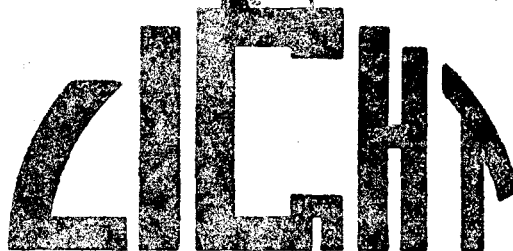


WEEKLY



ارسلنا نورا للبينات والامم
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ORGAN OF AHMADIYYAH ANJUMAN ISHA'AT ISLAM, LAHORE

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THE EXISTENCE OF GOD-XVIII

Man's power of faculties limited while the Beneficence
 of God limitless and undounded

By HAZRAT MIRZA GHULAM AHMAD

Founder of Ahmadiyyah Movement in Islam

In the name of God

Mention may now be made of another truth contained in the opening chapter of the Quran. The first verse reads: "In the name of Allah, the Beneficent, the Merciful" (*Bismillah al-Rahman al-Rahim*). It may be remarked here that other chapters of the Quran are also headed by this verse. It occurs once in the middle of a chapter as well, (The Quran, 27 : 30), and the recurrence with which it has been repeated in the Quran is not to be

found in the case of any other verse. In Islam, it has been adopted as a practice that in the beginning of every affair, for which prosperity is desired, this verse is recited to invoke divine help and benefaction ; it has acquired such a wide usage among young and old, that even though a Muslim may not understand all the Quranic teachings, yet he will not be ignorant of this verse.

The real aim underlying the revelation of this verse is to educate

the humble and the uniformed in the subtle point of divine knowledge that, out of the many attributes of God, only two have been stated here: Benevolence and Mercy. It is of these two attributes that Divine Word, together with its blessings, descends from on High. It is on account of the manifestation of the quality of "Benevolence" that the Divine Word is revealed for the knowledge and guidance of mankind, for it is a specific character of this attribute that it comes into play merely through the munificence and generosity of God before man has done any deed to deserve it. For instance, He has created the sun, the moon, the rain, the air, etc., for the good and benefit of man. All this benevolence is in consequence of His attribute of Benevolence, and no human being can forward the claim that all these things have been created as a reward for any of his deeds.

The revelation of the Quran, which took place in order to quicken life into the dead earth, has been caused into creation by this divine attribute. It is this attribute which, in the physical field, takes care of the

famine-stricken and pours the heavenly rain on the dry soil. It is, again, this attribute which, in the spiritual sphere, takes pity on the hungry and thirsty, standing on the deadly brink of agnosticism and unbelief, denuded of the truth which sustains spiritual life. The Beneficent, therefore, out of His mercy and grace, provides spiritual sustenance at the time of true need, just as He provides food at the time of hunger. It is true that Divine Word is vouchsafed only to those chosen persons with whom. He is pleased; but it is certainly not true that with whoever. He be pleased, a heavenly Book should be sent even unnecessarily without any genuine need whatsoever. The Word of God descends from on High only when there exists a vital need and exigency for its revelation.

To invoke help in the name of Him Who is the Beneficent and the Merciful is indeed the way of profound humility and resignation unto divine will. The importance of this way lies in the fact that it forms the first rung of the ladder of unity

(Continued on page 23)

THE LIGHT

Thursday — September 8, 1977

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DAWN OF ERA LOVE AND LEARNING

For years together the Holy Prophet, may peace and blessings of God be upon him, used to fast and pray, especially during Ramazan in the solitary cave of *Hira* for a message of deliverance of a sunken and fallen humanity. Lo ! one night an angel *Gabriel*, appeared to him with the desired and needed Divine-message, during one of last ten nights of the *Ramazan* month. It was truly a message of love and learning for it said :—

“Recite in the name of thy Lord Who creates ; He created man out of love. Recite for thy Lord is honoured Who has taught man with pen, taught him what he knew not”. (96 : 15) Message of light of love and learning ! And what a grand and profound message has Qur'an proved to be ! As admitted by many western histori-

ans, the age before the Holy Prophet's mission was an age of utter darkness, of superstition and ignorance, of evil and mutual hatred and destruction. All the civilisation man had previously built was about to collapse. The holy message of Quran did in fact not only prove to be the true saviour of mankind but it led it to the pinnacles of progress and prosperity. Do not these historical facts prove that the night when the Holy Word began to be revealed was really the night of *Laila tul Qadr* or the blessed night of glory and greatness ? The darkness of ignorance and evil was about to be dispelled by the light of dawning of the message of love and learning ! In simple two words was revealed the true divine-message ; love and learning, and what a profound and deep lesson of life has it proved to be, love the pivot of mutual human relationship and learning the focus to subdue forces of nature ! While mentioning observing of fasts, the Qur-an says :—

“The month of *Ramazan* in which has been revealed the Qur-an, wherein is guidance for men, together with its manifest signs as well as distinction”.

The mentioning of manifest signs in connection with revelation of Quran in this verse, signifies the signs of its truthfulness. Message of pure truth could not but be disclosed to a person other than one who was himself an embodiment and manifestation of truth. Before and after his claim, both friends and foes were unanimous as to the perfect truthfulness and utter selflessness of the Holy Prophet. He was famous with the high and holy epithets of *Al-Amin* and *Al-Sidique*, the one truthful and honest. Sometimes after his having been entrusted with his holy mission of reforming a lost humanity, when he was commanded to acqui-

aint his kith and kin of the impending doom, if they repented not from their evil ways, the Holy Prophet gathered his own tribe and mounting a small hillock Safa asked them, if he were to apprise them of the danger of an invading enemy behind the hillock, would they believe him? With one emphatic voice they replied immediately "Aye! most certainly we would believe you as never have we heard any falsehood uttered from your lips."

