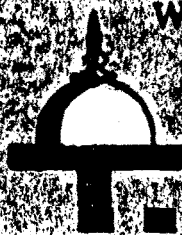


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WEEKLY



ORGAN OF AHMADIYYAH ANJUMAN ISHA'AT ISLAM, LAHORE

Vol. LVII — Nos. 35-36

September 16-24 1977, C.E.

Shawal 10, 1397 A.H.

THE EXISTENCE OF GOD-XIX

**Man's powers and faculties limited while the Beneficence
of God limitless and unbounded**

By HAZRAT MIRZA GHULAM AHMAD

Founder of Ahmadiyyah Movement in Islam

Divine Power

It should, therefore, be understood that what is illimitable and infinite cannot be brought under the operation of any law for the simple reason that a thing which is, from beginning to end, within the ambit of a known and accepted law, and no portion thereof falls without its field, nor is unknown and incomprehensible, is undoubtedly limited and confined within bounds. If the perfect divine

power should, likewise, be understood to lie within the limits of a definite law, then a thing which has been accepted and acknowledged as illimitable and infinite shall have to be regarded as confined within limits. Those who want to squeeze into the narrow hole of their knowledge and experience the illimitable power of God, understand not that such matters which fall within the operation of a definite law must be limited and narrow, whereas the

wisdom and power found in the Infinite Being must necessarily be boundless and unconfined. Can any sensible man say that the Supreme Being knows only to create in this way, and nothing beyond this? Can His infinite and interminable power be measured by the imperfect human imagination? Can His inexhaustible and eternal power be ever inoperative and helpless in its dominion over this universe? His powerful hand, beyond the least shadow of doubt, is holding its sway over each and every particle; and not a single creature there is that depends not on Him, and owes its existence to the greatness of its own creation. Countless fields, which neither internally nor externally have any end or extremity, lie open before His limitless power. Just as it is possible that He can create external causes to extinguish the heat of a blazing fire, in the same way it is also possible that, in order to destroy the burning quality of that fire, He can create causes to that effect within its very body.

Moreover, when we have accepted God's power and wisdom to be limitless and eternal, it becomes equally incumbent upon us to believe that it is merely impossible for us to know of all His power and wisdom. We cannot, therefore, frame any rule for His boundless strength; and we certainly cannot

measure a thing the limits whereof we do not know. This world is indeed very small, and yet we do not possess full knowledge of this tiny sphere. It will, therefore, be unwise on our part if we should try to measure the infinitely immense power and wisdom of the Creator with our imperfect and inadequate scale.

A LETTER FROM OUR HOLLAND-ISLAMIC MISSION

Mr. A. R. Jaggoe, the missionary Incharge of the Holland Islamic Centre writes to say:—

“A meeting of our *Jamaat* was held on August 7th. A new centre has been opened in the city of Arnhem; thus we have now three centres working in this country—i.e. (1) De Haag (2) Utrecht (3) Arnhem. These centres are actively engaged in the work of propagation of Islam and we hope to open new branches in other cities also.

In the city of Utrecht, it is endeavoured to buy a house for this purpose. A site has already been selected and a campaign for collection of twenty thousand pounds has been started. In the other two cities we already have our own houses. Let our friends pray earnestly for the completion of our campaign”.

Mr. Jaggoe's activities are heartening and are bearing their fruits, as confirmed by the recent entering of three persons into the fold of Islam.

THE LIGHT

Saturday — September 24, 1977

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NIZAM-UL-ISLAM—I

The present political upheavals in Pakistan about re-elections have forcefully brought into fore-front once again, the main objective underlying the Pakistan Movement. It was not merely a demand for a—separate home-land by the Muslims but the underlying meaning was to carve out a society built upon the true Islamic concepts of life. The two main opposing political parties at present in the country are thus tacitly in agreement about constructing such a social organisation with the help of a representative government. The Muslims claim that their faith is a complete code of conduct of life, individual as well as collective, under all circumstances and should not and therefore need not, be replaced or altered by any other concept or

social system. This leads to but one conclusion. All alien and antagonistic outlooks or view-points should be considered as untrue and therefore should be discarded by the Muslims in their individual lives as well as in their social organisations. These are the lessons which even politically-minded persons and parties should not hesitate to accept, if they wish to avoid failure in the future.

But while we stress this inevitable conclusion, we cannot over-emphasize the bare and patent fact that those who stand to advocate such a system of society, hardly understand what a Muslim social organisation is or how it comes into being. The majority of us think or are led to believe that the true revival of Islam connotes only a verbal admission of its truthfulness, a formal and outward expression of the prescribed rites and ceremonies or again merely a sentimental attachment to the holy personalities of Islam. At the most, passing of a few enactments punishing certain social crimes according to *Islamic Shariat* by an Islamic State, are regarded to fulfil the requirements of the true Islamic *renaissance*. One hardly hears mentioning of *the construction of a Muslim Society on the basis of spiritual and moral values as inculcated by the Holy Quran and the illustrious example of the Holy Prophet of Islam*! In vain would one look round to discover a party amongst Muslims imbued with and devoted to the sole spirit and objective of reforming them in their daily behaviour! Almost all persons and parties amongst Muslims aspire,

whether for sincere or selfish purposes, to grasp power and possess political ascendancy. Little it is that is realized that any faith and for that matter the true faith of Islam more than any other, has its structure built upon the *strength of spiritual and moral convictions as actually exhibited in their life-conduct* by the majority of its followers. While any sincere attempt at displaying the spiritual and moral qualities is almost absent in our lives, our character and conduct in life hardly reflecting our inner conviction in the faith (provided the required faith exists in the hearts), the Muslims are impatient and enthusiastic about ushering in an era of *Nizam-i-Islam*. Well might a non-Muslim critic ask "But where in your actual lives is to be seen any semblance of an Islamic order which you so ardently wish to introduce into the world and which you invite us to accept?"

