

# The Light

Organ of the Ahmadiyya  
Anjuman Ishaat-i-Islam

Weekly

Single Copy :  
Paisa 15

Telephone  
53737

Vol. LIV—No. 41  
Life Membership Rs. 100

November 1, 1974 C.E. — Shawwal 15, 1394 A.H.—Lahore

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

## THUS SPOKE THE HOLY PROPHET

(peace and blessings of Allah be upon him)

### Of the Holy Quran

The Holy Quran consisteth of five heads, things lawful, things unlawful, clear and positive precepts, mysteries, and examples. Then consider that lawful which is there declared to be so, and that which is forbidden as unlawful; obey the precepts, believe in the mysteries, and take warning from the examples.

Doth any one of you suppose that God hath not forbidden anything except in the Holy Quran? Beware, for verily I swear by God that I have ordered, and prohibited things in manner like the Holy Quran: and God hath not made it lawful for you to enter the houses of the People of the Book (that is Jews, Christians, etc.) without their permission, or that you beat their women, or eat their fruits.

The Holy Quran was sent down in seven dialects; and in every one of its sentences, there is an external and internal meaning.

The other Messengers of God had their miracles, mine is the Holy Quran and will remain for ever.

"By what rule", said the Holy Prophet Muhammad (peace be upon him), "would you be guided, O Mu'az, in your administration of Yemen?" "By the law of the Holy Quran". "But if you find no direction in the Holy Quran?" "Then I will act according to the example of the Messenger of God." "But if that faileth?" "Then I will exercise my own reason and judgment".

### Of Labour

Pray to God morning and evening, and employ the day in your avocations.

He who neither worketh for himself, nor for others, will not receive the reward of God.

Whoso is able and fit and doth not

work for himself, or for others, God is not gracious to him.

Those who earn an honest living are the beloved of God.

God is gracious to him that earneth his living by his own labour, and not by begging.

Whoever desireth the world and its riches, in a lawful manner, in order to withhold himself from begging, and for a livelihood for his family, and for being kind to his neighbour, will come to God with his face bright as the full moon on the fourteenth night of the lunar month.

Give the labourer his wage before perspiration be dry.

### Of Learning

He dieth not who giveth life to learning.

Whoso honoureth the learned, honoureth me.

The Messenger of God was asked, "What is the greatest vice of man?" He said, "You must not ask me about vice, but ask about virtue;" and he repeated this three times, after which he said, "Know ye! The worst of men is a bad learned man, and a good learned man is the best."

Verily God doth not take away knowledge from the hands of His servants; but taketh it by taking away the learned; so that when no learned men remain, the ignorant will be placed at the head of affairs. Causes will be submitted to their decision, they will pass sentence without knowledge, will err themselves, and lead others into error.

An hour's contemplation is better than a year's adoration.

Philosophy is the stray camel of the Faithful, take hold of it wherever ye come across it.

(Continued on p. 4, col. 3.)

## WE BELIEVE

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

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

(3) If Jibreel were to descend with one word of Prophetic Revelation (وحي لوت) 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)

ولكن رسول الله وخاتم النبيين  
(He is the Messenger of Allah and the Last of Prophets). (33 : 40)

(4) The Holy Prophet (Allah's peace and blessings be upon him) 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 never claimed to be *Nabi*. He exhorted his people to refrain from using the word *Nabi* for him. He further directed them to regard the word *Nabi*, in his writings, as deleted.

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

(7) He proclaimed that 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 revere the revivalist Islamic missions of all *Mujaddids*.

(10) He is a Muslim who recites the *Kalimah*, with a sincere belief in *Tauhid* and *Khatm-i-Nabuwat*.

