

Menace of the Golden Calf

The Light

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Hazrat Mirza Ghulam Ahmad
(peace be upon him)

NOAH'S ARK-III

(Translated by HAZRAT MAULANA MUHAMMAD ALI)
(God be pleased with him)

God requires you to believe that there is One God and that Muhammad (may peace and the blessings of God be upon him,) is His Prophet, and the last and most excellent of His prophets. No prophet shall come after him but only he who is spiritually clothed in his clothing, for the servant and the master are as one and the branch is not independent of the root. Therefore, he who losing himself in his master receives the honorific title from God, does not break the seal of prophecy. It is like one's own image in a looking-glass. Such an image of the Holy Prophet is the Promised Messiah. This is the secret of the words which the Holy Prophet spoke with reference to the Promised Messiah that he shall be buried in his grave. He plainly meant that he is but his own self. Believe it also that Jesus, the son of Mary, is dead. His tomb is situated in the Khan Yar Street, Srinagar (Cashmere). The Holy Quran speaks of his death on various occasions. The religion of the cross cannot die except with the death of Jesus. What is the use of holding him alive against the teachings of the Holy Quran? Let him die that the true faith of God may live. Almighty God showed the death of Jesus by His Word and the Holy Prophet saw him among the dead in his vision of heavenly journey. Thus the Holy Quran plainly describes Jesus' death by quoting his own words in answer to a question from God if he had taught the people to take him for a god:

وكنتم عليهم شهوداً ما دمتم فيهم فلما
توفيتي كنت انت الرقيب عليهم

"And I was a witness of their actions so long as I lived among them, but since Thou, O God, hast caused me to die, Thou hast watched over them." This verse tells us plainly that the Christians departed from Jesus' teachings after his death because he witnessed their actions so long as he lived among them and the corruption took place after God caused him to die. There is, moreover, an admission here on the part of Jesus that he was

Christians, which he could not have been, if he had been alive and had personally come back into the world, and with his own hands destroyed the false religion. In the latter case, his proper answer to the question

ما كنت قلت للناس اتخذوني و آسى الهون
من دون الله

"Didst thou say to the people: take me and my mother for gods beside God," should have been, "Almighty God! Thou knowest that not only did I not teach any such doctrine but in my second advent, I uprooted this evil doctrine." How can his ignorance of Christian corruption be consistent with his second advent? In another verse, the Holy Quran plainly hints at his journey to Cashmere. Thus it says:

واوبنها الي ربوة ذات قرار ومعين

"And we gave the son of Mary and his mother a refuge on a lofty place which was secure and watered with springs." This is a description of Cashmere. Moreover, the verse plainly indicates that this took place after some heavy misfortune or great danger, for the word signifies the giving of refuge in danger; and with the exception of the event of crucifixion, no other event of great misfortune or danger to Jesus is recorded in history. Similarly the Holy Prophet not only testified to Jesus' death by stating that he saw him among the dead prophets, but settled the question of Jesus' death with his own death. The death of the Holy Prophet is an insult to his glory if Jesus is alive.

As for me, it should not be imagined that I deny the excellence of the Prophet Jesus, (peace be on him.) It is true that Almighty God has informed me that as the Founder of the Muhammadan law is greater than the Founder of the Mosaic law, so also the Messiah of the Muhammadan line, is greater than the Messiah of the Mosaic line, still I honour the son of Mary, for spiritually I am one with him, being the last of the successors of the Holy Prophet Muhammad, (may peace and the blessings of God be

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 ليوت) to any person.

(3) If Jibreel were to descend with one word of Prophetic Revelation (وحي ليوت) 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-'aqib (the one who comes last) after whom there is no prophet. (Al-Bukhari: Kitabul Manaqib)

(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 a Mujaddids.

(10) He who recites Kalimah is a Muslim.

