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WE BELIEVE

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

2. After the Holy Prophet, 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" (5:5); "He is the Messenger of Allah and the Last of the prophets."

4. The Holy Prophet also said : "I am Muhammad and I am Ahmad and I am *al-Aqib* (the one who comes last) after whom there can be no prophet". (Al-Bukhari : Kitab al-Manaqib).

5. In the light of the above Islamic fundamentals, the Holy Founder of the Ahmadiyya Movement never claimed to be a *Nabi*, but the God-Ordained Mujaddid ("The Promised Messiah") of the 14th Islamic Century, having been expressly raised to re-establish the predominance of Islam in the world.

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 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 ilallahu Muhammadur Rasulul lah* — is a Muslim.

Editorial

DEATH ANNIVERSARY OF THE FOUNDER OF THE AMHADIYYA MOVEMENT

It was on 26th May, 1908 that Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement in Islam left this world for the eternal abode. He can rightly be regarded as 'Man of the century' for his extremely valuable contribution to Islamic thought and for initiating world-wide movement for the propagation of Islam. He embarked upon this arduous task at a time when the entire Muslim Ummah, directly or indirectly, was under the domination of the West. Political decline and economic backwardness shook self-confidence of the Muslims of the Sub-continent. Modern progress and scientific advancements enamoured the Muslim youth. To further undermine Muslim faith in Islam, Christian missionary propaganda created doubts and suspicions in the minds of the Muslim intelligentsia about the efficacy of Islam in the modern times. In such a grim situation, the only ray of hope was the clarion call of Hazrat Mirza Ghulam Ahmad who under divine inspiration declared that the time has come that Islam with its intrinsic beauties shall excel other faiths of the world. The Founder with his deep and unshakable faith in the ultimate triumph of Islam and regeneration of the Muslims,

vindicated the truth of Islam with his forceful writings and direct communion with God. He mainly based his arguments on the Holy Qur'an to prove that it is the only living Word of God that provides complete guidance to man in this life and the life hereafter. He firmly believed that as the Holy Qur'an is the word of God and Universe is the work of God, therefore there can never be a contradiction between the two. Human knowledge is bound to confirm what the Holy Qur'an states. Allah is the Creator of man and He alone can judge best what is good for his well-being. All laws made and ways of life devised by human brain, are bound to fail in achieving ultimate objective of man's creation. Hazrat Mirza Sahib strongly advocated that all claims advanced by the Holy Qur'an should be supported by arguments and evidences provided by the Qur'an itself. This should be the criteria of a living word of God. Out of his eighty books, "Philosophy of the Teachings of Islam", originally a lecture delivered at a Great Religious Conference at Lahore, is a masterpiece in this regard. It deals with some of the vital problems purely in the light of the Qur'an such as physical, moral and spiritual condition of man, object of man's life in the world and the means of its attainment, and the state of man in the after life etc. With the

passage of time, this small treatise has become a basic guide to those who are eager to seek guidance from the Holy Qur'an. In other words it can be said without any exaggeration that Hazrat Mirza Ghulam Ahmad is the great exponent of Qur'anic *ijtihad* in the present time. He strictly adhered to the Holy Qur'an and zealously believed that the Holy Qur'an should always be our basic source of inspiration. That is why he discarded all those ideas and notions which were against the teachings of the Holy Qur'an.

This line of thought gave Ahmadi scholars and missionaries an effective weapon to meet Western criticism against Islam and the Holy Prophet Muhammad, peace and blessings of Allah be upon him. Hazrat Mirza Ghulam Ahmad had such an intense love for the Holy Qur'an that he not only wrote scores of books on the excellencies of the Holy Qur'an but also wrote poetry in its praise :

دل میں بھی ہے ہر دم تیرا صحیفہ چوموں
قرآن کے گرد گھوموں کعبہ میرا بھی ہے

"One thought which has possessed my soul is that I should kiss Thy scripture, and go round and round the Qur'an because this is my Ka'bah (the sole shrine of my life).

The pace of Islamisation in Pakistan and elsewhere in the Muslim world

can pick up momentum if Hazrat Mirza Sahib's method of Quranic *Ijtihad* is adopted. Muslim history has passed through different phases of intellectual and physical development and varied systems of Government. The only sure criteria of judging what is Islamic and what is against the spirit of Islam is the Holy Qur'an. Otherwise we will not be able to find out solutions to difficult problems such as punishment for adultery, apostasy, divorce etc., where Muslim jurists have taken a different stand as against the clear injunctions of the Holy Qur'an. If we firmly believe that the Holy Qur'an is a complete code of life revealed by God, then it should be our final judge and arbiter.

It is very unfortunate that such outstanding contributions of the Founder of the Ahmadiyya Movement towards the interpretation of the Holy Qur'an and his vigorous drive to establish it as the living word of God has been ignored and his personality has been dragged into petty disputes due to lack of religious knowledge and experience of spiritual verities of Islam.

TEACHINGS OF ISLAM

by Hazrat Mirza Ghulam Ahmad

pp. 220 08.50

DARUL KUTUB ISLAMIA

5-Usman Block, New Garden Town,
Lahore-16 (Pakistan)

English Translation of Sahih al-Bukhari

PART IV — THE PRAYERS

by MAULANA AFTAB-UD-DIN AHMAD

Chapter 136

Knotting of garments and wrapping them round oneself lest private parts are exposed.

