THE FIRST SERMON
of
THE HOLY PROPHET
(Peace and blessings of Allah be upon him)

"Oh ye children of the Mighty One! do you take me to be true or false? If ye consider me to be true, will you hearken to what I say? The caravan of our life will one day surely depart hence. Beware ye of the time when death shall attack. All in their turn will leave you, whether it be your relation or belongings. If there be any bliss remaining with you, it is the good which ye have done in your life. God alone is worthy of praise. His name is worthy of repetition. His thought is worthy of contemplation; His command is worthy of obedience and His Majesty is worthy of service. When ye think, think only of Him; when ye bow, bow only before Him; trust Him alone, fear Him alone, and serve Him alone. No one lives outside of Him, none can be compared with Him. The wise and the foolish are both speechless before Him. The sun and the moon are motionless in His Presence. Mighty Kings are submissive before His Exalted Majesty. The righteous and the pious are absorbed in His Presence. Neither the hermit nor the orthodox has any power in His Kingdom. Neither the ascetic nor the mystic has a voice in His Court. Therefore count not on a mediator between you and your God."
The Promised Messiah Speaks
By: Hazrat Mirza Ghulam Ahmad of Qadian
The Founder of the Ahmadiyya Movement in Islam

THE PHILOSOPHY OF PUNISHMENT IN THE HEREAFTER

There is a philosophy about punishment in the hereafter which is not set forth perfectly by any religion except Islam. God Almighty says in the Holy Quran: He who is blind in this world shall be blind in the hereafter and even more astray (17:73). This shows that a person takes with him from this world the eyes with which to behold God Almighty and the senses with which to perceive Him. He who does not acquire these senses in this life will not enjoy them in the hereafter. This is a mystery which is not understood by the common people. If its meaning is not that which we have set forth, then it is entirely wrong that those who are blind in this world shall be blind in the hereafter. The truth is that to recognize God Almighty without any error and to acquire a true understanding of His attributes in this world is the key to all comforts and delights of the future. This verse clearly indicates that we carry a torment with us from this world and that the blind existence and foul actions of this world will appear in the form of the torment of hell in the other world and they will not be anything new. As by shutting the doors of a room a person deprives himself of light and of fresh life-giving air, or by swallowing a poison he puts an end to his life, in the same way, when he moves away from God and commits sin, he falls into a darkness and is involved in torment.

The meaning of the Arabic word for sin is to incline and to move away from the true center. When a person moves away from God and withdraws from the light which descends upon the hearts from God, he is involved in a darkness which becomes a source of torment for him. Then he suffers the same type of torment of which type is his turning away. If he wishes to revert to the spot where that light falls, he regains the light. As we observe in the world that we enjoy light in a room when we open its windows, in the same way, in the spiritual system to return to the true center becomes the source of comfort and rescues from the suffering which had resulted from departing from the center. This is called repentance. The darkness that is produced in this manner is called the misguidance of hell and to revert to the true center which bestows comfort is called heaven. To move away from sin and to revert to virtue that would please God Almighty, becomes the atonement of the sin and wipes out its consequences. That is why God Almighty has said: Good does away with evil (11:115). As vice contains the poison of destruction and good contains the antidote of life, good alone is the means of overcoming the poison of vice. In other words, torment means the absence of comfort and salvation means the achievement of comfort and joy.

TORMENT IS THE RESULT OF MAN'S ACTIONS

Illness means the condition when the body does not function normally and health is the condition when all natural matters function in the proper way. The moving away of a hand or foot or any other limb from its proper position causes pain and if this condition persists for a time not only the affected limb becomes useless, but it begins to affect other limbs also. The same is the case with the soul. When a person moves away from God, Who is the true source of his life, and departs from the religion of nature, he is involved in suffering and if his heart is not dead and retains its feeling he feels the torment keenly. If this condition is not reformed, there is an apprehension that all spiritual faculties might gradually become useless and a severe torment might ensue. Thus no suffering comes from outside; all suffering is generated within a person. We do not deny that torment is God's action, but it is the consequence of man's actions as when a person swallows poison, God kills him. This is indicated by God, the Glorious, in the verses: It is Allah's kindled fire which rises over the hearts (104:7-8). This means that the torment of God is the fire that God kindles and its flame rises from the heart of man. It is thus clear that the real seed of torment is the foulness of one's being which assumes the form of torment.

In the same way, the source of the comfort of heaven are a person's own actions. If he does not depart from the religion of nature and does not move away from the center and, as a servant, he lies at the threshold of God and partakes of the lights of Godhead, then he is like the healthy limb which has not moved from its position and is performing the function for which God has created it and he suffers no pain and all is comfort.

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OUR BELIEFS AND AIMS

The Ahmadiyya Anjuman Isha’at Islam Lahore is an international Muslim association (founded 1914) dedicated to the presentation of Islam by literary and missionary means. It believes that the world today, both non-Muslim and Muslim, badly needs to receive the true, original message of Islam. This is the message contained in the Holy Quran and the life of the Holy Prophet Muhammad - a message which is today hidden under misconceptions and wrong popular notions.

We strongly believe that the mission of Islam is to attract the hearts and minds of mankind towards the truth, through rational arguments and the natural appeal of Islamic teachings. Islam does not seek political control over countries, nor does it use force to compel people to become Muslims or obey its teachings. In this age, the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad (d. 1908), uncovered and stressed certain vital aspects of Islamic teachings which had been forgotten over the centuries. He reminded the world that Islam is:

International - God raised prophets in every nation, and Muslims believe in them all. Good people and truth may be found in any nation. No people are God's favourite, not even Muslims, except those who do the most good.

Tolerant - Gives full freedom to everyone to hold and practice any belief or religion. Preaching to be by argument and example, not force. Muslims must also respect internal differences of opinion.

Rational - Religion to be studied in the light of reason and the ever-growing knowledge of mankind. Blind following disallowed and independence of thought granted.

Non-sectarian - Every person professing the words “There is no God but Allah, and Muhammad is the Messenger of Allah” must be regarded as a Muslim. No religious board empowered to hold inquisitions into a Muslim's beliefs, or to expel self-professing Muslims from Islam.

Peaceful - Condemns all use of force except in unavoidable self-defense. Teaches Muslims to live peacefully under any rule which accords them freedom of religion.

Living - Worship is not a ritual, but provides living contact with a living God. God listens to man, answers his prayers, and speaks to His righteous servants even today as in the past.

Hazrat Mirza Ghulam Ahmad was a servant of Islam, with a mission to bring about the spiritual and intellectual triumph of the teachings of Islam over all forms of belief. He never claimed to be a prophet, but a God-sent mujaddid (renovator) within the long line of saints that arose in the history of Islam. He believed, and we believe, that after the Holy Prophet Muhammad - may peace and blessings of Allah be upon him - no prophet can arise, whether a new one or one from the past.
5. THE HADITH

99. What is the Hadith?

The term "Hadith literature" (or even just "Hadith" sometimes) refers to a number of historical books which contain a record of the Sayings and the Example of the Holy Prophet Muhammad, by which he showed his followers how to put the teachings of the Quran into practice.

100. What does the word Hadith mean?

Hadith just means a saying. When used as a term in the religion of Islam, a hadith means a report of what the Holy Prophet Muhammad said or did on a certain occasion. In English, the word "tradition" is also used to denote a Hadith. The word Hadith is also applied to the books containing these reports.

101. Please name some books of Hadith.

The two most famous works of Hadith are: Sahih Bukhari and Sahih Muslim. Each of these is named after the person whom compiled it, i.e., Bukhari and Muslim. The word Sahih in the title means that the compilers of these books sifted the genuine reports about the Holy Prophet from just gossip and hearsay, so far as they could. There are many other books of Hadith, named after the compilers, such as Tirmazi, Abu Dawud, and the Musnad of Ahmad Ibn Hanbal.

102. How did these books come to be compiled?

Those teachings of the Holy Quran which the Holy Prophet had to illustrate by his practice (such as how to perform the salaat) were copied by his followers, who then passed them down to the next generation. Apart from this, his sayings on various matters, and what he did on various occasions, were also related by those who saw and heard him to other people. But, unlike the Holy Quran, these details were usually not written down. So these traditions were passed down from one generation to the next by practical example (as in the case of prayer) and by word of mouth. About 150 years after the Holy Prophet’s death, some scholars decided to try and trace all these traditions back to him and investigate all the persons who had passed these reports down since the Holy Prophet’s time. From their great research, they compiled the books of Hadith that we now have.

103. So the compilers of Hadith did not just record everything which they heard people calling a Saying or action of the Holy Prophet?

No, they investigated each and every report of a Saying or action of the Holy Prophet to check whether the names of all the persons involved in passing it down from his time were known. They also investigated the lives and character of all these people to find out if they could have had the opportunity of hearing and passing down the Saying from one to another, and if they were trustworthy and had good memories. Bukhari and Muslim were more strict than other compilers in making these checks before accepting a report as being genuine. This is why these two books are regarded as the most reliable Hadith collection, Bukhari being ranked highest of all.

104. What are the subjects covered in Hadith literature?

The reports in Hadith books are largely of the following kinds:

i) Sayings of the Holy Prophet Muhammad about the basic teachings and practices of Islam, such as points of belief, prayer, etc.

ii) His Sayings on various practical aspects of life, such as family life, business dealings, the law, food and drink, moral qualities, etc.

iii) Apart from Sayings, the actions and personal example of the Holy Prophet which illustrate his teachings and go to show how he put them into practice (e.g., report of how he said his prayers, what he did during the days of fasting, how he gave in charity, etc.)

iv) Reports about what sort of a person the Holy Prophet Muhammad was, his everyday life, his dealings with friend and foe, the important events in his life, etc.

v) Prophecies of the Holy Prophet relating to the future of Islam, the Muslims, and even mankind generally.

105. Are all the recorded reports in Hadith true and genuine?

No, not every single one. The people who passed on these reports by word of mouth before they were compiled made mistakes in some cases. There are also some reported sayings written down in books of Hadith which the Holy Prophet may not have ever said at all.

However, the bulk of the reports, especially those contained in Bukhari and Muslim, are genuine. The teachings which the Holy Prophet illustrated by his example (such as how to perform the prayers) were copies by such a large number of people that there cannot be any doubt at all about their genuineness. Similarly, many of his Sayings were memorized and passed down by a number of Companions in each case, not by just one person, and became well-known among the Muslims from the start.

106. Is it necessary for a Muslim to believe in and follow Hadith?

Yes, especially the part relating to the observance of religion and to practical life. It must always be remembered, however, that Hadith is meant to be a further explanation of the teachings of the Holy Quran. Any report in Hadith books which appears to go against the Holy Quran must be examined carefully to see if it can be given a meaning not contradicting the Holy Book, and if not, it must be rejected.
MUSLIM CODE OF BEHAVIOR

107. According to Islamic teachings, apart from having the right belief how important is it for a person to do good deeds?

Doing good and having the right belief go hand in hand in Islam. In fact, doing good in practice is the proof of having the right belief in the heart. This is why the Holy Quran speaks of true Muslims very often as "those who believe and do good deeds". Both the Quran and the Holy Prophet have told Muslims that the best among them is that person who shows the best behavior towards other people.