Menace of the Golden Calf

The Light

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SUNDAY — SEPTEMBER 24, 1972

Menace of the Golden Calf

In the present bread-and-butter-civilization, gold and other precious metals are the most popular forms of wealth. Gold fetishism, we all know, has vitiated the whole economic structure. After the First World War, all nations became afflicted with lust for gold. America and France piled up a huge store of the yellow metal. Other countries followed suit. This feverish, frantic hunt for gold had a boomerang effect. The trade curves flattened, sagged and dropped. Economic Depression in all its disastrous manifestations descended like the Crack of Doom and touched the nadir-point in 1929. Finding their systems threatened with trade slumps, all Western countries abandoned Gold Standard and the much-adored metal went out of circulation to lick dust in the gloomy vaults of the banks. The world has not yet given up its irrational worship of a metal which is worse than worthless if it is divorced from human needs. God the All-Knowing warned the world against the dire consequences of the insane pursuit of gold and silver. In the Holy Book, He says :

"And there are those
Who bury gold and silver
And spend it not in the Way
Of God : announce unto them
A more grievous penalty."
(9 : 34)

From this verse it is clear that God enjoins the wealthy to keep wealth in a state of circulation. Islam views with extreme disfavour the anti-social monopoly of resources by a few self-seeking millionaires. The Holy Quran says.

"So that it may not be a thing taken by turns among the rich of you."

The Holy Prophet (peace and blessings of God be upon him) commends and commands socially beneficial expenditure.

"Riches should be taken from the rich and returned to the poor."
(Bukhari : 8)

There is a grievous punishment in store for those who abuse their riches to the detriment of society. God commands :

"(The stern command will say):
Seize ye him
And bind ye him

"And burn ye him
In the Blazing Fire.
"Further, make him march
in a chain, whercof
The length is seventy cubits!"
(69 : 30,31,32)

Islam as the above-quoted verses prove to the hilt is all for the equitable distribution of wealth and does not countenance idle hoards of the Napoleons of finance and others of their ilk who profiteer at the cost of others. But unlike Communism it does not hold rich men under a sentence of death. It permits the holding of what is known as "Functional Property" and encourages the productive and beneficial use of capital. The "motif" of the Islamic teachings in regard to economic system is that they seek to discourage hoarding and stimulate spending, because wealth whether in the hands of one or a few men has a social destiny. The Holy Book says :

"Speak to My servants
Who have believed,
That they may establish
Regular prayers, and spend
(In charity) out of the sustenance
We have given them,
Secretly and openly, before
The Coming of a Day
In which there will be
Neither mutual bargaining
Nor befriending."
(14 : 31)

"Of that We have conferred upon them they should spend privately or publicly in that state of mind when they long for a trade which will encounter no destruction."

It is obvious that the stress is on socially beneficial spending only. Lest it should be misinterpreted God warns against ostentatious extravagance and reckless spending. He commands :

But waste not
By excess for God loveth not
wasters."
(6 : 142)
Verily spend-thrifts are brothers
Of the Evil Ones ;
And the Evil One
Is to this Lord (Himself)
Ungrateful."
(17 : 27)

In the present society, big industrial magnates exhibit a damnable stinginess in remunerating their employees. They are all the time devising schemes of amassing wealth and

minimising its expenditure. But on occasions which have little or no social significance, they squander their riches in a haphazard manner. This waste of wealth arises from a false sense of prestige and dignity. As such this is the abuse of God-given riches. It therefore incurs divine wrath. The Holy Quran says :

"God sets forth a Parable :
A city enjoying security
And quiet, abundantly supplied
With sustenance from every
place :

Yet was it ungrateful
For the favours of God :
So God made it taste
Of hunger and terror in extremes (closing in on it) like a garment
Of the (evil) which
(Its people) wrought" (16 : 112)

Before the Second World War began, the Western Nations were spending astronomical sums on armaments to the utter neglect of the starving masses. In the ambitious programmes for economic autarky, munition factories figured prominently. Trade embargoes were designed to strangle and stifle the backward nations. Intoxicated with the sense of economic supremacy, they failed to realise that their ill-conceived programmes were leading them to a devastating war. But God's commands are inexorable. Their defiance has brought death and destruction on the West. Cities humming with industries and overflowing with wealth were turned into howling wildernesses in the Second World War. According to a Divine Law, a community or a country exists or possesses a right to exist as long as it has some saving grace. The rich become the salt of the earth if they subordinate their activities to the commands of God. But the Croesuses become the veriest vermins if they disobey the fundamentals of divine social justice and take to exploitation and aggrandisement. Not only do they alone go to rack and ruin, for their ungodly ways, but like the blind Samson of old bring down with them the whole structure of society. No trick or artifice can avert the calamity nor even the eleventh-hour prayers would avail them against the scorching wrath of God. The Holy Quran says .