(R. 280) Sahl ibn Sa'd reported... (Repetition of H. 259).⁸⁹¹

Chapter 137

One should not tidy one's hair (during prayer).

(R. 281) Ibn 'Abbās reported... (Repetition of H. 497).⁸⁹²

Chapter 138

One should not gather one's garments during prayer.

(R. 282) Ibn 'Abbās reported... (Repetition of H. 497).⁸⁹³

Chapter 139

Glorification of Allāh and supplication to Him during *sajdahs*.

(R. 283) 'A'ishah reported ... (Repetition of H. 490).⁸⁹⁴

891. In this repetition of H. 261 we read the additional words : "On account of shortness" after the words : "They tied their waste wrappers". So whereas in H. 261 we were only told that "they tied their clothes around their necks as is sometimes done in the case of children", here we are already told that

these people were obliged to do so on account of lack of sufficient clothes for them. The necessity of this hadith arises out of the fact that in H. 499 we were forbidden to look after our hair and our clothes in the course of prayer, here it is clarified that care for the clothes is permissible if clothes are short of length and there is fear that in some postures private parts may be exposed.

892. In this repetition of H. 497, the words are more similar to the hadith repeated in R. 277 namely: "The Prophet, peace and blessings of Allah be upon, was commanded to perform *sajdah* on seven bones (*i.e.*, in a proper way in which forehead, forearms etc. touch the ground) and not to tidy his hair or gather his clothes".

893. The same hadīth following H. 499 has been repeated here, the difference being that here instead of the plural number first person we have got singular number first person.

894. Here we read : "The Prophet, peace and blessings of Allah be upon him, in pursuance of the Holy Quran used to recite repeatedly in his *Ruku'* and *Sajda* for a large number of times: "Glory be to Thee, O Allah, our Lord,

Chapter 140

Interval between two *sajdahs*.

(R. 284) Abu Qilābah reported ... (Repetition of H. 438).⁸⁹⁵

and with Thy praise, O Allah forgive me" (Subhanaka Allah humma Rabana wabi hamdika Allah humma agh-firli). These last words of the narration are meant to say that the Holy Prophet, peace and blessings of Allah be upon him, used to recite this prayer in obedience to commandment of God as mentioned in the Quran :

"Then celebrate praise of Thy Lord, ask His forgiveness ; surely He is oft-Returning (to mercy)" (3 : 110). This shows that whatever special prayer the Holy Prophet, peace and blessings of Allah be upon him, recited on any occasion was in fact in obedience to some Quranic injunction.

895. The words of this hadith are: "Mālik ibn Huwairith said to his companions: "Shall I tell you the manner of prayer of the Messenger of Allah, peace and blessings of Allah be upon him" ? (The narrator) said, "And this was done when it was not the time of the prayer. So he stood up, performed *ruku'* and after reciting *Allahu Akbar*, raised his head, then he stood for a while, and performed *sajdah*, then he raised his head for a while, and per-

med the (second) *sajdah*, then he raised his head for a while, and completed prayer in the manner of our Shaikh Amr ibn Salama. And Ayyub said, "He (Amr ibn Salama) used to do a certain thing which I do not see people doing it now. He used to sit (for a while) in the third or fourth Rak'at". The narrator (Mālik ibn Huwairith) said : "We went to the Prophet, peace and blessings of Allah be upon him, and stayed with him and he said, "When you go back to your people say such and such prayer at such and such time and say such and such this prayer at such and such time and when the time for prayer arrives, let one of you sound the call of prayer and let one who is the eldest of you all, act as the *Imam*. The connection of this hadith with the title of the chapter lies in its reference to the restful sitting between the two *Sajdas*. This sitting is called "*Jalsatul Istiraha*". The words, "He used to sit in the third or fourth Rak'at" mean that it would be at the end of the third Rak'at or in other words, the beginning of the fourth that he would sit a while before getting up."

THE CRUMBLING OF THE CROSS
by Mumtaz Ahmad Faruqui
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“Ideas Come From God” – Einstein

N. A. FARUQUI, LAHORE

Einstein's words quoted above refer to ideas about scientific knowledge, and in particular to ideas which lead to scientific discoveries, inventions and scientific revolutions such as those brought about by him. His own achievements in that respect were so outstanding that when he died the scientists did something never done before, namely, to perform an autopsy of his head to see if his brain was exceptional. They found that it was a normal human brain !

The whole history of the growth of scientific knowledge shows that —

(a) It is not everybody who sets out to seek *new* scientific knowledge. Most students of science are content to know whatever they can or need to know of what science has already discovered.

(b) It is only a few who get the urge to know more. Even so, with the growing interest in the quest for more knowledge, the number of such persons seeking to resolve the mysteries of all that is in the Universe runs into thousands in each field of science.

(c) And although they all possess the same knowledge of what has already been discovered, and struggle equally hard to find more, only a few are blessed to find new truths, new knowledge.

(d) They all possess the same brains. The autopsy on Einstein leaves no doubt about it.

