 to 1 and the Christians by 40 to 1. Members of both these communities eat beef when they can afford."

But as far as the opponents of this move are concerned, their point of view has been expressed by "The Observer" thus:

"The chief argument of the modern elite is as it was Nehru's that India, constantly threatened with famine, cannot afford a cattle population of 226 million, more than half of them not simply useless but actively destructive. By eating pastures down to the roots they cause soil erosion. By taking their unearned share of limited fodder they cut the milk yield of the rest to a tenth of what is normal in cow-killing America and so impose death from malnutrition on countless Indian children. As one modern Congress Minister put to me: "You eat cows. Here cows eat us."

(The Statesman)

The Holy Quran and the Moon Age

(Continued from page 1)

whenever Hazrat Mirza Sahib (peace be upon him) looked at the moon, he saw signs of the beauties of his Beloved God and Beloved Guide (peace be upon

him). He says :

چاند کو کل دیکھ کر میں سخت بیکل ہو گیا
کیونکہ کچھ کچھ تھا نشان اُس میں جمال یار کا

Muslim Personal Law.....

(Continued from page 2)

I accept that Muslim society has been subjected to deterioration as destructive customs from outside have emerged and taken the place of the correct Islamic laws. There are certainly cases where women are subject to tyranny and injustice due to polygamy or are denied their rightful share of the inheritance. The Jamiat-e-Ulama-e-Hind and the Muslim jurists would also recommend reforms, but not in the way the Government or Parliament want them. This is the responsibility of the Muslim Personal Law experts, *ulama* and the Muslim jurists. What the government should do in this respect is to form a high power council of experts of the law of *shariah*, which should deeply study the evils in the present Muslim society and then suggest certain reforms on the basis of the law of *shariah*.

Mrs. Qamar Ahmad, educationist and social worker:

At the outset I should make it clear that I would never be a party to any changes in the Personal Law of the Muslims, which goes against the Quran or the *Shariah*. The laws of inheritance etc. are, according to me, perfect. There are enough safeguards in the law to overcome any special situations. It is not possible for me to go into greater details in this column. I will only confine myself to the most vital subject, on which I have worked constructively to some extent. It is the misinterpretation and misrepresentation of the Quranic law in allowing polygamy outright.

Most of the Muslim countries of the world have now changed their marriage laws in the context of the correct interpretation. I do not see why we should lag behind. I appeal to the Muslim men to think intelligently and rationally, not only as husbands but as fathers, brothers and sons, and realise the hardships and miseries this misinterpretation of the law has brought to society. I believe this is their sacred duty. I quote from the Quran: "Those that suppress any part of the scriptures which Allah has revealed in order to gain some paltry end, shall swallow nothing but fire into their bellies."

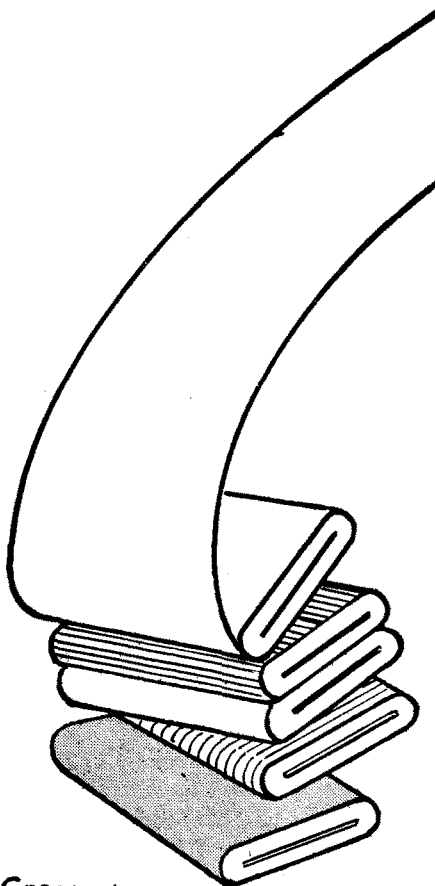
I strongly feel that the reform of Indian Muslim Law relating to polygamy should be brought in line with the strict injunctions of the Quran. I quote the Quran from the chapter on women: "If you fear that you cannot treat orphans equitably, then you may marry other women who seem good to you; two, three, or four of them but if you fear that you cannot maintain equality among them, MARRY ONE ONLY." Later in the same chapter it is said: "Try as you may you cannot treat all your wives impartially."