The Islamic faith, more than any other true religion, means the sincere conviction about our life-concepts, a conviction of such momentum of force which over-powers all our outward bodily actions and our inmost inferior desires for pelf and power. While such a genuine faith is almost absent in our hearts and while we hardly endeavour to exhibit the great moral and spiritual principles in our lives, we glibly talk and wishfully expect the establishment of an epoch of Islamic renaissance merely through our lip-professions, tongue utterances, empty slogans or at the most our emotional attachments! Let us appraise the conduct and character as shown by an average or even

a great person amongst us—vis-a-vis the elevated position the faith of Islam requires us to occupy. Before we begin to aspire for Islamic revival in the world outside, our Muslim Society should first be re-constituted inwardly on the basis of our heartfelt convictions together with our changed daily behaviour in consonance with the requirement of our faith. To achieve such a grand objective of the Pakistan Movement, we must first infuse and imbue our younger generation not only with the true Islamic-concepts of life but also to train them to put their convictions into their daily conduct and character. The tragedy of the present situation appears to be that the real role of faith has been assigned and limited only to certain verbal assertions, emotional slogans and catch-words or at the most to observance of outward tenets and ceremonies. So far as the question of bringing about a basic change in our conduct and character, the common Muslim has been led to think less and less of it, if not to ignore it altogether. But whether we peruse the Holy Quran or look into noble deeds and high example of our Holy Prophet of Islam, we invariably discover that the essence of religion and all the attendant results it offers, rest *on deeds and actions much more than our so-called professed beliefs and utterances*. The true salvation of Muslims and the resultant revival of Islam depends on acquiring in our lives the great attributes and noble traits of high character and noble conduct, in consistency with our convictions of the faith of Islam. Let the sincere well-wishers turn their genuine attention to-wards reconstruction of a Muslim Society in Pakistan in its true meanings.

—(A. B.)

(To be Continued)

A S W E S T E R N E R S S E E I T

*Holy Prophet's eventful—life and Purity of Quranic Texts.....Unique
and authentic records of History*

“While we have no contemporary records of Moses, or Confucius, or Buddha. while we know some fragments of a fragment of Christ's life, but nothing of the thirty years which prepared the way for the culminating three, the story of Muhammad is extremely clear. Here instead of the shadowy and the-mysterious we have history. We know as much of Muhammad as we do of men lived much closer to our epoch. His external record, his youth, his habits are neither legendary nor hearsay. His internal record, after his mission had been proclaimed, is no hazy tradition of some obscure or perplexed preacher. We have a contemporaneous book, absolutely unique in its origin and in its preservation on the authenticity of which no one has ever been able to cast a serious doubt.....A man of simple tastes, but of great personality, with the good of his people at heart ; a man who was inspired and thought out all he did logically who had tolerance for the weakness of man and women. Not a god by any means...He knew himself to be a leader but he was never showy and never tried to create anything resembling a court. He never led anyone to believe that he had supernatural or divine gifts.....It was nevertheless a kind of pause in the convulsions of war and religious strife, a condition fertile and, at the same time, delicate, for the planting of an idea which

might lead to an irresistible ideal. Only someone with personality and courage, with tenacity of faith in himself, would have dared to attempt such an experiment. Only one with kindness and understanding, as well as fanatic enthusiasm, could have succeeded in winning to his side a people which had, from all times been raised in the traditions of tribal organization, in individualistic freedom and indifference to dogmatic religion.....There are occasions when his laws and judgments, his approaches to current problems, startle one by their modern-ness. His whole attitude to life is far in advance of the people with whom he lived.....Little boys and girls always crowded round him. He would not allow his followers to ill-treat dumb creatures...“He was more modest than a virgin behind a curtain”, was said of him by one of his friends....This aloofness from the dining and wining and lusting was one of the greatest objections to Muhammad. These men were afraid that his attack on their beliefs would not only wreck the Kaa'ba cult, all important to Mecca's prosperity, but would also deprive them of the joyous sensuousness of their existence.” (*Bodley*).

“Two other sovereigns, Hawansa and Elmonda, had come, of their own accord to visit Muhammad, and embrace Islam at his feet. Such success ss easily accounted for by the fact that in Muhammad was to

be found united, not only great elevation of character and a mighty power of the sword, but also a rich persuasive eloquence, so that words falling from his lips having all the force of inspiration made the deepest impression upon the imagination of the Arabs, and being repeated from mouth to mouth, reached the remotest parts."

(Davenport).

"Muhammad was in every sense of the word, more titanic than a Cromwell or a Mirabeau. He was not by nature or at heart a destroyer. When he destroyed it was only because his hand was forced by the crass and obstinate antagonism of those in whom his sincerity and persuasiveness had aroused a deadly hatred. The whole aim, end and object of his existence was to develop the adoration and religion of God. This gravity formed his character, gave him courage and endurance in all his trials and afflictions, counselled and guided him in his ordinary vocations. It was this gravity and concentration that commanded the respect and trust of all who knew him and came under his magnetic influence." (Davenport)

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(Continued from page 24)

now, you are unworthy of the name of Englishman. Does not the exhortation seem a worldly echo of this verse of Quran :

"Or do you imagine that you will enter Paradise without enduring that which those who went before you endured ? Distress and tribulation touched them, they were shaken violently so that the Apostle and those who believed with him cried : When comes Allah's help ? Now truly Allah's help is very near ". (2 : 214)

And finally, now that fighting is over, some people still desire harsh treatment of the enemy, soldiers and civilians, men, women, and children. That is not Islamic in the least. But the great majority desire to see fair, and as far as can be in the circumstances, friendly treatment meted out to Germany—with this condition, that the persons immediately responsible for crimes and cruelties shall be sought out and punished after trial. I do not think that this idea can be supported by a text of Scripture which the Christians recognize, though the doctrine of revenge has plenty of support in the Old Testament. The Jews as patriots at home in Palestine, were very narrow, cruel, and vindictive people. Nowhere does the Quran approve a spirit of revenge, and with the end of war there is an end of enmity save against evil doers :

"And fight against them till there is no more persecution, and religion is for Allah only. But if they desist, then (there shall be) no hostility except against the evil-doers". (2 : 193)

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Imam Muhammad-Bin-Ismail Al-Bukhari (on whom be peace)

By MUMTAZ AHMAD FARUQUI, ISLAMABAD.

Islam means the worship of one and only God (Allah) and submission to His Will. It was the message as revealed to all the prophets of God. However Islam, as a religion, as revealed to the Holy Prophet Muhammad, the best and the last of the prophets, is universal (that is for all the peoples and for all times). Holy Quran is the only Book which enjoys the distinction of having a pure text, as revealed to the Holy Prophet and as arranged by him. It is preserved and read as such to this day.

Sunnah means way or practice

Sunnah (in Islamic parlance) means the practice of the Prophet, as illustrating the precepts of the Quran. This has been practised by Muslims right from the beginning to this day. However in addition to this there are the traditions or *Hadith*, that is the handing down of opinions or sayings of the Holy Prophet about religious doctrines or customs, and the recording of his actions and doings in different circumstances. These had a tremendous bearing on the day-to-day life of the Muslims. These were passed down by mouth from person to person, and put down in writing by some for their own benefit. However as time passed (about a hundred years or more) it was felt that the wording or substance of *Hadith* showed slight variations in quotations or when pre-

ached. The Muslim religious scholars of the time felt the necessity of urgent and responsible measures to properly collect, sift and codify the sayings and traditions of the Holy Prophet, in writing. Many eminent religious scholars, in their own times, made efforts to do this noble task. Many books of Hadith appeared, but of these six books are considered and accepted as the most correct and authentic viz (i) *Sahih-ul-Bukhari*, (ii) *Sahih-ul-Muslim* (iii) *Sunnan Abu Dawood* (iv) *Nisai* (v) *Ibn-i-Maja* and (vi) *Tirmazi*. Of these again *Sahih-ul-Bukhari* is considered the most authentic book, next to the Holy Quran. It is the author and compiler of this book, who is hero of the story I am going to relate now. *Imam Bukhari* was born in 194 (Hegira) in Bukhara (Turkistan). He lost his father, when still young, and his education was looked after by his mother.