108. Please give a list of some of the good qualities a Muslim must try to acquire.

Below we give, in the words of the Holy Quran and the Holy Prophet Muhammad, the chief qualities a Muslim should display:

1. Truthfulness
   "O you who believe! keep your duty to God and speak straight, true words" (Holy Quran, 33:70).
   "O you who believe, keep your duty to God, and be with the truthful people" (9:119).
   "Be maintainers of justice and bearers of true witness for God, even if it (the truth) goes against your own selves or parents or relatives or someone who is rich or poor" (4:135).

2. Sincerity
   "Serve God, being sincere to Him in obedience" (Quran, 39:2).
   "It is most hateful in the sight of God that you say things which you do not do" (61:3).
   "Woe to those who pray but are unmindful of their prayers, who do good to be seen" (107:4-6).

3. Unselfishness
   "You cannot become good unless you give in charity out of those things which you love" (3:91).
   "They (the true believers) give food, out of love of God, to the poor and the orphan and the slave, saying, 'We feed you for God's pleasure only - we want from you neither any reward nor thanks' (76:8,9).
   "Do no favor seeking gain" (74:6).

4. Humility
   "The servants of the Merciful God are those who walk on the earth in a humble manner" (25:63).
   "Do not turn your face away from people in contempt, nor walk around in a proud manner" (31:18).
   "Do not call yourselves pure and holy. God alone knows who is righteous" (53:32).

5. Patience
   "God loves those who are patient" (3:145).
   "Give good news to the patient, who, when a misfortune befalls them, say: We belong to God and to Him do we return" (2:155, 156).

6. Forgiveness
   "Pardon people and overlook their faults. Don't you love that God should forgive you" (24:22).
   Speaking about some enemies of the Holy Prophet, the Quran says: "You will always find most of them to be treacherous, but pardon them and forgive" (5:13).
   "Repel evil with good, and you will find that your enemy will become like a warm friend" (41:34).
   "(The duteful are) . . . those who restrain their anger and pardon people. God loves those who do good to others" (3:133).

7. Purity and cleanliness
   "He indeed is successful who purifies himself (in mind and body), and remembers the name of his Lord, then prays" (87:14, 15).
   "Purify your garments and shun uncleanness" (74:4,5).

8. Honesty
   "Don't go near the property of an orphan, except with good intention. Fulfill the promise you make. Give full measure when you measure out, and weigh with a true balance" (17:34,35).
   "Do not swallow up your property among yourselves by false means, nor offer it as a bribe to the officials in order to gain other people's property unlawfully while you know" (2:188).

9. Goodness and kindness to others
   "God commands you to uphold justice and to do good to others and to give to the relatives" (16:90). Three degrees of doing good are mentioned here: "justice", which means returning any good that someone has done you with equal good; "do good to others", which means taking the initiative in doing good to others; and "give to the relatives", which means doing good to people instinctively and naturally just as one does good to one's close relatives.
   "Do good to others, surely God loves those who do good to others" (2:195).

10. Consideration and respect for others
   "O you who believe! do not enter houses other than your own until you have asked permission and greeted the inmates . . . and if it is said to you, 'Go back', then go back" (24:27,28).
   "O you who believe! avoid most of suspicion (against others) . . . do not spy (into other people's affairs), nor let any of you backbite others" (49:12).
   "When you are greeted with a greeting, greet with one better than it, or return it (in the same terms at least)" (4:86).

11. Courage
   Speaking of a small number of Muslims facing a big and powerful enemy, the Quran relates:
   "Those to whom men said: people have gathered against you, so fear them, but this only increased them in faith, and they said: God is sufficient for us and He is an excellent Guardian" (3:172).

12. Moderation
   "Eat and drink, but do not be immoderate" (7:31).
   "Do not chain your hand to your neck (so that you are mean in spending), nor stretch it out so fully that you lose everything" (17:29).

Regarding the performance of religious duties, the Holy Prophet has given the following advice:
   "Religion is easy, but any who exerts himself too much in religious devotions will get overcome by it; so you should just act rightly, and keep to the mean, and be of good cheer, and ask for God's help morning, evening, and a part of the night."

13. Cheerfulness
   "Be of good cheer" (Holy Prophet).
   "It is an act of charity to meet your fellow
with a cheerful face” (Holy Prophet).

Finally, we give a verse of the Holy Quran mentioning a number of qualities a Muslim, man or woman, should try to acquire:

“The truthful men and the truthful women, the patient men and the patient women, the humble men, and the humble women, the charitable men and the charitable women, the fasting men and the fasting women; the men who guard their chastity and the women who guard their chastity, the men who remember God much and the women who remember God much —for all these God has prepared forgiveness and a great reward” (33:35).

109. How does Islam require a Muslim to treat the people around him?

The Holy Quran and the Hadith mention various categories of people that one has to deal with, and give a great deal of guidance on how to behave towards them.

1. Parents and the elderly
   “Your Lord has commanded that you worship none but Him, and do good to parents. If one or both of them reach old age, do not say ‘fie’ to them, or tell them off, but speak to them kindly and say, My Lord, have mercy on them as they brought me up when I was little” (17:23,24).
   “The Holy Prophet said, It is one of the greatest sins that a man should curse his parents. Someone said, How can a man curse his own parents? He said, if a man abuses the father of another, that person will abuse his parents (in return)”.

2. Other Near Relatives
   “Do good to the near relatives: (4:36).
   “Give to the near relative his due, and also to the deprived person and to the traveller (in need of help)” (17:26).

3. Children
   “Do not kill your children for fear of poverty - We (God) provide for them and for you” (17:31).
   “A man came to the Holy Prophet and said, ‘You kiss children but we do not kiss them’. The Holy Prophet said, ‘Can I help it if God has taken away mercy from your heart’.

4. Orphans and destitute children
   “Maintain the orphans out of their property and clothe them and give them a good bringing-up. Test them when they reach the age of majority, and if you find them to be mature, hand over their property to them” (4:5,6). “I and the man who brings up an orphan will be in paradise like this”, said the Holy Prophet, putting together his forefinger and middle finger.

6. Poor and needy
   “Righteous is he who...gives away wealth out of love for God to the (poor) relatives, and orphans, and the poor, and the travellers (in need), and to those who ask, and for the setting free of slaves” (2:177). “The uphill road (to success) is...to free a slave, or feed at a time of hunger an orphan who is a relative or the poor man lying in the dust” (90:11-16).
   “Have you seen him who goes against religion? He is the person who is rough to the orphan and does not urge the feeding of the poor” (107:1-3).
   “(The true believers are those) in whose wealth there is a known right for the beggar and the destitute” (70:24,25). “The person who manages things for the widow and the poor is like the one who strives hard in the way of God” (Hadith).

7. Neighbors
   “Be good to the neighbor belonging to your people and the alien neighbor” (4:36). “He is not a believer who fills his stomach while his neighbor is hungry” (Hadith).
   “The angel Gabriel continued to enjoin upon me good treatment of one’s neighbor, so much so that I thought he would make him heir to one’s property” (Holy Prophet).

8. Wives/Husbands
   “Your wives are a garment for you, and you are a garment for them” (2:187). “Of God’s signs is that He created spouses for you from yourselves so that you might find quiet of mind in them, and He put between you love and compassion” (30:21).
   “The best of you are those who are kindest to their wives” (Hadith).
   A man related: “I asked Aishah (Holy Prophet’s wife): What did the Prophet do when in his house? She said, ‘He served his wife’, meaning that he did work for his wife’.

9. Employers/Employees
   “The true believers are those who are faithful to their trusts and covenants” (23:8). (“Trusts” include the duties and the other things with which an employee is entrusted by his employer; “covenants” include the contract by which both the employer and the employee are bound.)
   “God says: there are three persons whose opponent I shall be on the Day of Judgment... (the third is) the person who employs a servant and receives fully the labor due from him, but does not pay his remuneration” (Hadith).
   Ans, a companion of the Holy Prophet, related: “I served the Holy Prophet for ten years, and he never said to me ‘fie’, nor did he ever say ‘Why have you done this’, or ‘Why have you not done that’” (Hadith).

10. Animals
   “There is no animal on the earth, nor a bird flying on its two wings, but they are communities like yourselves (0 people)” (6:38).
   Someone asked the Holy Prophet, “Is there a reward for us (from God) for doing good to beasts?” He replied, “In every animal having a liver fresh with life there is a reward” (Hadith).
   “Be careful of your duty to God in the matter of animals; ride them while they are in a fit condition for it, and eat them while they are in a fit condition for that” (Hadith).
   “Whoever tills a field, and birds and beasts eat from it, it is an act of charity on his part” (Hadith).

11. Authorities
   Regarding electing and appointing people to positions of authority, the Quran says: “God commands you to make over trusts (or positions of trust and authority) to those who are worthy of carrying them out” (4:58).
   “Obey God and obey the Messenger, and obey those of you in authority, and if you quarrel about anything (with your authorities) refer the matter to God and the Messenger (i.e., decide the issue from the Holy Quran and Hadith)” (4:58).
   “Obedience (of authority) is due only in good matters” (Hadith), i.e., orders to do wrong must not be obeyed.

The first head of state of the Muslims

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THE FRENCH REVOLUTION - 1789 A.D.
VERSUS
THE ISLAMIC REVOLUTION - 609 A.D. - 632 A.D.

BY K.S. RAHIM BAKHSH M.A.

Continued from last issue

THE TRUCE OF HUDAIBIYAH:

The Truce of Hudaihiyah or Bait-Rizwan also called the Truce under the Tree, marks a most critical period in the history of Islam, but was in fact, a victory for Islam.

The battle of Ahzab had established the fact that Islam was supported by the Divine Hand. The Quraisy had done their utmost in two successive battles Badar and Uhud, but could do little harm to Islam. The various Bedouin tribes too, had exerted themselves severly, but had failed to shake the firm foothold of Islam. The hypocrites and the jews sought in vain to undermine Islam from within. At last, Quraisy, Bedouins, hypocrites and Jews made a combined attempt against Islam, but failed. This was the final struggle, and never thereafter did the enemy gather courage to assiall Madinah. These are historical facts, admitted alike by friend and foe, yet the cry is raised that Islam owes its propagation to the instrumentality of the sword. The facts recorded on pages of history point exactly to the reverse. The Truth remains that Islam spread not by the sword, but in spite of the sword. The sword fell on the Faith from all sides, but instead of destroying it, it helped as it were to spread it.

How the Truce of Hudaihiyah turned into victory for Islam is nothing short of a miracle. How it came about - About a year had elapsed since the battle of Ahzab when the Prophet saw in a vision that he, with his companions, was performing the pilgrimage at Kabah. It was thought that the Quraisy, as well as the Bedouins, were last impressed with Islam's inherent strength. It was also thought that they might likewise be impressed with its truth, and would not therefore, offer resistance to Muslims performing the pilgrimage. Besides, the pilgrimage to Kabah, was a privilege never denied even to the worst of enemies. There was thus no reason why the Quraisy should stand in the way of Muslims. Consequently, in the year 6 A.H., the Holy Prophet with about 1400 companions, started on an Umrah to Makkah. By way of precaution, lest their motive should be misunderstood, it was strictly forbidden to carry arms, except a sheathed sword which in those days was almost a part of every day dress, no matter how peaceful the state. Taking sacrificial animals with them as usual, they set out for Makkah. On approaching the vicinity of the town, however, they found the Quraisy ready to offer armed resistance. Budail, the Chief of the tribe of Khuzaah, not a Muslim but well disposed towards Islam, brought this intelligence to the Prophet who sent him back to tell the Quraisy that the Muslims had come to perform the pilgrimage and not to fight. The Quraisy, it was also proposed, might conclude peace with them for a certain period. Having sent this word to the Quraisy, the Muslims halted at the famous Hudaihiyah, a days journey from Makkah.