"Then", said the Holy Prophet. "God's chastisement is close at hand, if you mend not your evil courses". But they would by no means believe in the true message as it meant a change in their lives. And to this effect the Holy Qur-an says: "Surely they do not give the lie to yourself but it is the *message of Allah* that they seek to belie". Even after years of determined and fierce opposition when *Abu Sufyan* his veteran and erstwhile enemy was asked by Heraclius in his court about the veracity of the Holy Prophet, the former had no option but to unhesitatingly admit about it. Such a perfectly pure, and truthfull heart such as the Holy Prophet possessed could not then be blessed-except with a Divine-message which is itself Perfect and Pure Truth. It is this coincidence of the beginning of the Quranic revelation during the darknight of the age of stark ignorance and superstition, of evil and exploitation, the ushering in of the dawn of truth, that Muslims the world over are required to commemorate annually.

The truthfulness of the Quranic message has been shedding the light of its lustre during all ages, and amongst all conditions. However, during the present age of science and progress, the light of Quranic truthfulness is shining with all the more brilliance. We shall give a notable instance from the Christian historical events. For centuries the world of Christendom has been believing in the false Church dogmas of God's incarnation, in the veracity of the doctrines of Trinity, of Atonement or salvation in the belief of Holy Cross, of Jesus' resurrection after death on the cross. But now the whole world looks aghast at the public announcement made by prominent British Bishops that the church dogmas are untrue, and that Christ never taught these doctrines, that their origin cannot even be traced to the Gospels, that in fact these church dogmas were invented in imitation of the beliefs of medieval mythology, and pagan rites, that they are offensive on the one hand to the great Glory and Dignity of the Divine-Being and are degrading for mankind on the other, and that they incite indignant feelings from other faiths. A whole book called "*The Myth of God-incarnate*" has seen the light of publication and aroused keen interest in the whole of Christian world.

We tender no apology for repeating the contents of this excellent book summarised by its editor Mr. John Hick as below:—

"Sir, —We believe that it is the duty of theologians, especially of those who teach

at universities, to raise publicly questions about the principles of the Christian faith to justify those principles or to show them as false in accordance with the evidence and with sound reasoning.

1. That the Christian has no particular content and is determined by the prevailing cultural conditions.

2. That the Christian faith has no necessary connection with the Scriptures, the Church definitions of traditions.

3. That the Christian faith makes no necessary reference to Jesus, to who he was, what he said, what he did or what he experienced.

4. That "the incarnate Son and Word of God" is not a true designation of Jesus but a way of saying that he was important.

5. That there is no divine Son, never has been and never could be.

6. That the belief in Jesus as divine Son rests upon a false interpretation of the facts by the authors of the New Testament.

7. That this belief belongs to "myth" or "symbol," is incapable of comprehension by "modern man" and should be abandoned.

8. That man's liberty has been infringed by the false "myth" of a personal manifestation of God as man.

9. That his false "myth" has arisen from a certain consciousness of social class and

that of its nature it promotes the exploitation of one class by another.

10. That to affirm the truth of Christian belief promotes intolerance.

11. That belief in Jesus an incarnate Son of God insults the adherents of other religions.

12. That the "myth" of a divine incarnation infringes divine transcendence and promotes a harmful anthropomorphism.

(Professor) H. E. ROOT,

(Rev.) J. H. DAVIES,

(Rev.) L. R. WICKHAM.

Dept. of Theology and Religion,

The University Southampton, July 8, 1977 "*Church Times*",

Thus the truthfulness of the Quranic principle of *Tawheed* shines forth in this scientific and progressive age with full lustre of brilliance.

—(A. B.)

(Continued from page 6)

the words *alhamdu lillahi rabbil alamin* (all praise is due to Allah, the Lord of all the worlds (or of all the nations)¹ are clear enough that God is responsible for the physical nourishment and sustenance (*rabubiyyah*) of all the nations. How, then, can He neglect the spiritual (*rabubiyyah*) of His creatures? The Qur'an has left aside all the phraseology such as the Lord God of Israel which confined him to be a God of a particular nation."² And the words *rabb al-amin* have been used instead to point out that the Qur'anic teaching was meant for all people.

1. The Qur'an, 1 *al-Fatihah* : 1.

2. 1 Samuel 25 : 32, Romans 72 : 18, etc.

THE FINALITY OF PROPHTHOOD—XV

*Discontinuance of Wahy-i-Nabuwwat (وحي نبوت) but Continuance of
Wahy-i-Vilayat (وحي ولايت)*

By MAULANA MUHMAMAD ALI

When was the Prophet Muhammad appointed for the whole world ?

Sometimes it is said that the Prophet did not receive the message on the first day that he was sent as a prophet to all the nations or that his teaching was meant for the whole of mankind. Some even go to the extent of saying that it was in Medina that he knew about his universal mission. This is, however, not correct. I have quoted before the hadith in which the Prophet is reported to have said : “*I said : ‘O people, I am a messenger of Allah to you all,’ but you called me a liar, but Abu Bakr accepted me as true*”.¹ Obviously this related to a time when only Abu Bakr had given testimony to his truth, while all other people had rejected him. This shows that it was in the beginning of his prophethood that the Prophet Muhammad declared himself to be a messenger for all people. The question as to when these verses, quoted above (7: 153, 34 ; 28, 21 : 107, 25 : 1), were revealed does not stand in our way. The exact order of the descent of the revelation of the Qur’an does not exist, so that we cannot positively and definitely say that a particular verse was revealed at a particular time, although it is worth remembering that the above-mention-

ed verses are supposed to be of the Meccan period. Further, it must be noted that the words of the second revelation.

قم يا نذر

i.e. *Arise and Warn*,² are rather general. It has not been said *warn your own people or the Arabs* in particular. We notice that according to the Qur’an every prophet was raised for his own nation, or to warn his own people, and to bring them out of darkness into light, but in the Prophet’s revelation the absence of any mention about particularly warning his own nation clearly shows that his call was universal.

It is sometimes said about this second revelation that it belongs to a much later time as there was cessation of revelation (*fatrat al-wahy*) for the period of three years between the first and second revelation. But this is not an established fact. On the contrary, the version of Ibn ‘Abbas, as recorded in *Fath-al-Bari*, is that the cession lasted only for a few days.

Besides that, the first chapter of the Qur’an also belongs to an earlier period, and in it
(Continued on page 5)

1. *Al-Bukhari*, (Excellences of the Companions of the Prophet).