In his student days he contracted an eye disease which well nigh made him half blind. His mother in addition to the use of eye-lotions etc., prayed tearfully in the night to Almighty Allah to save the eyesight of her son. In a dream she saw the Prophet Hazrat Ibrahim who addressed her soothingly and gave the good tidings that her son's eyesight would be saved ; and so it happened.

From the early age of ten years, the young Bukhari was fond of hearing and remembering the sayings of the Holy Prophet as taught to him. He had a wonderfully retentive memory. From the age of eleven years, he used to travel to other countries of learning and visited the scholars of Hadith and what he heard he remembered. When sixteen years old, he went on pilgrimage to Mecca along with his mother and elder brother. His mother and brother returned home after the pilgrimage, but the young Bukhari stayed behind in Mecca to learn more about Hadith. Later on he travelled to other countries like Egypt, Syria, Iraq etc. ; and learnt and collected all the authentic Hadith he could get hold of. He then returned home to Bukhara to do the major work of sifting and verifying the authenticity of each saying and then codify them. Unless a reference by trustworthy reporters were traced right upto the Holy Prophet, he would not accept it. That is why from amongst six hundred thousand hadiths, he only selected about four thousand five hundred hadith. Before he recorded these, he used to perform ablution, say two *rakats*, of prayer for Divine guidance. The collection (Sahih-ul-Bukhari) when published earned immediate recognition of merit and was universally applauded and accepted.

In Bukhara, Imam Bukhari used to deliver daily discourses on Hadith and hundreds of students attended. The governor of Bukhara, Amir Khalid bin Ahmad Zahli, however directed the Imam to come to his palace and teach his children. The Imam respectfully declined to comply and asked for the Amir's sons to come to the Imam's *maarassah* (school) and learn alongwith other students. This annoyed the Amir so

much so that the Imam was forced to leave Bukhara town. Strangely enough the said Amir was soon thereafter deposed. The man in the meantime had settled in Nishapur and continued to deliver his lectures. In this town again, the local Amir also got annoyed with the Imam for some reason or another ; so that the Imam had to migrate again and went to Khartong village, six miles out of the city of Samarkand, and resumed his teachings. Here again his malicious opponents followed him and made life difficult for him. The Imam felt so helpless that in desperation he prayed to God : "O, Lord. This earth, in spite of being vast, has become too constricted for me, so in Thy Mercy, gather me to Thyself !". Soon therefore, the great Imam died on the night of *Eid-ul-Fitr* in the year 256 (*Hegira*). He was only 62 years old then.

Abdul Vahid, a noted narrator of Hadith saw in a dream (that same night) that the Holy Prophet Muhammad, alongwith some selected companions of his (all deceased) were standing as if waiting for some one. Abdul Vahid (the dreamer) respectfully advanced and salamed and enquired as to why they were standing ? The Holy Prophet replied : "We are waiting for Muhammad bin Ismail Al-Bukhari to come and join us." The news of Imam's death reached him later.

Najam bin Fazal, another noted narrator of Hadith, related that he saw the Holy Prophet in a dream. He was walking, followed by Imam Bukhari. Wherever the Prophet stepped, the Imam put his foot in the same foot-mark and followed. It was so true in actual fact.

The Imam had married but left no male issues behind him. However his name would be revered and remembered with gratitude by all Muslims as long as this worldly life lasts.

Reminiscences of Hazrat Umar....His Ruling passion for self-less Service

Lessons from Early Muslim History

BY PROF. M. HABIB-UR-REHMAN M.A., MODEL TOWN, LAHORE

Once *Farooq-i-Azam* Hazrat Umar (may God be blessed with him), while on his way back from Syria, where he had gone to redress the grievances of his subjects, happened to come across a tent. He alighted from his camel and approached the tent wherein an old woman rose to his view. The Caliph asked her how it fared with Umar. She said, "The Caliph is reported to have set out and left Syria, may perdition fall on Umar! I have not received even the slightest monetary help from him". The Caliph said, "How can Umar, know the plight of each and every person from places far far away from the capital?" The old woman promptly retorted, "If Umar is ignorant of the poverty-stricken condition of his subjects, then why does he rule over such a vast empire?" On hearing these words tears welled up in *Farooq-i-Azam's* eyes.

Aslam, Hazrat Umar's servant stated that one evening his master the Caliph, went on his patrolling expedition, as usual, on foot. At a distance of three miles from Medina, the Caliph arrived at a *Sarai*. There he saw a woman stirring some liquid with a ladle, while at the same time he heard the wailing cries of two or three children. The Caliph went near the woman to know the cause of

the painful cries, raised by the children. She said, "For days together my children could get nothing to satisfy their hunger. In order to console them, I am shaking water in a kettle" *Farooq-i-Azam's* heart melted with pity. He went straightway to Madina, got flour, meat, ghee and dates from *Bait-ul-Mal* and asked Aslam to put the package containing food-stuff on his back. Whereupon Aslam, the Caliph's servant said, "*Amirul Momenin*, I will carry the bundle for you". Hazrat Umar said, "Who will carry my burden on the Day of Resurrection? —Not you nor anybody else, but I". So saying the Caliph himself carried the whole weight and placed the things before the same woman. She kneaded the flour, put the meat in a kettle to cook it, while Hazrat Umar was kindling the fire lest it should put out. Her children ate the meal to their fill and leapt out of joy.

Actuated by a deep sense of gratitude the woman said, "May God verily bless you! True it is, you are more apt to become *Amtrul Momenin* than Umar, the Caliph".

Once Hazrat Umar was strolling about in the night. A *Bedouin* lay seated on the ground near his tent. The Caliph went near and sat by his side. While they were talk-

ing, cries of distress were forthwith heard from inside the tent. Hazrat Umar, asked, "Who is weeping so piteously and why?" "My wife is feeling the agony of child-birth." Immediately Hazrat Umar stood up and made for his house. He asked his wife *Umme Kalsuma* to accompany him. They soon arrived at the Bedouin's tent. With his permission Hazrat Umar sent *Umme Kalsuma* inside the tent to enquire of the health of *Bedouin's* wife. After a few moments a boy was born to her. Rejoiced at seeing the baby, *Umme Kulsuma* called upon her husband saying, "*Amirul Momenin*, congratulate your companion, for she has given birth to a boy". On hearing the word of *Amirul Momenin*, thrill of awe and veneration shot through the Bedouin's frame. He respectfully saluted the Caliph. But Hazrat Umar only said, "Don't stand on ceremonies. Come to me to-morrow, and I will allocate a sum as an allowance for the new born child". So saying the Caliph and his wife redirected their foot-steps towards their home.

