The Promised Messiah Speaks
THE NEED FOR AN IMAM (Zaroorat-e-imam)
By: Hazrat Mirza Ghulam Ahmad of Qadian
The Founder of the Ahmadiyya Movement in Islam
English translation by
Ali Bin Abdul Kadir B.A., LL.B. (Alig)

In the name of Allah, the most Beneficent, the ever Merciful.
All praise is for Allah, and peace be on His servants who are His elect.

Now it should be transparently clear that it is established on the authority of a hadith (a correct report of the saying of the Holy Prophet, peace and blessings of Allah be upon him) that the death of one, who fails to recognize the Imam of his time, is like death in the days of ignorance before Islam. This saying of the Holy Prophet, peace and blessings of Allah be upon him, may suffice to make the heart of a person, who guards against the displeasure of Allah, yearn for the Imam of the time. For death in the days of ignorance is such an all-embracing misfortune that no evil, and no ill-luck, is outside of it. By reason of this testament, bequeathed to us by the Holy Prophet, peace and blessings of Allah be upon him, it, therefore, became obligatory that every seeker after truth should unfailingly engage himself in the search for the true Imam.

This is not correct that every person who has a dream come true, or to whom the door of divine revelation is opened, may be given this name. On the other hand, the real meaning that those who believe in Allah, and thereafter remain steadfast in this belief, the angels keep narrating to them words of revelations containing glad tidings, and minister comfort to them. This is just as the mother of Moses was comforted through divine revelation. But the Holy Quran makes it manifest that such divine revelations or dreams are spiritual favors for the general body of believers, men or women, and by reason of being recipients of these revelations they cannot rise above the need for the Imam of the time. Most of these revelations of the ordinary believers relate to their personal matters, and dissemination of knowledge does not take place through them, nor do they stand up to any great challenge.

Many of these revelations do not befit reliance, rather some times they cause a person to stumble. And till there is infusion of knowledge by the Imam catching hold of one by the hand to give support to one, surely no one is immune from the perils besetting all around.

A testimony to this phenomenon is available even in the early days of Islam. For a man who was the scribe of the Holy Quran, on account of his proximity to the light of prophethood, would some

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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.

Board of Editors:
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Circulation Management:
Abdul Sattar

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EDITORS MAIL

Dear Brother Masud Akhtar,

Assalamo alaikum. Thank you for the prayer book and the other copy of “Islamic Review”. I shall copy or type for my personal use the Prayer Book and return it to you. I wanted to read what the esteemed Brother Muhammad Ali had written on prayer, hence the desire to see his translations, also the copies of the “Pledge”, many thanks.

My friend appreciated the copy of “The Founder of the Ahmadiyya Movement”. He wrote, saying “... it is very interesting...how Muslims easily could defame and slander someone to the extent that they be considered kafir and among other bad attributes given to them”. Almost everyone I knew gave me wrong and bad impressions about them (i.e. Ahmadiyya) and wrongly so.” However he is not in favor of belonging to any group partly because of a recent bad experience with a certain “Pir” of American nationality, nor does he favor Hadith but only Quran. Nevertheless this book has helped him to realize that the Ahmadiyya are fellow Muslims who have been unjustly wronged by others, so good comes from his reading of it. It is a book every Muslim should read and not be condemning their brothers in faith. My friend wrote “I do not believe Allah is going to question me what is in Hadith and Sunna, rather he is going to judge me by Quran, and Quran alone. “Share your comments for my better understanding of the matter.”

I have a question - if Hazrat Mirza Ghulam Ahmad be mujaddid for fourteenth century A.H. (and I see no reason to doubt it) has anyone yet declared to be mujaddid of this fifteenth century A.H.? If someone did so would you not have to follow him? And would this not put an end to Ahmadiyya and pledge to the Society founded by Mirza Sahib?

Also, besides the Salat can not dhikr be done such as in Sufi groups if it is done freely as extra devotions? Would not Allah hear such prayer? Such prayer can flow out of salaat into your heart so that whole day becomes one prayer from salat to the next?

I await your reply and continue to read. May Allah bless you dear Brother.

I try to talk to Mr. B by phone but he not understand me. Maybe some day I visit him.

Sincerely
Ali Husayn.

Dear Brother Ali Husayn

Assalam alaikum wa Rahmatullah e wa barakato hu.

Thank you for your letter of 12-17-89. Prayer Book is for you to keep. This was an extra copy which I had and I sent that to you. You may give photocopy of the same to any other Muslim brother or sister who is in need of a Muslim Prayer Book.

Your friend's remarks after reading “The Founder of the Ahmadiyya Movement” are quite true. As for his not belonging to any group on account of his poor experience with a "Pir" of American nationality, he may be right. In fact, most liberal minded Muslims think on these lines. If one has not to engage actively in propagation of religion, then this attitude is quite right but one needs to have a jamaat or organization for carrying out tabligh or "dawah" work effectively. Collective effort rather than individual efforts are more effective. Second, belonging to some fraternal brotherhood not only provides you a social circle, but also gives a sense of belonging.

As for your friends not being in favor of Hadith but only Quran, again many Muslims have held this view. There is one sect who call themselves “Ahle- Quran” and outright reject all Ahadith. But to my mind this attitude of completely rejecting Hadith is erroneous. Firstly, in the Quran itself Allah commands Muslims to follow the Holy Prophet, peace be on him and he has been declared the best example. Rather, in one verse it is stated, if you follow the Prophet you are following the commands of Allah. There is no source other than Hadith where we find the account of the day to day life of the Holy Prophet Muhammad, peace be upon him. In order to carry out the above stated commands of Allah, it is but necessary to have a recourse to Hadith. Secondly, there are many commands in the Quran details whereof are traceable only from the Hadith e.g. five times prayers are enjoined in the Quran but how many rakas or farz (obligatory) prayers are to be performed in a particular prayer is to be found only in Hadith. Hence there is no option but to have recourse to Hadith. I agree that there are some Ahadith which are not considered trustworthy. In fact, various Muslim Sunni sects have taken extreme position in matters of Hadith. e.g. where Ahle Quran completely reject Hadith, Sunnis of Hanfi and Wahabi schools consider Hadith as Wahye- Khafi (a concealed revelation) and try to interpret the Quran subject to Hadith. These are erroneous attitudes. The correct position in the matter is one which the founder of the Ahmadiyyah Movement has taken. He said, Hadith is the second best source of Islam, rejecting it completely will amount to depriving Muslims of one of the sources of Islam. On the other hand giving preference to the second best source over the best source i.e. Quran is not proper, therefore, judge the Hadith by the Quran, if Hadith is in accord with the clear teachings of Quran then accept it, because the practise of the Holy Prophet in his day to day life was in complete accord with the Quran. He in fact was Quran personified in life-style, therefore we do not expect that he did or said anything contradicting the Quran. There are many instances where his conduct or words provide details or explanations of the commands of the Quran or deal with matters that are not stated in the Quran. We are not to reject these nor are we to accept anything which clearly and openly runs afool of the teachings of the Quran. Hence, once a matter is found in a Mutawatat Hadith, and if it appears contradictory to the Quran then instead of interpreting the Quran subject to Hadith, try to give such interpretation to Hadith that it reconciles with the teachings of the Quran. If such an interpretation is not possible, then as a last resort reject that particular Hadith as we cannot accept anything contained in the second best source if it clearly contradicts the primary source i.e. the Quran. I think this is a very rational approach.