Un-answered Questions

None of the enormous body of scientists through the ages has bothered to ask the following questions that arise from the above discussion or to answer them :

- (i) Why is it that of the innumerable students of science, only a few get the urge to delve deeper into the sea of knowledge ?
- ii) Why is it that of those few, still running into thousands in each major field of science, only a few are blessed with new knowledge ?
- (iii) How can ideas, which are non-material, arise from the human brain which is a material object ?
- (iv) Scientific discoveries have not come as a logical or necessary sequence of research. Years ago, I read a book called “Discovery” which discussed several important scientific discoveries to show that they came as the result of a ‘brain wave’ or a flash in the mind of the person doing the research, who then pursued the idea thus flashed into his mind to find new secrets of knowledge, new marvels of nature. How can this marvel

of *immaterial* revelation to the human mind be explained ?

The Answer

It can only be explained in the words of Einstein "Ideas come from God" Who is the Great Knower of all the secrets of His wonderful creation. That truth was in fact revealed more than 1400 years ago to the Holy Prophet Muhammad (peace and blessings of Allah be upon him). The first revelation which came to him, said : "Read in the name of thy Lord Who creates — creates man from a clot. Read and thy Lord is most Generous, Who taught (man) by the pen, taught man what he knew not" (96 : 1-5). The Arabic word '*alaq*' translated above as "clot", also means *attachment* and *love*. That meaning is more appropriate here as showing that Allah Who has created man has an attachment and love for him which leads Him to teach man knowledge — a gift not given to other creation.

The verse of the Holy Qur'an quoted and translated above contains a number of amazing features :

- (i) The Holy Prophet was illiterate and that is why when the archangel Gabriel — who brought the Divine revelation to the Holy Prophet (peace and blessings of Allah be upon him) as he did to all other prophets before him — said, "Read", the Holy Prophet (being the personification of truthfulness and humility that he was), replied : "I cannot read".
- (ii) The Arabs of those days were an illiterate people who made little use of reading and writing. Illiteracy was the fashion. So that it cannot be said that the Holy Prophet (peace and blessings of Allah be upon him) was influenced by the society he lived in. That influence was quite the reverse.
- (iii) And yet the first revelation that came to him desires him, and through him all the mankind to whom he was appointed as a Messenger of Allah, to read. That could *not* be the voice of his own heart, as some critics of Islam have called the Holy Qur'an to be. The voice of his own heart, which he repeated thrice, was, "I cannot read".
- (iv) The same first revelation goes on to say that because Allah has an attachment and love for man, and He is most Generous, He will teach man more and more knowledge through reading and writing.
- (v) In those days, such knowledge as existed, was usually transmitted orally from one human bosom to another. It was usually a family preserve.
- (iv) The Holy Quran announced that the Age of the Pen is to dawn. And reading and writing will promote the dissemination of knowledge and

learning. As the first step, the Holy Prophet of Islam had the Holy Quran reduced to writing *as and when it was revealed* over a period of 23 years—an unprecedented step so far as Divine revelations are concerned.

- (vii) Although reading and writing were to be the means of teaching man, the Great Teacher will be Allah Himself, who being the Creator of the universe, is also the Creator and Knower of all knowledge. For what is knowledge but the discovery of the laws and secrets of creation and their utilization to promote human welfare?

What an amazing bundle of knowledge and foresight these 5 verses of the first revelation themselves contain! There is still more of knowledge and wisdom in it, but I do not touch upon it to remain on the theme of my article.

Man as Vicegerent

The same truth, and much more, is taught in section 4 of the second chapter of the Holy Quran, which describes how Allah, Who is “the Knower of all things” (2 : 29) created man to be His vicegerent on earth (2 : 30). And “He (Allah) taught Adam all the names” (2 : 31). The simple-minded interpreters of the Holy Quran in the simple-minded days of yore took the last-quoted verse

to mean that Allah taught Adam just the names of things. That interpretation does not do full justice and honour to the Word of God that the Holy Quran is. For one thing, the Holy Quran speaks only of “names” and not the names of all things. For another, it is hardly becoming the Supreme Being to teach Adam elementary things such as the names of things, which in any case vary from language to language. That Adam stands for the whole of mankind is clear from other places of the Holy Quran e.g., 6:16 which elucidates “Adam being made the vicegerent of Allah on earth” to mean the whole of mankind being made the vicegerent of Allah on earth. Lastly, it would not be correct to say that the angels, who control the forces of nature on behalf of God, did not even know the names of the things they controlled, as stated in 2:31-32.

The Correct Interpretation

It is more correct to say that Allah taught man all the sciences and branches of knowledge, which are known *by their names*. Need I illustrate it? Take any science or branch of knowledge. It is so vast that it cannot be referred to except through its name, such as arithmetic, algebra, geometry, physics, chemistry, botany, zoology, psychology, economics etc., etc. It is the development and daily increasing knowledge

of these sciences which the angels did not possess until man taught them after learning it from Allah (2 : 33), and it is the daily-increasing knowledge of the sciences etc. that gives man more and more control over the forces of nature, which is described in the Holy Quran, (2 : 34) as the submission of the angels, who control the forces of nature on behalf of Allah, to man.

Inspiration

Now, how does Allah teach man ? It is obvious that it is not face to face, like a school teacher. It is by revelation or inspiration, as is made clear in the Holy Qur'an, (43 : 51). And it is this Divine inspiration which Einstein rightly refers to as the "ideas coming from God". That quotation is from his biography written by his associate, mathematician and physicist Banesh Hoffman.