One day a *Bedouin* called on Hazrat Umar and recited two verses in Arabic saying, "Can there be greater bliss than the Elysian joys of Paradise? Provide, therefore, clothes for my daughters, for I vow to Heaven that you have to clothe them." The Caliph said, "If I don't do what you say, what will happen?" The *Bedouin* remarked, "You shall be questioned about myself on the Day of Judgement. Right or wrong you will then be amazed and led either to Para-

dise or Hell". On hearing his reply, *Farooq-i-Azam* shed so copious tears that his beard got wet all over. He instructed his servant to hand over his shirt to the *Bedouin*. At the time he had with him nothing more to give.

Simplicity was the very Essence of His Life

It is said that Hazrat Umar was a Caliph of shreds and patches. He felt proud of his patched up clothes. He preferred to lie down on pebbles covered with sand to take rest. Many a chief or envoy was horrified at the sight of the great caliph in frayed clothes, enjoying sleep on the sandy desert of Arabia.

What conclusions, what lessons do we draw from the birds-eye view narrative account given about the great Caliph? He was one of those bred and trained in the august company of Holy Prophet Muhammad (may the peace and blessings of God be upon him). Why did Umar act like a *derwish* leading austere life at the climax of his power, dignity and fame? We must bear in mind that he wholly and solely wanted to please Almighty God. He feared and loved Allah and spared no efforts to adore Him, to glorify Him. Purification of his soul and achievement of Divine good-will were his supreme ideals. He felt no shame, no hesitation in serving, like a subordinate, the poor, needy and afflicted inhabitants of Arabia, Syria, Iraq, Egypt and other countries of his vast empire. Amanities and necessities of life had no charm, no attraction for this gre-

(Continued on page 15)

The Antichrist and Gog and Magog—XII

AND THE NATIONS OF THE WEST

By MAULANA MUHAMMAD ALI

Indeed if the signs can be seen as the outward meaning of the words of the prophecies would indicate, where was the need for this particular believer to recognise him and proclaim to the people that Dajjal was there? Dajjal's own presence with all the patent signs on him would have been enough for such a proclamation. Indeed, any other proclamation would be superfluous. The irresistible conclusion, therefore, is that these signs were to see not a literal fulfilment but a metaphorical one, so that a man of extraordinary vision would be needed to grasp their inner significance and their timely fulfilment in the appearance of Dajjal in the sense in which it was intended to come about.

Who is it who said: "This is the Dajjal mentioned by the Holy Prophet"?

It is really strange that the discovery that Dajjal and Gog and Magog are no other than these nations of Europe, was made by the dweller of a village, a recluse, who had scarcely any knowledge of the world at large.¹ More than half a century ago, when the people of the world were absolutely ignorant about the identity of Dajjal and Gog and Magog, no one even suspected that it was these nations that had established their complete supremacy in the world and were ruling this country of ours, who were the Dajjal and Gog and Magog of the prophecies; when, on the contrary, all minds were obsessed with the idea that Dajjal would be a strange kind of one-eyed man, who would have a strange sort of ass with

him together with other strange things—at a time such as this it was that God enlightened the Mujaddid of this century and granted him the knowledge that Dajjal and Gog and Magog were no other than these very people who were in complete control of the world, and whose worldly eye was extremely sharp and whose spiritual eye equally blind. It was moreover, a thing, which even if any one had known, he could not have the courage to speak about it. But the solitary recluse of Qadian, the Mujaddid of the 14th century of Hijrah, proclaimed it to the world with a fearlessness all his own. Neither caring for the opposition of the whole world nor for the possible harm that might come from the Government, nor yet for the influence which the Christian clergy and missionaries in those days wielded over the administrators, he proclaimed in the year 1891 C. E. at the top of his voice: "This is the Dajjal about whom the Holy Prophet spoke." People had no knowledge that they were face to face with Dajjal, and were the helpless yet unconscious victims of his machinations exactly in the manner described in Hadith. The Mujaddid of this century told them that Dajjal was before them and that they should be on their guard. Let us quote some of his utterances on this point:

— — —

1. Mirza Ghulam Ahmad of Qadian, the Founder of the Ahmadiyyah Movement, Mujaddid of the 14th century of Hijrah, who claimed to be the Promised Messiah and Mahdi.

All people thus now see, as it were, Dajjal and Gog and Magog with their own eyes. And yet we must ask ourselves the question who was the man who first disclosed the identity of Dajjal? Was it not that man of God about whom it is written in the Hadith that he would say, "O people, this is the Dajjal about whom the Prophet (peace and blessings of God be upon him) spoke". And as for whom it has been further said: "Then he will proclaim among people: Beware, this is the Messiah the liar, so whoever will follow him, will be in fire, and whoever will disobey him, will be in the garden". Now if it is true that it is only one man who has raised his voice saying: "This is the Dajjal about whom the Holy Prophet has spoken", and if this voice echoes in the hearts of all Muslims today then, it must be remembered that all that is written in the Hadith about this truthful man must also be correct. It is written about him, for example: "This man is the closest follower to me in respect of position." Again it is written: "He is the greatest man as a witness before the Lord of the world." To recognise and proclaim the identity of Dajjal before the world, is stated to be the most important evidence which a Muslim can give and that evidence was given, first of all, by the Founder of the Ahmadiyyah Movement. Thus we are face to face with a clear proposition. It is no use ignoring the man who has disclosed to us the identity of Masih al-Dajjal (the Anti-Christ) and waiting for another person to

fulfil the prophecy about the Promised Messiah. Indeed, it is meaningless to keep on waiting, seeing that the person who is described as "the nearest to me among the followers in respect of position", must, of necessity, be the Messiah of this *ummah*. This, of course, leaves the position of the Companions, whose unparalleled sacrifices and close association and intimacy with the Prophet are, above all, absolutely untouch-
ed.

The Promised Messiah and Killing of the Dajjal

There is scarcely any man who will deny that it was *Hadrat* Mirza Ghulam Ahmad who disclosed the identity of Dajjal and proclaimed: "This is Dajjal about whom the Holy Prophet spoke." But some minds feel uneasy when they see that whereas Promised Messiah was to kill the Dajjal, the Founder of the Ahmadiyyah Movement did not actually kill him. True, the books of Hadith do speak of the Promised Messiah killing the Dajjal, but the question is what is meant by this killing? It is evident that Dajjal is not a person, but a nation or rather a group of nations. Thus the killing in question could not mean the killing of a single person, nor yet the killing of all the nations of Europe and America, seeing that it is clearly stated in the Qur'an that these people will continue to exist till the end of the world:

And (We) will make those who follow thee (i.e. Jesus) above those who disbelieve to the Day of Resurrection.