# THE LIGHT

FRIDAY — NOVEMBER 1, 1974

## Socialistic Perversion of Terms

Among the so-called "progressive" thinkers and writers, two terms "Rightists" and "Leftists" have become current coins. Ever since there has been growing awareness of galloping poverty caused by an equally galloping exploitation, these two terms have found a widespread vogue among the common people. It is very often seen that even workers take pride in calling themselves "Leftists" and in branding their paymasters as "Rightists". Thus Rightists have come to signify exploiters who oppose economic reforms and want the wage-earners to be tied to their apron-strings. The "Leftists" are held up in high esteem as progressive folk who crusade for the emancipation of the workers from wage-slavery. These terms have been set afloat by the Socialists. But they are strange terms indeed. "Rightists" are scorned as wrongdoers and the "Leftists" are eulogized as the really right people fighting for the restoration of the rights of the poor. Obviously this sounds a terminological inexactitude. But it has come to stay. It has, therefore, become fashion and passion to be regarded as Leftist because Rightist has become a term of abuse. This curious perversion is a part of the Socialists' programme. They subvert traditional values. This has cast spurious spell on the immature minds. It has also taken in those people who otherwise are not immature, but are ignorant of the Quranic terminology.

In the Holy Quran the Rightists (the people of the right) are called اصحاب اليمين and the Leftists (the people of the left) are designated اصحاب الشمال. Thus the words "Right" and "Left" are so pointedly used as to bring home their true sense. It is quite on the cards that the Christian scholars who

turned communists, may have coined the terms "Rightists" and "Leftists" to pervert their sense and to obscure their Quranic significance. The Holy Quran says: "But how shouldst thou know what the scaling of the height is? It is the freeing of a slave, or feeding, on the day of scarcity, an orphan near of kin, or a poor person reduced to penury; and to be of those who believe and exhort one another to perseverance and exhort one another to mercy. These are 'the people of the right'. Those who deny Our Signs, they are 'the people of the left': They will be chastised with furnace-fire." (90: 13-21)

In this radiantly self-explanatory verse, "the people of the right" are described as the men of God who emancipate the slaves, feed the orphans and the poor kins and rescue the destitute from the clutches of penury. Thus a right term is used for the right persons. Those who refuse to work benevolently for the poor creatures of God are 'the people of the left' (Leftists). They are devoid of the milk of human kindness because they fail to read and comprehend the Signs of God. Thus Islam is a Divine Social Philosophy which works to its logical end, through spiritual channels. It refutes the false Christian notion that the amelioration of the poor is beyond the purview of religion. It is this aspect of Christianity which offended the intellectuals in Europe and they in their exasperation denounced religion as opium of the masses. If a communist casts off his prejudice and studies Islam with special reference to its divine panacea for poverty and penury and its promises of rich reward here and hereafter for those who work for the poor and crusade against exploiters of the poor, he will feel

undeceived about Islam.

In accordance with the Quranic formula, it is a profitable investment to extricate the poor from destitution as it will yield dividends to the Rightists in the next world. Those who cold-shoulder the poor are warned of grievous punishment in the next world. To this effect the Holy Quran says: "For those on the left; how unfortunate will those on the left be? They will be in the midst of scorching wind and scalding water, and in the shadow of black smoke, neither cool nor agreeable." (56: 42-45). As for the people of the right (اصحاب اليمين), the Holy Quran says: "And if he be of those of the right, he will be greeted with: Peace be on thee, O thou of those of the right." (56: 91)

It will thus be clear that the Socialistic perversion of the terms of اصحاب اليمين (Rightists) and اصحاب الشمال (Leftists) is a diabolic trick and a true believer is exhorted to be on guard against agents of the Satan as they don deceptive roles to deceive and deflect the people from the path of piety and virtue. When Allah has promised paradise for the people of the right (اصحاب اليمين), they should have unshakable belief that it will come true. Hence they should work righteously to be worthy of the promised reward. To this effect the Holy Quran says: "Ye people, assuredly the promise of Allah is true, so let not the higher life beguile you, nor let any deceiver deceive you concerning Allah. Satan is your enemy. He calls his followers that they may become inmates of the Fire." (35: 6-7)

The coining of deceptive terms is the work of the Satan. It is the infernal art of the Satan to project his deception in different deceptive garbs. In these days of socio-economic upheaval, the Satan has minted enticing terminology. The Holy Quran has exhorted us to exercise vigilance to frustrate the diabolic designs of the Satellites of the Satan.