Despite all possible allowances, the negotiations finally ended in fiasco. The emissaries of peace, sent to Quraisy were maltreated, and finally when Usman was commissioned to negotiate, he was arrested and kept in custody. The Muslims had, thus, every reason to believe that the Quraisy were bent upon fighting. It was a critical situation. The Muslims were practically unarmed and much smaller in number than the Quraisy enemies, who had every advantage on their side. But when all negotiations had failed, the Holy Prophet called upon his companions to pledge themselves afresh that they would fight to the very last man in defense of their faith. Under a certain tree close by, the pledge was cheerfully taken. In the history of Islam, this goes by the name Baital-Rizwan, i.e., pledge to fight to death in the cause of Islam.

The Muslims' resolve to shed the last drop of their blood in the defense of their faith, brought the Quraisy to their senses. Their past experience made them realize what such a resolve meant. Unarmed though the Muslims were, and numerically weak besides, the Quraisy could foresee that disaster was in store for them should battle be joined. Thus chastened in spirits, they deposed one Suhail Amr to resume peace negotiations. A Truce was drawn up restoring a state of peace between the two parties for a period of ten years. The main clauses of the treaty, though unfavorable to Muslims, were, however, agreed upon as follows:

1. The Muslims shall this year return without performing the pilgrimage;

2. Next year they may come, but shall not stay at Makkah longer than three days;

3. They shall not take with them any of the Muslims already living in Makkah, but, on the other hand, they shall not stand in the way of any one from among themselves should he wish to remain to live at Makkah;

4. Should any of the Makkans go over to Madinah, the Muslims shall hand him over to the Makkans, but if any of the Madinite Muslims should rejion the Makkans, the latter shall not restore him to the Muslims;

5. The Arab tribes shall be at liberty to enter into alliance with whichever party they chose.

Obviously, these terms were extremely distasteful to the Muslims, but out of regard for the Prophet's attitude, they kept quiet. Meanwhile, Abu Jandal, the son of Suhail appeared on the scene. He had embraced Islam at Makkah, and the Quraisy tortured him on that account. At last, he managed to escape from the hands of his persecutors, and had now come to the Muslim camp, expecting, of course, to find a warm welcome there. He showed the scars of his torture to the
Muslims, in order to be taken to Madinah to join the Muslim brotherhood there. The Prophet was moved and tried to secure an exception to the fourth term of the agreement in favor of Abu Jandal. But Suhail was inexorable, so the Prophet had to yield.

In brief, the Muslims felt much troubled on account of Abu Jandal, but they could do nothing about it. The Prophet observed that it was a crucial test of the Muslims word of honor and they must accept it at all costs. He also consoled Abu Jandal, telling him that Allah would surely open a way for him.

On his return to Madinah, however, the Prophet received the Divine Revelation, “Surely we have given thee a clear victory...” Chap. 48. So far, everybody wassmarting under the humiliating terms of the treaty, but now the Chapter of a Fatah (the victory) was on their lips. That the truce of Hudaibiyah also turned out to the triumph of Islam is borne out by the fact that on the occasion of his advance on Makkah about a year and a half later, the Prophet was accompanied by 10,000 comrades instead of the 1400 which was the number at the time of this truce. How to account for this remarkable rise in the number of Muslims. The fact is that the state of warfare which had so far prevailed between Muslims and non-Muslims had created a wide gulf between them. For the first time since the inception of Islamic movement, the gulf was bridged over for a considerable length of time by the Truce of Hudaibiyah. This afforded non-Muslims an occasion calmly to ponder over the inherent virtues of Islam. Prior to this, the Arabs were bent upon the destruction of Islam. Now that the barrier was removed and normal intercourse with Muslims had been resumed, they were in a position to carefully study the morals and manners of Muslims. They came to understand for themselves that the prophet neither favored cutting asunder blood-ties, nor was he a mischief-monger as they had supposed. The nobility of his nature and the beauty of his morals were now revealed to them. They realized that they had been the dupes of mis-presentation and that the Prophet’s character was far above what had been depicted to them. Thus impressed with the sublimity of the Prophet’s ideals, and the purity of his comrades’ lives, a large number of them joined the brotherhood of Islam. Thus, the words of the Divine revelation, which the Prophet had received on his way back from Hudaibiyah found fulfillment. “That Allah may rectify for thee that which has gone before of the faults attributed to thee, and that which remains behind”. Chap. 48:2. The faults imputed to him through malice were all removed, and his glorious personality was unveiled once more in all the richness of its beauty. The words “that which remains behind” also contain a promise for the future, namely, any accusation brought against him at any future time announce the prophetic words, shall not be allowed to stand, but shall similarly be washed away. One has only to watch the daily changing angle of vision of Europe towards the Prophet to appreciate the truth of this portion of the verse. The ugly caricature of his character that has been so far drawn, either through misconception or misrepresentation, is undergoing a marked change. Europe is now awakening to the nobility and purity of his character. General recognition of the true sublimity of the Prophet’s life is bound to come, sooner or later, as foretold in the Quran.

That such harsh terms of the Truce of Hudaibiyah should have been accepted by the Prophet was not without a set Divine purpose. The incident is eloquent testimony to the fact that warfare was held in abhorrence by him. There is little doubt that the Muslims regarded the terms of the Truce as derogatory to their faith and insisted on rejecting them. They had pledged to fight to the last man to vindicate the honor of Islam. In spite of this, with the slightest indication on the part of the enemy towards peace, the Prophet welcomed it with open arms. The Muslims had not been defeated, but the terms of the treaty seemed to treat them as the vanquished party, yet the Prophet accepted them. It is a conclusive testimony to show how peace-loving the Prophet was. On the other hand, with a situation like this, the progress of Islam should have come, as a matter of course, to a standstill. But is it not remarkable that, on the contrary, Islamic light spreads during this period at a tenfold pace? What is the one logical conclusion. Only that the intrinsic worth of Islam outweighs by far the prospects of all tortures. The charm and beauty of Islam make its lovers disregard all pains its acceptance may entail. Sufferings and afflictions sink into insignificance before the power and beauty of Truth. Here is another occasion for the critic to ponder. Should he call this the spreading of Islam by the sword or the spreading of Islam in spite of the enemy’s sword.

Utbah, another example of a daring convert to Islam, who was tortured no less ruthlessly by the Quraish and got a chance to decamp to Madinah. But two envoys of the Quraish followed close upon his heels and demanded his extradition according to the truce of Hudaibiyah. Like Abu Jandal, he also was advised by the Prophet to return to Makkah. Here again, the Prophet, in accordance with his code of honor, showed a marvellous regard for his word, and did not shirk from strictly observing the terms of the pledge, and handed over Utbah to the Makkans. It is, however, another story of the firmness of Utbah’s faith, how he escaped from the clutches of his Makkans captors, and settled at a place, outside Makkah, but a sort of neutral zone which formed into a fairly big settlement of Muslim refugees from Makkah, who were not subject to the terms of the truce of Hudaibiyah. The growing strength of this settlement finally alarmed the Makkans on account of their command of the trade route of the Makkans, who then thought it expedient to withdraw the relevant clause from the terms of the truce of Hudaibiyah.

That the truce of Hudaibiyah was indeed a signal triumph of Islam is amply borne out by subsequent events. The numerical strength of the Muslims waxed manifold. Conquerors of fame, such as Khalid and Amr ibn-al, who were once the pride of the enemy’s ranks, now rallied to the standard of Islam. Peace thus achieved what no victory on the battlefield, however great, could have accomplished. The growing strength of the Muslims now led the Prophet to expand the scope of Islam to the whole of Arabia and beyond its confines to the domains of the foreign sovereigns like Caesar of Rome, Chosroes of Persia, Negus of Abyssinia by sending emissaries of peace.
The Conquest of Makkah:

The conquest of Makkah is the greatest landmark in the spread of Islam in the whole of Arabia.

It was in sequence of contravention of a certain term of the truce of Hudaibiyyah on the part of the Quraish of Makkah, that the Prophet had to make preparation to proceed on an expedition against Makkah in order to uphold the terms of the Truce, which had been declared null and void by the Quraish. At last, at the head of ten thousand righteous followers the Prophet set out for Makkah on the tenth of Ramazan 8 A.H. This was also in fulfillment of Moses' prophecy, when he said, "He came with ten thousand of Holy ones" (Deut.33.2). The object with which these ten thousand soldiers gathered round the Prophet's banner was not conquest and bloodshed but the establishment of righteousness even though at the expense of their own blood. They encamped at Marral Zabran, a day's journey from Makkah. The strategy of the Prophet to avoid bloodshed is indicated by his directions to every member of the whole body of Muslims to kindle his own fire so as to impress the Quraish with the numerical strength of the Muslim force and thus, obviate armed resistance and consequent bloodshed. Accordingly, the Makkans surrendered without resistance.

The conquest of Makkah which meant the conquest of entire Arabia was thus accomplished peacefully without shedding any blood. The first to be presented to the Prophet was the so far arch-enemy Abu Sufyan. The arch-enemy of the Prophet now, head of the enemy who had done his utmost to extirpate Islam, was surprisingly granted pardon by the magnanimity of the Great Mind, the Holy Prophet. And now convinced of the final triumph of Islam in spite of its want of resources, and above all by the generous forgiveness of the Prophet, the heart which had remained sealed against Islam for twenty long years, now opened to the Truth of Islam, and Abu Sufyan embraced the faith.

Abu Sufyan now hastened back to inform his people, the Makkans that complete surrender was the best course, apprising them at the same time of the general amnesty of the Prophet, guaranteeing safety to all those who should enter Abu Sufyan's house, or close the doors of their own houses or enter the Kabah. It may be realized by the enemies stigmatizing Islam as a religion of the sword that conversion to Islam formed no part of the conditions of amnesty. At last the Muslim army advanced under leadership of the Holy Prophet from various directions. But mark the advance of the Conqueror to Makkah and the Kabah at the head of the Ten thousands of Holy ones in fulfillment of Moses' prophetic words (Deut. 33.2). It is not the march of a temporal Conqueror holding his head haughtily on his subjugated enemies. But mark him as bowing his head low on the camel's back in all humility and thanks giving to his Lord, the Almighty Allah, who granted him this victory.

Then the Prophet proceeded towards the Kabah and the Sacred House which was an emblem of the Unity of God, and would be now purified of idols. As he touched each idol with his stick, he recited this verse of the Holy Quran revealed long since: "Say the Truth has come and falsehood has vanished, verily falsehood is but evanescent". (17:81). Never since has an image or an idol found its way into the holy precincts of that house, dedicated to the Unity of God. Then he turned to the "place of Abraham" and offered his prayers there. Uthman ibn Talhah, the Key holder of the Kabah was then sent for, the house was opened and entering therein, the Prophet offered prayers again. The key was then returned to Uthman with the words that the charge of the Sanctuary would ever remain with him and his descendants.