"Seest thou one
Who denies the Judgment
(To come)?

(Continued on page 6)

GLEAMING ARCHES

Spell of the Holy Quran

Labeed bin Rabeעה "Aamri was a famous Arab poet before Islam. When he entered the fold of Islam, he totally abandoned his calling. Only once he recited the following verse in the august presence of the Holy Prophet (peace and blessings of Allah be upon him):

الاكل شئى ما خلا لله باطل
وكل نعم لا محاله زائل

i.e. "Excepting Allah, everything is vain. All earthly blessings ultimately dwindle and disappear."

The Holy Prophet (peace and blessings of Allah be upon him) heard the verse and observed:

اصدق بيت بيت لبيد

i.e. "The most truthful verse in the verse of Labeed."

When Hazrat Umar (God be pleased with him) in his time took steps to collect the poems of the Arab poets, he asked Labeed to send his poems. In reply, Labeed sent Surah Baqarah, saying that after the revelation of the Word of God, he had lost all courage to continue his poetic profession.

Imam Abu Hanifah's Spiritual Strategy

In the neighbourhood of Hazrat Imam Abu Hanifah (God's mercy be upon him) there lived one shoe-maker. The Imam burnt midnight oil reading books and saying prayers. But his neighbour used to kick up great noise in a tipsy state. But he constantly recited aloud the following verse:

اضاعوني وای قبی اضاعوا

ليوم كرهية وسداد نغر

i.e. "A great man has been ruined. He could show his mettle in a battle."

The drunkard's noise caused great disturbance to the Imam. But what could not be cured, must be endured. He held his peace. One night Kotwal happened to pass that way. He heard the shoe-maker making noise in a drunken state. He hauled him up for being a public nuisance.

The next night, the Imam found that it was all quiet in his neighbourhood. In the morning, he made enquiries and came to know what had befallen the shoe-maker the night before. He put on his usual dress and made straight for the Police Station. The Police Officer was a great devotee of the Imam. When he saw the Imam, he asked him how he had come to the Police Station. The Imam straightaway told the Police Officer that he (the Police Officer) had arrested the shoe-maker and asked him to set him free as he was his neighbour. The Police Officer was at a loss to understand the Imam's intercession on behalf of a drunkard. But he did not make any enquiry to ascertain his intention. Out of reverence for the Imam, he set free the shoe-maker. The Police Staff brought the shoe-maker to the Imam. The Imam made him sit in his carriage. Referring to his oft-recited verse, he said to him: "Look here! I have not let you be ruined." The shoe-maker was overwhelmed with shame and gave up wine drinking.

Hazrat Umar's Miraculous Discernment

Saheem was one of those poets and orators who suffered from a catch in their tongue. But he was very brainy. He once recited his verse in the presence of Hazrat Umar (God be pleased with him).

توسدى كفا و تشلى بمعصم
على ونحرى وجلها من وراثيا

"The beloved made her wrist a pillow for me. With her other hand she held my hand in such a way that her foot rested on my back."

Hazrat Umar (God be pleased with him) had a great power of discernment. He saw through the verse and told the poet that his verse showed that his wounds had almost done him to death. It came out true. After a few days, the poet was killed by the relatives of his fiancée.

Hazrat Hassan bin Thabit's Counterblast:

Bani Majashe بني مجاشع were tall-statured and stoutly built people. Their famous poet Annajashi once satirised Ansar انصار in his lampoon. This infuriated Hazrat Hassan bin Thabit. He gave a tart rejoinder in his poem. One of his verses became so popular that it began to be recited by everybody. The verse is:

لايس بالقوم من طول ومن عظم
جسم البغال واحلام العصافير

i.e. "About this tribe's tall stature and stout body the less said the better. Their bodies are like those of mules. But they are like sparrows in wisdom."

When the said tribe heard that verse, they were at their wits' end. They reprimanded their own poet who had satirised Ansar. They bound him hand and foot and forced him to apologise to Hazrat Hassan. The chief of the tribe also went with the defaulting poet and said to Hazrat Hassan: "Lo and behold! what was a matter of pride for us, has become a reason for our humiliation and disgrace."