Because Einstein did not conform to the Christian or Jewish concept of the Deity, he was frequently called an atheist. Hoffman writes of this misunderstanding about Einstein as follows :

Frequently called an atheist, he himself was strongly convinced of the creation of the universe by a Supreme Intelligence. He says : "The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. To know that what is impenetrable to us really

exists, manifesting itself as the highest wisdom and the common radiant beauty which our dull faculties can comprehend in their most primitive forms — this knowledge, this feeling is at the centre of true religiousness." Again in the same context : "My religion" he says, "consists of a humble admiration of the illimitable Superior Spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds. That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God." (*The Pakistan Times*, January 14, 1983).

This conversion of Science, typified by its colossus Einstein, from atheism (born of the materialism of the 19th century) to a renewed faith in God is also foretold in the Holy Qur'an in several places, only one of which may be quoted :

"And if thou ask them who created the heavens and the earth ? they will say : Allah. Say : All praise is due to Allah ! Nay most of them know not" (31 : 25).

It is thus prophesied in the Holy Qur'an that science will ultimately have to accept the Divine creation of the universe, which alone they can study, and

find the Hand of God in it. But they cannot possibly acquire perfect knowledge about Allah Himself, Who no doubt reveals His existence through His creation, but His attributes He revealed by Divine revelation which came to perfection in the Holy Qur'an, (5 : 3) — a claim made by no other revealed books which, on the other hand, confessed to their imperfection (e.g. John, 16:12-13 : "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when the Spirit of truth is come, he will guide you unto all truth").

To resume my earlier point, knowledge about Allah's praiseworthy attributes should be given by the Muslims to these converted scientists as desired in the verse quoted above thus : "Say : All praise is due to Allah. Nay, most of them know not" (31 : 25). Knowledge about Allah's own attributes could only be given by Allah Himself. And that He has done through the Holy Quran which throws more light about the attributes of Allah than any other revealed book as it exists today.

Our duty

Our obligation is obvious. We must convey the correct and perfect knowledge about God to the world which is going atheist because of the defects and faults in the picture of God drawn by other religions. The Holy Qur'an must be propagated throughout the world. It

should be translated into languages in which no translation, or no good and correct translation, exists at present. That duty lies on all Muslims.

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Marxism Analysed – I

by MRS. ULFAT AZIZ-US-SAMAD

Nobody today is likely to dispute the fact that Communism is an important force in our modern world. Not only are there nearly sixty million Communists (in the precise sense of members of Communist parties) spread throughout the world, but more than a third of the total population of the earth lives under Communist governments, and outside that area the ideas of Communism are an inescapable challenge to all thinking people.

No single man invented Communism. But of all Communist thinkers Karl Marx is by common consent the greatest as well as the most influential. Marx was at once a philosopher, a historian, a sociologist, an economist, and an active controversialist in the struggles which characterized his lifetime. He outlined a framework of the future course of events on which he based prescriptions for strategy on the part of those who wished to change the nature of society.

There are, according to Lenin, three sources and three component parts of Marxism: (1) the Marxist philosophy, (2) the Marxist economics, and (3) the Marxist theory of state and revolution.

Marxist Philosophy

In the background of the philosophy of Marx is Hegelian dialectic and nineteenth century materialism. Materialism before Marx had developed on mechanistic lines. According to this view, matter from all eternity had followed unchangeable mathematical laws of motion. Marx did not agree with the mechanistic view of matter because it left no room for development. The purpose of Marx was neither metaphysical nor epistemological. He was primarily a revolutionary. The purely mechanical explanation of the universe did not fit into his purpose. As a revolutionary Marx was naturally attracted to Hegelian dialectic because it depicted conflict and change as the essence of existence. He therefore combined materialism with Hegelian dialectic to produce his theory of Dialectical Materialism.

According to Hegel, reality is dynamic and rises to higher forms by perpetual creation of opposites (thesis and antithesis) and a subsequent synthesis of the conflicting factors. This process of conflict goes on, according to Hegel, in reality as well as in thought. Thus there is progressive unfoldment of the Abso-

lute Idea in the universe. Karl Marx rejected the idealistic nature of the philosophy of Hegel and replaced the Absolute Idea with Eternal Nature conceived as matter, though he retained the basic pattern of the Hegelian dialectic. "To Hegel", wrote Marx in the first volume of *Capital*, "the process of thinking, which under the name of 'Idea' he even transforms into an independent subject, is the demi-urgos (the creator, the maker) of the real world....With me, on the contrary, the idea is nothing else than the material world reflected by the human mind and translated into forms of thought." The ultimate reality is, thus, material but dynamic and perhaps even purposive.

While thus expounding philosophical materialism, Karl Marx carried it through to the end, extending its mode of understanding nature to the understanding of human society. Just as a man's knowledge, according to Marx, reflects nature (*i.e.* matter in a state of development), which exists independently of him, so also the social understanding of man (that is, his various views and teachings: philosophical, religious, moral, political, etc.) reflects the economic structure of society. In this way Marx arrived at an economic interpretation of history. Marx's theory of Historical Materialism states that the econo-

mic system prevalent at any given time is the substructure of society which is primary, and that religion, laws, ethics, political system and other institutions form the superstructure, which is secondary, being determined by the former. From the point of view of production and distribution, Marx divides human history into five stages — the primitive communist or cooperative stage, the stage of slavery, feudalism, capitalism, and socialism. The progress has taken place inevitably from stage to stage, according to the dialectical principle. Marx states that capitalism contains within itself the germ of its opposition and, by the inexorable process of history, capitalism must give way to socialism.