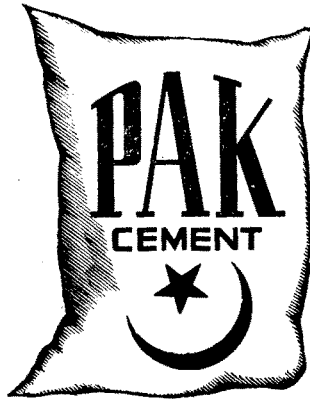
Durable Textiles

for
long wear
&
comfort

**Colony Sarhad
Textile Mills Ltd.**
Ismailkot — Nowshera



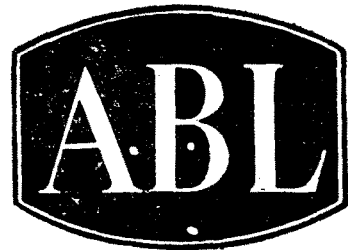
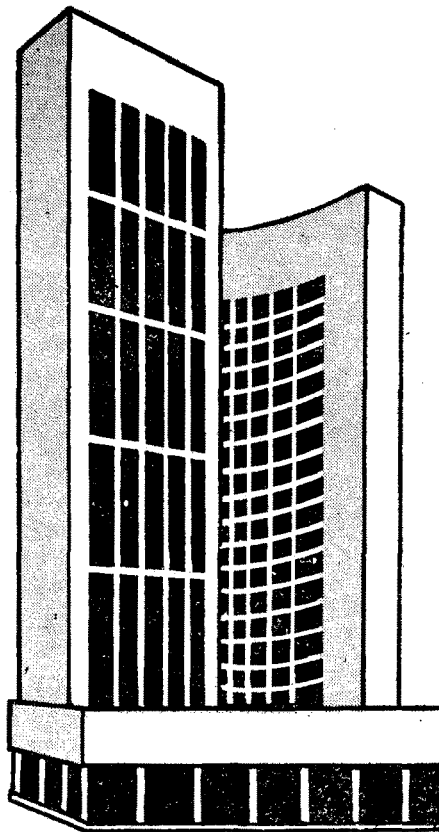
Crescent



Lasting Cement

for
monumental
buildings

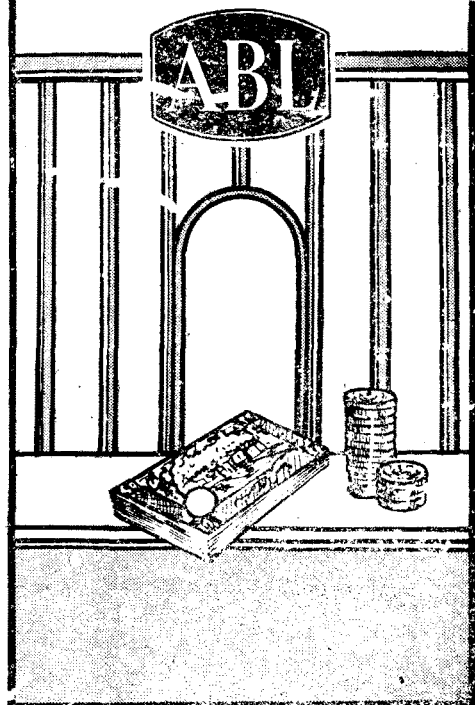
**Pakistan Cement
Industries Ltd.**
Farooqia (Distt. Hazara)



Friendly Banking

for
efficient
transactions

Australasia Bank Ltd.
Established 1942



PREMIER PRESENTS QUEEN OF POPLINS 2 X 2

YELLOW BIRD
PREMIER CLOTH MILLS LIMITED LYALLPUR

FROM 100% AMERICAN EGYPTIAN
COTTON IN SWEET SHADES
THAT YOU LOVE TO WEAR
AND RECOMMEND

Phone: 2102-2166-4917