(The Qur'an, 3 : 54).

This implies that both the followers of Jesus as well as his opponents will continue to be in existence till the end of the days. It is necessary, therefore, to interpret the killing of Dajjal in a metaphorical way and not take it too literally. As a matter of fact, all that has been said about Dajjal is couched in metaphorical expressions: his heaven not meaning actual heaven; his fire not meaning actual hell-fire; his stream of water and fire, his mountains of bread, his ass, his causing showers of rain, his giving life to the dead, are all metaphorical expressions: Hence his killing should also be of a metaphorical nature.

If we read the relevant hadith, speaking of the killing of Dajjal, we find therein various indications showing what is really meant. Firstly, the words used in respect of Dajjal in one hadith are that he will melt away by himself, as salt melts away in water. If that is so, the question of killing him does not arise at all. Furthermore, it is stated in these same hadith; "Every unbeliever whom his (the Promised Messiah's) breath reaches will die; and his (Promised Messiah's) breath will go as far as his sight goes."

Still another hadith related by Ahmad ibn Hanbal states that the Muslims will kill the Dajjal, which shows that the killing of Dajjal means a hard struggle on the part of the Muslims to uproot his falsehood

The Dajjal is to be killed but not Gog and Magog

It has been shown that Dajjal and Gog

and Magog are only two names of the same people. They are called Dajjal on account of their religious fraud and deception, whereas they are called Gog and Magog on account of their great political power. It is not easy to understand why, while the Hadith speaks of the Promised Messiah killing Dajjal, it also says that he will not be able to kill Gog and Magog, whereas, as a matter of fact, if Dajjal is killed, Gog and Magog must also be regarded as killed. But says the hadith:

It will be revealed to the Messiah that I have raised some of My servants, whom no one will be able to kill but Myself. ("Kanz al-'Ummal", Vol. 7, H. No. 3021.)

Again, in another hadith recorded in Muslim it is said;

Then will come to Jesus a people... When he will be in this state, God will reveal to Jesus saying: I have raised some of My servants, to fight with whom nobody has any power; so take My servants to the hills. And God will raise Gog and Magog and they will sally forth from every elevated place. ("Mishkat" Ch. al-Dajjal),

Now, it is rather strange that although Dajjal is killed and the breath of the Messiah possesses such an efficacy that whomsoever it reaches from among the unbelievers will be killed instantaneously; and his breath again travels with his sight; yet Gog and Magog are so powerful that those with the Messiah are instructed to take re-

fuge in a mountain. Instead of Gog and Magog dying by the breath of the Messiah the latter seeks safety from their invincible power ; and we are told that even the Messiah would have no power to fight with or kill Gog and Magog. What then is the good of Dajjal being killed when nations more powerful than Dajjal are there to take his place. A consideration of all such hadith leads to but one conclusion that the killing of Dajjal does not mean the slaughter of a person, Dajjal himself not being an individual but a group of nations ; nor does it mean even the vanquishment of these nations, because even after the slaughter of Dajjal these people will continue to exist as before, and the Messiah is told by God through revelation that he cannot overpower them by fighting. All this clearly shows that the mischiefs of these nations on the religious side are termed the menace of Dajjal, because they will seduce people away from the truth through deception; whereas Gog and Magog represent their mischiefs on the political side. That is why even after the slaughter of Dajjal, Gog and Magog are found to survive.

It is clear from this that although their religious mischiefs will be put to an end by the Messiah, putting an end to their political mischiefs is not included in the scope of this work. For this latter purpose, other forces will come into play. Possibly this purpose will be attained by their destruction of one another, as stated in the Qur'an on one occasion : *On that day We shall let*

some of them surge against others. (The Qur'an 18 : 99.) In other words, they would destroy one another, as the two World Wars have shown. Or maybe, a considerable part of these people will escape destruction by coming over to Islam, a possibility hinted at in the words of the Prophet that the sun—the sun of Islam—"will rise in the West," meaning that the truth of Islam will manifest itself among the Western nations. Neither is it unwarranted to hold that the Holy Prophet's seeing Dajjal in his vision circumambulating the Sacred House, the Ka'bah, is in reference to these people becoming Muslims in the long run.

The Holy Prophet's idea of defeating the Dajjal by arguments

A careful reading of the hadith will further support this interpretation of the slaughter of Dajjal. Several hadith contain such words as these :

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(Continued from page 15)

at ruler. Like the Holy Prophet simplicity and rigorous morality were the badges of his lot.

His Actions were Best Interpreters of His Thoughts

He was more interested in putting into practice the Quranic precepts than preaching and delivering sermons. He paid visits to people's houses, to make enquiries about their wants and complaints. He felt it an insult to his dignity to see people flocking to his quarters for paying obeisance or redress of their wrongs. He demonstrated by his example how to eradicate poverty, disease and suffering of his subjects.

Let us, too, shake off from our minds all notions of dignity, splendour, eminence or glamour of this life. Worldly impurities and impieties have set firmly on the canvas of our brains. Consequently we think it below our dignity to come out of our palatial buildings and magnificent abodes to sit side by side with the poor and suffering souls, in order to dispel the thick gloom that has settled on their spirits. We are not as great and full of prestige and awe as Hazrat Umar. If the great Caliph could serve mankind like an ordinary servant, what bar is imposed on us not to follow in his footsteps to alleviate distress caused by privation or poverty. But no, we hesitate, we ruminate, we stagger, we deviate from the path leading to the heart-easing delights and surpassing beauties of Paradise. Under the notion of worldly wisemen and profound scholars,

we doggedly step into the den of miseries and even fiendish activities guided by the blind impulses of fatality and fortune. Unfortunately our dignity and arrogance open spaces of fire and all the abysses of Hell for us to dwell in.

Let us pause and reflect calmly and rationally, what we are up to. What heaps of virtues and pieties we are carrying with us for life Hereafter, where we shall receive just compensation for our good deeds or bad actions. Habitual reverence and obedience to God and superiors, dutifulness and pietistic tendencies shown to the masses, are the highest attainments of the human soul.