Marx, it has been pointed out, took over the triad of thesis, antithesis and synthesis from Hegel, which he found to be true of material nature. Nevertheless, Marx endows matter which should, on the strict materialist theory, have neither values nor purposes, with purposive dialectical movement in which every stage of synthesis is higher than the thesis and the antithesis. This means introducing through the backdoor an idealist principle while professing to banish all idealism as unscientific.

The rapid progress of the physical sciences and technology in the nineteenth century had led to the concept that all reality was material and that even the

mind of man was but a refulgence of the material brain and had no independent substantive reality. Many scientific thinkers of that age were inclined towards materialism. Marx's philosophy is a typical product of the intellectual climate of the nineteenth century. Since then, in the twentieth century, many new discoveries have been made by scientists that have brought about radical change in human outlook and thought. Great scientists like Eddington, James and Einstein have in their books expounded the idealistic implications of modern science and made it possible for many modern scientific thinkers to return to religion and believe in God.

The design, harmony and purposiveness in the universe; the miracle of life; the instincts in the animals by which they are guided successfully in the course of their lives; the reason, free-will and conscience in man; his capacity to distinguish between right and wrong, good and bad, true and false, and his will to fight against his own desires, which he judges as evil, and even to lay down his life for an ideal—all these are indisputable proofs of the existence of God. The fact is that belief in the existence of God is an inescapable demand of moral consciousness. In order that morality may be a conscious and rational pursuit, it is necessary that the universe should be a

Moral Order. And it cannot be a Moral Order unless there is a Moral Creator and Ruler, who has created it for a moral end and endowed it with a moral constitution, and who governs and rules it for the fulfilment of a moral purpose. Indeed, morality has no valid and inviolable sanction except in the belief in the existence of God. Above all, God's existence is the stern demand of the spiritual consciousness of humanity, which found its most vigorous expression in the lives of numberless spiritual luminaries throughout human history, which influenced human destiny in a manner as no other force did. Ultimately, the surest proof of the spiritual nature of the ultimate reality (as opposed to the materialist view of Marx) and of the existence of God is God's revelation of Himself to those who sincerely and earnestly seek Him and to the prophets of many nations and ages.

Scientific method and reason are undoubtedly valuable sources of knowledge and of great practical use to man, but they have their limitations. Scientific method and reason can tell us nothing about the ultimate reality, the meaning of the universe, the purpose of man's existence, the mystery of life and death and many other similar questions that have persistently appeared in the mind of man and are of vital interest and

importance to him. They can tell us nothing at all about values like truth, beauty and goodness. The answers to these questions come to man only by means of what Iqbal called Religious Experience, the highest form of which is God's revelation to the prophets.

Marx's view that the economic factor is the primary factor (the substructure) in human society, and that the religious beliefs and moral values are parts of the superstructure which is determined by the economic system at a given time, is a falsification of history. This theory totally ignores the role of great prophets, saints and idealists in history. Again and again it has been seen that a new religious faith, revealed through a prophet, has brought about revolutionary changes and reforms in the socio-economic system, rather than being itself determined by the latter. The fact is that man is a being endowed with intelligence and this develops as he rises in the scale of civilization. Through it he provides himself with the means of subsistence, and at the same time with the political system, the laws, art forms and the like that he regards as necessary for his security and wellbeing. The two are parts of the same process, and there is no occasion to bring them into opposition and to make the one dependent upon the other. If it be that the way in which men think and the various institutional and other forms to which their ideas give rise are

influenced by the manner in which they make their living, the converse is equally true. It must be conceded that Karl Marx has made an important contribution to human thought by emphasizing the importance of the economic factor, which had been seriously neglected, but he has given it an undue prominence and thus over-simplified the complexity of the social situation.

Marxist Economics

Marx accepts in its entirety the doctrine which embodies the orthodox English economics of the nineteenth century, that labour is the source of value, develops it, and then bases upon it conclusions which are almost exact antithesis of those drawn by the orthodox economists.

Like most of the writers who preceded him, Marx attributed the economic value of commodities to the labour expended on them. This was in essence Ricardo's view, Marx developed this view by adding that in order to produce value the labour must be socially necessary. Value in exchange, as markets develop, may be measured in money terms, but if all illusions and deceptions of money are penetrated, the consumer who wishes to use an article is merely paying for the socially necessary labour that went into it. Money is the intermediary.

The capitalist, however, is not buying articles for use, he is buying articles for resale. A cotton-mill owner buys yarn, spindles and the labour of the workers. Each of these components of the final product costs him the price of the labour that went into it. But he manages to sell the product of his mill for more than it cost him. If he did not then there would be no profit in the transaction. From where does this extra value come? It is created by the labour of the workers. What the employer pays the worker is only enough to keep the worker alive (Here is the Malthus-Ricardo "Iron law of Wages"). But what he collects from the customer is the true value of labour put into the article. There is a great difference between the true value of the labour put into the article by the labourer and what the capitalist pays the labourer as his wages. The difference between the two is what Marx calls "surplus value", which is created by the labour of the worker but is appropriated by the capitalist as his profit. Thus, the capitalist, in the process of accumulating wealth for himself, robs and exploits the worker.