Spurning Usurious Taint:

Hazrat Muhammad bin Seereen was a very esteemed scholar. He was a

business-man by profession. In spite of his extreme skill and caution, he could not become very rich. Once he purchased corn which brought him profit of eighty thousand rupees. But he spurned this huge sum because he suspected a taint of usury in it.

Dialogue with an Impostor

Once an accused person was brought to the court of Khalifah Walid. The person was an impostor as he had claimed to be a Nabi.

The dialogue that ensued is as follows:

The Khalifah said to the accused: "All prophets bring some miracles in from Heaven. What is your miracle in support of your claim?"

The accused: God has endowed me with a skill to melt pebbles in water. Saying this he cast some pebbles into a pot of water. The pebbles soon melted.

The Khalifah: We do not believe in the genuineness of your pebbles. Let us give you our own pebbles. Then try your miracle with them.

The accused: My lord! Neither you are greater than the Pharaoh nor am I greater than Prophet Moses. When Prophet Moses cast his staff, which turned into a snake, the Pharaoh did not say: "Let me give my own staff."

The Khalifah laughed at the evasive answer. On deeper investigation it was detected that the accused had an unsound mind.

Quietus to a Ruler

During Khalifah Walid's time a very harsh governor was appointed in some province. He behaved so atrociously that his victims came to the Khalifah and complained to him of his governor's cruelties. To this, the Khalifah replied that the governor belonged to noble ancestry and was a very competent administrator. An old man in the deputation addressed the Khalifah saying, "My Lord! what you say is correct. But our humble submission is that such an able and noble governor should be sent to other places also so that all people in your domain may benefit by his noble administration!"

The Necessity of a Constitution

(Contributed)

If a constitution is merely a conceptual reflection of a political reality which it is powerless by itself to create or even maintain, the question arises why should Pakistan as a community of faith, hope and effort, require a constitution of the Western pattern at all? Let the pagan victims of human thought bother about forging constitution, as Islamic states have done for the last 13 centuries. The Scriptures are constitution enough for an Islamic State.

This attitude would have been acceptable if Pakistan had a sufficient number of citizens who could run the state on principles of faith and intuition without the help of conceptual institutions. The unfortunate

fact has to be admitted that most of Pakistan's population, capable of conscious effort, is unable to live or work on faith alone. They have to be initiated into Islam through intellect. Secondly, such an attitude is not possible on account of the fact that today Pakistan is the only Islamic state in the world, and is by no means the strongest. Avoidable international difficulties would be exaggerated if Pakistan goes without a constitution. Thirdly, though Islam ordains a synthetic approach to Reality, it is not averse to conceptual knowledge so long as it is kept subservient to Revelation.

Therefore, in the present circumstances Pakistan can only start on its

march towards making itself an Islamic State if it consolidates its own intelligentsia and wins the sympathies of powerful world-forces by translating its ideals into a constitution which is within their understanding, even when they do not agree with it.

Peculiarities of Pakistan's Constitution

It has already been noted that state constitutions are only a recent innovation in man's long history. They concern themselves merely with conscious political activity and even here solely with those aspects which can be measured and controlled by conceptual association. Evidently, the fundamental natural forces which determine the extent, duration and tempo of a state are too deep and gigantic for the grasp, much less manipulation of the conceptual knowledge alone of any particular age. Thus the constitution of a state is directly based upon its imponderable values, flowing from the historical, metaphysical, ethical, epistemological, scientific and cultural properties of its people.

Pakistan may be truly described as a miracle product of the Two-Nation Theory in the twentieth century. This theory propounded a concept of statehood which is neither ethnological nor linguistic nor territorial nor economic, nor utilitarian (Partition losses) but fundamentally ethical and spiritual. Islam presents the only true ideal of a Universal State of Humanity, not limited by any considerations of nationality, class or cultural autonomy.