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FALSE ALLEGATION OF ABRIGATION OF JIHAD AGAINST PROMISED MESSIAH

by Maulana Muhammad Ali

A large part of the Quran contains instructions about Jihad, and those who do not participate in it are strongly condemned, even called hypocrites. A person who believes the Quran to be the last word of God and the complete Shariah, as claimed by the Quran itself in the words “This day I have perfected for you your religion”, cannot call any Quranic command abrogated, let alone abrogate such an important constituent of the faith.

UNFOUNDED ALLEGATION AGAINST PROMISED MESSIAH

Today, in the storm of abuse against Hazrat Mirza Ghulam Ahmad, it is alleged that he abrogated the Quranic command on Jihad. No one asks the question, Did Hazrat Mirza Sahib really consider the Shariah of the Quran to be abrogated? It is impossible that a man could believe the Quran to be the last book of God and the last Shariah and then say that the Quranic command on prayer, or fasting, or charity, or pilgrimage, is abrogated. The person who abrogates any one of these commands is surely abrogating the Holy Quran itself.

ILLOGICAL STAND OF OPPONENTS

But the logic of the great philosophers of today has become clouded. They accept that Hazrat Mirza Sahib believed the Quran to be the last book of God and the complete Shariah. But still, in order to please the masses, or to impress them with their scholarship, they keep on repeating that Hazrat Mirza abrogated the Quranic command on jihad. Thus, two things are simultaneously attributed to Hazrat Mirza Sahib: that no part of the Holy Quran is abrogated or will be abrogated, and a large part of the Quran containing the injunctions about jihad is abrogated!

OPPONENTS SHOULD CLEAR THEIR OWN POSITION

If someone could think with a cool head, the matter is settled here. If Hazrat Mirza Sahib abrogated the injunction on jihad, he must believe the Quran to be abrogated and not to be the last book of God and the complete Shariah. And if he believes the Quran to be the last book of God and the final Shariah, then no part of it can ever be abrogated. I appeal to these blind-foldedponents: first clear your own position. Can you say truthfully that Hazrat Mirza Sahib did not accept the Quran as the last book of God and the complete Shariah? If he did, then why are you levelling this plainly false allegation against Hazrat Mirza Sahib to mislead the public and create hatred in their hearts, that he has abrogated one of the teachings of Islam, jihad, which is mentioned in one-third of the Holy Quran.

CRITICS’ OWN BELIEFS ON ABROGATION

Regrettably, it is these people’s own view that certain verses of the Quran are abrogated. But they make no mention of their own fault, and instead accuse Hazrat Mirza Sahib of considering jihad to be abrogated. This is like the thief reprimanding the policeman. These are the people who sometimes say that there are many, even hundreds, of verses in the Quran which are abrogated. This clearly implies that not all the commands of the Quran need to be acted upon. They also say that there are verses not to be found in the Quran today. These are termed “abrogated as regards recitation”, but the commands in them are still binding. This clearly means that, God forbid, the Quran is incomplete.

TERRIBLE INJUSTICE AGAINST AHMADIYYA MOVEMENT

Instead, they accuse the man who corrected these wrong views. This is sheer deception. Why do they not announce clearly that they believe that such and such Quranic verses are abrogated and the commands contained in them need not be acted upon, and that there are such and such verses which are missing from the Quran and should be in it. If they do not believe this, why do they not announce clearly that these are wrong views which came to prevail among the Muslims, and that both these points are unacceptable: neither are there contradictory commands in the Quran, so that some should be obeyed and others not, nor are there any Quranic commands which are missing from today’s text. Along with this announcement, they should also add that it could be the Ahmadiyya Movement which has corrected these wrong beliefs and has increased respect for the Quran, and if it is true that it was the Ahmadiyya Movement which did this, it is great injustice to accuse this Movement of regarding the injunctions about jihad to be abrogated.

QUOTATION FROM ‘MAWAHIB AR-RAHMAN’

The Promised Messiah’s books are full of such statements, and he has repeated this not once but hundreds of times, that the Quran is the last book of God and His complete Shariah, here I shall give only one quotation. This is from his book ‘Mawahib ar-Rahman’, which was published in January 1903. Against this book, that unholy weapon cannot be used which the extremist Qadianis have given into the hands of the opponents, namely, that his writings before 1901 are abrogated, and that while before 1901 his beliefs were the same as those of the Muslims generally, after 1901 these beliefs were changed. The quotation which I am presenting is not an ordinary one. It is given separately under the heading: “A mention of our beliefs”. He makes clear the three questions of prophethood, sainthood, and the completion of the Shariah, at the same time. The translation of the Arabic and Persian text is as follows:

“God speaks to, and communicates with, His saints among the Muslim people, and they are given the color of prophets; but they are not prophets in reality because the Quran has fulfilled the requirements of the Shariah. They are given nothing but the understanding of the Quran. They neither add to the Quran nor take anything away from it. The person who adds to the Quran or takes something away from it is a wicked devil.”
The following conclusions can be clearly drawn from this quotation. Firstly, God speaks to His saints. Secondly, the saints are colored with the coloring of prophets. Thirdly, the Muslim saints are not prophets in reality. Fourthly, the reason why they are not prophets is that the Quran is a complete Shariah. Fifthly, the saints are only given understanding of the Quran. Sixthly, nothing can ever be added to the Quran or taken away from it. Seventhly, if a person says that a command should be added to the Quran because it is not in it, or that a command of the Quran should be abrogated because it cannot be followed, he is a wicked devil.

A POINT TO BE NOTED

Now think for God's sake, having explained his beliefs so plainly, Hazrat Mirza Sahib could only claim to be a prophet if he, God forbid, considered the Quran to be defective or denied it being a complete Shariah. I am not discussing that point here. This reference is clear on the topic in that no injunction of the Quran can ever be abrogated, nor can any religious command ever be given which is not in the Quran.

EXTRACTS FROM BOOKLET BY HAZRAT MIRZA SAHB

This point would easily become clear to those who read the original works of Hazrat Mirza Sahib. Among these books is a small booklet entitled "The British Government and Jihad", consisting of a few pages. I quote some passages from it so that Muslims may stop making unjustified attacks on the Muj addid of the time. First he explains under what circumstances the Muslims were permitted to conduct jihad with the sword, i.e. fight war. Noting the fact that the Muslims had been oppressed and cut down by the sword, he adds:

"Then the God Who does not want injustice and cruelty on earth to exceed all bounds remembered His oppressed servants and His anger vexed hot against the evil-doers. Through His Holy Word, the Quran, He informed His oppressed serv-

vants that He was watching what they were having to bear, and that He was now permitting them to retaliate, and He was the powerful God who would not leave the oppressors unpunished. This was the command which in other words was called jihad. The original words of this command are still in the Quran: "Permission to fight is given to those upon whom war is made...." (page 4)

He then writes:

"But, regrettably, after the time of the Prophethood and the Caliphate, people made serious errors in understanding this issue of Jihad, the basis of which is the verse quoted above. They took the unjustified killing of the creatures of God to be a religious obligation." (page 5)

Within a few pages, he repeats this kind of explanation:

"It must be remembered that the concept of jihad, as understood by the ulema of Islam of the present day called the maulvis, and as explained by them to the common people, is certainly not correct....They repeat that this country is the 'land of war', and in their hearts they believe it obligatory to fight jihad, and there are few who are not of this mind. These people are so firmly set on this belief of theirs about jihad, which is entirely wrong and contrary to the Quran and Hadith, that any person who does not accept this belief and is against it, is called anti-Islam by them....But they should remember that the question of jihad, as it exists in their minds, is not correct....Anyone who has eyes, reads the Hadith, and sees the Quran, can well understand that this form of jihad, upon which most savages of today are acting, is not Islamic jihad....In the time of our Holy Prophet Muhammad, Islam raised the sword by Divine command at a time when many Muslims had been killed by the unbelievers. At last, God's honor required that those who killed by the sword should themselves be killed by the sword. I wonder that in this age, when no one kills Muslims on account of their religion, by what order do they kill innocent people. Why do their maulvis not stop them from these shameless deeds which are bringing Islam into disrepute?....