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For the Younger People

The Golden Deeds of Muslim History

Chivalry as Part of a Muslim's Character

By MASUD BEG MIRZA

We have discussed in a series of articles how the Muslims had influenced the civilization of the world, and the enormous contribution they made to human knowledge in all branches of science and literature. The Muslim empires of Cordova, Granada, and Baghdad were not only the abodes of culture, of learning and arts, of industry and commerce, but were also the homes where chivalry received its first nourishment. The terms "Knight" and "Chivalry" came into prominence during the Crusades. It is said that Saladin was the first true knight that the people of Europe had seen, and he was one of the greatest and most chivalrous monarchs the world has produced. But the beginning of this character was made long before—with the very birth of Islam. The principles of chivalry and the code of honour as formulated afterwards, were actually practised as part of their daily life by the Holy Prophet and his Companions—may Allah bless them all. Chivalry was in fact engrained in the Holy Prophet's kind and gracious character, and from that emanated the political constitution of the Muslim State. His friends and followers also shared his spiritual life and his noble thoughts, and the Prophet produced a com-

munity of decent, dignified, chivalrous and gallant people. They strongly believed in honour, justice, tolerance, fair-play and respect for the beliefs and sentiments of even their worst opponents.

While reviewing the rule of the sovereigns of Cordova, a famous historian writes: "It was at this period that the chivalrous ideas commenced to develop themselves, joined to an exalted sense of honour and respect for the feeble sex". Another competent authority, as quoted by S. Ameer Ali, writes "that chivalry with all its institutions such as came later into existence among the Christian nations of the West flourished among the Saracens in the time of an-Nasir, Hakam, and al-Mansur".¹

The Holy Prophet's Noble Example

The ten qualities essential to a true knight were "piety, valour, courtesy, prowess, the gifts of poetry and eloquence, and dexterity in the management of the horse, the sword lance and bow". But the most outstanding traits of a chivalrous person's character are generally considered to be valour, generosity and respect for the gentle sex, and these are duly stressed in the teachings of Islam. The Holy Prophet (may peace and blessings

of Allah be on him) was an extremely brave and courageous person. He always fought in the front row of the battle-field, though he never killed a human being. The Holy Prophet was so bold and stout-hearted that his Companions used to take protection under his person whenever they found themselves in a dangerous position. Hazrat 'Ali, a valiant soldier himself, says : "We sought the shelter of the Prophet, who was nearer to the enemy than we were and was that day the hardest fighter of all". And yet this hardest fighter was also the most gentle and humane person. He was kind and generous both in war and peace. Once a woman was discovered among the slain. On this, the Holy Prophet forbade the killing of women and children in wars. There was also a prohibition against killing old people, labour units and monks and priests, and the harmless inmates of domestic seclusion.

War Ethics of Islam

Hazrat Abu Bakr, the first successor of the Prophet, gave the following instructions to the commander of an army in the Syrian battle : "When you meet your enemies quit yourselves like men, and do not turn your backs : and if you gain the victory, kill not the little children, nor old people, nor women. Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill for the necessity of subsistence. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious

persons that live retired in monasteries, who propose to themselves to serve God that way. Let them alone, and neither kill them nor destroy their monasteries".² The same policy was adopted by other Caliphs, and these instructions were strictly adhered to by all Muslim conquerors. Taking of prisoners was allowed only as long as war conditions prevailed, and then they were to be set free either as a favour or at the utmost by taking ransom. The Holy Prophet set free all the six thousand prisoners taken in the battle of Hunain without any ransom and simply as in act of favour.

Biblical Ethic.

It would be worth-while comparing these noble teachings of the Holy Prophet and the historic instructions of Hazrat Abu Bakr with the commands of the Israelite Prophets, as recorded in the Holy Bible.

"Thus saith the Lord of Hosts...Now go and smite Amalek, and utterly destroy all that they have, and spare them not ; but slay both man and woman, infant and suckling, ox and sheep, camel and ass". (I. Sam. xv-3) "Slay utterly old and young, both maids, and little children, and women". (Ezek. ix-6). The followers of Jesus Christ, the "Prince of Peace," have been faithfully obeying these commandments, and they have burnt and ravished, pillaged and murdered, old and young, male and female, without compunction, up to recent times. The atrocities committed in the name of religion, during the Crusades, are copiously recorded in history, and what happened

during the wars between highly civilized nations in the twentieth century, needs no mention.

The Holy Prophet's Generosity

The Holy Prophet was the most generous person, and his generosity exceeded all limits in the month of Ramazān. Never was he asked for a thing which he did not give. Whatever he had he would bestow on others and never kept any thing for himself. Once the Holy Prophet abruptly left the Mosque, went home and came back again to offer his prayers. The Companions asked him the cause of his going out and delaying his prayers. "There were a few coins in the home which I could not bestow on some one and kept them overnight. So I had gone home to give them in alms before offering my prayers", was the Holy Prophets answer.

Respect for ladies was also inborn in the Holy Prophet's nature, and he genuinely believed in it, not by way of show as is done in modern society. He would stand up to greet his daughter when she arrived. He would spread a cloth to seat his nurse Haleema whenever she visited him. When the daughter of Hatim Tāee came as a prisoner of war, the Prophet at once released her, because she was the daughter of a noble soul and a generous person. But Saffāna would not accept her freedom unless her other female friends were also released. The Holy Prophet liberated all the ladies accompanying Saffana, and also provided them with an escort to take them to their homes. The military escort on the way, did not even look at the girls, what to say of teas-

ing or molesting them. Saffana told her brother how nicely they were treated, and her brother, who was now the head of his tribe, hastened to accept Islam at the hands of the Holy Prophet, may the choicest blessings of Allah be on him.

The Third Crusade

Coming again to the Crusades and referring to the generous and chivalrous character of Sultan Salāh-ud-Din Ayyūbi, who is known in history as Saladin, we would like to recount a few incidents that relate to the third crusade. Jerusalem was conquered by Saladin in the year 1187 A.D., and the fall of their holy places threw Christendom into violent commotion. The patriarch of Jerusalem, whom Saladin had treated with great kindness, went from place to place with the figure of the Messiah wounded by an Arab, and thus excited the indignation of the Christians to the wildest pitch. Every effort was made by the ecclesiastics to rouse the frenzy of the people and induce the sovereigns of Europe to embark on another crusade. Accordingly, three principal sovereigns—Frederick, the Emperor of Germany, Philip, King of France, and Richard the Lion-hearted of England engaged in the enterprise.