Let us assume, for example, that it would take only a half working-days work to produce the minimum of subsistence of a wage-earner for a whole day. Since the employer need offer no more than is required to maintain the supply of labour, he will pay a wage equivalent

of the minimum of subsistence, or for a half days work. But does he require his employee to work only half a working-day? By no means; he insists that the worker shall put in, not four hours (half a working day), but eight hours (a full working day), though he pays him wages equivalent to the value of the labour of only half a working day. Or suppose the employer introduces new machinery that will double the output of the worker in a day. Does he then double the wages? Not at all; he keeps the surplus value for himself. Only in such ways is privately owned capital accumulated, since if the capitalist paid out to the worker all the value created by the latter, he would accumulate nothing.

By thus putting together the classical theory of value and the classical theory of wages, Marx demonstrated the inevitability of exploitation of the worker by the capitalist in a system where the means of production are privately owned (*i.e.* in a capitalist system). Marx predicted that the natural laws of capitalist development would lead to the elimination of neutrals in the class struggle, so that a relatively few capitalists, on the one hand, would confront a vast propertyless class of workers, or "proletariat", on the other. This division of people into opposing forces would come about through the

spread of industry and big business, which would gradually absorb farmers of the land, take away the occupation of handicraftsmen and small tradesmen, and concentrate the ownership of capital in fewer and fewer hands. As the development of capitalism approaches its climax the working class would be subject to increasing misery. In the end, capitalism would falter and collapse as a solven system from its own "internal contradictions". It could maintain itself only by continual extension into new sectors of production in the countries where it was strongest, and into new areas of the world. Marx regarded monopolies, cartels and colonialism as advanced stages of capitalism. After Marx, Lenin expounded the theory that 'Imperialism' was the final, the 'highest' stage of capitalism. Eventually capitalism would have spread its blight so widely that there would be no more territory for it to conquer and exploit. In the meantime it would be subject to more and more evere periodic crises, caused by glutting of markets and accompanied by general unemployment.

It would be futile to deny the greatness of Karl Marx as a political economist or the truth of his general theory of capitalist exploitation. But that does not mean that all his ideas are equally true or that his theory is completely

valid even today when capitalism itself has changed radically from what it was in Marx's lifetime. Modern economic thought has cast doubt on the classical explanation of 'value' as proceeding from labour time. Its derivative, the surplus value theory, therefore, also goes by the board and removes one of the principal planks from the Communist bark. It would be arbitrary to assign all surplus value to the efforts of labour, to the exclusion of the persons who provide land, capital and machines or the entrepreneur and the manager.

Karl Marx regarded his political economy to be a science. One recognised test of any scientific theory is the valid predictions by use of its logic. A favourite and obvious method of criticising Marx's economics is to demonstrate the historical errors in his predictions. Agriculture has not become subject to concentrated industrial ownership; independent businessmen and self-employed persons greatly outnumber big capitalists, the "industrial proletariat" proper, far from being almost all-inclusive, is not even a majority in most countries. The woking class has not suffered increasing misery, but has enjoyed, in most industrial nations, rising trend of real wages and higher

(Continued on page 20)

PARADISE AND HELL

PROF. MIRZA HABIB-UR-RAHMAN, M.A.

Always remember, that our foremost duty is to win over God's good-will, kindness, lenity and blessings, before we hope to attain the precincts of Paradise. Let us not worship God for seeking admittance into the Garden of Eden, but for His readiness to forgive our sins and to comply promptly with our petitions. Let us fear Him and love Him, for He is responsive.

Hadith on Paradise

Quoted below are some Sayings of the Holy Prophet, peace and blessings of Allah be upon him, in respect of Paradise.

The Holy Prophet, peace and blessings of Allah be upon him, said, "It will be declared in Paradise, 'You will always remain healthy and alive. Neither will you fall ill, nor die. You will enjoy youth for ever. Never will you grow old. You will live peaceful and blissful lives. Anxieties and sorrows will never touch you'". (*Muslim*)

"Residents of Paradise will eat and drink, but there will be no discharge of excrement, spittle or blowing of the nose. Their perspiration will diffuse aromatic fragrance like musk. 'Immaculately pure is Allah', 'Praise be to Allah', will be ingrained in their hearts, and they will continuously utter them like breath". (*Muslim*)

"You will get every thing that you will, and what your eyes yearn". (*Tirmizi*)

"The Residents of Paradise will be given accommodation according to their good actions. Moreover, they will be favoured with God's visual appearance. (*Ibn-i-Majah*)

Remedies against the inflictions of Hell

We are living in a world where every body longs for riches, dignities, ranks, distinctions and honour. We must firmly believe that God is the fountain-head of all distinctions, eminences, excellences and adornments. He is the Supreme Lord without Whose permission no flower can bloom, no fruit can sprout forth, no leaf can fall or grow, no drop of rain can descend, no disaster can occur and no distinction can be earned. Therefore we should all bow before Him craving for His mercy, blessings and countless bounties.

Hell yawns before us, but we are unfortunately insensible to the shuddering horror and convulsive tremor of our bodies on the Day of Reckoning. There is still the last opportunity for us to cast out the incubus of greed, passion, grudge, back-biting, self-esteem lurking in our souls by shedding of tears of repentance before the Almighty God. Let not Satan's intrigues and our baser self drag us down

into the filthy mire. Let us shake off all sloth, come out into the dawn of spiritual light and elevate our moral character.