In the end it must be remembered that we have fully explained in this Notice that the practice of attacking people of other religions, as found in Muslims of the present day, which they call jihad, is not jihad in Islamic law but a clear violation of the command of God and the Prophet and a serious sin. I have explained fully that the word of God does not teach that we should shed the blood of the innocent in this manner, and he who takes it in that sense has turned away from Islam."

PROMISED MESSIAH'S AIM WAS TO CORRECT ERRORS

Reading these extracts, it is clear that the promised messiah's aim was to correct the errors. One of these was jihad, not the jihad which is ordered by the Quran and Hadith, but the conception which was in the minds of the common Muslims which he repeatedly declared to be contrary to the Quran, the Hadith, the command of God, and the teachings of Islam. Therefore, wherever he has called jihad as unlawful or prohibited, it is only the jihad which is against the Quran and Hadith, not the Quranic jihad which can never be abrogated.

MEANING OF POEM IN 'TUHFA GOLARWIYYA'

Undoubtedly, in 'Zameema Tuhfa Golarwiyya' on page 26 he has given the heading, "Ruling on the Prohibition of religious Jihad by the Promised Messiah", and he has written the following verses of poetry under it:

"Leave the idea of jihad now, O friends. War and fighting for the faith is now prohibited. That Messiah has now come who is the Imam of the religion. All wars for religion are now at an end. The light of God is now descending from Heaven. The call to war and jihad is in
vain now."

But remember that this is that same call to war and jihad which the maulvis were giving, which he proved again and again to be contrary to the Quran and Hadith. By “wars for religion” are meant wars for the purpose of spreading the faith. Hence, further on in these verses also, he makes it clear:

“To think that a blood-shedding Mahdi will come, and spread the faith by killing the unbelievers. O heedless ones! all this is utterly false. It is slander, unfounded and without light.”

MEANING OF “WARS FOR RELIGION”

It is seen that the jihad, or the religious wars, which are declared as prohibited in the opening lines, is the same jihad and wars which according to the common people the maulvis were the means of extending the faith; it is not the defensive wars permitted by the Quran, which is an injunction in force forever. Jihad was taken to be simply extending the faith by killing unbelievers, and this was thought to be the real work of the coming Messiah “slander, unfounded and without light”. It is their “end” he announces, and it is these which he calls “prohibited”.

FURTHER CLARIFICATION

After this “Ruling on the prohibition of jihad”, in the same book on page 30 he has given the heading: “A letter in Arabic to the Muslims of Punjab, India, Arabia, Persia etc. on the prohibition of jihad”. Under this is an Arabic letter in which it is clearly written that Islam never allowed coercion and fighting for spreading the faith, rather it prohibited such things; but because such wrong notions were at this time prevalent among the Muslims, therefore he had come to stop this blood-shed. Announce its prohibition, and prevent people from indulging in it. Hence on page 30 it is written:

“There is no doubt that the conditions of jihad are not to be found at this time in this country. Today it is unlawful for Muslims to fight for the religion and to kill those who deny Islam because God has clearly made jihad unlawful at a time of peace and security.”

DEPLORABLE AUDACITY OF OPPONENTS

One wonders at the audacity of those people who, despite the existence of such plain writings, do not refrain from falsely accusing the Promised Messiah of abrogating the Quranic command on jihad. He never used the word “abrogation” with regard to the Quranic Jihad, what he described as “unlawful” to kill someone on account of his religion, or to fight a people in order to spread Islam.

QUR'ANIC JIHAD AND JIHAD OF THE MAULVIS

The basis on which he declared it “unlawful” is as he states, that the Quran has plainly prohibited such a jihad. Quranic jihad is that when the sword is raised against the Muslims on account of their religion, they also raise the sword in retaliation, and the jihad of the maulvis is that a non-Muslim should be killed because of refusing to accept Islam. In other words, according to the maulvis it is permissible, in fact essential, to raise the sword against non-Muslims at a time of peace and security, and according to Hazrat Mirza Sahib jihad is unlawful at such a time. This is what the Quran said, and this is the message of the Promised Messiah. He laid stress on it because Islam was falling into disrepute on this account, as he explains later in this letter on page 31:

“So it is proved that Islam does not use the sword and arrow when calling people to the truth. . . .There was great need in our time to remove the misconceptions which had arisen. . . .In our time, Islam had become like an innocent victim who is maltreated and abused by means of all kinds of slander. People said: This is a religion the summary of whose teachings is the killing of men.

DISHONEST BEHAVIOR BY OPPONENTS

The opponents have the right to say that the correct Quranic teaching about jihad is what the maulvis explain, i.e. to take up the sword for the spread of the faith, and that what Hazrat Mirza Sahib said about the Quran and Hadith prohibiting the raising of the sword against non-Muslims at a time of peace is wrong, i.e. their interpretation of jihad is correct and Hazrat Mirza Sahib’s interpretation of jihad is incorrect. But it is dishonesty to mislead the people by telling them that he abrogated the Quranic teaching on jihad.

ANOTHER OBJECTION ANSWERED

It may be argued that, if this is an issue concerning only the Quran and Hadith, why is it especially associated with the Promised Messiah, and why did he write: “That Messiah has now come who is the Imam of the religion, all wars for religion are now at an end”. The reason for this is obvious. The belief in spreading the religion by force is closely connected with the name of the coming Mahdi, and it is believed that when the Mahdi comes he shall kill all those people who do not accept Islam: “To think that a blood-sedding Mahdi will come, and spread the faith by killing unbelievers”. So now that Mahdi, who is also the Promised Messiah, has come he explains from the Quran and Hadith that to spread the faith by the sword is against the teachings of Islam and is prohibited by Islam.

Therefore, the Promised one who was being awaited to come and put this false belief into practice, i.e., that it is allowable to convert people to Islam by the sword, it is his ruling that this belief is against Quran and Hadith. Thus two things come together here: one, that the Quran and Hadith declare this belief to be against Islam, and two, that the Promised Messiah and Mahdi also declares it to be against Islam. What authority is, therefore, left for the upholders of this false notion? This is what Hazrat Mirza Sahib wrote in the booklet “Jihad” (page 8) continued on page 17
SUFISM IN ISLAM
By Maulana Aftab-ud-Din Ahmad

The law being complete in the shape of the Holy Qur'an, no prophet is needed after the Prophet Muhammad, peace and blessings of Allah be upon him. And yet these spiritual luminaries must be there to testify to the existence of God, to the truth of the Qur'anic revelation and to the continuity of the Holy Prophet's spiritual regime. Without these personal-ities belief in all these verities, would be reduced to a mere make-belief, devoid of any power to influence people's thought and action. This has exactly been the fate of all religions excepting Islam, which, though professed by a politically backward people at the moment, is yet rich in the tradition of these living experiences.