At this time Saladin's forces were dispersed all over the country, and his force was numerically weaker than the Crusaders, who wanted to crush him before he received reinforcements. The Emperor of Germany marched upon Palestine with an enormous horde, and the King of France also landed with a huge army. However, Providence help-

ed Saladin and the Crusaders suffered heavy and murderous defeats. In one battle the the number of killed on their side was ten thousand, and the capture of Ptolemais cost the Crusaders 60,000 lives. The Franks addressed a letter to the Pope, at whose instance help arrived for them from every quarter, and the Crusaders were again in overwhelming force, and the evil they could cause to the Muslims was redoubled. King Richard of England was noted in his time for bravery, deceit, activity and endurance. In the words of Edward Gibbon, "If heroism be confined to brutal and ferocious valour, Richard Plantagenet will stand high among the heroes of the age".³ He butchered in cold blood the besieged Muslims of Acre, who were compelled by famine and pestilence to surrender to the combined forces of France and England. But when Saladin and Richard came face to face with each other, Richard found his opponent a man of indomitable will, great courage, high moral sense, and unceasing energy. Impressed with the personality of Saladin and his dauntless and gracious character, Richard became anxious for peace. An expedition against Jerusalem, commanded by Richard in person, ended in absolute failure, and this strengthened his desire to leave Palestine. The Emperor of Germany had drowned in a river and a large number of his men returned home. Richard sent envoys to the Sultan seeking his affection and friendship and expressing that he had no desire to dominate over the land held by the Sultan, and was anxious to return to his disturbed dominions at home. Accordingly, peace was concluded in September, 1192, and the Third Crusade ended.

Saladin's Generous Character

Saladin was one of the most humane, kind-hearted and chivalrous monarchs known to history. After the fall of Jerusalem, the combatants within the city were to leave with their women and children within forty days, under the safe conduct of the Sultan's soldiers. Their ransom was fixed at ten dinars for each man, five for each woman, and one for each child. But the generous Sultan himself paid the ransom of ten thousand people, his brother paid for seven thousand more, and several thousand were dismissed by Saladin's clemency without any ransom. The clergy and the people carried away all their treasures and valuables without the least molestation. Several Christians were seen carrying on their shoulders their aged and feeble parents. Touched by this spectacle, the Sultan distributed to them large sums of money and also provided them with mules to carry their burdens.

Edward Gibbon describes Saladin's generosity in the following words : "His liberal alms were distributed among those who had been made orphan or widows by the fortune of war ; and while the Knights of the hospital were in arms against him, he allowed their more pious brethren to continue, during the term of a year, the care and service of the sick. In these acts of mercy the virtue of Saladin deserves our admiration and love : he was above the necessity of dissimulation, and his stern fanaticism would have prompted him to dissemble, rather than to affect this profane compassion for the enemies of the Koran".⁴ Again he says : "So boundless was his liberality that he distributed twelve thousand horses at the siege of Acre ; and at the time of his death no more than fortyseven drachms of silver and one piece of gold coin were found in the treasury".⁵ To quote again from the

same author : "In a fanatic age, himself a fanatic, the genuine virtues of Saladin commanded the esteem of the Christians : the Emperor of Germany gloried in his friendship ; The Greek Emperor solicited his alliance ; and the conquest of Jerusalem diffused, and perhaps magnified, his fame both in the East and West".⁶

To quote two more instances of saladin's chivalry and nobility of character : the Kings of France and England soon after their arrival in Palestine, fell ill of fever. Saladin on hearing of their illness, supplied them the snow of Lebanon, and cooling drinks and fresh fruit during the entire period of their illness.—In one of the battles, when Saladin and King Richard confronted each other, an arrow pierced through the neck of King Richard's favourite steed, Faudelle, and it lay dead. When Saladin saw this, he did not like to fight his opponent, who was now handicapped and fighting on foot at a disadvantage. He ordered one of his men to bring a good Arab horse and present it to King Richard on his behalf, and the fight was resumed only after Richard was rehorsed.

King Richard, after his return from the Third Crusade, used to narrate his wonderful experiences to his friends in England, and he always eulogized the noble and gracious character of Saladin and would tell his people, "You call him an infidel, but he is better than Christians."

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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 — *lā ilāha ilallāhu Muhammadur Rasūlul lah*) is a Muslim.

WAR AND RELIGION-II

The Religion of the European-War

No Gospel-Text justifies defensive war—Quranic Verses Sanctioning justifiable Wars

By MR. MUHAMMAD MARMADUKE PICTHALL

Christianity, as a religion, does not recognize war. Religion means that which is binding upon a man, and neither Jesus of Nazareth in his teaching, nor the Church in rules which are supposed to supplement or to fulfil that teaching, pays particular regard to war, or lays down anything that can be called indubitably binding upon Christians in respect of it. Yet war is for all men a religious matter, since it is a matter of life and death. We may take it, I suppose, for granted, that there is nothing one would care to call religious in the minds of those who cause and manage Christian warfare at the present day : with them it is a matter of routine, at best—at worst, the most exciting of all games ; but they are obliged in order to persuade the people, to “assume a virtue if they have it not”, to feign the highest most disinterested motives, to swear that they are moved by nothing less than love of righteousness, that they have no other object than the welfare of mankind, and so on—in brief, they have to give the war a colour of religion. But of what religion ? Not, assuredly, of Christianity, for Christianity, as a religion, does not treat of war at all. Upon the face of it, it seems to forbid even self-defence. That is, as I have already explained from our Muslim point of view, because it was left incomplete as a religion, with no directions whatsoever touching the collective life of man. We be-

lieve Islam to be the complement of Christianity in this respect and others. But, whether you agree with us in this belief or differ from us, you will have to admit that the religious atmosphere which does ennoble Christian warfare in the minds of millions, the dogmas preached by governments concerning it, and sanctified by the belief of millions of quite honest people, the only atmosphere, the only dogmas upon such a subject which could appeal to decent and enlightened people, are Islamic.

Let us glance over the history of the late war as it appeared to the multitude in England which regarded it, and still regards it, in the religious light which I have mentioned. Such people have no knowledge of the dark, confused, unhallowed causes and beginnings in the East.

As a matter of fact treaties have been broken, and allowed to be broken many times before. European treaties had never been regarded in the past as religious undertakings, but as convenient arrangements. And so long as treaties were discussed by politicians and diplomatists among themselves this cynical view of international obligations would have prevailed. But the peoples of the different countries have a natural honour, and some honesty. They would give their lives for an arrangement which the politicians would regard as obso-

lete, and think themselves dishonoured if their country broke its word. They think of nations as a kind of super-individuals with the same rights as individuals, and the same honour in proportion to good conduct as individuals earn. Well, that is the Islamic point of view. When they were told that a most solemn treaty bearing the name of England had been violated, they thought it an abominable crime.

The Quran says :-

“Verily the worst of beasts in Allah’s sight are those who repel and will not comprehend. Those with whom thou” —i.e. the Prophet, Sovereign of Medinah, “made a treaty, then they broke their part of the treaty at every occasion, and they do not fear God. If thou comest upon them in war, scatter with them those that are beyond them”—that is, inflict on them an exemplary punishment that other peoples in the distance may take warning—”that they may remember. And if you fear treachery from a people, throw back (their treaty) to them as you fairly may, for Allah does not love the treacherous.”