On accomplishing the purification of Kabah from the worship of idols, the Prophet delivered a sermon urging the unity of God and the universal brotherhood of man. Thereafter, he addressed a special gathering of the Quraish. They were before him subjugated in the capacity of offenders. What tortures had they not inflicted upon him and the Muslim companions. The very recollection of the most fantastic forms of persecution sends a shudder into ones heart. Again, their tyranny had not been confined only to the soil of Makkah; they had pursued the Muslims wherever they fled to take shelter. Repeated attacks had been led against Madinah to crush them. So heinous was the guilt of the Makkans now ranged before the Prophet for justice; malicious, vindictive, destroyers of the fundamental rights of man, oppressors of the innocent, the Makkans deserved the most exemplary punishment under the most humane law. The most civilized way of dealing with offenses of this nature is to mete out exemplary punishment to the main offenders by putting them to sword, and the rest of the accomplices to be reduced to a state of abject servility. This has been the treatment ever accorded to the vanquished foe by the victors, and the same is the method of dealing with a subjugated people even today, under most civilized governments; notwithstanding all such implications, the subjugated Quraish had an implicit faith in the noble and merciful nature of the Prophet. They never expected harsh treatment at his hands. So when the Prophet asked them what treatment they expected from him, they replied "Thou art a noble brother, and the son of a noble brother". They were not unfamiliar with the generosity of the Prophet. But the treatment he accorded them exceeded even their expectations "This day", he said, "there is no reproach against you". (What a coincidence of Prophet of God - these were the very words, which were uttered by the Prophet Joseph when his brothers stood before him in heinous guiltihood). What generosity to say nothing of punishment, they were exempted even from reproach for their black crimes. Not even a pledge as to their future behavior was demanded from them. Even the worst offenders were not punished. Ikrimah, Abu Jahl's son, who had attacked Khalid's detachment at the time of entry into Makkah fled for his life elsewhere, but when his wife came to the Prophet in great distress, and asked forgiveness on behalf of her husband, he was granted pardon. To Wahshi, murderer of Hamza, the Prophet's uncle, and Hindah, who, had chewed his liver, was extended this generous clemency. Habbar, who had stoned the Prophet's daughter while on her way from Makkah to Madinah so badly that the injuries led ultimately to her death, was also forgiven. World history fails to produce the like of the Prophet's generous forgiveness to such arch-enemies.
Makkah was conquered, but a far greater conquest was accomplished by the general amnesty granted to the denizens of the town. It captured the hearts of the people. This final scene of Islamic magnanimity disarmed all opposition. Makkans witnessed with their own eyes how all those Divine promises held out to Muslims, when the latter were yet groaning under tortures of their enemies, had at last come true. This furnished conclusive testimony to the righteousness of the cause, and removed whatever doubt was still lurking in their hearts. In brief, all opposition vanished. The Truth of Islam went deep into the Makkans hearts. They entered the fold of Islam in flocks. The Prophet seated himself on a spur of Mount Safa to receive them into the Muslim brotherhood. Males were followed by females, who also embraced the faith in large numbers. All these conversions were spontaneous. There was not a single instance of conversion by force. There were some who did not still accept Islam, but not the slightest molestation was caused to them on that account. They still clung to their own idolatrous creed, but Muslims treated them kindly. Friendly relations existed between them - so much so that they fought shoulder to shoulder with Muslims in the ensuing battle of Hunain. The conquest of Makkah is a conclusive refutation of the charge that Islam was ever propagated at the point of the sword, for could there have been a more favorable opportunity for such conversion. Not a single instance of compulsion, however, can be pointed out. Even the worst critic of Islam like Muir has acknowledged this.

Thus the conquest of Makkah resulted in complete triumph of Islam and it spread fast in the whole of Arabia. Yet there were certain tribes such as Hawazin occupying the slopes to the East of Makkah who were still stirring the Bedouin tribes to rise against Islam, and with the fall of Makkah were planning to strike a blow at Islam. They gathered a large army, and assembled at the valley of Hunain to attack the Muslims. The Prophet was now in a position to gather a large army of about twelve thousand. However, as they marched towards Hunain, the Muslims were placed in a disadvantageous position as they had to pass through the valley which had been already occupied by the Hawazin archers on the surrounding hills and the Muslims had to face showers of arrows which poured down upon them from all sides. The Muslim army could hardly face the brunt of the onslaught and had to retreat which caused confusion throughout the Muslim army. The Prophet with a few of his companions, was left entirely exposed to the advancing hosts of the enemy, but he firmly kept to his dangerous post with marvellous equanimity, and shouted repeatedly at the top of his voice. Abbas who was accompanying him also called out with his stentorian voice to the Muslim hosts who in response, rallied to the Prophet from all sides, and fell upon the advancing foe with such fury that the latter could hardly keep their ground, and took to flight, and took shelter in Taif their stronghold, which was besieged and finally given up on terms of peace. Thus ended the last of the battles with the Arab tribes who in course of time also embraced Islam, and joined the Muslim brotherhood.

After the conquest of Makkah, and settling matters resulting from the attack by Hawazin and the besiege of Taif, the Prophet left Makkah to return to Madinah about the close of the year 8 A.H.

The conquest of Makkah had crushed all opposition of Islam, and an era of peace had now set in over the whole of Arabia. This led to the general spread of Islam, which gained allegiance by leaps and bounds. Although Makkah was not the temporal capital of the peninsula, it commanded the spiritual allegiance of the whole of Arabia. Consequently, when after the fall of Makkah, the inhabitants of the town joined the Muslim brotherhood in large numbers, it had a marvellous effect on the general populace of Arabia. The truth of Islam became manifest, with the result that people began to join Islam in large numbers. This is the reason why in the years 9 and 10 A.H. Islam spread over all of Arabia. This period is remarkable on account of general acceptance of Islam, when tribe after tribe declared its adherence, and Islam made progress by leaps and bounds. Deputations began to pour into Madinah from every part, and were received by the Prophet with great honor into the fold of Islam. Thus, in the first half of this very year, delegations from far off places like Yaman, Hazramaut, Bahrain, Uman and the Syrian and Persian borders called at Madinah. It may be specially noted that never was a military expedition sent to any of these places whence these expeditions came, which is a positive proof that the acceptance of Islam by all these deputations was on voluntary basis. The fact remains that religious freedom and peace have ever favored and will ever favor the spread of Islam.

At last after dealing with some internal troubles like that of the Hypocrites, all opposition external as well as internal, had been swept away, and the whole of Arabia had been converted to Islam in the course of two years, and there was only one religion - Islam - throughout the vast Arabian Peninsula. The cry of Allah-o-Akbar resounded on all sides. A marvellous and miraculous phenomenon had taken place with Allah's aid. Thus as soon as the state of warfare was over, it took the Prophet with Divine Aid but two brief years not only to bring the whole of Arabia under the banner of Islam, but at the same time to work a mighty transformation, sweeping away all corruption, and uplifting the nation to the loftiest heights of spirituality.

The Farewell Pilgrimage and the Conferment of the Charter of Freedom, Equality and Fraternity to the whole mankind.

The entire country, as observed had joined Islam in the year 10 A.H. when the Prophet in person set out on Pilgrimage which was his last Pilgrimage. As many as 1,24,000 persons from the various corners of Arabia assembled on this occasion without a single polytheist among them. The very spot where the Prophet was, at the beginning of his mission, discarded and rejected, was now the scene of marvellous devotion to him. To whichever side he turned his eye, he saw hosts of devoted friends. What an inspiring manifestation of Divine Power.

But whereas the Prophet saw this remarkable sight of the final triumph of Truth, he was at the same time given to understand (by Divine intuition) that his mission on earth had been fulfilled. His efforts had been crowned with such success as had never fallen nor will ever fall to
the lot of another man. Thus, the time had come when he should retire from this earthly life, the grand object of which had been accomplished. On the one hand, the whole of Arabia had embraced Islam, while on the other, religion itself had attained its highest point of perfection. “This day”, the Divine word came to tell him, “have I perfected for you your religion and completed my favor to you” (5:3). All the religious requirements of man had been provided for in the Holy Quran. This would now be the one fountain of Divine knowledge at which humanity would drink for all time to come. No doubt, no better occasion, could have been chosen to proclaim the momentous and happy news of the perfection of religion. This was an assembly which had met there for the sole object of Divine glorification, cutting asunder all worldly ties for the time being. This was a congregation where human equality ruled supreme, where no mark of distinction between King and peasant was to be noticed, where all met as brethren to do homage to their Lord on High, and where every heart was filled with Divine Awe.

The sermon on the Mount (Arafat) - Mounted on the back of his camel, The Holy Prophet (P.B.U.H.) delivered a most remarkable sermon to the people assembled all around him on the Mount Arafat. The Words that fell from his lips were repeated aloud in order to reach the farthest ends of the vast assembly. Every Arabian tribe and clan was represented on this occasion, and thus the message was conveyed throughout the length and breadth of the peninsula - and later on to the whole world at large.

The message, which comprises a comprehensive charter of Freedom, Equality, Justice and Fraternity, runs thus:

“O people! lend an attentive ear to my words; for I know not whether I shall ever hereafter have the opportunity to meet you here”. Then he proceeded as follows:-

“Do you know what day it is today? This is the Yaum-ul-Nahar or the sacred day of sacrifice. Do you know which month is this? This is the sacred month. Do you know what place is this? This is the sacred town. So I apprise you that your lives, your properties and your honor must be as sacred to one another as this day in this sacred month in this sacred town. Let those present take this message to those absent. You are about to meet your Lord who will call you to account for your deeds”.

“This day all sums of interest are remitted, including that of Abbas ibn Abdal-Muttalib. This day, retaliation for all murders committed in the days of ignorance is cancelled and foremost of all, the murder of Rabi-ibn-Harith, is forgiven”.

“O people: this day Satan has despaired of re-establishing his power in this land of yours. But should you obey him even in what may seem to you trifling, it will be a matter of pleasure for him. So you must beware of him in the matter of your faith”.

“Then, O my people: you have certain rights over your wives, and so have your wives over you... They are the trust of God in your hands. So you must treat them with all kindness... And as regards your slaves, see that you give them to eat of what you yourselves eat, and clothe them with what you clothe yourselves.

“O people: listen to what I say and take it to heart. You must know that every Muslim is the brother of another Muslim. You are all equal (you enjoy equal rights and have similar obligations). You are all members of one common brotherhood. It is forbidden for any of you to take from his brother save what the latter should willingly give. Do not tyrannize over your people (do not usurp their rights)”.

Then the Prophet cried at the top of his voice. “O Lord: I have delivered Thy message”, and the valley resounded with the reply from the myriads of human throats with one accord. “Aye that thou hast”. No doubt the message was sublime but the zeal with which it was delivered was no less so. Here is another Sermon on the Mount in the history of the world, grander and more comprehensive than the one delivered six hundred years earlier by Jesus Christ, the Prophet of Israel, who at the same time prophesied about the Advent of the Holy Prophet, Moham-
FREUD'S CHALLENGE TO RELIGION

By Prof. M.A. Samad

The challenge to objective realism in religion which arises in some forms of psychology is almost as serious as that which comes from Marxism. The notion that all objective religious belief is groundless because it can be explained away by psychological factors has been entertained by many, but the one man who has most fully caught the imagination of the public in this connection is Sigmund Freud, whose teachings continue to enjoy widespread popularity.