The three stages of human consciousness

Islam is not a speculative philosophy or a dogmatic theology, but an experimental science with its attractions as such. To describe briefly the general framework of this science:

Human consciousness is divided into three conditions rising upwards in the scale of evolution:

1. Nafs Ammara, i.e., unruly animal self.
2. Nafs Lawwama, i.e., struggling moral self.
3. Nafs Mutmainna, i.e., composed God-realizing self.

In the first stage man is purely animal, restless with animal urges, impatient of restrictions and stranger to any pricking of conscious. By a systematic course of religious training, of which obedience to commands and prohibitions is the chief feature, he develops a sense of propriety and impropriety and repents after every fall and error. This is the Lawwama state. This stage begins with the first dawning of the moral sense and ends in the complete surrender of the animal ego in man, which marks the third and highest stage, viz. Mutmainna. The struggle between the lower and higher self having now ended, the pilgrim enters a condition of perfect peace, of purity, of rectitude, and of knowledge.

How Sufis define their Experience

To indicate the experiences starting from the threshold of this stage and continuing further on, the Sufis have coined three more terms, viz:

1. Fana: A subjugation of the animal self. At this stage man ceases to be disturbed by any urge of desire. The only urge left in him is prayerful surrender of his whole being.

2. Baqa: This means a restoration of the self in a new consciousness, this time not of the flesh but of the spirit. The urges of the self are no longer from the animal passions which drive a person to acts involving violation of other people's rights and which lead to disturbance in society, but from the God-controlled spiritual region which is the source of actions invariably beneficial to humanity and creation.

3. Lija: This is the stage wherein man's spiritual knowledge rises to such a high pitch that the rewards for his faith, sincerity and devotion no longer remain a matter of belief but become a palpable certainty and experience, as if he has them already, and his faith in God reaches a point wherein it seems to him that he is seeing God face to face. Such a man becomes free from all fears about the future and from all sorrows about the present and the past. In such a condition a man is free from all hesitations and obscurity of judgment and doubts and misgivings. In this condition the devotee is colored by the attributes of God in the manner of a piece of iron, which assumes the color of fire if it is kept long enough in it. And in moments of communion such a man's feelings partake of Divine powers, so much so that his pleasure brings in the pleasure and blessings of God and his anger brings the wrath and curse of God, and events seemingly contrary to the laws of nature come into being through his attention. Receiving powers from God he possesses a power of creation; he creates events and even determines the course of history.
It should be borne in mind that after a pilgrim has entered the state of Fana, which in the language of the Qur'an is called Istiqama, the next two stages of Baqa and Liqa follow as a matter of course. The reason is that when a person becomes completely devoid of attachment to creation and desires and personal will, he automatically enters the state of Baqa. So long as a man is not confirmed in the state of self-annihilation and his surrender to God does not become a spontaneous affair, he cannot be said to be in state of Baqa, which requires that all acts of devotion and surrender should become natural acts not needing any effort. When such a state is attained the man feels that all that belongs to him is really God's. And while other people of the world delight in the satisfaction of their own personal desires, such a person enjoys the worship of God and His remembrance.

Thus when the pilgrim is confirmed in this state of Baqa and it becomes the warp and woof of his very being, a light appears to descend from heaven and the mist of uncertainty is altogether lifted from his heart, which is now filled with a sweet feeling of love, never experienced before, like the sensation one experiences at the time of reunion with a loving friend after a long separation. This is accompanied by a highly pleasing shower of Divine communications every now and then, which may be said to be attended by a heavenly sweet smell and a coolness like that of a spring breeze. At this stage the devotee feels pleasure in sacrificing everything he possesses for the sake of God, even his honor and life. His heart becomes so filled with the Light Divine that it seems as if he is experiencing the rays of the mid-day sun within his bosom and as if God Himself had descended on his heart with all His glory. And these are the signs of the state of Liqa.

It is also to be remembered that, while attainment of Fana is the result of human efforts, the two higher stages of Baqa and Liqa are the gifts of God proceeding from His grace. The pilgrim's spiritual struggle takes him to the stage of Fana only. After this, Divine grace takes him by the hand and carries him to the higher regions. So the rigors of the journey are felt only as far as the state of Fana.

Order of saints in Islam

It seems also necessary to explain another set of ideas and corresponding terms in Sufism. It is in relation to the order of Saints. According to the Sufis there is a hierarchy of Saints or auliyā at all times in the world, through whom God manifests His mercy to the world of humanity. In the absence of the Holy Prophet, peace and blessings of Allah be upon him, they are the vice-regents of God on earth on his behalf. They are of three different grades - Badal (plural Abdal), Ghauth and Qubt. Badal, literally "substitutes," is so called because if any one of these Saints happens to die, God immediately substitutes another for him. They are righteous persons of whom the world is never destitute (Ibn Durayd, Sihah, Muham, Qamus). But the more authoritative view is that they are given this name because of their ever-changing spiritual condition. They are in a flux and are not allowed to settle down at any intermediate point.

As to their exact number and their location, opinions are divided. They seem to be the lowest in rank among the spiritual successors of the Holy Prophet, peace and blessings of Allah be upon him.

Ghauth and Qubt. According to the best authorities "they are a hierarchy of Saints of a particular generation, and are supposed to be pre-eminent with sanctity and with miracle-working faculties." If anybody is a Qubt or a Ghauth he is recognized as such only by his agents, Badals, unless, of course, he himself reveals his position to a particular man. The literal meaning of Qubt is "axis," or pivot, the point upon which a thing turns, the chief upon whom the state of affairs turns. So a Qubt is he whose attentions and prayers decides the course of events in a particular society of people. He may be regarded as a kind of spiritual agent in a particular community. The literal meaning of Ghauth is "aid," succour in the midst of difficulties. So a Ghauth is a kind of intercessor, who intercedes at a moment when the sins of a nation or of the whole of humanity are at the point of being punished. These seem to be particularly tender-hearted, like the Prophet Muhammed, peace and blessings of Allah be upon him, himself. Their hearts melt at the woes and sufferings of humanity and they are therefore a means to avert Divine punishment. With the acceptability of their prayers assured, their prayers become a plea for Divine forgiveness and mercy. So Badal or Abdal may be regarded as spiritual magistrates. Above them are the Qubt and in the highest rank are the Ghauth.

Together they constitute the make-weight of spiritual humanity at a particular moment, acting on behalf and under the stamp of the Holy Prophet, peace and blessings of God be upon him! But unlike the Mujaddids, who are not only authorized but even commanded to announce their existence and position, they act in silence, serve humanity by their precepts and example, and pray incessantly for the general forgiveness of human sins.