ان الدين عند الله الاسلام

"Verily the religion with God is Islam." (3 : 19)

## Islam and Other Isms-I

IDEOLOGIES OF CAPITALISM, COMMUNISM, SOCIALISM,  
FASCISM AND THEIR EFFECT ON MAN'S BEHAVIOUR

By M. A. MANNAN

To make a comparison between Islam and other *isms* like Capitalism, Socialism, Communism and Fascism is a fascinating subject for a student of Islam ; for the social, political and religious challenges with which Islam is face-to-face today, point the need of an analysis enabling us to find out what *ism* Islam-ism has to offer in the solution of the pressing problems as against the other issues.

Rightly or wrongly each of the social philosophies has got its basic objectives. Thus Capitalism believes in the unrestricted private ownership of the means of production, the motive force of which is private profit. The capitalist's motto is "Everything for himself and devil take the hindmost". Again, "From each according to his ability, to each according to his need" is the basic goal of Communism. In realising this objective, Communism regimentalises the means of production, crushes personal liberty, destroys the family and religion. But Socialism also aims at the abolition of the private ownership of the means of production. The concept of private profit as it exists in Capitalism will be replaced by the motive of social service under Socialism, whose motto is "From each according to his worth, to each according to his work". Communism is more extreme than Socialism. But Fascism, which is almost a forgotten chapter of history, can be described as a totalitarian system ; for the Fascist ideal is nationalistic expansion through aggressive encroachment upon other nations. "Everything for the State, nothing against the State and nothing outside the State" is the philosophy of Fascism. In spite of certain differences; Fascism and Communism are the two symptoms of the same disease.

But Islam aims at achieving a social system which is capitalistic in broad outline restricted very largely by socialistic institutions and ideas. That is, the Islamic concept of society based on five principles. They are : (a) the Qur'anic concept of history, (b) a restricted private ownership of the means of production, (c) the universal brotherhood of man, (d) the eternal principle of co-existence, and (e) the sovereignty of Almighty God. In our comparison with different economic systems we would confine our discussion to comparing their performance in respect of each of the principles just mentioned.

### (a) THE QURANIC CONCEPT OF HISTORY

Before developing the Qur'anic concept of history I would prefer to take up the Marxian materialistic interpretation of history according to which the economic motive is dominant in controlling the social and political life. True, in every human society there is always present a covert and overt conflict of opposing tendencies. But Marx tries to impress upon us that only two human classes exist—the exploiters and the exploited, the haves and the have-nots, and it is the conflict between these two classes which creates and explains all history. Marx believed that in the process of social evolution there has been slavery serfdom, feudalism, Capitalism and Socialism from the standpoint of production and distribution. According to Marx, each stage is an advance on its predecessor. But the revolutionary struggle of Marx was actually directed against Capitalism, under which the labourer is, Marx believes, paid only enough to maintain him at a bare level of subsistence. Consequently, there is a surplus value created which the capitalist is able to take for himself. Profits of the capitalists are nothing but exploitation. Marx's "Law of Concentration", coupled with his doctrine of "surplus value", must lead to class-war between the two groups which would ultimately bring about the downfall of Capitalism and establish the dictatorship of the proletariat.

This idea of the inevitability of the historical process leading to the fulfilment of a predestined end finds no counterpart in the Holy Quran at least in two ways. First, the Holy Quran recognises the existence of different classes of people in the society ; it does recognise differences in talents, differences in income among the different members of the society for its progress and prosperity (The Holy Quran, (4 : 33).