2. The Qur’an, 74 *al-Mudaththir* : 2.

My Sincere Belief in God and His Prophets

By ALHAJ ABDUL RASHID TAJALA, a Filipino Moslem of Zamboanga City

The Holy Quran says that when souls were created, they admitted Allah as their Lord (7 : 172). For this reason, it is not in the nature of man's soul to disbelieve the existence of God. Therefore, as a human being I may humbly say that I am a sincere believer of God and His prophets. As such I must prove equal to a twofold task—the task of learning the secret knowledge of Maarifat, knowledge of God, and the task of learning the express knowledge of Shariat, but not laying too much stress upon details of the law to the utter neglect of the inner quality which make the real man.

The importance of this inner quality is great so much so that realization of soul itself is realization of God. Hence, the Holy Prophet said : He who realizes his soul realizes Allah. From this it is safe to say how important is the inner self. So it pays to know and understand it. Out of that understanding there springs up love and reverence towards the Supreme Being. If that understanding is meaningless, motions of body have got no tremendous spiritual force except simple obedience to the Divine Command.

According to the Holy Quran, chapter thirty-two, verses seven to nine, the spirit which gives superiority to man over the whole creation is being breathed into every man, and for this, man is called the noblest

of creation. In other words, man is born with the Divine seed concealed in his heart. By culture of this seed he can rise higher till he reaches the great goal of his life ; and for misuse of it he degrades himself to the lowest of the low (95 : 56).

The object of true religion is to teach right knowledge and right actions which yield great spiritual results. Islam, being a true religion, leads to inspiration and revelation of hidden spiritual truth. As a matter of fact, all century Mujaddids and numerous Muslim Saints have experienced non-prophetical revelation and other spiritual blessings in this world which is the distinguishing mark of their spiritual honour in the pleasant sight of the Almighty. It is noteworthy that the granting of such good news and other spiritual blessings is still going on till the world is no more (41 : 30-32).

This spiritual experience is the clear proof of true religion and the symbol of one's dignity. It is to confirm the truth of the sacred Words of God when He says : "They shall have good news in this world's life and in the Hereafter" (10 : 64). The Holy Prophet confirmed the truth of this verse by impressing in the minds of his followers that there is nothing left of prophethood except "mubashsharat" known as good news.

I believe in all the prophets of God. Therefore, I must acquire external and internal religious knowledge which is a noble heritage. The prophets did not leave a heritage of silver or gold, but they left religious learning. So he who acquires it, acquires a sufficient fortune. In my heart is lodged the Divine seed of great value—Seed that is blooming down through the years in deeds of belief and actions. Like the Seed that once laid buried in fertile soil, it had grown and flowered and bore fruit.

The Divine seed that is within me is the self-same seed that flowered and bore fruits in the pure hearts of all those who have been raised to the highest degree of spiritual eminence. In fact, it is this same seed that is implanted by nature in the heart of every human being as hinted in the following verse : “And when I have made him complete and breathed into him of My spirit” (15 : 29). This verse gives us to understand that the spirit of every man has the same origin, and it partakes of a Divine nature. On the Day of Resurrection, man shall have to answer the use and mis-use of this Divine spirit in this world.

My true belief in God and His prophets consists not merely in believing the fundamentals of religion, but also strictly obeying His other most important orders and the sayings of the Holy Prophet, like the follow-

ing: “O man ! Surely you must strive (to attain) to your Lord, a hard striving until you meet Him” (84 : 6). The Beneficent God, so asks respecting Him one (who is) aware of Him (25 : 50). “O, you who believe ! Obey God and obey the Apostle and do not make your deeds of no effect” (47 : 33). “O, you who believe ! Be careful of your duty to God and be with the true ones” (9 : 119). “Seek knowledge even if it be in China” (4:11) Hadis). Certainly this learning is religion. “So look from whom you learn your religion” (4 : 52 Hadis). “Let fear of men never prevent any of you to speak the truth when he knows it” (4 : 76 Hadis). “And bestow honour on every-one endowed with honour” (11 : 3 Hadis). “And who is more unjust than he who conceals a testimony that he has from Allah ? And Allah is not heedless of what you do” (The Holy Quran 2 : 140).)

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The Islamic Conception of Freedom, Trust and Responsibility

By S. M. TUFAIL, M. A. *

What freedom is not ?

Freedom could mean freedom from righteousness and responsibility or freedom to do whatever one likes. But surely this is *not* the *freedom* which we are thinking of while discussing this subject. We have to make distinction between freedom and license. Freedom which makes us free from trustworthiness and responsibility leads us to chaos. What then is freedom, that so much cherished object in man's life?

What freedom is ?

Broadly speaking, freedom is making oneself free from bondage, or from troublesome things in life. Freedom of opinion and speech, freedom of occupation and enterprise, freedom from want, disease and fear, freedom to feel equal with others, freedom to worship God, etc., are various concepts of freedom, for which men have lived and died. In whatever terms we define freedom one point is, however, clear that the path of freedom is the path of onerous responsibilities. "Those who expect to reap the blessings of freedom," says Thomas Paine, "must undergo the fatigue of supporting it".

This is true in all walks of life. Whenever we talk of freedom we always think of discipline, obedience, responsibility,

restraint from evil, adherence to truth, and so on and so forth. How true was Jesus Christ (may peace and blessings of God be upon him) when he said that only "truth shall make you free". The old saying, "The good man only is free ; all bad men are slaves," also points towards this direction. The freedom which a good man enjoys can only be attained by his obedience to moral law, otherwise man becomes a slave to his own lower-self. "Hast thou seen him", says the Holy Quran, "who takes his lower desires for his god ?" This man, in fact, is not free ; he is a slave to his passions.

To a Muslim real freedom lies in submission to God.

The desire to be free, no doubt, has a strong hold on man's mind, but unless he is willing to accept the guidance of God he would not be able to free himself from bondage. The Quran teaches that real freedom from bondage lies in submission to God and the purification of the self. This is the pivot of Islamic faith, on which turns all that is dear to man, life, liberty, success and wisdom.

*Text of a lecture delivered by the author at Karasnapolsky Hotel, Amsterdam, at a meeting of Congress of Ideals in 1957.