Most of the world to-day is fundamentally dominated by Anglo-American values. Even Russia, under West European influences, has succumbed to a myth of 'Democracy,' 'Evolution,' 'Progress,' 'Science,' 'Economic Forces,' and the 'Eternal Logic of History.' This is not the first time that humanity has been subjected to such nonsensical illusions. The domination of the Roman Empire resulted in similar worship of Greek Syllogism, Latin Law, and the quest after 'Glory'. The fact is that philosophic, scientific or cultural 'theories' never stand by themselves. It is when a people believes in them that they are looked upon as realities. They are the by-products of a human society. They can never create or explain it. Every individual or nation judges or evaluates them from the angle of its own spiritual standards. The life of such beliefs and the area of their domination depends upon the prevailing circumstances as well as their inherent energy.

Looked at from this point of view, there are no 'universal values,' as is the vogue now-a-days to advertise certain West European values like 'Liberty,' 'Toleration,' 'Rationality,' 'Equality,' and 'General Interest'. These are merely the values of the North Atlantic Civilization that has secured world domination during the last two hundred years or so, by the use of Firearms, the Steam Engine, the Internal Combustion Engine and the Electric Power. No value, theory or opinion has a context in isolation. It is integrated into the spiritual make-up of a people.

Thus the establishment of Pakistan was a revolutionary departure from

the twentieth century ruts of the spiritual traditions enveloping the Anglo-Americans as well as Russia. It was the dawn of a different era, the beginning of a new World Civilization, the opening of a fresh age which shall have different theories of astronomy, history, geography, physics, mathematics, politics, logic, psychology and all the other sciences. Pakistan shall not necessarily be committed to any 'truths' taught by the Anglo-Americans or the Soviet. She may accept their notions where they conform to her own, but she will not concede *A priori* that there are any 'eternal truths' embodied in heathen, pagan, infidel, profane civilizations, as such.

To the extent that a constitution is a thought abstraction of the life-impulses, it is also a mirror of spiritual peculiarities and fluctuations. Even the countries which belong to the Anglo-American Bloc or vice versa have not had a constant constitutional

conception for half a century. Far less does the constitution of one country resemble beyond appearance to the constitution of another country, although both may be dubbed as democracies or dictatorships. If ever there are any permanent features in the political constitution of a state, they may safely be taken as the lasting traits of its people.

Let then here a few current subjects of constitutional thought be picked up, and under each heading the peculiarities of Pakistan's Constitution observed. The one character common to all these peculiarities is the presupposition of the direct intervention of Divine Agency into human affairs through the Angels, and the Saints. Nature is not to be controlled by material science based on conceptual thought, but rather it is to be 'realized' through obedience to Revelation.

Economic Teachings of the Holy Quran-II

In Application to Modern Times

MAZHERUD-DIN SIDDIQI

Of these, the first three items of expenditure can stand even today; but other items of expenditure will have to be dropped. Item 4 was dropped by Hazrat Umar, because he argued that Islam was no longer in a state of weakness. Therefore, any one who wanted to accept Islam could do so without any fear of unfavourable economic repercussions. Item 5 will have to be dropped because slavery has been abolished and war prisoners are repatriated in modern times after the cessation of hostilities. Item 6 similarly cannot be allowed to stand, because if the indebted people are helped, every poor man will be inclined to borrow money for domestic consumption and this will lead to more and more money being spent for the relief of private indebtedness, thus creating a vicious circle. The only class that justly deserves monetary help for the relief of indebtedness, is the agricultural debtor. But in modern times other means have been adopted for the relief of agricultural indebtedness. Item 7 will have to be dropped because if Zakat money is spent on defence, nothing will be left for any other purpose. Today the defence of a country requires much greater expenditure than it did at the time of early Islam and governments have far bigger sources of income and therefore it placed exclusive reliance on Zakat for purposes of defence. Item 8 will have to be dropped because with the development of means of communication, travelling does not involve the hardships that it did in former times and no traveller is in need of money merely by reason of his being a traveller. Thus all the Zakat income will be spent for the welfare of the poor and the needy and on the administrative staff engaged in Zakat collection.