Some people have contended that the idea that such people exist and that they are a kind of intercessors for humanity is not Islamic. This view is incorrect. A perusal of the verses 20-27 of Chapter "Yasin" of the Holy Qur'an will show that even in a nation doomed to destruction for its iniquities there live persons who can testify to the truth of a prophet appearing among them by their power of readily recognizing the will of God. The narration of this event is begun with the following words:

"And from the remote part of the country there came a man running, and he said `O my people, follow the messenger...,'"

Now, who was this man? I suggest it was either a Ghauth or a Qubt.

As for the idea that punishment for the sin of a nation is averted by the

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IDENTITY OF A MUSLIM

By the Late Mr. Justice Muhammad Muneer, Retired Chief Justice of the Supreme Court of Pakistan

My intention is not to give the legal definition of a Muslim, a question on which there has been considerable controversy in early as well as the present Islam. Two conflicting traditions are often cited in this connection, one asserting that there would be 73 sects in Islam of which only one would lead to salvation and another that all but one of the sects would go to paradise. I don't intend to enter into this controversy as my object here is to emphasize apart from belief, the importance of good works and to show that character and conduct as approved or enjoined by Islam are the true identity marks of a Muslim. A Qur'anic text states:

"The believers are only those who truly believe in Allah and His messenger, and then doubt not, but strive with their possessions and their persons in the cause of Allah. It is they who are sincere." (49:15).

The Qur'an says that Muslims are the best people (Khaira Ummatin) (3:109), a people apart, because they enjoin right conduct. Iqbal takes the view that one way of judging a prophet's religious experience is to examine the type of manhood that it has created and in this chapter I intend to do nothing more than to examine, not the type of manhood that Islam once actually created, a subject examined elsewhere, but the type of manhood it intended to create.

A Muslim has to believe in certain things but this belief, unless connected with some outward action, or expressed in words, is not a visible matter but only a thought or outlook. He has further to perform certain rites in public; while some others may be and are performed in private without their being known to or noticed by strangers. The third essential thing and the one which distinguishes him from the rest of the members of human society is his moral, ethical and social conduct or behavior. The Muslims being Khaira Ummatin, the best people, are entitled to this honor only if in their public and private life they can show to be conducting themselves in accordance with the moral, ethical and social rules which have been enjoined by the Quran, and the Sunnah.

In both the Bible and the Quran there are references to different nations or peoples inhabiting different regions of the earth. It is not therefore correct to assert that Islam completely ignores the differences that arise from differences in territory, language or race; they serve as marks of identification of particular sections of the community who are all bound by a common faith. What Islam emphasized is that despite these differences Muslims are one people, their distinguishing feature being not only the faith and the rites but their moral and social conduct which as compared with the conduct of the other people is incomparably superior. Belief and rites are undoubtedly a distinguishing mark among people and nations but it is the social, economic and commercial intercourse which in civilized society brings the Muslims into contact with their own or other people and it is their conduct in these matters that should mark them as men of a different category who are possessed of all those moral attributes which have been so fully described and enjoined by the Qur'an and the Sunnah. Thus the Qur'an and the Sunnah lay down definite rules of moral and social conduct, the observance of which is the religious duty of every believer. If these rules are not observed in practice and the Muslims consider that performance of outward religious rites alone can bring them salvation or make them true and faithful members of the "best community" which Allah and His prophet intended to make them, they are merely commencing with God, should they expect that belief and performance of these rites alone would wash their sins, or free them from the responsibility for their evil deeds. The Quran itself says "turning one's face to East or West in prayers is not the test of righteousness and there are several traditions mentioned elsewhere, to support this view. Most of these rules relate to good and bad conduct, to the Muslims' relations with their fellow beings e.g., interest, alms to the poor and the needy, resistance to oppression, refraining from aggression and oppression, help to the oppressed, adultery, speculation, breaches of trust and embezzlement, kindness to parents, kinsmen and neighbors, gentleness of behavior, pride and conceit, cheating and fraud, mutual peace and goodwill, false accusations, truthfulness, toleration, justice and brotherhood, etc. And all this is apart from the law proper which punishes certain acts with penalties. We are almost 14 centuries removed from the Holy Prophet and during this long period human society has undergone a vast change and yet the Qur'anic injunctions and traditions which I have collected from a vast mass of literature are, in principle, as applicable today as they were when they were announced or formulated. Belief, coupled with righteous deeds, is the quintessence of Islam which is not merely confined to defining the relationship of man with God. Belief and rites are essential but these two alone can never lift the Muslims to that position of moral strength and superiority which should be their distinguishing feature. Further, Islam also being a code of social ethics it implies a distinct way of life in which the element of virtue is predominant. Nowhere in all its 114 Suras does the Qur'an even suggest that mere belief in God and his Apostle is enough (Shakir Rizwani in Pakistan Times of April 16, 1973). A Muslim has therefore no right to pride himself in his being called a Muslim where his practical life and character are as black and despicable as those of any non-believer, I should say, are not incomparable above those of any member of another religious community.

A Muslim may be a citizen of a Muslim State where citizens are exclusively or predominantly Muslim. In any such case, every person being supposed to be a Muslim, no question of the identity of a Muslim in the ordinary sense would arise; but in its collective character, the State itself in its activities has opportunities to display those moral and political excellencies of which there are instances.
during the life of the prophet or the rightly guided Caliphs. And where a Muslim lives in a country which is also inhabited by several other religious communities, the onus is very heavy on him to show that in his social conduct, commercial and trade relations, entanglements, pacts and agreements and in a number of unnamed transactions he stands quite apart from others in honesty, rectitude and truthfulness. Indeed anyone dealing with him should feel that he is dealing with a man from whom no chicanery of any kind can be expected. Experience, however, shows that in respect of these matters, a Muslim cannot show any exceptional conduct, being generally as good or bad as a member belonging to another religious community. And this inevitably leads to the question whether Islam has succeeded in producing, to use Iqbal's language, a particular type of manhood. It will of course be entirely wrong to make the wholesale assertion that Islam failed in its mission to produce men who could rightly claim to be the true members of the best community. One has merely to read the early history of Islam to find an emphatic contradiction of this allegation.

The Christians also claim special identity for their community on the strength of certain sayings of Jesus in his sermon on the mount, and it must be said to their credit that there are in their community a large number of individuals who having taken the teachings of Jesus to heart have devoted their lives and wealth to the service of humanity, and have preferred a life of poverty to a life of ease and luxury. In far distant regions of the globe where nothing but hardship and arduous work is in store for them, in the solitudes of the Arctic and the darkness of primeval forests of Africa as well as in the most advanced cities of the world they have set up medical centers to fight disease among the backward and poor people and centers of education to spread literacy and impart advanced learning to the people. The world-wide humanitarian institution, the Red Cross, is essentially a Christian institution. There are very few people in the world like Dr. Schweitzer who devoted his life to the relief of human suffering and practically lived among the lepers of Lambarene in the heart of Africa. As compared with this, one has to confess that the Muslims of the world have shown little interest in such charitable and humanitarian works. They have some educational institutions and orphanages but most of these are run on a commercial basis. Out of the Muslim oil kings, industrial magnates, bankers thriving on interest, ship owners and big merchants, how many are there who have parted with their wealth, ill-gotten or deservedly earned, in the relief of disease and misery or the educational uplift of the Muslims who cannot afford the expenses of higher education or the little fee of a village school. It is sometimes alleged that the apparent humanitarian work done by the Christian missionaries is merely a camouflage either for political work or conversion to Christianity. Assuming the latter charge is true, the question is why do not the Muslims who belong to a propagating religion do the same? Is conversion in this way sinful or disapproved or unnecessary? As pointed out elsewhere, however, the unpleasant generalization that I have made is not absolute and admits of many an exception which will presently be pointed out, together with the causes which have made Muslims as they are now and have caused them to lose their identity except for purposes of census and performance of outward religious rites.