“Whoever submits himself entirely to God and is the doer of good (to others) he has his reward from his Lord, and there is no fear for such, nor shall they grieve”. “He indeed is successful who purifies himself”.

“Now surely in God’s remembrance do hearts find peace”.

“We have sent among you Our messenger who purifies you and teaches you the Book and the Wisdom.”

But man is free to reject the messages of God, if he likes. This is where he differs from the rest of the creation.

Everything in the universe submits to God

According the Quran, everything in the universe submits to the laws of God :

“To Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him they will be returned”.

This submission to God in other words is submission to the creative and guiding power of God, which is working in and for everything. The Quran says :

“Our Lord is He Who gives to everything its creation, then guides (it)”.

God is He Who “creates, then makes complete, and Who measures and then guides it”. And God “revealed in every heaven its affair”. And God has revealed to the bee, “make hives in the mountains and in the trees”.

But man can reject guidance of God if he likes

The directive power of God is working

for man also, but in a different form, because man himself is in some ways different from other beings. When he is born, he is a helpless creature, but in this helplessness lies his greatest power. He is not like other animals who live only by instinct. Man is an animal who makes selections. A wolf would eat nothing like grass, but with man food is an acquired taste. He may eat meat or may not touch it throughout his life ; that depends in which class of people he has been brought up. In the preservation of his life and species man stands in line with other animals. All living creatures struggle hard to escape death but man can kill himself if he likes. The act of committing suicide is peculiar only to this animal called man. No other animal does it, because it has no other choice except to complete its term of life, unless, of course, it meets with an accident.

Because man is different, or has been made different, therefore God’s guidance to him is also given in a different way, that is through the agency of prophets who have been raised amongst all lands and nations. The bee follows its prescribed (instinctive) course, but man has been given the choice, however limited that choice may be, to accept or reject the direction which comes to him through the prophets. The promise which God made with Adam was :

“Surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve. And (as to) those

who disbelieve in and reject Our messages, they are the companions of the Fire; in it they will abide”.

The mere possibility of rejecting the message of God shows that man was not forced to follow such guidance. This point has further been clarified at other places in the Quran :

“The truth is from your Lord; so let him who please believe and let him who please disbelieve”.

“We have truly shown him the way ; he may accept it or reject it”.

“Have We not...pointed out to him the two conspicuous ways ?”

“Clear proofs have indeed come to you from your Lord : so whoever sees, it is for his own good; and whoever is blind it is to his own harm”.

“If you do good, you do good for your own souls. And if you do evil it is for them (i.e., for your own souls.)”

“There is no compulsion in religion...the right way is clearly distinct from error”.

Man is born a free agent

This freedom of will and action is thus the basis of all virtuous life in Islam. It is here that man differs from the rest of the creation. An act only becomes a virtue when it is chosen by free will. The free will is, however, restricted, but that does not mean that man's actions are predetermined. Man's deeds are recorded at the moment when they are done. Islam does not accept the view that our present life is the result of

our previous deeds (karma) nor does it believe in the doctrine of original or inherited sin. According to the Quran man is born a free agent and is responsible for what he does here in this world. God expects him to follow the Divine guidance but the decision is left to man himself, whether or not he likes to surrender his will freely to the Will of God and thus work in harmony and participation with his Creator.

Islam has broken the Man-Made Shackles : Monasticism, Asceticism, Priesthood, Racialism, Etc

“There is but One God” (*La ilaha ill-Allah*), the basic formula of Islamic faith, makes us free from all sorts of superstitions and bondages. Paganism in its various forms and the worship of all other gods and goddesses have to be entirely discarded. Because there is no god except God, the Supreme, the Wise, the Mighty, the Compassionate, the Merciful, the Loving, the Creator of the matter and the soul, the Light of the heaven and the earth, therefore, He and He alone should be worshipped. God alone should be our goal and ideal. That only would bring peace and harmony in our lives. If we serve other gods and ideas besides God that would create conflicts and disharmonies in our existence. The way of freedom lies in serving One Ideal alone !

Islam teaches us that man is not made a slave to the natural forces but a ruler over them. His rank in the scale of creation is so high that everything in the universe has been made subservient to him.

Islam makes us free from monasticism, a life of complete renunciation, on the one hand, and from the stark materialism, the life of this world alone, on the other.

Islam also makes us free from asceticism. The use of the good things of this life is not prohibited, "O you who believe eat of the good things that We have provided you with, and give thanks to God, if He it is, Whom you serve." But the note of warning is always there.

"Let not your wealth nor your children divert you from the remembrance of God ; whosoever does that, these are the losers".

Further Islam makes us free from the bondage of priesthood, priesthood as a class and as a profession. No mediators, no priests are needed between man and his Creator. Let every man become his own priest. Religion is a matter of faith in God and virtuous life. There is nothing unintelligible, superstitious or talismanic about it, for which a special class of priests, pharisees or occult teachers is needed. God is nearer to man than his life-vein. He listens to our call when we pray to Him.

"Surely God loves those who turn much (to Him), and He loves those who purify themselves."

Again Islam makes us free from prejudices of race, colour, rank or caste. "O mankind," says the Quran—the address is here to the whole of mankind and not to a particular people—"Surely We have created you from a male and female and made you tri-

bes and families that you may know each other. Surely the noblest of you with God is the most dutiful of you." At another place the Quran declares :

"O mankind, keep your duty to your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these to many men and women".

Man must be respected

Man cannot be dutiful and virtuous if he escapes from life or on the contrary wastes all his efforts in this world's life. He should live his life to the best of his capabilities in harmony with the welfare of mankind. But, before he can do so, he must know that humanity has to be respected. Every human being who walks on this earth has to be honoured ; he may belong to any land, race or religion. The Quran says :

"Surely We have honoured the children of Adam."

Again the words here should be marked. Not Muslims, Hindus, Buddhists, Jews or Christians should be honoured but the children of Adam. Man must develop an attitude of respect towards mankind because God is the Lord of all the worlds and nations. Only by doing so, that is by correcting his attitude towards life, man can have trust in himself and the future of mankind.