One of the ways in which the Holy Quran seeks to counteract the tendency towards the concentration of wealth is to insist on *Infaq*. The Holy Quran ceaselessly urges on the Muslims to spend their wealth for the cause of God, that is, for the relief of human

suffering. Even *Salat* (prayers), pilgrimage, and fasting lose in emphasis before the Quranic insistence on *Infaq*. Indeed, in one place the Holy Quran says that failure to spend wealth in the cause of God is tantamount to committing spiritual suicide. "Spend your wealth in the cause of God and be not cast by your own hands to ruin!" This teaching does not square very well with the modern capitalistic insistence on saving money for purposes of investment, because the money that is saved and invested helps the industrialists to reap ever bigger profits, while the money that is spent for general welfare flows to the lower income groups and thus levels up economic inequalities. Saving and investment may help to expand economy but they do so at the cost of creating grave inequalities, because only those can save and invest who have a surplus income. Thus, the rich become richer.

To counter this tendency, it is absolutely necessary to undertake social welfare measures of a kind that would cause wealth to flow to the lower income groups. This is what the Holy Quran means by *Infaq*. *Infaq* in modern times can best be effected on corporate lines, such as the creation of foundations which spend money on schemes of social welfare. Disorganised charity is not *Infaq*. It serves merely to create a class of do-nothings and defeats the purpose for which the Holy Quran recommended *Infaq*. Unfortunately, the spirit of *Infaq* has disappeared from our society and the richer classes do not accept their responsibility in the matter of social welfare work.

We now quote a passage from the Holy Quran which deals with the commercial malpractices that existed in very ancient times, but which is equally applicable to the industrial malpractices existing in our own society. Referring to the mission of Prophet Shuaib, the Holy Quran says,

"And unto Mithan (We sent) their

brother Shuaib. He said : O my people ! serve Allah. Ye have no other God save Him. And give not short measures and short weights. Lo! I fear for you the doom of a besetting day, O my people ! give full measure and full weight and defraud not people of their goods. That which Allah leaveth with you is better for you, if ye are believers."

Here the Holy Quran condemns the giving of short measures and weights, which is a particular instance of a general tendency, namely, profiting at the expense of consumers. The Holy Quran points to this general tendency and forbids the traders from attempting to defraud people of their goods. Now this is something which applies even to an industrial society, because whenever the prices rise or the burden of indirect taxation increases, consumers in the modern society find themselves defrauded of their goods. Rising prices mean that people with fixed incomes are forced to purchase less for the money they spend on the goods. Similarly, whenever an indirect tax is levied, the burden of the tax is not borne by the industrialist or the trader but by the consumer. The consumers find that their money purchases less. In both these cases, that is rising price and increase of indirect taxation, the people are defrauded of their goods, and the Quranic prohibition becomes applicable. It would seem that a society which follows the Quranic injunctions would see to it that prices remain stationary or, if there is any rise in prices, there follows a proportionate increase in the incomes of all sections of population. Similarly, a society following the Holy Quran would either abolish indirect taxation altogether or reduce it to the minimum, for indirect taxes are always shifted to the consumers who are thus defrauded of their goods.

But the grandest thing in this Quranic passage is the general advice proffered to the commercial and industrial classes, namely, "that which Allah leaveth with you is better for you, if ye are believers." Now, what is that which Allah leaveth with these two classes? It means that they are entitled only to those profits which remain with them, after meeting the genuine needs of all sections of the people. Profits that are acquired by causing large-scale human suffering are not permissible, according to the Holy Quran. The health and prosperity of the nation as a whole (including the labourers and peasants) is far more important than any expansion of industry which results in human misery on a vast scale. The industry has a right to make profits only if it ensures that the labour engaged in productive work gets its proper due. The profits that remain with the industrialist after he has seen to it that the minimum needs of the labourers, including housing and educational facilities (for their offspring) are met, is that remainder which Allah leaveth with them and they are entitled to just that amount of profit and no more. Should industry refuse to meet the just demands of labour, it is open to the true Islamic State to take over the means of production, for the Holy Quran does not give unrestricted aggressive private prop-

erty rights to any section of the people.

Thus, the problem of Islamic socialism versus free enterprise should be solved on the basis of the attitude adopted by our industrialists and financiers. If they persist in disregarding the Quranic teachings, and continue to follow self-centred ways of enriching themselves at the expense of the middle and lower classes, the only alternative for the Islamic State would be to take over all important industries and put a salutary restriction on the field of free enterprise.