Again, upon a memorable occasion : —

“A proclamation from Allah and His Apostle to the people on the day of the greater pilgrimage ; that Allah and His Apostle are free of liability towards the idolaters. therefore if you repent it will be better for you, and if you turn back know that you will not weaken Allah’s purpose, and announce a painful chastisement to those who reject the truth.

“Except those of the idolaters with whom you have made treaty, and they have not failed you in anything, nor supported any

one against you. In their case keep the treaty strictly for its full period; Allah loves those who are conscientious.”

Throughout the Quran the word “treaty” means a sacred compact, a solemn covenant, which to break is impious, Allah is said to have made a treaty with the children of Israel through Moses, and with the early Christians through Jesus ; which they failed to keep, and therefore evil and misfortune came upon them and, as a punishment, they went astray. With Islamic nations treaties have always had this sacred character. I cannot recall a single instance of a Muslim follower ever consciously breaking a treaty, though they have the right to throw the treaty back if they fear treachery. I do not think even the worst enemies of Islam accuse Islam of treachery in international politics.

The conscience of the English people was aroused when they were told that Germany had violated an international arrangement which England was pledged to preserve. Thousands volunteered at once for the defence of public law, but there was no great fervour or enthusiasm until tidings came of the brutalities committed by the German troops on helpless Belgians. Then, indeed, there was a tremendous wave of indignation and enthusiasm for the war, which became religious on behalf of those unfortunates. But where, in Christian Scriptures, are Christians told to fight on behalf of the oppressed ?

But the Quran says :

“Why should you not fight in the way of Allah, for the weak among men and for women and for children, those who say : Our Lord, take us out of this city whose people are oppressors Oh, send us from Thy presence a befriender ! Oh, send us from Thy presence one to help” (4:75).

Then when all the young adventurers—the daring reckless spirits had enlisted, more men still were needed. It became necessary to enlist the men of settled habits, settled occupations. And again it was depicted to them as a matter of duty, not merely civic duty but religious duty, since they were required to give their lives. Where in the range of Christian Scriptures is there any text which could be held to authorize such a proceeding? In the Quran there are many texts to justify conscription in the case of holy warfare. I do not say that the late war was holy warfare in this sense at all, but I do say that a large proportion of the English people thought it was, and that the Government proclaimed it to be war “on behalf of the weak among men, and on behalf of women and of little children.” Out of a wealth of texts in the Quran, I quote two only on this point:

“Fighting is enjoined upon you, and it is hateful to you. But it may be that you hate a thing which is good for you; and it may be that you love a thing which is bad for you;

God knows best, and you do not know”. (2 : 216)

“If it had not been for Allah’s repelling some men by others the world would have gone all to badness, but Allah is lord of kindness to creation”. (2 : 231)

Admit that we were fighting only in self-defence and for the defence of the oppressed and weak and the redress of wrong. Wherein Christian Scriptures, is war for such a purpose specified as lawful?

“The Quran, on the other hand demands:

“Why should you not fight in the way of Allah, for the weak among men and for women and for children, those who say: Our Lord, take us out of this city whose

inhabitants oppress us. Oh, send us from Thy presence a befriender, and send us from Thy presence one to help!” (4 : 75)

Admit that we were never the aggressor. Can any text of Christian Scripture be produced to justify our course of action to be compared with this from the Quran:—

“Fight in the way of Allah against those who fight against you, but do not originate hostility. Truly Allah loves not the aggressors”.

When poisoned gas was used at first, you will remember, there were people here who thought that we ought not to use it in retaliation. It was dirty warfare with which we could not condescend to soil our hands. But retaliation is a fundamental law of man’s existence. Necessity prevailed as always. And when they heard of the atrocious sufferings which this new weapon inflicted on our men, and the immense advantage it would give the enemy if we did not retaliate, even sober minded human people ceased to hesitate, while sentimentalists grew cruel and vindictive. But the general sentiment—what I call the religious sentiment, was for nothing more than just retaliation. Again, when air-raids were first made on unfortified towns: when first news came of the ill-treatment of our prisoners in Germany, there were many people who were much against reprisals. Such warfare was beneath us as a race. But by and by, as indignation grew, most people came to see the justice of reprisals. The sentimentalists again were cruel and vindictive, but the religious sentiment was for no more than just retaliation. Listen to the words of the Quran:—

“O ye who believe, retaliation is enjoined upon you in the matter of the slain, the freeman for the freeman, the slave for the slave, the female for the female. But if a remission is made to any one by his aggrieved brother

then prosecution according to usage and payment in a handsome manner. This is alleviation from your Lord and mercy. And whoever transgresses after this, he shall have painful chastisement.

“And there is life for you in (this law of) retaliation, O men of understanding, that you may guard against evil.

“And kill them (the enemy) wherever you find them, and drive them out of the places from which they drove you out. Persecution is more cruel than killing. And do not fight them round the Sacred Mosque, unless they attack you there. And if they do attack you, kill them. Such is the reward of graceless people. (2 : 178, 179)

“The forbidden month for the forbidden month, and forbidden things in retaliation. He who attacks you, attack him in like manner as he attacked you. And fear God, and know that God is with those who fear Him”. (2 : 191-194)

There are many other texts to the same purpose. There is a little point which, as a soldier, rather puzzled and amused me. I always understood that it was Christian teaching that every foul expression, every idle word was recorded against a man, and jeopardized his soul's salvation. Yet how do English people reconcile this piece of doctrine with their general belief in the salvation of all soldiers? It is a natural belief for those who love a soldier that he will be pardoned everything in consideration of the noble cause for which he fights, the noble sacrifice he is prepared to make, but no-

where is it sanctioned in the Christian Scriptures; whereas the doctrine about idle words has some authority. No sort of people use more shocking language than do English soldiers except, of course, Italian and French soldiers, who abound in utter blasphemy or with more innocent intent. I fear they are condemned by their religion. But the Quran says :

“Allah does not call you to account for what is thoughtless in your oaths, but Allah calls you to account for what your hearts have earned. Truly Allah is Forgiving, Merciful”. (2 : 225)

And this is what the Quran says of the fate of soldiers who die fighting “in God's way”—that is in the defence of true religion, and on behalf of the oppressed and weak, for the redress of wrongs :

“Say not of those who are slain in Allah's way that they are dead, but that they are living, only you do not perceive.”

“And verily We shall try you with something of fear and hunger, and lack of wealth, and men, and provisions. But give good tidings to the patient who when misfortune falls upon them. say : “Truly we belong to God, and unto Him we shall return.

“These are they on whom is blessing from Allah and mercy. These are the rightly guided”. (2 ; 134-137)

The people in the recent war were told : Fight for the land for which your fathers fought. They suffered hardships to make this land safe for you. If you shirk your duty
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