Modern man's attitude towards life is fundamentally wrong

But what do we find around us ? Suspicions, hatreds and conflicts within our own

souls and without. Man has thrown himself into a muddle. The greatest tragedy for him today is that there is nothing left to believe or trust. He has denied himself any purpose and destiny. He cries in the wilderness as Voltaire did when he said :

“Man is a stranger to his own researches ; He knows not whence he comes, nor whither he goes”.

This ignorance and mistrust of one's own destiny has made him a meaningless phenomenon. It is at this stage that the Quran comes to his rescue. God “created not the heavens and the earth,” declares the Quran, and all between them except with truth and for an appointed term. Again, God says :

“We did not create the heavens and the earth and that which is between them in sport...but most of them know not.”

Man must trust in the wisdom of God and be patient and steadfast

One of the attributive names of God mentioned in the Quran is Al-Hakim, the Wise. It is the Wise God, Who has created this universe and whatever is in it and has appointed a goal for everything. It is truth in such a Wise Being that is expected from a believer. Only the wise God should command our absolute trust.

“He it is Who is God in the heaven and God in the earth.”

“And He is the Wise, the Knowing.”

“Say, He is my Lord, there is no God

but He ; in Him do I trust and to Him is my return.”

Trust in God should, however, be accompanied by work, patience and steadfastness. “Excellent is the reward of the workers,” says the Quran. “Who are patient (or steadfast) and upon their Lord have they set their trust.” At another place we find :

“Those who strive hard for God, certainly God shall guide them in His ways and He is surely with the doers of good”.

At times trust (Arabic *tawakkul*) in God and responsibility have been mentioned together :

“Who keeps his duty to God, He ordains a way out for him, and giveth him sustenance from whence he imagines not. And whoever trusts in God, He is sufficient for him.”

Trust (tawakkul) in God is not fatalism

Some people think that trust in God is just a form of fatalism. In Islam nothing is farther from the truth. The verses quoted above show that reliance on God is meaningless unless accompanied by appropriate action. This reminds me of a little incident from the life of the Holy Prophet, Muhammad. A bedouin came to visit the Prophet and on inquiry as to what he had done with his camel, he said that he had left it outside. “But have you tied it?” asked the Prophet.

"No," said the Arab, "I trust in God."

"Go, first tie your camel, and then trust in God," said the Prophet.

This was the attitude of the Prophet towards life and its problems. One should do one's best and then leave the rest to God. The whole life of the Prophet bears testimony to this fact, He had trusted God every moment of his life, but his struggle to make the cause of truth triumph over falsehood never ceased till he breathed his last. The same he taught to his followers. He could not do otherwise because the Quran itself has laid great emphasis on the point that "man can have nothing but what he strives for". At another place we read :

"O you who believe, be patient and vie with one another in endurance and remain steadfast, and fulfil, your duty to God, that you may be successful".

Fulfilling one's obligation is a prerequisite of success. But, as I have said before, man cannot tread the path of duty unless he believes in the heart of his hearts that life has a meaning, a purpose, a sanctity behind it.

Believers in God are the keepers of their trust

There is another word for trust in Arabic which has been used in the Quran and that is *amanah*. It was due to his *amanah* that the Prophet Muhammad, in his life before prophethood, was called by his countrymen as al-Amin, the Trustworthy.

Keeping of trust is one of the qualities of a believer that has been mentioned in

the Quran together with faith, holding of prayer, restraint from ill, etc, in our ordinary dealings with men. "If one of you trusts another," says the Quran. "then he who is trusted should deliver his trust, and let him keep his duty to God, his Lord."

In matters of State and Government the appointment of a right person to a right job has also been called the deliverance of trust to its rightful owners.

"God commands you to make over trusts to those worthy of them".

Our lives are also a Trust of God with us

Our lives and properties are also a sacred trust of God with us. When a child or anyone dear and near to us dies, a Muslim does not say "Dust thou art and to dust thou shall return". Instead he utters the following words.

"Of God we are and to Him shall we return".

Another story reaches us in this connection from the time of the Prophet. The wife of a companion of the Prophet suffered the loss of her only child while her husband was away on a journey. Incidentally, he returned the same evening. After he had finished his meal, his wife said, "I want to ask you a question".

"What is that?" the husband said, rather surprised.

"Suppose a person has left a thing with us as a trust," started the wife, "and then he wants to take it back. Should we feel sorry for that?"

"No, no, why should we feel sorry for that? It did not really belong to us," replied the husband.

The wife then quietly broke the news of the death of the child. He was a trust (*amanah*) of God with them and the Lord had taken him back. The trust has been delivered to its rightful owner. Why should they feel sorry for that?

Responsibility.

Now I turn to the question of responsibility, the last, though not the least important aspect of the problem under discussion. The question of freedom and trust is intimately connected with responsibility. I have already made a few remarks on this subject during the course of my talk. Nevertheless, to mention a few points more here will not be out of place.

Without a deep sense of duty and responsibility no progress in the moral, spiritual or physical world is possible. One of the earliest verses of the Quran is :

"This Book, there is no doubt about it, is a guide to those who keep their duty".

Having regard for one's duty is the starting point of spiritual advancement in man's life. That is why Quran often reminds its followers to observe their duties, if they want protection from evil.

"O you who believe, if you keep your duty to God, He will grant you a distinction and do away with your evils and protect you. And God is the Lord of Mighty grace".

At another place we read that the noblest of men with God is not he who belongs to this tribe or that but the most dutiful of them,

Rights and Obligations

We often hear people claiming about their rights! But how many of them talk of their obligations and responsibilities? We have rights but other people have similar rights. We can safeguard our rights only when we do not trample on the rights of others, not even the rights of our enemies. The Quran says :

"O you who believe, let not hatred of a people incite you to transgress. And help one another in righteousness and piety and help not one another in sin and transgression, and keep your duty to God".

Believers are expected to be maintainers of justice, bearers of witness for God's sake, though it goes against themselves, their parents or other relatives.

Responsibility is thus the keynote of progress in life on this earth. Every person is like a ruler in this world. Let him be responsible for his subjects. The Prophet Muhammad is reported to have said.