The Holy Quran on Hell and its agonies

"Some faces on that day will be down-cast ; labouring and toiling. They shall enter burning fire, and will be made to drink from a boiling spring. They will have no food save that of thorny herbage, neither nourishing, nor satisfying hunger" (88 : 2-7).

"And what will make thee realize what Hell is? It leaves naught, and spares naught. It scorches the mortal. Over it are nineteen (angels). And We have made none but angels Wardens of the Fire" (74 : 27-31).

"And leave Me and those who reject the truth, possessors of ease and plenty; and give them a little respite. Surely, with Us are heavy fetters and a raging fire, and food that chokes and a painful chastisement. On the day when the earth and the mountains shall quake and the mountains will become (as) heaps of sand let loose" (73:11-14).

"Verily, the tree of *Zaqqum* is the food of the sinful, like molten copper, it will boil in their bellies, like the boiling water. Seize him, then drag him into the midst of hell, then pour upon his head the torment of boiling water.' Taste (it). Thou (didst consider) thy self the mighty, the honourable. This indeed is what you doubted".

"And for those who disbelieve in their

Lord there is the punishment of Hell and an evil resort it is. When they are cast therein they will hear it roaring as it boils up. It would almost burst with fury" (67 : 6 8).

"O you who believe save yourselves and your families from a fire whose fuel is men and stones; over it are angels, stern and strong" (66:6).

"And those on the left hand ; how (wretched) are those on the left hand ! In hot wind and boiling water, and shadow of black smoke ; neither cool nor refreshing....Then shall you, O you who err and deny, eat of the tree of *Zaqqum*, and fill (your) billies with it ; then drink after it of boiling water ; and drink as drinks the thirsty camel. This is their entertainment on the Day of Requitall" (56 : 41-44, 51-56).

"The guilty will be known by their marks, so they shall be seized by the forehead and the feet...This is Hell which the guilty deny, between it and fierce boiling water will they go round" (55 : 42-44).

"Surely the guilty are in error and distress. On the Day when they are dragged into the fire upon their faces: taste the touch of Hell ! Surely We have created every thing according to a measure" (54 : 47-49).

"When the fetters are on their necks and the chains too. They will be dragged into boiling water ; in the fire will they

be burnt. Then it will be said to them, "Where are those whom you associated (with God), beside Allah. They will say, "They have failed us ; nay, we never prayed to anything before". Thus will Allah confound the disbelievers" (40 : 71-74).

"Surely the losers are those who ruin their souls and their families on the Day of Resurrection. Beware ! that will surely be the manifest loss. They shall have covering of fire above them and beneath them. With that Allah makes His servants to fear ; so keep your duty to Me, O My servants" (39 : 15-16).

"But there is an evil resort for inordinate — Hell. They will enter it. So evil is the resting place ! This is (what they will have). So let them taste it ; boiling and intensely cold (drink). And similar (punishment) of various sorts" (38 : 55-58).

How the torture of Hell can be averted

Believe in one God, Supreme Lord of earth and heavens. He knows the inmost secrets of your hearts. What you did, what you are doing and what you will do — all your motives, your passions and your feelings are perfectly known to the Master Who rules over our fate, controls the movements of all living animals, and those of the material and immaterial objects as well.

So give up all ignoble, wicked, sacrilegious activities. Spend the darkness of the night in the worship of God, bowing before Him with the greatest humility and veneration. Offer prayers five times a day, regularly. Spend the day in helping the poor, the needy, the afflicted with your money and personal sacrifice. Always repress your anger and never be guilty of inflicting any mental or bodily injury or pain, even on your enemies. Pray to God for the remission of your sins and for the bestowal of His blessings and favours.

And thus you will earn a blessed life in this as well the next world.

MARXISM ANALYSED — I

(from p. 16)

standards of living ever since the middle of the nineteenth century. There have been severe depressions, inflation and unemployment, but no proof exists that depressions are, on the average, deeper or longer than when Marx wrote. The proletariat has not carried out a socialist revolution in any higher industrial state, what goes by the name of Communism has won its victories chiefly in backward and marginal regions.

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THE PROPHETHOOD IN ISLAM

Muhaddath and Mujaddid – III

(‘One spoken to by God’ and Renovator)

by THE LATE HAZRAT MAULANA MUHAMMAD ALI

Now we turn to the writings of the Founder of the Ahmadiyyah Movement which will make it clear that he has also explained the office of a *muḥaddath* in the same manner.

The explanation of the office of a muḥaddath in the writings of the Founder

“The Divine Imām (i.e. Mujaddid Alf Thānī) writes clearly in his *Maktubāt* vol. 11, letter No. 51 that a non-prophet is also blessed with Divine communions and communications and such a person is called *muḥaddath* (one spoken to by God) and his office is very near to the office of the prophets...And in this nation of Muhammad the rank (*mansab*) of *muḥaddath waḥī* exists in such an abundance that to deny it is the work of a completely ignorant and careless person. Then after describing the perfect ones of the previous *ummahs* he says that, Mary the truthful, mother of Jesus Christ, and similarly his disciples, the mother of Moses and Khidr were not prophets. They were the recipients of *ilhām* from God and were informed through revelation (*wahy*) about the secrets of the Unseen. Does not this

prove that the perfect followers of the *nation* of Muhammad, as compared to them should be *mulham* and *muḥaddath* in a better degree because according to the Qur’ān they are the *best of the nations* (*khair al-umam*).