This leads directly to the denial of the doctrine of proletarianism developed by Marx, namely, the proletariat majority will shape the future course of history. The Quranic concept of history is more practical and more realistic in the sense that the Holy Quran, by recognising the multiplicity of human motives and sentiments, took into consideration the role of the Prophets like the Holy Prophet

Muhammad (peace and blessings of Allah be upon him), Jesus Christ, etc., in shaping the future course of history, and the destiny of nations. But Marx is so much obsessed with viewing economic relations as the sole determinant of human history in every direction that he denies categorically the part played by religious conflicts, countless dynastic wars and great men like Kamal Ataturk, Abraham Lincoln and Napoleon Bonaparte as the shapers of human destiny, "The Quranic concept in this respect approves Toynbee's concept of creative minority ; for it is only a minority of purposeful and thinking persons who form the leadership of any movement even of the proletariat movement under Communism. The vast majority of people merely follow the lead given by the minority.

Second, the inevitability of class-conflict leading to the ultimate victory of the proletariat over the capitalist as propounded by Marx is not supported by the Quranic concept of history. True, the Holy Quran has promised victory to the Holy Prophet (peace and blessings of Allah be upon him) of Islam over his opponents as in the verse.

"He it is Who sent His Messenger with the guidance and the religion of Truth, that He may make it prevail over all religions" (48 : 28).

But here the victory promised is clearly the total victory of Islam over the polytheists, the Jews and the Christians, and the promise was fulfilled in the lifetime of the Holy Prophet (peace and blessings be upon him).

From the above-quoted verse, we are not prepared to accept that the success of Islam is guaranteed by the process of history. If the Muslim community does not follow the path laid down by the Holy Quran and the Sunnah, they might fail to secure the power and domination as promised by the Holy Quran.

The Holy Quran guarantees the victory of Islam on other grounds. It says.

"The Truth has come and falsehood has vanished. Surely falsehood is ever bound to vanish" (17 : 31)

Courtesy : "The Islamic Review and Arab Affairs", January, 1971

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## The Spiritual Aspect of the Life of the Holy Prophet Muhammad-II

(Peace and blessings of Allah be upon him)  
(CONTRIBUTED)

### Imam Ghazzali on the Aim of Moral Discipline

Imam Ghazzali says, "The aim of moral discipline is to purify the heart from the lust of passion and resentment, till, like a clear mirror, it reflects the Light of God." The Light of God was fully and completely reflected in the soul of the Holy Prophet Muhammad. (peace and blessings of Allah be upon him). He had reached the stage of self-elevation when duality becomes non-existent and only One remains. The Holy Quran 24 : 35 says,

"God is the Light of the Heavens and the Earth."

The Light, and that Light alone, reflected in the soul of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). In all the gifts of Nature, in every relation of life, in the rising moon, in the setting sun, he saw the hand of God—the One and only God—the One and only spirit that rules over and pervades the whole universe. And in the words of the Holy Quran his prayers and supplications, his life and death, were all for none but the One Cherisher of the Worlds.

The Holy Prophet Muhammad, (peace and blessings of Allah be upon him) by meditation and prayer, by cutting himself away from the affairs of the world, had realized the craving of his soul. Says the Holy Quran, 50 : 22 :

"We have removed the veil from thee and thy sight today is keen."

The veil had fallen from the eyes of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). He had become conscious that the human soul is from God, for God, and returning to God—*Inna lilla'hi wa inn'a ilayhi ra'jiun* (The Holy Quran).

No formal prayers had been instituted then ; no month of fasting was fixed then. The Law of Islam itself had not been promulgated. The Shari'ah was unknown. But the Holy Prophet Muhammad (peace and blessings of Allah be upon him) had reached that stage of spiritual evolution in which soul had acquired a full knowledge of God.

Imam Ghazzali says that any one who will look into the matter will see that happiness is necessarily linked with the knowledge of God. Each faculty of ours delights in that for which it was created. Lust delights in accomplishing desire, anger in taking vengeance, the eye in seeing beautiful objects, and the

ear in hearing melodious sounds. The highest function of the soul of man is the perception of truth ; in this, accordingly it finds its special delight.