"Every one of you is a ruler and every one of you shall be questioned about those under his rule; the man is a ruler in his family and he shall be questioned about those under his care; and the woman is a ruler in the house of her husband, and she shall be questioned about those under her care; and the servant is the ruler so far as the property of his master is concerned, an

he shall be questioned about that which is entrusted to him”.

Responsibility, in other words, is trustworthiness. Man is entrusted with the vicegerency of God on this earth. To discharge this responsibility faithfully, his “prayer”, his “sacrifice”, his “life” and his “death” should not be for his own self, or for his nation or for his country, but for God alone.

May God help us to follow the path of duty, responsibility and righteousness, and the path of submission to His will, however, winding and difficult it may be : Amin !

— — —
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WE BELIEVE

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

(2) After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Gabriel can never descend and bring Prophetic Revelation (*Wahy Nubuwwah*) to any person.

(3) If Gabriel were to descend with one word of Prophetic Revelation (*Wahy Nubuwwah*) on any person, it would contradict the two complementary verses :

“This day have I perfected your Religion for you” (5:3); “He is the Messenger of Allah and the Last (Seal) of the 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 can be no prophet.” (Al-Bukhari : Kitab al-Manaqib).

(5) The Founder of Ahmadiyya Movement never claimed to be a *Nabi* (prophet) in the real sense of the term. He exhorted his people to refrain from using the word *Nabi* for him.

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

(7) He proclaimed that no verse of the Holy Qur'an 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 accept the revivalist Islamic missions of all *Mujaddids* (Renovators).

(10) Any one who declares his faith in the *Kalimah* (Muslim formula of faith — *la ilaha ilallah Muhammadur Rasulul lah*) is a Muslim.

WAR AND RELIGION-I

The Practice and the Views of Two Religions

By MR. MUHAMMAD MARMADUKE PICTHALL

They call Islam a religion of the sword ; and Christianity they call a religion of pure love. Yet Christians, in their history, have resorted to the sword repeatedly ; Christian nations, just as much as Muslim nations, pride themselves on warlike prowess, and a majority of professed Christians at this moment would maintain that war is nowise contrary to their profession.

If you had gone to morning or evening service at an English church any day during the late most awful of all wars—a war in which the most enlightened Christian nations of the world were using all their efforts, all their ingenuity, to invent efficient means for destroying one-another—in any English church. I says, you would have heard the priest intone :-

“Give peace in our time, O Lord ? ”
and the congregation answer :-

“Because there is none other that
fighteth for us, but only Thou, O
God ! ”

The prayer was becoming and natural upon the lips of the early Christians, who, obedient to some well-known words of Jesus Christ, regarded it as wicked to defend themselves ; and who in any case were much too weak to do so with a reasonable prospect of success. But it does not seem so be-

coming or so natural in the mouths of people belonging to a mighty nation, which builds dreadnoughts, submarines, and aeroplanes, and invents fresh weapons of destruction every day—people who, in fact, are fighting for themselves with all their might, and calling half the nations of the world to come and fight for them—people who imprison those among them who, like the early Christians, think it wicked to defend themselves.

Jesus's Teaching Individualistic

Jesus, they will tell you, himself said : “I come not to bring peace among you, but a sword”. The sword in that case meant division only, division in the family, especially between the believing and the unbelieving members. But, supposing that it did mean war, would not the saying then be contradictory of many other of the well-known words of Christ ? Do you know any other of his sayings which can be construed as foreseeing war as a condition for his followers, much less commanding them to take a part in it ? They quote his saying, “My kingdom is not of this world”, as if it licensed the common, sinful practice of mankind in public ; forgetting that he taught his disciples to pray to God : “Thy Kingdom come. Thy will be done, on earth as it is in heaven”. The simple explanation to a

Muslim mind is that Jesus was far from the position of his followers, and never did he identify himself with God. The words "My Kingdom is not of this world" mean "My success"—the triumph that the Jews expected their Messiah to obtain—"is not of this world", while the clause in the Lord's Prayer refers to the Kingdom of God on earth. But you cannot expect people whose minds are wedded to the doctrine of the Trinity to admit that. A religion which possessed no rules for war, and seemed, if it acknowledged war's existence as a possibility, to recommend its adherents to endure it meekly, unresisting in a world where people had at times to fight for bare existence, was sure as it increased in strength to come at last to a position where believers in it had to choose between two lines of conduct : either to adhere to the text of the Gospel and be wiped out of existence, or to be practical and fight in self-defence.

The Holy Prophet Mohammad possessed all the Softer Qualities of Jesus

Do not think for one moment that I am seeking to belittle or deride the mission of the Prophet Jesus. But he himself declared, near the end of that mission that he had not had time to teach men all that it was needful, they should know, Jesus himself foretold, another Prophet who should supplement his teaching and complete it. And we believe that promised Prophet to have been Muhammad, whose teaching does complete the teaching of the Prophet Jesus. As far as metaphysical religion

goes—the attitude of God to man, and man to God—the teaching of Lord—Muhammad is identical with that of our lord Jesus Christ. All the ideals to be derived from the life and sayings of Jesus—mercy—and forgiveness, unselfishness, patience, charity, human brotherhood, purity—are to be found in the Quran and in the sayings of our Lord Muhammad, not merely as ideals without a rule of conduct, but embodied in a practical and reasoned code of laws. The teaching of Jesus was individualist, as is but natural when we recollect that Jesus led the life on earth of a private individual—and, I—say it with no disrespect, an eccentric private individual—an individual belonging—to a subject race despised and disregarded by their conquerors. The Jewish Prophet never was confronted with problems of government, and empire, and international intercourse with which the Arab Prophet, who became the sovereign of Arabia, had to deal; nor had the humble folks to whom he preached any remote concern with such affairs. It is not upon the spiritual side that Christ's teaching in its original simplicity required supplementing, nor as regards the individual soul in its approach to God. *It is upon the human side that it was incomplete.* For human life is not entirely individual, nor even mainly individual, save in exceptionally favoured or unruly cases. It is also collective; and for collective human life Jesus of Nazareth left no guidance whatsoever. Hence the confusion which we see in modern Europe, the conflict between bad things, which are called religious, and good

things, which are labelled secular. Hence these tears ! All might be well if Christians viewed him as a prophet only, and subject to a prophet's limitations, not as God. But they have called him God, and so admit no limitations. And impious all those who venture to point out that the curious half-heathen structure which the Church has raised upon the teaching of the Gospel is imperfect, though that itself is a proof that the Gospel teaching does not cover everything, since it has grown up frankly as a supplement.