Sigmund Freud (1856-1939) gave his long life to efforts to penetrate the human mind, with very substantial results, the most substantial of which was the development of psychoanalysis. His belief that he had discovered something of intrinsic and enduring worth receives substantiation from the success which his method has achieved, particularly in the treatment of mental illness. Freud is undoubtedly one of the greatest psychologists that the world has produced; he played the leading role in making psychology into a science.

Freud's serious convictions about religion are found in three important books, Totem and Tabu, The Future of an Illusion, and his final work, Moses and Monotheism. The middle one in this series is the most significant for our present purpose. Totem and Tabu was written to explain the origin of totemism, with strong emphasis on the son-father relationship and with little or no direct reference to contemporary or developed religious belief, but the Future of an Illusion proposes to deal with religious experience in general, including contemporary faith.

Freud's approach to the subject is, on the surface, a very plausible one, so plausible, indeed, that the reader may easily be led along by a line of thought which seems reasonable and fair. It begins with the incontestable fact that life is very hard for man to endure. There is always some measure of privation; there is the suffering which is occasioned by the animosity of other men; there are the evils of nature; and always, in the end, there is the painful riddle of death. This is really an intolerable situation and man, naturally, seeks a solution of his perennial problem. "Man's seriously menaced self-esteem craves for consolation, life and the universe must be rid of their terrors, and incidentally man's curiosity, reinforced, it is true, by the strongest practical motives, demands an answer."

The first step towards a solution of man's intolerable problem is the "humanization of nature." If there are personal forces in nature, we can do something about them, perhaps by appeasement or bribery. Freud calls this a substitution of psychology for natural science. Because this development is strictly analogous to infantile experience, in which the father is an object of both fear and dependence, man tends to make the forces of nature not merely human, but father-like. "And so," concludes Freud, "a rich store of ideas is formed, born of the need to make tolerable the helplessness of man." Thus, at one stroke man protects himself in two directions, against the dangers of nature and fate, on the one hand, and against the evils of human society, on the other. The mystery is explained and the cruelty of men towards other men is curtailed by the invention of the idea that the superhuman Person is the arbiter of moral justice.

One would suppose that all this would be obvious to men, particularly because there is no valid proof of religious ideas, but, unfortunately, people in this enlightened age are still believers. This is a keen disappointment to Freud. He sadly admits that "in spite of their incontestable lack of authenticity, religious ideas have exercised the very strongest influence on mankind." This, he says, presents a fresh psychological problem and leads to his clearest statement of his position in the following important paragraph:

"These, which profess to be dogmas, are not the residue of experience or the final result of reflections; they are illusions, fulfillments of the oldest, strongest and most insistent wishes of mankind; the secret of their strength is the strength of these wishes. We know already that the terrifying effect of infantile helplessness aroused the need for protection—protection through love—which the father relieved, and that the discovery that this helplessness would continue through the whole of life made it necessary to cling to the existence of a father—-but this time a more powerful one. Thus the benevolent rule of divine providence allays our anxiety in face of life's dangers, the establishment of a moral world order ensures the fulfillment of the demands of justice, which within human culture have so often remained unfulfilled, and the prolongation of earthly existence by a future life provides in addition the local and temporal setting for these wish-fulfillments."

Since Freud's answer to the continuing strength of religious ideas is his doctrine of illusion, it is necessary for him to clarify the meaning of the term. It is not the same as error, for error may arise in many ways, it is belief based on wish. "Thus we call a belief an illusion when wish-fulfillment is a prominent factor in its motivation while disregarding its relations to reality." Of religious doctrines he says, categorically, that "they are illusions. They do not admit of proof." Some of them could be true, of course, since they cannot be refuted, as they cannot be proved. The reason is that they do not lend themselves to scientific method, and "scientific work," Freud says, "is our only way to the knowledge of external reality."

Since Freud has the greatest possible respect for science, it is fair to examine his analysis of religion on the level of scientific method. Whatever else science demands, it demands a fair view of the available data, rather than an unrepresentative selection. Freud's selection of data is almost as unfair as could be arranged. All of his major illustrations are of three related kinds, the pathologi-
cal, the primitive and the infantile. The great religious traditions of the world, according to which men, acting under a sense of God's sovereignty, are able to stand against the conventional systems and morality, even unto death, are not so much as mentioned by him. One would never suspect from reading Freud, that there were prophets like Abraham, Moses, Jesus, and the Last Prophet, Muhammad (may peace and blessings of God be upon them!). No reader could suspect the existence of great religious minds, of the stature of Al-Ghazzali or Mirza Ghulam Ahmad, who have wrestled mightily with the effort to be both devout and intellectually honest.

There is a widespread belief that Freud's researches seriously undermined current religious belief, but the shocking truth is that he apparently never understood current religious belief and certainly never mentioned it. His attack seems serious until it is examined at first hand and then it is not formidable at all, because it is not scientifically sound. Freud declares all religions to be an illusion without even attempting to study religion in its higher approaches; he knows nothing about divine revelation; he has made no attempt to understand the psychology of religious experience. There is no reason to pay attention to one who has no real comprehension of his subject. Freud's great achievements lie almost exclusively in the field of abnormal psychology. In every area the question is whether the person who utters his critical dicta has engaged in the kind of examination which makes his observations potentially trustworthy. It is especially erroneous to give supine-credence to a man in one particular field because of his eminence in another, but this is really what has occurred in the reputation of Sigmund Freud. For a balanced judgment of his religious importance we cannot improve on the following sentences from Professor Thompson:

"Many of the things which Sigmund Freud had to say about religion were true enough. He had unusual insight into some of the psychological uses of religious belief, and he saw the frequent close relation of religious ideas with neurotic syndromes. But nowhere in Freud's principal writings is there the slightest indication that he ever dreamed of what religion at its best means to men and women whose religious faith feels itself completely at home and entirely secure in the company of their own highly developed critical intelligence."

Freud's greatest mistake, from the point of view of scientific objectivity, is his assumption that in all religious experience belief is in accord with wishes. As we read religious history we find that this is glaringly untrue. The sober truth is that, in mature and critical religious experience, conviction is frequently at variance with wishes. Says the Quran, "If the Truth had followed their wishes and desires, verily the heavens and the earth and whosoever is therein had been corrupted" (23:71). Freud opines that man created God by humanizing nature, in his desperate effort to seek consolation against his feeling of helplessness in relation to the external world. It appears that Freud is unaware of the distinction between man-made and revealed religions. It is no doubt true that the God (or gods) of the believers in man-made religions is a larger exemplification of themselves and personification of natural forces. But revealed religions do not believe in an anthropomorphic God. Their God is transcendent, beyond all thought or image, someone "other" than themselves. In the words of the Quran, "Nothing is like the likeness of Him" (42:11):

"Say: He, God is One, God is He on Whom all depend. He begets not nor is He begotten. And none is like Him" (Chapter 112).

Freud thinks that religion is an escape from reality into the world of illusion and wish-fulfillment. This is certainly not true of Islam. The Prophet Muhammad (peace and blessings of Allah be upon him!) was a profoundly religious man, the Founder of one of the great religions of the world, and yet he did not escape from reality; rather he faced reality squarely and boldly. He was not just an idealist and visionary; he was an eminently practical man, who dealt wisely and practically, in the light of Islamic principles, with all the problems of the world and man--individual and social, national and international, ethical and psychological, political and economic, pertaining to war and to peace, marriage and the upbringing of children. Religion, as the Quran understands it, is a call to a radical self-examination, self-reform, and reformation of the world: "Surely God does not change the condition of a people until they change their own condition" (The Quran, 13:11). The learned author of the book The 100 placed the Prophet of Islam right on the top of his list of those who have had the greatest influence on the human race. Can a man who is an escapist, who lives in the world of illusion and wish-fulfillment, surpass all other men of all times--scientists and philosophers, politicians and statesmen, explorers and conquerors, rulers and empire-builders, poets and artists--in the extent and depth and wholesomeness and permanence of his influence on the life and thought of mankind and the course of history?

Freud is of the view that the sufferings of the world drive man to create God and seek comfort in religion. This also is not true of Islam and the Prophet Muhammad (peace and blessings of Allah be upon him!). The sufferings and miseries of life, whether inflicted by man upon man or brought about by the evils of unvanquished nature, did not make the Holy Prophet, peace and blessings of Allah be upon him, to withdraw from the world and become otherworldly; on the other hand, they strengthened his resolve and determination to struggle against all evil, to change the world, and to establish a new world order in which there was freedom and equality, justice and mercy, tolerance and forebearance, peace and harmony, love and human well being. He urged his followers to study nature, to learn to control and vanquish the destructive forces of nature, and to exploit and use nature for the benefit and welfare of man. This is what we read in the Quran:

"God is He Who made subservient to you the sea that the ships may run therein by His command, and that you may seek of His grace, and that you may give thanks. And He has made subservient to you whatsoever is in the heavens and whatever is in the earth, all, from Himself; indeed there are signs in this for a people who reflect". (45:12-13).

Freud says that there can be no compromise between reason and faith. He considers religion to be the antithesis continued on page 15.
MYSTICS' APPROACH TO ALLAH
By the Late Mr. Justice Muhammed Muneer, Retired Chief Justice of Pakistan

The origin of mysticism or sufism is traceable to a very early period of Islam and the contention that it was borrowed from Christian monachism or certain terms used by Greek philosophers or Zoroastrians or from parallels in the Upanishads of Yoga sutra of India is wholly untenable, though the Buddhist method of attaining salvation has some resemblance with the sufis' way of approaching Allah. The theses peculiar to Muslim sufis developed from devotional recitation of and meditation on the Qur'an and hadith under the influence of social and individual crises in the very heart of Muslim community. In order to understand how Muslim mysticism assumed numerous tariqas (paths to Allah) and on the basis of those tariqas became divided into some 200 orders, it is necessary, by way of introduction, to begin with the early philosophers of Islam, to explain how the school of muwahhidhs originated and developed and how step by step that school drifted into sufism.

We may begin with those philosophers who in their views were influenced by the importance that the Greek philosophers attached to mysticism. By western writers these Muslim philosophers are called Aristotelians or neo-Platonists because of their being ardent scholars of Aristotle.

First among these is Al-Kindi (Alchendius of the West, died 861 A.D.), the only Arab sprung from the desert, who studied Aristotle and is, therefore, called the philosopher of the Arabs. He was not much of an original thinker but he was a prolific translator, whose works familiarized the Muslim scholars with the Greek thought. He died on the day Al-Ashaari, the founder of the orthodox school, was born. For his reliance on Greek thought which made reason the foundation of all inferences, there was a severe orthodox reaction against him, though there was nothing in his views which contradicted or was inconsistent with the foundational principles of Islam. He was a devout Muslim and no trace of skepticism is to be found in his works.