The Holy Prophet Muhammad's (peace and blessings of Allah be upon him) Task of World Regeneration

The Holy Prophet Muhammad (peace and blessings of Allah be upon him) had acquired happiness. His soul had realized the Truth for itself. But that alone did not satisfy him. He was not selfish ; he was not egoistic. Self-elevation alone could not satisfy him. He was destined for a higher position. His heart bled for his people—nay, for the whole human race, for all his fellow-beings all over the world. When the evolution of his spirituality had reached a high stage by self-abnegation and self-Surrender he was chosen by God—the All-Wise, the All-Merciful to be His Messenger to His people of the Message of Islam—resignation to the will of God. He was the first Muslim in the strictest sense of the word, and by the complete surrender of himself to his Maker he became His beloved, His chosen man to take His final Message to humanity, to be a torch-bearer of Eternal Light. Moses and Jesus and others had been chosen before when they had evolved their spirituality. But their spiritual power was perhaps not so highly developed as to be chosen for the task of world-regeneration. Moses and Jesus both came only to the Israelites. Non-Israelites were nothing but "dogs" in the eyes of Jesus. The Holy Prophet Muhammad (peace and blessings of Allah be upon him) was chosen to be world-teacher. He was designated to be the Mercy of the Worlds—*Wa ma'arsalna'aka ill'a rahmatan lil'alami'n*. (The Holy Quran 21 : 107.) And so one Night—the Night which has been called Laylat-al-Qadr—the Night of Power and Excellence, when the whole creation is in a worshipful mood—in the middle of that night the call came. The Holy Prophet Muhammad (peace and blessings of Allah be upon him) heard a voice mightier and clearer than he had ever heard before, "surging like the waves of the ocean," asking him to "Read"—read Book of Nature. Twice the voice called, and and twice Muhammad (peace and blessings of Allah be upon him) said that he was untaught. "Read !" called out the voice for the third time, and Muhammad (peace and blessings of Allah be upon him) then realized that he could no more evade. "What shall

I read ?" he inquired.

"Read in the name of thy Lord Who hath created" (The Holy Quran 96:1) and the Holy Prophet Muhammad (peace and blessings of Allah be upon him) answered the call. He repeated what he was told to read. When he woke from his trance the medium had disappeared, but he felt as if the words spoken to his soul had been written in his heart. However, at first highest reward, this culminating result of this spiritual evolution and elevation weighed so much upon him that he came trembling to his greatest well-wisher—his own wife, Hazrat Khadijah (Allah be pleased with her), and related to her what happened. Hazrat Khadijah (Allah be pleased with her), who knew the Holy Prophet Muhammad (peace and blessings of Allah be upon him) as closely as nobody else could know, who knew his spiritual exercises, who had seen him in communion with God in the same cave where the call had at last come, said, "Rejoice, and be of good cheer. He in Whose hands is Khadijah's life, is my witness that thou wilt be the Holy Prophet of the people". And so it was. Thenceforward the Holy Prophet (peace and blessings of Allah be upon him) was the mouth-piece of God, not only to one people for one time, but to all people for all time.

With his call to the Prophethood, the Holy Prophet (Muhammad (peace and blessings of Allah be upon him) could no more take to the life of a recluse. He was commissioned by God to set the best example to humanity—an example which every human being could follow—an example which would be in harmony with the purpose of the creation of the universe, where everything obeys the Law—where every "effect" has a "cause"—where even the very soul has to live in a body where even the "prince of peace" had to proclaim, "I came not to send peace, but a sword. I am come to set a man of variance against his father, and a daughter against her mother". (Matt. x, 35-36)

(Continued from page 1, col. 2)

Go in quest of knowledge even unto China.

Seek knowledge from the cradle to the grave.

The knowledge from which no benefit is derived is like a treasure from which no charity is bestowed in the way of the Lord.

Do you know what saappeth the foundation of Islam, and ruineth it ? The errors of the learned destroy it, and the disputations of the hypocrite, and the orders of kings who have lost the road.

To spend more time in learning is better than spending more time in praying ; the support of religion is abstinence. It is better to teach knowledge one hour in the night than to pray the whole night

## AHADIS-I-NABWI-II

### The Precepts and Practices of the Holy Prophet (Allah's peace and blessings be upon him)

BY SHAIKH FEROUZ-UD-DIN MURAD, M.Sc.