No Aggression or Selfishness in Islamic Wars

But the time Muhammad came—after an interval of six centuries—the spiritual teaching of the Jewish Prophet had been overgrown with superstition of the grossest kind. It had to be restated in its first simplicity, and that Muhammad, did. The Quran abounds in appeal and warnings to the Christians to forsake the vain beliefs they had themselves invented and to return to the pure faith as taught by Jesus, taught also by those older prophets of Semitic race from whose religion Jesus never separated. At the same time the Quran completes the teaching of the Messiah, by giving rules to be observed by true believers in such affairs as commerce, government, international politics, and war. These rules are not vague generalities, no mere counsels of perfection. They are practical and detailed laws, enforced by illustrations drawn from human experience ; and they form the most enlightened scheme of statecraft in existence, on a theocratic basis,

free from all alloy of opportunism or aggressive violence.

There is one thing, of course, that the Christian pacifist—the Christian who obeys, or wishes to obey, literally certain commands of Christ, which he accepts as absolute, without regard to the condition of the people to whom they were addressed, or the position of speaker ; without recognizing even the possibility of their limitation to a certain period or place, or kind of audience—there is one thing, of course, which such a Christian will object to always in Islamic teaching, and that is the command to fight in self-defence, for the protection of the weak and helpless, and for the redress of wrongs—the plain command to kill men under certain circumstances. We cannot argue with such people. We agree with them that war is terrible, that it is deplorable, that men should be sent forth to kill other men with whom they have no quarrel personally. We can sympathize with their point of view, which we believe indeed to be that recommended by the true Christian religion, as Jesus left it, uncompleted. But in a world where war, however, much we may deplore it, is a constantly recurring phenomenon, a religion which gives rules to its adherents in regard to war is manifestly at an advantage over a religion which does not take this constantly recurring phenomenon into account at all (which is our view of Christianity as Christ left), or absolutely forbids its followers to fight even in self-defence,

or for the protection of the weak and helpless, or for the redress of wrongs (which is the view of Christian pacifists themselves). For there comes a time in the history of all communities when they must fight or be exterminated, or enslaved. The Christians broke up so early into sects, disputing over definitions of the indefinable, that it was long before they faced the world as a political community, and their first fighting was among themselves.

Islamic Wars In Self Defence.

You know the Quran :

“And from those who say, ‘We are Christians’ We took a covenant, but they forgot a part of that which they were bidden to remember. So We excited enmity and hate among them till the Day of Resurrection. And Allah shall announce to them what they have done”.

War is in itself a savage and a cruel thing; and people who had religious rule to mitigate its savage cruelty, who regarded the indulgence in it as a horrid outbreak on their Islamic laws if war were promulgated, Christian warfare, at any rate against non-Christians, remained savage warfare. Indeed, we may almost say that until now Christian warfare remain savage warfare—that is, unrestrained in spite of many efforts to improve it. And there has been an improvement, less in the theory and practice of war than in the minds of those who do the actual fighting. As men become less superstitious, they grow more humane. The finger or the toe of a reputed saint, or a piece of

the True Cross, is now no longer carried in the van of Christian armies, sanctifying horrors. War has in time evolved its own philosophy—or, at least, its code of honour which good men respect. There is a distinction between clean fighting and dirty fighting; and dirty fighting rouses indignation among decent men. It is recognized, although obscurely that the duty of a man in a representative capacity is not the same as that of the same man in a private capacity. For example, Christ’s saying that you should forgive your brother not only seven times, but even seventy times seven, if the need arises, is a counsel of perfection between individuals. But apply the same to collective humanity; for “you” read the government of one nation, and for “your brother” read the government of another nation, and it becomes absurd, a counsel of destruction. For it is a part of his duty to his neighbour — it is nowise selfishness—for a person representing others to defend their interests against aggression. But the people represented still applaud aggression in their representatives.

Many a Christian soldier goes to war with the spirit of a true *Mujaddid* of Islam, believing wholly in the justice of his cause, and resolute to keep the limits of fair fighting—though his religion, Christianity, knows nothing of it. Fair fighting is no growth of Christianity. The religion or code of honour—call it what you will—is in no sense Christian, whether we take Christianity to be what Jesus taught or what the Churches teach. What is it then? It is based upon

the law of retaliation—one of the basic laws which Christianity repudiates. The Quran says :-

“Fight in the way of God against those who make war against you but do not attack them first, for Allah loves not the aggressors.”

“O ye! who believe, retaliation is enjoined upon you in the matter of the slain”.

And again—“And there is life for you in law of retaliation, O’ men of understanding that you may guard against evil”. And again: —?

Islamic War meant End of Aggressive Nationalism

And if it had not been for Allah’s repelling some men by others, world would have gone to badness; but Allah is a lord of kindness to creation”.

Where in the range of Christian scripture will you find such texts ? And yet millions of men whose rule of conduct—aye, and the faith which animates and ennobles that conduct—is in strict accordance with those texts, call themselves Christians ! Where is the sense in men professing one religion and practising, religiously, another ? It would be better if they openly confessed that they cannot be Christians, acting ‘as they do better if they became Muslims in belief as well as warlike in practice. And for this reason : that at present this code of honour—“this religion”. I have called it —is held and practised only by the fighting men ; no such limits are acknowledged by the governments at home as are considered honourable by

the soldier in the field. The governments which make the wars know no restraint of conscience or religion. There is no clear distinction between clean and dirty diplomacy ; and so it may occasionally happen that heroic men, moved by the noblest motives, are led to give their lives for causes quite unworthy of a life’s devotion. Whereas, if the same nation become Muslim, diplomacy and politics in general would be governed by religious law no less than war. Every member of the government would then know that nations have the same rights as individuals, although the mode of intercourse between them cannot be the same in detail. International obligations would acquire sacred character. And, of course, if Al-Islam spread to other Christian nations, destroying that aggressive nationality which is so strange a growth to be ascribed, however distantly, to the Messiah’s teaching, and substituting human brotherhood, in highly civilized communities like those of Europe, wars would cease. This is mere speculation, you will say — an idle dream. Well, I do not think that you can call it idle for the dream is realizable. It has been realized in its essentialism more than once. And though we cannot hope for the conversion of all Europe at a moment’s notice, it is certain that Europe could learn something very useful from Islam, something which would tend to heal its wounds and save its revolution from much inhumanity and crime and folly.