Prototypes of Muslim Manhood

Even at the risk of repetition I must summarize here the character of the first four Caliphs of the Republic because I believe that the idea of Islamic manhood is illustrated by their life and actions and they were indeed the prototypes of Islamic faith, rites, life and acts of a true Muslim.

ABU BAKR

About the first, Caliph, Abu Bakr, a foreign writer (H.G. Wells) says that if the prophet was the mind and imagination of Islam, Abu Bakr was its conscience and that the world has so far never produced a greater believer in any system. The prophet said the thing and it was Abu Bakr who was the first to believe it. He was the first male adult to embrace Islam. He and the manumitted slave Balal accompanied the prophet when he left Mecca on Hijrat to Madina and spent three days in the caves of Thaur. It was he who undertook to collect the verses of the Qur'an in one place -- a formidable task.

Even before he embraced Islam his character and conduct were flawless and after embracing Islam he indeed became a perfectly ideal Muslim. From the very beginning he was full of human sympathy. He always helped and sympathized with the poor. He used to graze his own goats and milk other people's goats. He built no luxurious palace for himself, always wore simple dress and ate simple food, so much so that when he was about to die he directed his daughter Aysha who was the prophet's wife that he should be buried in worn clothes. He drew very little salary '6000 dirhams' from the public treasury and before his death he directed his survivors that the amount that he had drawn as salary should be returned to the public treasury from the proceeds of sale of a plot of land which he had owned, and when he died he left only five gold coins as his personal assets. By his successor he was described as a rock which the most turbulent storm could not shake.

When in accordance with the desire of the prophet an army was sent to Syria under the command of Usama, son of Zaid, a manumitted slave, he walked for some distance while Usama was riding a horse and despite repeated requests did not sit on horseback. While he was about to return he addressed the soldiers and gave them inter alia the following directions: (1) don't commit any breach of trust or misappropriate other's property (2) don't break any promise you make (3) don't dismember dead bodies (4) don't kill children, women and the old (5) don't burn palm trees (6) don't cut fruit bearing trees (7) don't kill any camel, cow or goat unless you require it for food (8) you will pass by people who have cloistered themselves for worship, don't interfere with them.
He freed many slaves including Balal and a maid servant of Umar, by paying the ransom himself. His first sermon on his being chosen as Khalifa brings out the essence of the relations between a ruler and his subjects. He said "You have selected me as your governor. So long as I do good work, help me. If I go wrong, correct me. Before me the weak are those who refuse to pay what is due to others however strong otherwise they may be, and the strong are those whose dues have been unlawfully held by persons who are strong. Obey me so long as I obey Allah and his prophet but if I go against the injunctions of Allah and his prophet, you are not bound to obey me.

UMAR

Much of Umar's character will appear from the account of the conquests during his period. His journey from Madina to Jerusalem, riding a camel and attended by only one attendant, his admonition to his richly-clad officers, his extremely tolerant attitude to the Christians of the conquered town, and his letter to the governor of Kufa have all been described in detail in another chapter. In his ambition to spread Islam and his desire to be tolerant to those brought under his domination, Umar, the second caliph, is his own example. His humility, simplicity and sincerity were proverbial.

Umar was very austere and somewhat harsh in his habits but his harshness was solely attributable to an attempt to maintain the simplicity and purity of Islam. However hard or difficult the trial, he kept himself steady and showed not the slightest tension or nervousness. In his first address to the people he referred to his harsh temperament both in the time of the prophet and his immediate predecessor and assured the people that with the fall of full responsibility on his shoulders his harshness had been replaced by gentleness; but that for those who oppressed the Muslims or wronged them he would continue to be strict as before. "People", he continued, "you have rights on me and you are entitled to claim these rights from me. You also have the right to claim your due share in the seized property and prevent me from myself misappropriating anything out of it, to demand the security of your frontiers, and to secure an increase in your remuneration for the maintenance of your families when you go to war.

"Fear God and forgive me my faults and co-operate with me. Help me in promoting good and stopping evil."

Once there was a long and severe drought in the country which was followed by famine and a pestilence. Umar advised strict austerity in food, to provide help for the famine stricken areas and suspended the punishment of cutting of hands for theft.

In giving directions to a newly appointed Qazi, Umar emphasized that there was to be no discrimination in doing justice and anger, irritability and impatience had to be avoided. During his time the boundaries of the State had expanded and ambassadors or diplomats who came to call on the Caliph found that instead of entering a palace they had to go inside a tent made of coarse material or find the Caliph sitting on the ground with the support of a long stick or resting against a stone, wet with sweat and with patched clothes on. He always ate simple food and wore simple clothes.

With the extension of territory of the State, there had been considerable increase in the business of government and it goes to the credit of Umar that he not only strengthened democracy by paying full respect and consideration to the Majlis-i-Shoora (Cabinet) but organized government in different departments, each with a head though subject to the over-all control of the Caliph who was the chief central authority. He established several administrative departments most important of which was the Finance Department (Baitulmal) where all taxes, tributes, rents from land, and poll-tax were collected. In the time of Abu Bakr this department was not so fully organized and the moneys collected there were distributed among the poor, the needy and the deserving, with the result that on his death, the treasury was almost empty. The nature of the funds collected in the Baitulmal were once described by him to his daughter when he said that these moneys were not his personal property out of which he could spend to please her who had rights in his own personal property only. Among the other departments regularly established and regularly administered under separate heads in Umar's time were (1) the Defence Department whose duty was to maintain a regular paid army; (2) Postal Department where horses and camels and carriers were used for the regular despatch, receipt and distribution of mail; (3) Mint for coinage and (4) practically an independent Department of Justice. Umar also built no palace or palatial house for himself.

Before death he left some instructions for his successor. He was to pay special attention to the immigrants and full attention to Zimmies who were to be honored and protected from their enemy. Before he died he released all his slaves and money borrowed from the treasury was returned in full. The condition of the Muslims in his time is thus described by the spy of a fortress in Egypt which was being besieged by the Muslim army:

"Every member of the people I have seen prefers death to life, humility to pride. None of them is interested in this world or considers it the object of his life. These people squat on the ground, eat their food placing it on their knees. Their commander considers himself as one of them and there is no distinction among them between the high and the low, master and slave. They all stand together at prayers and say their prayers with humility and concentration." On hearing this the commander of the fort remarked "these are the people who if they wish can move mountains". The basic principle of administration of justice was stated by him in a letter to a newly appointed Qadi:

(1) treat both parties with equal consideration and show no discrimination between them when you talk to them and assign them seats in court and show no partiality in the decision of the case.

(2) If you later on feel your decision was wrong, have no hesitation in
reviewing it and not letting an error perpetuate itself.

(3) Give each party a reasonable time to prove his case.

(4) Let not anger, irritability come near you when hearing or deciding a case.

During the tawaf of Ka'aba, a poor man happened to tread on the garment of a chief who fisted him on the nose. On complaint Umar asked the assailant to apologize and satisfy the complainant. When the chief asked what comparison was their between him and a poor man, Umar replied there was no distinction in Islam between the high and the low except on the ground of piety.