The events of the age of the Holy Prophet (peace and blessings be upon him) and the first Four Caliphs constitute the core of all Islamic history. Upon them must inevitably be built the whole superstructure of Islam. The Holy Quran is our complete guide: the principles embodied in it, and translated into practice for our benefit by the Holy Prophet, (peace be upon him) are the main-springs of our religion. They are as a shaft of light illuminating the gloom of our worldly sojourn. We can only aspire to get an insight into the true meanings of the Word of God by carefully studying and contemplating upon the Holy Quran and the life of the Holy Prophet (peace and blessings be upon him) upon his words and deeds, and upon the lives of those who were nearest to him—his Companions (may God bless them all) who had drunk deepest at the life-giving fountain of his words and practice.

All the events which took place in the lifetime of the Holy Prophet (peace and blessings be upon him) and which, brought to his notice, were approved by him, are included in the connotation of the word "Hadis", which includes also the Sayings and Practice of the Holy Prophet (peace and blessing be upon him) himself. I cannot find a suitable word in the English Language which would be an exact synonym for Hadis, nor do I know of any other words except "Tradition", "Table-talk," and Sayings which have been used as an equivalent for Hadis. I believe Mussalmans will agree with me that Table-talk is a very poor and shabby attempt at modernising the Muslim conception of Hadis. To me it is thoroughly repugnant to Europeanise any of our religious terms unnecessarily. Table-talk, therefore, has to be rejected as being too new-fangled a term to suit the original idea of "Ahadis". The word "Sayings" suffers from insufficiency; it does not completely represent the various shades of meaning which Hadis possesses. Last, but not the least, I am strongly opposed to the use of the word "Tradition" as a synonym for Hadis. It is used in a very ambiguous sense, and it does not at all reflect the profound respect which Mussalmans have for Hadis. I think we have yet to find suitable equivalent for Hadis in the European languages. European authors indifferently use "Tradition," "Table-talk" or "Sayings." We cannot afford to follow suit in this spirit of indifferent irreverence. In our choice of a

suitable word we must bear in mind that we are dealing with the words and deeds of the best of God's creation. We have, therefore, to handle this theme delicately and reverentially. I would prefer to see "Ahadis" used in its original form in all the languages of the world by Muslim writers at least, just as the original form of the word Holy Quran is retained intact.

Ahadis, as I have been saying above, include all the events of the lifetime of the Holy Prophet. (peace be upon him) These might be briefly summarised as his Sayings, his Practice or what he did, and his observation, of those events which either happened in his presence or were brought to his notice and were approved by him. These constitute the three fundamental divisions of Ahadis from the point of view of their occurrence. They are called Ahadis-e-Qauli, Hadis-e-Fi'li and Taqriri respectively. It might be remarked in connexion with the last class that all those things of which the Holy Prophet (peace be upon him) disapproved, form a negative sub-branch of this class. Although Hadis originally is a general term, its use is now limited by tacit agreement on all sides, to the Ahadis-i-Nabwi par excellence.

From the point of view of narration, Ahadis are divided into two distinct classes. The first class concerns itself with the number of narrators, and the second with their character and memory. When the number of narrators in all times, or, in other words, in all the stages of narration, is so over-whelmingly great that the prior assumption is about their consensus in truth, the Hadis is called the Mutawatar, and is regarded to be correct and true. It is the duty of all Mussalmans to act according to the Sunnat, the noble example set by the Holy Prophet (peace be upon him), in all that pertains to religion. But if the Ahadis, on the support of which any part of the Sunnat may be based, cannot be proved to be the pleasure and will of the Holy Prophet (peace be upon him), there is no obligation to act upon it. Mussalmans are commanded by God Almighty to obey God, His Holy Prophet (peace be upon him) and the Caliphs, or the rulers from amongst the Mussalmans, as in the following famous verse of the Holy Quran. Again, it is said: "They (the Mussalmans) shall not be Momin, perfectly faithful and firm believers, unless they refer their disputes to you (the Holy Prophet)

(peace be upon him) and abide by your decision, act upon what you command them to do, and abstain from what you prohibit them." Now that the Holy Prophet (peace be upon him) is not amongst us, save in spirit, all that is left for our guidance are the teachings of the Holy Quran and the narration of the Holy Prophet's (peace be upon him) words or deeds, about which we can be sure that they are truly, and in fact, his very words and deeds.