Western Concept of Aggressive Nationalism

The whole code of Islam was put in perfect practice by a nation though without religious law it would have been a rabble composed of half the nations of the earth — for several years with a success unequalled in the history of the world. That was under the Prophet, and the first four Caliphs. After that there came divisions in the Muslim body—not religious, strictly speaking, for they did not touch the creed nor the practice of religion, but “hierarchical” if one may use the word, where there was sacree hierarchy—and lesser, more ambitious men obtained the leadership. But ever and again, from time to time, the full code of Islam was strictly practised, and always with conspicuous success in human happiness. If it could have been maintained in practice permanently war would have been unknown within the frontiers of Islam. But the nations of those days were not so civilized that they could see the world in modern conditions as the Prophet undoubtedly saw it. The object of Islamic warfare is to put an end to war ; it is the end proclaimed by Christian statesmen also. But whereas Islam took legal measures, as well as fought to end it, denouncing an aggressive nationality as criminal, and limiting the cruelty and scope of war by drastic laws, Ghristian statesmen love the principle of an aggressive nationality. They foster it, and other things as well. Truly the one legitimate aim of warfare is to put an end to war. And only

by Islamic methods can that object be accomplished.

“Destroy not their means of subsistence”.

That was the Prophet’s law against enemy—the enemy of his religion, mind ; he had no other.

Islamic teaching and European wars.

The Muslims of old days, as I have hinted, had not the vision for these things we have to-day, excepting the companions of the Prophet. And I doubt whether even they can be said to have had the vision clearly as we have it, sociology and political economy being at the time unknown. The Prophet had it, miraculously, but he was for all time. They, his companions and devoted followers, only obeyed his words and the Quran, with such zeal and rapture as amounts to vision. The Muslims of to-day are not in position to put in practice the world-system of Islamic law, which I believe to be the Heaven-sent complement of Christianity. It would be curious if Christians of their own accord should come to practice it as they have come to cherish the Islamic rule of war, not knowing whence it came. There are not wanting signs that this may happen. The faint beginnings of a public law in Europe have more the colour of Islam than Christendom. It is a pity that they lack the power of faith behind them to rouse enthusiasm in the masses of mankind.

All that I have said so far—and it is all that I intend to say to you here—is only by way of preface to addresses which I hope to give you in the future on the subject of Islamic teaching and the European War.

(Continued from page 2)

in actions and deeds, by means of which man, adopting the humble submissiveness, is purified of all arrogance and conceit ; then, having full belief in his own weakness and the divine help, he gets a share of the supreme knowledge which is given only to the chosen ones. There is no doubt that the extent to which man adheres to this way, and considers it his duty to act upon it, and sees death and damnation in renouncing it, to that extent he is purified in his belief in Divine Unity. It is, thus, the sublime truth which guides man gradually to the stage of annihilation in the Creator of the world and he sees that there is nothing his, but all things have been conferred upon him.

In pursuance of this truth, the sincere seeker has to acknowledge the fact of his own frivolity, and accept that God is the Possessor of all power and glory, and the source of all blessings. Both these things are such which constitute the ultimate goal of the seeker-after-truth, and the essential condition for ascending to the stage of annihilation.

For instance, rain, although universal, drops only on him who stands in the shower ; in the same way, he who seeks, gets, and he who searches, finds. People who, at the commencement of a work, repose their confidence in their own power, wisdom and skill, do not appreciate the greatness and worth of the All-Powerful.

It may also be pointed out here that there are philosophers who say that there is no need of invoking divine help in the commencement of a work, for God has already created powers and faculties in man, and it would be vain to ask for them again.

The Almighty, it is no gainsaying the fact, has bestowed upon us some powers for the performance of certain deeds, yet His dominion has not passed away from over our heads ; from Himself He has not separated us, and from His support, He has not detached us, nor deprived us from His blessings that know no end. Whatever He has conferred upon us is limited and small, and what is begged of Him is limitless and unbounded ; and for the accomplishment of those matters which

are above and beyond our bend, no power has been vested in us. These truths are so manifest and clear that any one can test and appreciate their truthfulness by making his own experiments. No man can exist from whom these transcendent truths can remain hidden. However, these are not disclosed upon such people who, on account of their hardheartedness and indifference, have their eye only on the few limited means, and possess no knowledge of the Divine Process; nor is their wisdom and understanding sufficient to think that it is not within the power of mortal man to prepare and provide for the innumerable things, celestial as well as terrestrial, which are required for each and every comfort and adornment of the human body, and that it is only the Possessor of all the attributes Who brings into existence all those requirements from above the heavens and from beneath the earth, and has a strong dominion over them.

An objection is sometimes adduced as to why this seeking of divine help does not bear fruit invariably and why does not God's mercy manifest itself every time when His

help is solicited? It is only the misconception of a truth that has given rise to this doubt. For, every prayer offered with a true and sincere heart is surely heard by the Lord, Who sends His help in the way He thinks best; but sometimes it also happens that a man's prayer and supplication are devoid of sincerity and humility, and his spiritual condition, too, is unsound and impure, and with his lips he utters the words of prayer, [whereas in his heart there is indifference and even hypocrisy; and it may also sometimes happen that God is pleased to hear his prayer, and bestows upon him what He deems profitable, but the unwise man cannot comprehend this subtle favour, and begins to complain, failing to appreciate the sublime teaching that "it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you; and Allah knows while you know not." (The Quran, 2 : 216).

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