Why do you not reflect over the Qur’ān and why do you tumble at time of thinking over this matter. Are you not aware that it has been proved from the *Saḥīḥain* (i.e. *al-Bukhārī* and *al-Muslim*) that the Holy Prophet, peace and blessings of Allah be on him, has given the good news that like the previous nations *muḥaddathīn* will also be raised in this nation. And *muḥaddath* with *fath* over *dāl* (د) are these who are the recipients of Divine communions and communications.”²⁹

“This humble servant has been raised by the most High God for this *nation* in the capacity of a *muḥaddath* and *muḥaddath* is in one sense also a prophet, though he does not attain to perfect prophethood (*nubuwwat i-tāmmah*), nevertheless, he is partially a prophet, for he is endowed with the gift of be-

ingspoken to by God and matters unseen are manifested to him and like the revelations of messengers and prophets his revelations are also made free from the intervention of the devil. And the real kernel of the law (*shari'ah*) is disclosed to him and he is commissioned just like prophets, and it is obligatory on him like prophets that he should announce his claims at the top of his voice and anybody who rejects him deserves punishment to some extent."³⁰

"The Messiah to come has been called a follower as is evident from the *ḥadīth*, *imāmu kum minkum* (your imām from among you). And in the *ḥadīth* *the learned from among my ummah are like the prophets of Israelites*, a hint has been given as to the coming of the like of the Messiah. Thus according to this the Messiah to come, on account of his being a *muhaddath*, is also metaphorically a prophet."³¹

"There is no claim to prophethood but of *muhaddathiyyah* which is made by God's command. And what doubt there is that *muhaddathiyyah* also possesses a strong part of prophethood. In which case the good visions are a forty-sixth part of prophethood³² then *muhaddathiyyah* which has been stated in the Qur'ān along with *nubuwwah* and *risalah* for which there is a report in *al-Sahīh* of *Bukhārī*³³ also, if then this be

looked upon as prophethood metaphorically or regarded a strong part of prophethood does this amount to laying a claim to prophethood?"³⁴

"Like other followers he shall only be a follower of the word of God and the Saying of the Messenger and shall solve the difficult and intricate questions of religion not by prophethood but by the exercise of his judgement (*ijtihad*) and shall offer his prayers behind the others. Now all these hints clearly indicate that he shall not actually and truly possess the characteristic of perfect prophethood *although imperfect* prophethood (*nubuwwat-i-naqisah*) shall be found in him which in other words is called *muhaddathiyyah* and possesses one of the aspects of the perfect prophethood. So the fact that he has been called a prophet as well as a follower suggests that he shall possess both the aspects of followership and prophethood as it is necessary that both these aspects should exist in a *muhaddath*. But the possessor of perfect prophethood owns only one aspect of prophethood. In short, *muhaddathiyyah* is imbued with both the colours, therefore, this humble servant was given the name of a follower as well as a prophet in *Barahīn Ahmadiyyah*."³⁵

"*Muhaddath* who is from among the *sent ones* (*mursalīn*) is a follower as

well as a prophet in an imperfect sense. He is a follower because he is totally obedient to the *shari'ah* of the Messenger of Allah and is the recipient of light from the lamp of messengership, and a prophet because God deals with him like prophets. And God has created the being of a *muhaddath* as an intermediary between prophets and nations. Although he is a perfect follower he is also a prophet on one account. And it is necessary for a *muhaddath* that he should be the like of some prophet and should get the same name, in the sight of God, which is the name of that prophet."³⁶

"But this restriction does not apply to such a prophet who gets his light from the light of the prophethood of Muhammad and does not possess perfect prophethood. Because by his discipleship and *annihilation in the Prophet (fana fir-rasul)* he is included in the being of the Seal of the messengers as a part is included in the whole."³⁷

"Indeed *muhaddathin* will be raised who communicate with God and possess within themselves some of the attributes of perfect prophethood by way of *zill* (reflection)."³⁸

"And in the same reality which is called *nubuwwah* in the prophets manifests itself in the form of *muhaddathiyah* in him."³⁹

"If the door of prophethood was not

closed every *muhaddath* had the power and faculty in his person of becoming a prophet. Because of the same power and faculty it is permissible to apply (the word) prophet for a *muhaddath*, that is, it could be said *al muhaddathu nabiyyun* (the *muhaddath* is a prophet)."⁴⁰

29. *Barāhīn Ahmadiyyah* (1880-1884), p. 545, footnote No. 4.

30. *Taudīh Maram* (22nd January 1891) pp. 9, 10.

31. *Izālah Auhām* (3rd September 1891), p. 349.

32. *Al-Bukhārī*, Kitab al-Ta'bīr.

33. *Al-Bukhārī* ch. Manāqib 'Umar.

34. *Izālah Auhām* (3rd September, 1891), pp. 421, 422.

35. *Izālah Auhām* (3rd September 1891), pp. 532, 533.

36. *Ibid.*, p. 562.

37. *Ibid.*, p. 575.

38. *Nishan-i Asmanī* (26th May 1892), p. 28.

39. *Ai'nah Kamalat-i-Islam* (26th February 1893), p. 237.

40. *Ibid.*, p. 238.

”تفہیم القرآن“

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