Copies of the Sahih-ul-Bukhari existing in our days are held to be correct and true copies of the original collection of Ahadis, by Imam Abu-Abdullah Mohammad bin Ismail of Bokhara (born 194 A. H., died 256 A.H.) simply because they have the irrefutable testimony of Tawatar or continuous consensus of opinion about their correctness in all times, from the time of their compilation down to our days.

This Tawatar or continuous consensus should be differentiated from Ijma or simple consensus of opinion at any time regarding some religious points. There is a vast difference between the ordinary meanings of the term Ijma and the "Ijma-i-Shari", or the religious "Ijma" sanctioned by the Holy Prophet (peace be upon him) :—

"My followers, Mussalmans shall not agree upon any thing which is contrary to the spirit of Islam."

The authority of Tawatar is based upon the presumption that Mussalmans of all ages cannot agree upon a falsehood, and this presumption is borne out by a study of human nature and the history of nations. Seventy thousand Mussalmans are said to have studied Imam Bukhari's collection of Ahadis directly from him as his pupils, and secured from him the diploma of mastery or Sanad in his lifetime. After that time the book has been mastered by greater numbers in all ages, and the modern-day copies of it are agreed upon by all to be the self-same collection of Hadis which Imam Bukhari taught to his contemporaries. The validity of Sahih-ul-Bukhari is thus guaranteed by Tawatar.

Imam Bukhari had collected the four thousand Ahadis given in his collection from the immense number of six hundred thousand Ahadis which he had learnt from his contemporaries and teachers, after an incessant labour of full sixteen years.

N. B.—The total number of Ahadis in Sahih-ul-Bukhari is 7,275; but several Ahadis are repeated in more than one place. Omitting the repetitions, there are about four thousand Ahadis left.

## RETURN TO ISLAM

### The Only Way for Muslims to Regain Noble Status

A section—the most vocal section—of the modern world would take objection to Islamic Culture on the ground that it is unsuitable to modern thought and conditions, being founded on the principle, not of democracy or aristocracy or plutocracy—or any other of the systems which has been tried in modern times, and, one may add, every one of them, has been found wanting—but is founded on the principle of pure theocracy. Not a remote ideal of theocracy, to be contemplated only at hours of worship and forgotten at all other hours; but an actual, practical, complete theocracy acknowledged and obeyed at all times. A great European statesman is credited with having said: "The Almighty has no part in practical politics," and the chief defect in European politics is, evidently to those who study recent history, that it makes no allowance for the unforeseen event, the Act of God upsetting careful plans. Allah's law of consequences still operates; the consequence of good is still good, and the consequence of evil, evil in the long run, however much men shut their eyes to the fact. The Russian Revolution and the failure of the Greek attempt upon the life of Turkey are two out of many instances, in our own time, of the unforeseen event, the Act of God, frustrating projects of ambition, well-laid plans of statesmen, which seemed humanly speaking to be certain of success.

Indeed, to me it seems that, as regards the Kingdom of Allah as preached and, to some extent, established by Islam, the position of the modern world is not at all different from that of the mediaeval world. The objectors simply argue on a false analogy. Because the ideal of theocracy which prevailed in Europe in the Middle Ages happened to be associated with miraculous legends and Church ceremonies and regarded as a refuge from a wicked world, these people postulate that all theocracy must be impractical, a hermit's or a fanatic's dream. Miracles have been discredited by modern science, and men have come to think of the exploitation of the riches of this world and of the improvement of their own position in it as a duty. The best think less of improving their own condition than of improving the condition of their fellow-men. Thus an idea of theocracy based on the miraculous, are so remote from actual human needs, which was in its very nature pessimistic, regarding this world as the devil's province and bidding all who sought salvation flee from it, may