Courtesy: *International Islamic Conference.*

Islamic Ideology Explained

(Contributed)

In Islam there is no right of irrational, limitless, absolute property—not even in one's own person (none can sell himself for illicit purposes). The absolute owner is only Allah. All movable or immovable property vests in principle on His behalf in the laws of Shariat proclaimed by His Messenger the Last Holy Prophet. The community is collectively a trustee on behalf of the Last Holy Prophet.

So, no use of property is permissible which is against the Shariat of the Last Holy Prophet. Thus what goes in Islam as the proprietary right is practically no more than the right of exchange, exhaustion, or consumption of produce in a lifetime or as a heritage.

This right to use is graded in quantity, duration and form, according to elaborate laws. The restrictions are mostly against the different forms of multiplication by exploitation of humanity, e.g., usury, interest, gambling, speculation, feudalism, capitalism, industrialism, communism, etc.

Absolute Property is censured in the parable of Croesus.

Knowledge and Reality

Awareness (knowledge) and Existence (Reality) are differentiated in Islam as Part and Whole, respectively. The Reality in this Universe and Beyond exists in grades of eternity and significance, Allah alone being the Eternal, the Almighty and the Omnipotent.

Awareness, therefore, is limited in scope as well as duration. The link between the two worlds of Awareness (fleeting appearance) and Existence (abiding reality) is provided by *Wahy* (Revelation) which is confined to the Holy Prophet. Therefore, the ordinary mortal's sole connection with Existence is through *Iman* (Faith).

Though man cannot always perceive and sometimes even conceive, all forms and periods of existence, nevertheless man can, definitely or vaguely, according as his spiritual capacity permits, always feel it and believe in it.

There is only one criterion for the veracity of human beliefs, that is the teachings of the Last Holy Prophet. What are the teachings of the Last Prophet can be learnt from the pious *Ulema* and the *Aulia* Allah. Who are the *Ulema* and *Aulia*? They who conform to more strictly the teachings of the Last Holy Prophet and have learnt the same. Who conform to the Last Holy Prophet's teachings and have

learnt the same? Who are the *Ulema*? One has to judge by one's own standards of awareness; and who are the *Aulia*, one has to decide by the criteria of one's own feeling.

If our own knowledge and feeling mislead us, we can only correct them by *Taaleem* (Education), *Tarbiat* (Discipline), and *Riazat* (concentration, experiment, exercise and research combined with prayer).

Judiciary

The qualifications of a judge in Islam include the measure of his private character and spiritual beliefs; besides the normal qualifications in religious as well as worldly education and experience.

The Western Civilization has lately learnt to differentiate between the Administrative and Judicial functions of the state machinery. But it has not yet learnt to divide the fact-finding and law-prescribing functions of the judiciary itself, though the difference between the judge and the jury is a primitive advance in this direction.

Islam prescribes complete division of functions not only between the administrative and judicial functions of the State but also between the two capacities of the judiciary as the fact-finder and the law-interpreter.

The court which frames the issues (civil) or the charge (criminal), records the evidence and decides the facts is the Qazi. The court which in the particular context of the facts declares the law is the Mufti.

Class

The Islamic conception of "class" is basically different from the one prevalent in a Western Godless state. Whereas in a modern state the only common denominator used for inter-relating all values of life is money (witness the "damages" for immorality or libel), in Islam such a common denominator is provided by the conception of "piety", measured in terms of conformity to the ideals and practice of the Last Holy Prophet.

Therefore, the standard for determining "upper" and "lower" classes is virtue and sin rather than wealth and poverty. The "virtuous" constitute the upper classes and the "sinners" belong to the lower classes.

Ideals of "class justice" and "conflicting interests of the classes" do not find any place in an Islamic state simply because Islamic society roots out the very existence of such classes. The desirable ideals connoted by these Western phrases are enforced in an Islamic state through the institutions working on the conception of "sin" and "virtue".

JESUS IN HEAVEN ON EARTH

By AL-HAJJ KHWAJA NAZIR AHMAD, Pages 432 with 76 Illustration Price Rs. 15-00 £ 1.50 (Postage extra).

AL-SAYYID RASHID RIDHA, a disciple of the Mufti Muhammad 'Abduh of Egypt, wrote in his commentary of the Quran that Jesus' flight to India and his death in this town (i.e. Srinagar) is not against reason and inference.