UTHMAN

Uthman was a well to do man who was among the first 37 men to embrace Islam. He and his wife joined the band which had gone on Hijrat to Habsha. He is called the 'Generous' because he spent money without hesitation in promoting the cause of Islam and Muslims. In Madina he purchased a well from a Jew for the Muslims as well as a graveyard out of his own resources. He also freed twenty slaves. He owned the largest number of animals when he was chosen as a Caliph but before his death he owned only two she-camels for purposes of Hajj. The causes of his assassination were political and the ancient rivalry between Banu Umayya and Banu Hashim.

ALI

Ali was the prophet's son-in-law having been married to his daughter Fatima. He was the youngest man to embrace Islam. Like his predecessors he led a very simple life, eating simple food and wearing simple clothes. He was so poor that he was about to sell his sword to purchase some cloth when somebody lent him the requisite money. His wife, prophets own daughter, used to grind her own corn and had only one sheet to wrap her body. His wife, on her marriage received as dower one cot, one bedding, one sheet, one water skin and two grinding stones. He had no personal servant. For several days he had to go without food. His physical power, courage and oratory were proverbial. His assassination too can be attributed to political reasons and the ancient rivalry between Banu Umayya and Banu Hashim.

One name of an Umayyed Caliph who was thoroughly imbued with the spirit of Islam cannot be omitted from this Chapter. He was Umar II whose sense of duty toward the poor, the needy, and prisoners and other subjects in trouble was so acute that it gave him sleepless nights and tearful prayers. For the most part of his time he was engaged in prayers for the relief of all those subjects of the empire who were in distress and did everything possible to ameliorate their condition.

And in the Muslim world who is not familiar with the name of the great martyr, Husain, who laid his life for a principle of Islam and with many other names in early Islamic history, e.g., Abu Ubaida, Sa'ad bin Abi Waqas, Khalid, Tariq, Usama and the heroes of the battle for Damascus like Zaid, Ja'afar, Abdulla and Quala (Khula), sister of Dirar (Zirrar) who with a few other female companions fought the Roman soldiers with rent poles?

I have given these obvious instances of Islamic manhood but from this it must not be inferred that during the centuries since the appearance of Islam there have been only few persons, to be counted on finger's ends, who came up to the standard of particular type of manhood, the creation of which was the aim of Islam. Any such inference will not only be wholly incorrect; it will make Islam an infructuous incident in the current of world history. I have selected these few personages because they stood in a special position in the history of Islam. Five of them were Heads of the new community and due to the power they possessed, they were exposed to all the temptations and attractions to which any human being enjoying unlimited powers is exposed. They were, however, not dictators in the modern sense but understood quite clearly that the exercise of their powers was subject to divine injunctions and the example of the Holy Prophet. Since their times there have been uncountable number of people in the Islamic fold whose lives are a shining example for the community and affected the belief, outlook and conduct of a large number of members of other communities. There are still people, belonging to different strata of Muslim society, who in their faith, ritual observances and conduct try to conform to the rigid standards of behavior demanded by Islam. Among such people are persons belonging to the highest layers of society as well as those who though belonging to lower economic rungs have possibilities and opportunities to deviate from the straight path in order to get some worldly benefit but have resolutely resisted all temptations with conviction and determination. I have had experience of this in the large and important public department that I administered as its head. These, however, constitute exceptions not contradicting the assertion that the general ruck of Muslims does not materially differ from the bulk of members of other communities in moral and ethical conduct. The reason is that this aspect of Islam has not received the emphasis it deserves from our public preachers, leaders and writers, and unless the Muslims can, in general, adopt the required standards, there will not come into existence that special type of manhood which Islam intended to create. Prejudice and hatred can lower a man to the level of a carnivorous. Had not the prophet once said that a back-biter, condemned by the Quran, eats the flesh of the man whom he back-bites and asked what importance could he attach to the prayers and fasting of such a man?

It is only by adopting the requisite standards of conduct and behavior that Muslims living in a multifarious society can claim to be members of a distinguished society or can constitute a superior people. The emphasis on moral and ethical values must be accompanied by the stress on acquiring modern knowledge by which

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ISLAM AND CHRISTIANITY
By Mrs. Ulfat Aziz-us-Samad
(continued from previous issue)

Ethics of Islam and Christianity

Both Islam and Christianity exhort men to virtuous deeds and pious life. They condemn selfishness, falsehood, dishonesty, hypocrisy, injustice, cruelty, hard-heartedness, apathy, intolerance, malice, vindictiveness, greed, pride, ingratitude, impertinence, impurity, hurtful speech and violence. Both enjoin upon their followers faith and trust in God, repentance, truth, integrity, purity, courage, justice, tolerance, benevolence, compassion, sympathy, mercy, modesty, self-control and uprightness. The chief virtues enjoined by Islam and Christianity alike may be divided into two categories. Firstly, those which prevent a man from injuring the life, property and honor of others—such as chastity, honesty, politeness, self-control and peacefulness. Secondly, those that prompt men to do good to others—such as truthfulness, courage, patience, kindness, compassion, mercy, for-giveness, sympathy and love.

Now I shall give brief summaries of the moral teachings of Islam and Christianity in the words of their scriptures.

On Chastity

Christianity: "You have heard that it was said, 'You shall not commit adultery.' But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart" (Matthew 5:27).

Islam: "And go not nigh to fornication (totally abstain from its preliminaries and everything that is likely to lead to it), for it is an obscenity and evil in the way" (The Quran 17:32). And draw not nigh to indecencies, whether open or secret (The Quran 6:152). "The adultery of the eye is to look with an eye of desire on the wife of another, and the adultery of the tongue is to utter what is forbidden" (Hadith).

On Politeness

Christianity: "But I say to you that every one who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the hell of fire" (Matthew 5:22). "Let no evil talk come out of your mouths, but only such as is good and edifying, as fits the occasion, that it may impart grace to those who hear" (Ephesians 4:29).

Islam: "Turn not your face away from people in anger and contempt, nor go about in the land exultingly. Surely God loves not any self-conceited boaster. And pursue the right course in your going about and lower your voice. Surely the most hateful of voices is braying of asses" (The Quran 31:18-19). "O you who believe, let not people laugh at people, perchance they may be better than they, nor let women (laugh) at women, perchance they may be better than they. Neither find fault with your own people, nor call one another by nick-names. Evil is a bad name after faith; and whoso turns not in repentance, these it is that are the iniquitous. O you who believe, avoid most of suspicion, for surely suspicion in some cases is sin, and spy not nor let some of you backbite others" (49:11-12). "A man cannot be a Muslim till his heart and tongue are so" (Hadith).

On Peacefulness

Christianity: "Behold, I sent you as sheep in the midst of wolves; so be wise as serpents and innocent as doves" (Matthew 10:16). "Blessed are the peace-makers, for they shall be called sons of God" (Matthew 5:9).

Islam: "Whoever kills a person...it is as though he had killed all men. And whoever saves a life, it is as though he had saved the lives of all men" (The Quran 5:32). "A Muslim is he from whose tongue and hands people are safe, and a Muhajir is he who forsakes what God has forbidden" (Hadith). "Shall I inform you of a better act than fasting, alms and prayers? Making peace between one another; enmity and malice tear up heavenly rewards by the roots." (Hadith).