truly be regarded as unequated and unsuitable to modern circumstances. Not so an ideal of theocracy based upon the natural and the actual. Such an ideal is the crying need of modern life to check its suicidal selfishness—an ideal of which the foundations cannot be shaken by the discoveries of science or the thought of man, for they are in nature itself. The greater the wonders of the natural world as revealed by the progressive work of science, the more triumphantly is Allah's Majesty and Providence and Sovereignty made clear to the true Muslim. So long as the natural laws stand firm, and certain consequences, good or evil, follow certain acts of men and nations, so long must stand the need for men to recognise in human life a higher will and purpose than his own, and to expect a higher judgment than his own; so long must stand the need of man's surrender to that higher will and purpose—which is Islam, as the Holy Quran teaches—if he would succeed.

Islam offers a complete political and social system as an alternative to socialism, fascism, syndicalism, bolshevism and all the other 'isms' offered as alternatives, to a system which is manifestly threatened with extinction. The system of Islam has the great advantage over all those nostrums, that it has been practised with success—the greater the success, the more complete the practice. Every Muslim believes that it must eventually be adopted in its essentials by all nations, whether as Muslims or non-Muslims in the technical sense, because its laws are the natural (or divine) laws which govern human progress, and men, without the revelation of them, must find their way to them in course of time and painfully, after trying every other way and meeting failure. The system of Islam promises peace and stability where now we see the strife of classes and of nations, and nothing steadfast. It would surely be mere folly on the part of any one to refuse even to study the advantages or disadvantages of such a system merely because it is a system founded on the thought of God, and claiming to have been revealed by a Messenger of God. That would be sheer bigotry of atheism.

But it is not only because it is theocratic that the Islamic system of human culture is despised. It is because of the position and conduct of the Muslims in the world today and yesterday and for many yesterdays.

Christendom in the Middle Ages could not consider it because Christendom was then in bondage to the priests who then, as today, called the Holy Prophet Muhammad (may God bless him!) "the false Prophet," and would not allow anyone even to think that his religion might hold anything good and useful to mankind; and the tradition of war between the followers of the two religions has been a mighty barrier until the present time, perpetuating intolerance. Today, when the barrier is practically down, the position of the Muslims in the world is not such as to lead out-siders to suppose that such men know the secret of the way of human progress. The conduct and condition of the Muslims now is a very bad advertisement for the teaching of Islam.

It is not astonishing if people, seeing it, should turn away and think Islam to blame for their abasement. The point is, that Islam is not to blame for this, any more than ecclesiastical Christianity is to be praised for the present material progress of Christendom. Christianity had a priesthood and no freedom of thought. The centuries in which the Christian Church was supreme are now referred to as the dark ages. Islam had no priesthood, it had a freedom of thought, and the ages when Islam prevailed in all its purity were ages of a singularly clear and brilliant light. It is their falling away from pure Islam which has brought ruin to the Muslims, their acceptance of something indistinguishable from a priesthood or, in the words of the Holy Quran, their "taking others for their lords besides Allah" their pleasure in scholastic quibbles, their neglect of the advice to seek knowledge everywhere as a religious duty, their denial of free thought and their distrust of reason. At certain period of their history, they began to turn their backs upon a part of what had been enjoined to them, they discarded half the Shari'ah the part which ordered them to seek knowledge and education and to study God's creation. And the Christians of the West, about the same time, began to act according to that portion of the Shari'ah which the Muslims were discarding and so advanced in spite of all the anathemas of their priesthood. The reason why it was ordained that there should be no priesthood in Islam is because ecclesiasticism is an enemy to human progress, and, therefore, opposed to true religion, of which the aim is shown in the Holy Quran to be the progress and the liberation of humanity not its stagnation and enslavement. Muslims all over the world are now awake to this; they know that their humiliation is their own handiwork, and they see that they can only regain a noble status in the world by a return to Islam.

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