The second important name in this series is that of Farabi (in the West known as Aflarabius). He had a passion for Aristotle and for that reason is considered the second Aristotle. He was not a mere borrower from the Greek philosophy because he offered a solution to many complicated problems which the Greek philosophers had presented. He believed and taught that both the Qur'an and philosophy are true and since truth can only be one, there can be no conflict between the two. He belongs to that class of philosophers to which Ibn Sina (Avecenna) and Ibn Rushd (Averroes) also belong. He was patronized by Hamadhs who were the vassals of Fatimids of Egypt and had erected in Cairo a great hall of science to provide a link between the scholars and the uninitiated masses.

At this time there was a question whether the arguments of philosophers could be understood and should be explained to the masses. Ibn Rushd, the greatest medieval commentator on Aristotle, relying on his powers of ratiocination replied to this question by asserting in his tracts and preaching it before the public that philosophy and theology though two different things, had some things in common. He thus mediated between philosophy and theology, giving to the former a higher place and therefore escaped all suspicion of heresy. As Ibn Rushd was opposed both to sufism and Ghazali, his philosophy requires to be stated in greater detail, particularly because with his death Muslim philosophy practically ended and the advent of sufism began.

The main points of his philosophy were:

1. that philosophy agrees with religion and that religion recommends philosophy because the Qur'an requires the Muslims to reflect and intelligently speculate about things and thus to use their reason;

2. that while the Qur'an has a literal meaning, it also requires interpretation and however illogical a text of the book might appear at first, interpretation can give it a inner meaning which a philosopher on search is bound to find;

3. that the Church cannot lay down as a dogma as to what may be interpreted and what may not be. The philosopher must be given the liberty of interpretation, including interpretation of allegorical and metaphoric texts;

4. that belief is reached in three different ways:

   (i) by literal meaning,
   (ii) by controversial discussion,
   (iii) by argument and reasoning.

Each of these three methods has to be used for three classes of people; rhetorical syllogisms for the uninitiated, controversial syllogisms for those who have the capacity to understand, and demonstration for those of a higher intellect. He believed that if the philosophers were left to their own philosophy and the common man to his own formal religion, a return to the golden age of Islam where there were no theological controversies would return.

In between the sufis and the Aristotelians are the muwahhidhs, not very much differing from the sufis, among whom the first name to be mentioned is that of Ibn Tumart, the Mahdi of the Berbers, who had the Qur'an translated and allowed it to be recited in Berber. He also translated the call to prayers into that language and made it obligatory on every official to learn the Berber language. His was a sort of National Islam, meant only for the people living under his rule which lasted for about one hundred years. The Mahdi claimed to have been appointed as a reformer by God and therefore rejected the taklid of the four orthodox schools. Tawhid to him was absolute unity of God and complete spiritualization of the conception of God. Tajsim (anthropomor-
phism) to him was a flat denial of the faith.

As to the attributes of God, he differed from the Ashaaris and agreed with Ibn Hazm that the Quranic expressions whether used as nouns or as adjectives are Allah's names and not His attributes.

According to Muwahhids a man should give up all things of the world, including his trade and profession and rely only on tawakkul, even for his food, the center of his activities and attention should be Allah alone and the otherworldliness.

The Zahiriites thought that people should be taught nothing but the literal sense of the Quran, metaphors, anthropomorphism and all and should stop all speculative discussion of canon law or theology. But they gave philosophers a free hand provided their speculation remained confined to their own circle and was not publicly preached to the masses who could not understand it and were thus in danger of doubting their own belief. The Muwahhids did not disdain philosophy though they introduced Zahirite fiqh as the official system.

Ibn Bajja (Avenpace) is the first philosopher in the west, being a follower of Farabi. He put the philosophers in a separate category from the masses and taught that the duty of philosophers was to rise in loneliness to the highest level and purifying themselves to the point that they should be able to see things as they really are and so reach that eternal life where the individual spirit merges itself in the Active Intellect. According to him the greatest joy and closest truth are to be found in thought and not in the sensuous ecstasies of the mystic and that intellect is the highest element in the human body but becomes immortal only when it joins itself to the Active Intellect, the Great Intelligence that is God. This was pure Averroism which for a time held Europe in spell. He attached great importance to reason and believed that every man must support every action of his by reason.

Ibn Tufail (d. 531) was a scholar who enjoyed contemplative life in libraries but his object was the same as that of Ibn Bajja. He thought that the great mass of people could not be brought to the truth and that a religion, sensuous and sensual, was necessary for the guidance of the people. In his method Ibn Tufail is at one with Ghazali. He was really a mystic who sought in sufi exercises purification of mind and body and in unwearing search for one unity in the individual to find a way to lose his self in that eternal and one spirit which for him is the divine until he comes to ecstasy and reaches those things which "eye hath not seen and ears have not heard". He was a philosopher of new-Platonic and Aristotelian stamp and in his ecstasy saw the Active Intellect and its chain of causes reaching down to man and back to itself. His "Happy Ibn Yaqzan" is the story of two men, one of whom is living contentedly in a society which believes and acts on the conventional religion, its allegories and concrete conceptions, while the other, a philosopher, who by uncorrupted powers of the mind raises himself to the highest philosophical height, without revelation and prophet, and is leading a solitary and anxious life, and comes to the conclusion that his purified religion and the results reached by his philosophy are one and the same thing. Ibn Tufail differed from Ghazali because whereas Ibn Tufail was a philosopher, Ghazali was also a sufi and in his ecstasy saw Allah on the throne and around him the things of Heaven as set forth in the Qur'an. The last of the Muwahhid circle was Abd-al-Haqq Ibn Sabin (d. 667). He was a mystic like Ibn Arabi, and claimed to have reached the status of a wall which is claimed by some to be higher than that of prophet. He is the man who answered the questions relating to eternity of the world, the nature of the soul, and three more put by Frederick II and submitted by A. Rashid, the Muwahhid ruler to him for reply. The answers which reveal a thorough knowledge of Aristotelian and new-Platonic philosophy, stated that only in the vision of the sufi can certainty and mental peace be found, that God is the reality of all existing things, that in life we have only flashes of heavenly realities and that only on death is in fact true birth does man reach union with the Eternal, with the Active Intellect. With Ibn Sabin's death the last vestige of Muwahhid empire passed away. Earlier the cause of the higher sufi ecstasy, wonders worked by saints and communication of the individual soul with Allah had been eloquently and effectively urged by Al-Qushayri (d. 465) in his risala.

Ikwana as-safa was a fraternity of scholars who combined science with new-Platonic speculation and mysticism which they considered to be one way to find God.

The Assassins of Hassan bin Sabbah were not mere robbers or murderers. They were a branch of the Ismailies who during the crusades occupied some fortresses in Syria and elsewhere and believed in getting rid of their opponents by assassination by the members of a group called Fidais. They became at one time quite a strong power, and began their political power by seizing the fortress of Alamut in 1090. The finishing blow to the Assassins was given by Sultan Baibars, the Mamluk. The Assassins were also described as Hashishiyun because of the use of Hashish (cannabis indica) which intoxicated them to prepare themselves for assassination of their opponents. They were devoted to science and thought that a perception of the harmony and beauty in the Universe amounted to finding and knowing the Creator of this beauty and harmony. Mysticism to them was one way of finding God.

The Karramite sect was founded by Ibn Karram. They were a class of ascetics who took what is stated in the Qur'an as literally true. They therefore believed that God sat on a throne, was in a place and had a direction and could move from one place to another. He had a body with flesh and blood and could be embraced by those who had acquired the requisite degree of purification. Ibn Karram may be called a murtiite and was a part of the great stream of reaction to which also belonged Ahmad Ibn Hanbal, Rabia, an ecstatic devotee of extreme otherworldliness, lady Nafisa, an extremely pious ascetic and Ibrahim Ibn Adham who had a contempt for the jurists and external forms, was a runner away from the world and the corruption and luxury of the Abbassides. The Karramites had nothing but contempt for the things of this world and centered all their attention on what they consid-
pered to be the means to acquire a high place in the next world.

The first Muslim mystic was Ibn Arabi who saw no need for human knowledge so long as he felt the divine light inside him. The being of all things, he believed, is Allah, the Supreme Being and there is nothing except Him. From the principle of the unity of God he inferred that all things are essentially a unity, that every part of the world is the whole world, that the soul of man is a spiritual substance different from everything else, proceeding from and returning to God on death, that Islam is the best religion and Sufism is its philosophy; and that man has no free-will being constrained by the will of God. He stretched the principle of the unity of God to the extent of asserting that there was no difference between good and evil because any such difference is inconsistent with the unity of God.

Ibn Arabi was followed, apart from those who have already been mentioned, by a long line of Sufis, including Ibn Sabin, Junaid al-Makki, Hasan al-Basri, Abu Hashim, Bistami, Maruf al-Karkh, Ali Haris of Muhasibi, Mansur bin Amman, Dhu-n-Nur, the Egyptian, Abu Talib al-Makki, and numerous others, with their own tariqa’s (the way to reach God). There have been some 200 orders of sufis, each with a different tariqa, some of the orders having several sub-orders. There have also been sufis poets, Rumi, Jami, also Umar Khayyam if his poetry is understood in an allegorical sense.

The range of sufis is vast, including beggars with begging bowls wearing long robes with patches of variegated hue, masts (possessed) and hashish drinking malangs (wanderers) in takyas, women waving their hair with round movements of the head and darwesses dancing during devotional chants, and rising up to philosophers like Ghazali and Ibn Arabi. There have been among them men of extreme piety, some of them claiming the status of wall and giving to that status a higher place than that of prophets. Their tombs are scattered throughout the Muslim world where anniversaries are held and thousands of people gather to revere them, the reverence amounting practically to grave worship, which brought a strong rebuke from Ibn Taimiya and the founder of the Wahabi sect to which the king of Arabia belongs.

Sufi belief

The assumption underlying sufism is that by intense contemplation, meditation and leading a life free from the attractions of the world and a constantly prayerful mood sufis can see the divine light in their own inner selves and thus come near God. Abu Talib al-Makki wrote a book on sufism and tauhid, and defined the latter term as union with God. As sufis departed in several respects from formal religious rites they were not believers in taklid. They were therefore opposed by the mutazilites zahirites, Ibn Hanbal and others.

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of science. This again is not the Islamic view. Islam enjoins upon its followers to examine everything in the light of reason and to reject all that is contrary to reason. It says, in the words of Hazrat Mirza Ghulam Ahmad, that science is the study of the work of God, and religion is the study of the word of God; and, of course there can be no contradiction between the word of God and the work of God. Islam provides to its followers the motivation and the greatest possible encouragement for the scientific study of all aspects of nature. Nature, says the Quran, is a sign of God:

"In the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that god sends down from the cloud, then gives life with it to the earth after its death and spreads in it all kinds of animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand" (2:164).

It was teachings like this which made the Muslims deeply religious and profoundly scientific at the same time, and they saw no contradiction between the two. Muslims, inspired by the Quran and their faith, not only made great contributions to the various branches of science, but, according to Robert Briffault, became inventors of the scientific method itself. This is what he writes in his book The Making of Humanity:

Although there is not a single aspect of European growth in which the decisive influence of Islamic culture is not traceable, nowhere is it so clear and momentous as in natural science and the scientific spirit...Science owes its very existence to Arabic culture... . . . What we call science arose in Europe as a result of new spirit of inquiry, of new methods of investigation, of the method of experiment, observation, measurement, of the development of mathematics in a form unknown to the Greeks. That spirit and those methods were introduced into the European world by the Arabs.”