MUSLIM BOOK SOCIETY

Aziz Manzil, Braudreth Road, Lahore

(Continued from page 1)
upon him,) as Jesus was the last of the successors of Moses. He was the Promised Messiah of the Mosaic line as I am the Promised Messiah of the Muhammadan line. Therefore I hold my namesake in honour, and all those who assert to the contrary and say that I do not respect him, are mischief-makers and they invent a lie concerning me. Not only do I revere Jesus, but I also honour his four brothers, because they were all born of one mother. Nay more, I regard the real sisters of Jesus as holy women, for they were all equally the issue of Mary. And who is Mary? She is the good woman who passed many days as a virgin in the service of the temple,

and did not give her consent to a match until the elders of the people insisted upon it on account of her pregnancy. Some people object to her marriage as illegal according to the Mosaic law for having taken place during her pregnancy, and for being in violation of the vow which she had vowed to pass her life as a virgin, as well as for being a polygamous marriage, her spouse being already a married man, but I say that the circumstances under which all this was done palliate the violation of the law and it was a case of compulsion rather than of choice.

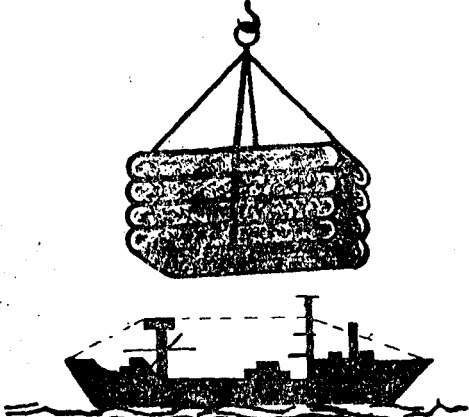
Courtesy : *The Review of Religions*
November 1902.

(Continued from page 2)

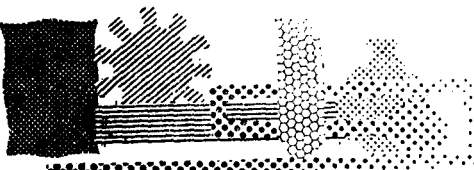
"Then such is the (man)
Who repulses the orphan
(With harshness),
"And encourages not
The feeding of the indigent
"So woe to the worshippers
Who are neglectful
Of their prayers,
Those who (want but)
To be seen (of men),
And withhold legal alms."

(107 : 1-7)

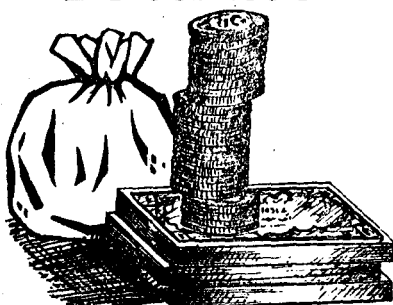
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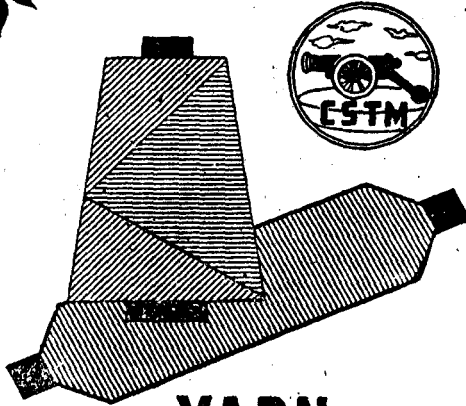
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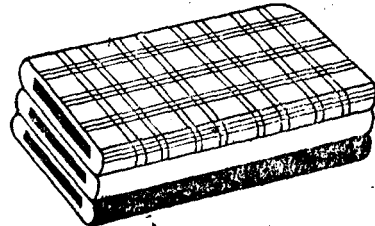
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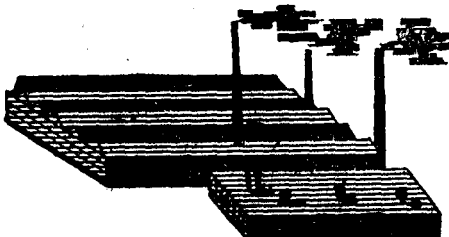
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