The blunt truth is that the upholders of the doctrine of “Wish-beings” (that “gods are personified wishes”) do not know what they are talking about. They have spun a theory without bothering to check the evidence, most of which is never seen in clinics or laboratories. That there have been men whose alleged religious experience has been highly comforting, wholly in line with their desires and wishes, none doubts, but to assert that this has been the universal experience or even the characteristic one is to reveal gross ignorance. If this dogma were true, we should expect all prayer to be self-denial and self-sacrifice. The fundamental distinction that religion makes is between what we wish to believe and do and what we should believe and do. It tells us in categorical terms to reject what we wish to believe and do in favor of what we should believe and do.
A PERSON'S HEAVEN IS GENERATED WITHIN HIM

The Holy Quran says: Convey to those who believe and act righteously the good news that for them are gardens beneath which rivers flow (2:26). In this verse God Almighty has called faith a garden and righteous actions streams of water. This is the relationship between righteous actions and faith. As no garden can flourish and bring forth fruit without water, in the same way, no faith is helpful which is not accompanied by righteous action. Thus heaven is the personification of faith and righteous action. Like hell it is nothing external. A person’s heaven is generated within him.

The comforts of heaven are the pure spirit which is developed in the world. Faith is a plant and righteous actions are like streams which irrigate that plant and maintain its greenness and glory. In this world they are perceived as if in a dream, but in the other world they will be felt and observed as realities. That is why it is said that when the dwellers of heaven are bestowed these bounties, they will say: This is what was given us before and similar gifts will be bestowed upon them (2:26). This does not mean that we will be bestowed in heaven the milk, or honey, or grapes, or pomegranates, etc., that we consume here. They will be entirely different except in name. They are described physically but we are informed that they illumine the soul and create understanding of God. Their source is the soul and righteousness. By what was given us before is not meant that they will be physical bounties of the world. The meaning is that the believers who act righteously make with their own hands a heaven the fruit of which they will enjoy in the other world also. As they will have tasted that fruit spiritually in this world, they will recognize it in the other world and will exclaim: These appear to be the same fruits and spiritual exaltations that we had enjoyed in the world. In this manner they will recognize them. There is a philosophy about heaven and hell which is as I have just set out. It should, however, not be forgotten that the punishments of this world are meant as a warning and a lesson and are part of a system of discipline. There is a relationship between statesmanship and mercy and these punishments are the reflection of that relationship. Human actions are preserved and recorded as sound is recorded in a gramophone. It is only a person who possesses insight who can draw pleasure and benefit from the contemplation of this system (Malfoozat, Vol. III, pp.25-30).

Absence of comfort is torment and the recovery of comfort and prosperity is salvation. As darkness means absence of light, suffering means absence of well-being. Illness is the name of the condition when the body does not function properly and health is the name of the condition when all natural functions revert to normal. When the spiritual condition of a person moves away from the normal, this disturbance is called torment. When a limb like a hand or foot moves away from its proper position a pain is felt and the limb becomes unable to perform its allotted function and if it is neglected it gradually becomes useless or becomes infected and falls away. Very often there is apprehension of its neighboring limbs being affected also. The pain that this limb generates does not come from outside but results naturally from its diseased condition. The same is the case with spiritual torment. When a person departs from the religion of nature and loses steadfastness, spiritual torment begins, though an ignorant heedless one may not feel it. In that condition, the affected soul is disabled from performing spiritual service. If this condition lasts for a time the soul becomes useless and becomes dangerous for its neighbors. The torment with which it is afflicted does not come from outside, but is generated by its diseased condition. No doubt it is the act of God, but it is like the case when a person takes a fatal dose of arsenic, God Almighty kills him. Or when a person shuts all the windows of his room, God Almighty makes the room dark, or if a person were to cut off his tongue, God Almighty would deprive him of the power of speech. These are all the acts of God which follow upon the acts of man. In the same way, spiritual torment is the act of God Almighty which follows upon a person’s own action. This is indicated in the verse: It is Allah’s kindled fire which rises over the heart (104:7-8). This means that the root of the torment is in the heart of man and that the impure thoughts of the heart are the fuel of this hell. As the seed of the torment is the founliness of one’s being which becomes personified as torment, it follows that what which removes this torment is righteousness and purity (Kitabul Bariyyah, pp. 81-82).

The roots of torment are the mistaken beliefs and wrong actions of a person. They will be personified by the wrath of God in the form of fire. As striking a stone hard produces fire, in the same way, Divine wrath striking these false beliefs and wrong actions will produce flames of fire and that fire will consume the disbelievers and the wrong-doers. As you observe that the fire of lightning meets the inner fire of a person and the two consume him, in the same way, the fire of Divine wrath meeting the fire of false beliefs and wrong actions consumes a person. This is indicated in the Holy Quran: It is Allah’s kindled fire which rises over the hearts (104:7-8). This means that the hearts that contain the fire of misconduct and false beliefs will kindle that fire with the fire of Divine wrath and the two together will consume them as a person is consumed by lightning (Tablígh Risalat Vol. IV, p. 55).

It is objected that my belief is that after death a person who attains salvation will dwell in a mansion where God has planted a garden and where handsome women are provided and streams of wine, etc., are running. In short, all worldly provision will be present and nothing more. Even that which is prohibited here, like wine and multiplicity of women, will be provided there. This is not true. Those who attain salvation shall pass their time happily and independently.

The answer to all this is that according to your principle those who attain salvation will be expelled from the house of salvation after a fixed period and their weeping and crying will attract no mercy and the order of their expulsion will be carried out with great harshness against their will and they will be thrown out of the house of salvation in great disgrace and humiliation. At that time will
not that paradise become a hell or even worse for them? In this condition of compulsive misery where will be their independence and what happiness will they feel? You say that those who attain salvation will dwell in great joy and happiness. Can any perfect happiness be enjoyed in a place where one is faced with the prospect of expulsion and enduring misery for millions of years once more, and all the time one is eaten up with the anxiety that after a short while one would have to encounter countless humiliations and would have to pass through incarnations of insects and dogs and cats?...

May God save us from your house of salvation. If such is Permeshwar and his house of salvation, then the unfortunate pious people will have only weeping here and weeping there.

Your objection that in the paradise of the Muslims worldly bounties will also be provided has no substance. On the contrary, it should put you and your Permeshwar to great shame as much as the All-Powerful and Self-Sufficient God of the Muslims has out of His limitless treasures permanently and eternally bestowed everything in the hereafter on those who believe in the Holy Quran and has bestowed upon them spiritual as well as physical bounties, inasmuch as He knew that His true worshippers do not obey Him and worship Him in this world only through their souls, but through their souls and their bodies together. Human perfection is not achieved through the soul alone but through a combination of a soul and the body. In order to provide perfect good fortune for those obedient to Him and to recompense them fully, He divided the delight of eternal salvation into two kinds. He bestowed upon them the delights of His beloved vision and sent down upon them His other bounties like rain. In short, He did that which was worthy of the powers and greatness and limitless mercy of that All-Powerful one.

As a contrast, your Permeshwar proved to be poor and bankrupt and could not lead you to any goal nor provide you with any permanent joy on account of his helplessness and indigence and powerlessness. Indeed he could do nothing for you. He could not bestow either spiritual or physical bounties upon you for ever and left you frustrated and unsuccessful and deprived on both sides. He, for whom you were ready to die and to whom you were devoted, proved so unjust and uncomprehending and unaware that he attached no value to your spiritual and physical labours and esteemed your loving fidelity and devotion as paid labour, extending over a few days. Can one entertain increasing love for such a misericord, powerless and ignorant Permeshwar and can any heart turn to him to him with perfect sincerity? Certainly not. On the other hand, on realizing his lack of power and generosity and appreciation, the souls of his worshippers would be grieved and remorseful that they had laboured uselessly for the sake of such a Permeshwar and for the limited salvation that he promised......

THE NATURE OF THE BOUNTIES OF HEAVEN

As regards the objection how would wine become lawful in heaven when it is unlawful in this life, the answer is the same that God Almighty has Himself given that the wine of heaven has no relationship with the evil-inciting wines of the world. God Almighty has said: Their Lord shall give them to drink of a pure beverage (76:22). The virtuous shall drink of a cup tempered with camphor, from a spring whereof the servants of Allah drink. They cause it to gush from the earth through their efforts (76:6-7). This means that God will give the dwellers of paradise to drink a wine that will purify them altogether. The virtuous shall drink of a cup which will be tempered with camphor, that is to say, by drinking that wine their hearts will grow cold altogether to the love of that which is beside God. That wine is a spring from which the men of God start drinking in this very world. They cause it to flow easily in wide and broad streams. In other words, through their loving labour all their hinderances are removed and the ups and downs of their humanness are levelled. They cut asunder wholly from the world and turn to God, and their understanding of the Divine is perfected.

At another place it is said: Cups filled out of a flowing spring, neither causing headache nor inebriating (56:19-20). They will not hear therein any vain or sinful talk, but only the salutation: Peace, peace (56:26-27). On that day some faces will be bright, looking eagerly towards their Lord (75:22,23). He who is blind in this world shall be blind in the hereafter and even more astray (17:73). These verses show that the wine of paradise has no relationship or resemblance with the wines of this world. Indeed, in all qualities it is opposed to these wines. Nowhere is it stated in the Holy Quran that like the wines of the world it will be made from grapes or molasses or the bark of acacia or any other physical substance. It is repeatedly said that the essence of that wine is the love and understanding of the Divine which a believer takes with him from this world. It is a Divine mystery that that spiritual condition will appear like wine. To those who possess insight, this mystery is revealed in visions and wise people arrive at its reality through other signs. The personification of spiritual matters in physical forms has been mentioned in the Holy Quran at several places, as, for instance, that the glorification of God will be personified like fruit bearing trees and good actions will appear as pure and clear streams (Surma Chashm Arya, pp. 102-109).

THE WRATH OF GOD HAS A SPIRITUAL PHILOSOPHY

The Holy Quran does not describe the wrath of God Almighty as it is described in the Vedas. That wrath has spiritual philosophy as, for instance, hell is described as Allah's kindled fire which rises over the hearts (104:8). When a person develops corrupt ideas in his heart, which are opposed to the perfection for which man has been created, then as one who is hungry and thirsty dies from lack of food and water, in the same way, the one who is occupied with corrupt ideas and is deprived of God's love and of obedience to Him, which are like food and water, also dies. Thus according to the teaching of the Holy Quran, a person himself prepares the means of his destruction and is not in any way forced by God. For instance, when a person shuts all the windows of his room and leaves none of them open, doubtless his room will become dark. The shutting of the windows is his action and making the room dark is God's
action according to the law of nature. In the same way, when a person commits a sin, God Almighty, thereafter, manifests His action which becomes the punishment of the sin. Yet God does not shut the door of repentance, as when the occupant of a dark room opens a window God Almighty pours light into the room. Thus, according to the Holy Quran, the wrath of God does not mean that He becomes angry by bringing about an undesirable change in His condition. When a person is angry, he falls into distress and feels a sort of pain and loses his happiness, but God is always happy and suffers no distress. His wrath means that as He is Holy, He does not desire that His servants should adopt ways of impurity and demands that impurity should be swept away. If a person persists in impurity, God, the Holy, deprives him of His grace which is the basis of life and joy and comfort and that condition becomes the source of torment for the disobedient one. This might be illustrated as the case of a garden which is irrigated by the water of a stream but when the owners of the garden give up obeying the owner of the stream, the latter dams up the water of the stream and deprives the garden of it so that it dries up (Chashma Maarifat, pp. 54-55).

HELL IS NOT EVERLASTING

It is unreasonable and is contrary to the perfect attributes of God, the Glorious, that once a person has been condemned to hell, only the Divine attributes of chastisement should be manifested in his case and the attributes of mercy and forgiveness should be suspended forever and should not come into operation. From what God Almighty has said in His Book, it appears that those condemned to hell shall dwell therein for a long period which is metaphorically described as forever, but then the attribute of mercy will be manifested and, as is mentioned in a hadith, God will stretch forth His hand into hell and all those who fall into His grip will be taken out of hell. This hadith indicates that in the end all will attain salvation as the hand of God is unlimited and no one can be left out of it (Chashma Masihi pp. 47-48).

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after the Holy Prophet, the famous Hazrat Abu Bakr, said in a speech after his election: Help me if I am in the right. Correct me if I am in the wrong.

"The most excellent struggle is to speak the truth in the face of an unjust ruler" (Hadith).

12. Muslims

"The believers are brethren, so make peace between your brethren . . . Do not find fault with your own people, nor call one another by bad nick-names... Avoid most of suspicion, for surely suspicion in most cases is sin; do not spy, nor let some of you backbite others" (49:10-12).

"Help one another in good and righteous works, and do not help one another in sin and aggression" (5:2).

"Do not hate one another and do not be jealous of one another and do not boycott one another, and be servants of God, as brothers; and it is not lawful for a Muslim to sever his relations with his brother for more than three days" (Hadith).

"You will see the believers in their having mercy for one another, and in their love for one another, and in their kindness towards one another, like the human body: when one limb is ailing, the whole body feels it, one part calling out the other with sleeplessness and fever" (Hadith).

"None of you has faith until he loves for his brother what he loves for himself" (Hadith).

14. Mankind generally

"Mankind is a single nation" (2:213)

"O mankind! We have created you from a male and a female, and made you into races and families so that you may know each other. The most honored of you in God's sight are those who best keep their duty" (49:13).

"We (God) have not sent you (O Muhammad) except as a mercy to all the nations" (21:107).

"Speak good and kind words to all people" (2:83).

"God commands you that... when you judge between people (i.e., of any race, religion, family, class, etc.), you judge with justice" (4:58).

act with justice. Be just; that is nearer to obeying God" (5:8).

"Call (non-Muslims) to the way of your Lord with wisdom and good exhortations, and argue with them in the best possible manner" (16:125).

"Argue not with the 'people of the Book' (Jews, Christians, and other people having scriptures) except in the best manner, save those of them who act unjustly. But say to them: We believe in that which has been revealed to us and revealed to you, and our God and your God is One, and to Him we submit" (29:46).

A companion of the Holy Prophet relates: "A funeral procession passed by the Holy Prophet, and he stood up for it. People said to him: It was the funeral of a Jew. He said: Was it not a human life?" (Hadith)
PROMISED MESSIAH ON FASTING AND SALAT

By Hadhrat Mirza Ghulam Ahmad

**Salat purifies the spirit and the fast illuminates the heart**

Fasting and *Salat* are both forms of worship. The fast affects powerfully the body and *Salat* affects powerfully the soul. *Salat* generates a condition of burning and melting of the heart, and is, therefore, a higher form of worship than fasting. The latter fosters the capacity for visions. (*Maf'oozat*, Vol. VII, p. 379).

The verse:

Thy blessed month and I am being deprived of its blessings. I know not whether I shall be alive next year, or would find the opportunity of observing the fasts that I am missing. Do Thou bestow upon me, by Thy grace, the strength that should enable me to observe the fast. I am sure that one with such a heart would be bestowed the needed strength by God Almighty. If God Almighty so wished He would not have prescribed limitations for the Muslims as He had prescribed for earlier peoples; but the purpose of the limitations is the promotion of the welfare of the people concerned. According to me the principle is that when a person supplicates God Almighty with perfect sincerity that he should not be deprived of the blessings of the month of Ramadan, he is not so deprived, and if such a one should become ill during the month of Ramadan his illness becomes a source of mercy for him, inasmuch as the value of every action is determined by the motive that inspires it. It behoves a believer that he should prove himself brave in the cause of God Almighty. He who is heartily determined that he would observe the fast but is held back from doing so on account of illness while his heart yearns after the observation of the fast would not be deprived of the bounty resulting from the observation of the fast and angels would observe the fast in his place. This is a subtle matter. If a person finds the observation of the fast difficult on account of the slothfulness of his spirit and imagines that he is not in good health, and that if he misses a meal he would suffer from various types of disorders, such a one, who imagines that a Divine blessing would sit heavy on him, would not deserve any spiritual merit. On the other hand, a person who feels happy at the approach of the month of Ramadan and is eager to observe the fast, but is held back by illness from doing so, would not be deprived of the blessings of Ramadan. Many people merely seek excuses and imagine that as they can deceive their fellow beings they can also deceive God. Such people make their own interpretations and deem them correct, but they are not correct in the estimation of God Almighty. The field of such interpretations is vast and a person given to them might become accustomed to the performance of the *Salat* throughout his life in a sitting posture and may abstain altogether from observing the fast. But God is well aware of the motive and design of a person whose conduct is inspired by sincerity and devotion. God Almighty knows that his heart is eager and He bestows plentifully upon him, for the eagerness of the heart is valuable in the estimation of God.

Those who seek excuses rely on their interpretations, but such interpretations have no value in the estimation of God Almighty. On one occasion when I continued observation of the fast for six months I met a company of the Prophets in a vision who admonished me against imposing so much hardship on myself and directed me to desist. Thus when a person imposes hardship upon himself for the sake of God, He takes pity on him like the parents of a child and directs him to desist (*Maf'oozat*, Vol. IV, pp. 258-260).
Whither Muslims?

Revivalist Associations Must Follow True Islamic Guidelines

By HADHRAT MIRZA GHULAM AHMAD, The Promised Messiah and Mahdi

Islam made its rise and marvellous progress in the teeth of adverse circumstances; such was its superhuman power that it imparted a new life to, and worked a complete transfiguration in its adherents. It is to this exalted condition that the revivalist associations intend to raise it from the deplorable state into which it has fallen. But I request them to consider for God's sake if they are in doing so, following in the footsteps of the Holy Prophet, and if the agencies which had been at work in the beginning are now being employed by them to give a new turn to the life of the people who have forsaken the higher principles of a true religion. It needs no demonstration to prove that the degeneration of the Mussalmans has passed all bounds and that they are now standing on the verge of the pit of fire from which a blessed and mighty hand had drawn them back at first. The same dissensions and disputes, the same division in the camp, which marked the pre-Islamic Arabs, are witnessed among those who claim to be following the banner of Islam. Success has already departed, and faith, religion and union, the moving spirit and the life of the nation, are gone. Luxurious habits, transgressions, drunkenness, gambling and laziness, evils from which the Mighty Magnetiser had granted them a deliverance, have again got the upper hand. Reverence for striving after the model of the Holy Prophet, the honour and respect due to the Holy Quran, awe and devotion for the grandeur and majesty of God, have been blotted out from all hearts. The evils which have wrought the destruction of the race find utterance, in sincerity or otherwise, from the lips of all speakers. The Mussalmans have fallen on evil days and such must be the fate of every people who in spite of the shining arguments of God's existence depart from His ways.

The Mussalmans could fall into no greater error than to take as the standard of perfection and as a model for emulation, a people who are bent low upon the mean cares of this world, without ever raising their hand to heaven, and whose sole object in life is not to go beyond indulgence in the animal passions and carnal desires, and passing their lives in luxury and surfeiting. The Mussalmans are a people who were taught to take care of things relating to religion in preference to their worldly affairs, while the materialistic tendencies of Europe are well expressed in the verse: 'An hu al-ähbata al-dālia wa man yummun.'

"There is no other than our life in this world, neither shall we be raised again." How can a nation labouring day and night for the fleeting comforts and pleasures of the world, having its whole soul in the material inventions and manufactures, scheming and plotting day and night for subduing territories, in short, utterly abandoned to all sorts of low desires and earthly cares and utterly estranged from truth and light, serve as a model for a people whose goal is not earth but heaven? If there are persons among them who aspire to a higher aim and have pretensions of leading a heavenly life, their case is still worse, for they rest satisfied with a dead man as their God. We hear on all sides a cry for "High Education" but admitting its need, are we not justified in saying that the side of spirituality is utterly neglected and that intentionally or otherwise, no regard is paid to it. The first principle of all associations formed for the amelioration of the condition of the Mussalmans is, not to interfere with the irreligious course of life which a man may adopt. Sacred words are forbidden to be uttered within the precincts of their meeting-halls. In the volley of numberless resolutions, not a single word is ever said or allowed to be said, upon the observance of religious injunctions, constancy at prayers and fasting, refraining from ways of wickedness and transgression or making piety and righteousness as the guiding rules of life. There is a grand and solemn assemblage of robes and forms with every diversity of the inclinations and passions of the soul. A daring libertine may stand up as the champion of Islam and propose a resolution with the avowed object of restoring it to its original purity, and an equally dissolute gentleman flushed with wine may second it with tottering feet and reeling head! A man quite ignorant of Islam and contemptuously rejecting its holy injunctions, a Materialist or an Atheist, is some time chosen as a chief of an association so long as he bears the name of a Musselman, though he is completely enslaved to the world.

—Translated by Maulana Muhammad Ali
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MUHAMMAD THE GREATEST MAN OF HISTORY

"If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? . . . Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask: Is there any man greater than he?"

—Alphonse de Lamartine in Histoire de la Turquie

QUR'AN, THE GREATEST SPIRITUAL FORCE

"It is the one miracle claimed by Muhammad—his standing miracle, he called it—and a miracle it is."

—Bosworth Smith

"Never has a people been led more rapidly to civilization, such as it was, than were the Arabs through Islam. . . . And to it was also indirectly due the marvelous development of all branches of science in the Moslem world."

—New Researches by H. Hirschfeld

"Here, therefore, its merits as a literary production should, perhaps, not be measured by some preconceived maxims of subjective and aesthetic taste, but by the effects which it produced in Muhammad's contemporaries and fellow-countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well organized body, animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh woof into the old warp of history."

—Dr. Steingass, Hughes' Dictionary of Islam

THE BEAUTIFUL CHARACTERISTICS OF ISLAM

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phases of existence which can make itself appeal to every age. I have studied him—the wonderful man—and in my opinion far from being an anti-Christ, he must be called the Saviour of Humanity. I believe that if a man like him were to assume the Dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness. I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today."

—George Bernard Shaw