On Truth and Justice

Christianity: "therefore, putting away falsehood, let every one speak the truth with his neighbor, for we are members one of another" (Ephesians 4:25) You shall not bear false witness against your neighbor" (Exodus 20:16). "You shall not pervert justice, you shall not show partiality; and you shall not take a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous. Justice, and only justice, you shall follow, that you may live and inherit the land which the Lord your God gives you" (Deuteronomy 16:19-20).
Islam: "No man is true in the truest sense of the word but he who is true in word, in deed and in thought" (Hadith). "O you who believe, be maintainers of justice, bearers of witness for God, even though it be against your own selves or your parents or near relatives, whether the case be of a rich man or a poor man, for God is nearer to both than you are. So follow not your low desires, lest you deviate. And if you distort or turn away from truth, surely God is ever aware of what you do" (The Quran 4:135). "O you who believe, be upright for God, bearers of witness with justice; and let not hatred of a people for you incite you not to act equitably. Be just; that is nearer to observance of duty. And keep your duty to God. Surely God is aware of what you do" (5:8).

On Courage and Patience

Christianity: "As an example of suffering and patience, brethren; take the prophets who spoke in the name of the Lord. Behold, we call those happy who were steadfast" (James 5:10-11). "Brother will deliver up brother to death, and the father his child, and children will rise against parents and have them put to death; and you will be hated by all for my name's sake. But he who endures to the end will be saved. When they persecute you in one town, flee to the next; for truly, I say to you, you will not have gone through all the towns of Israel, before the Son of man comes...So have no fear of them; for nothing is covered that will not be revealed, or hidden that will not be known. What I tell you in dark, utter in the light; and what you hear whispered, proclaim upon the house-tops. And do not fear those who kill the body but cannot kill the soul; rather fear Him who can destroy both soul and body in hell" (Matthew 10:21-28).

Islam: "O you who believe, seek assistance through patience and prayer; surely God is with the patient" (The Quran 2:153). "And We shall certainly try you with something of fear and hunger and loss of property and lives and fruits. And give good news to the patient and steadfast, who, when a misfortune befalls them say: 'Surely we are God's, and to Him we shall return' (2:155-156). "Those to whom men said: 'Surely people have gathered against you, so fear them, but this increased their faith, and they said: 'God is sufficient for us and He is an excellent Guardian' (3:172).

On Forgiveness

Christianity: "Then Peter came up and said to him, 'Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?" Jesus said to him, 'I do not say to you seven times, but seventy times seven' (Matthew 18:21). "And whenever you stand praying, forgive, if you have anything against anyone; so that your Father also who is in heaven, may forgive you your trespasses" (Mark 11:25-26).

Islam: "And hasten to forgiveness from your Lord and a Garden, as wide as the heavens and the earth; it is prepared for those who ward off evil; those who spend, in ease as well as adversity, (to help the needy and on human welfare,) and those who restrain their anger and pardon men. And God loves the doers of good to others" (The Quran 3:132-133). "Many of the people of the Book (i.e., followers of other religions) wish that they could turn you back into disbelievers after you have believed, out of envy from themselves, after truth has become manifest to them. But pardon and forgive, till God bring about His command. God is Possessor of power over all things" (2:109). "So pardon them and ask forgiveness for them, and consult them in important matters" (3:158).

On Doing Good to Others

Christianity: "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world" (James 1:27). "But he (a lawyer), desiring to justify himself, said to Jesus, 'And who is my neighbor?' Jesus replied, 'A man was going down from Jerusalem to Jericho, and he fell among robbers who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, Take care of him; and whatever more you spend, I will repay you when I come back. Which of these three, do you think, proved neighbor to the man who fell among the robbers?' He said, 'The one who showed mercy on him. And Jesus said to him, 'Go and do likewise.' (Luke 10:30-37).

Islam: "Have you observed him who belies religion? That is he who repels the orphan, and urges not the feeding of the needy. Ah, woe to worshippers who are heedless of their prayer; who would be seen at worship yet refuse small kindnesses?" (The Quran, 107). "All God's creatures are His family, and he is the most beloved of God who tries to do the greatest good to God's creatures" (Hadith). "What actions are the most excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful, and to remove the wrongs of the injured" (Hadith).

On Love and Sympathy

Christianity: "You shall love your neighbor as yourself" (Mark 12:31). "So whatever you wish that men should do to you, do so to them; for this is the law of the prophets" (Matthew 7:12). "A new commandment I give you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another" (John 13:34-35). "So faith, hope, love abide, these three; but the greatest of these is love" (1Corinthians 13:13).
Islam: "Do you love your Creator? Love your fellow-creatures first." No man is a true believer unless he desires for his brother that which he desires for himself." You will see the faithful in their having love and sympathy for one another and in their kindness towards one another like the body; when one member of it ails, the entire body ails, one part calling out the other with sleeplessness and fever" (Hadith).

Non-Resistance to Evil

However, some of the ethical precepts of Christianity appear to be at once too vague to be of practical use and too idealistic for literal acceptance. Take, for example, the following:

"But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also; and if any one would sue you and take your coat, let him have your cloak as well; and if anyone forces you to go one mile, go with him two miles: (Matthew 5:39-41).

This was perhaps a necessary correction to the vindictive and hard-heartedness produced as a result of literally practicing the Old Testament precept: "An eye for an eye and a tooth for a tooth." But can this teaching of "turn the other cheek also" be regarded as universally applicable? Can it be practiced as a wholesome moral precept in all cases and on all occasions? Submission to bullies and tyrants will only increase evil and misery. It will embolden them to oppress and exploit others and increase disorder and injustice. On the other hand, non-resistance to evil when the target of evil is not oneself but someone else is a sign of apathy and cowardice. Islam says that evil in all cases must be repelled. If the evildoer can be reformed and prevented from causing injury and harm by kindness and mercy, then this would certainly be the best way to deal with him. But if non-resistance makes him bolder in doing harm to others, then chastisement in proportion to his crime must be meted out to him.

The Islamic teaching in this respect also is of universal nature. The Quran says:

"And not alike are the good and the evil. Repel evil with what is best, when lo! he between whom and you is enmity would be as if he were a warm friend (The Quran 41:34).

"And the recompense of evil is punishment like it, but whoever forgives and amends (the evil-doer by kindness and love), his reward is with God. Surely He loves not the wrong-doers" (42:40).

Monasticism and Celibacy

Christianity is too other-worldly. Jesus Christ is reported to have said: "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple" (Luke 14:36). And again: "Whoever of you does not renounce all that he has cannot be my disciple" (Luke 14:33). When a man told him that he would follow him, but he should first be allowed to go and bury his dead father, Jesus said to him, "Follow me, and leave the dead to bury their own dead" (Matthew 8:22). He even told his followers to "make themselves eunuchs for the sake of the kingdom of heaven" (Matthew 19:12). The result of following such teachings can only be the production of stunted and contorted hypocrites, instead of full grown human beings.

Christianity stands for asceticism, regarding the body and the world as evil and obstacles in the way of the moral, spiritual and God-pleasing life. It preaches the suppression of the natural desires, instincts, functions and needs of man. And as, broadly speaking, the body represents the social and public part of a man and the soul represents the private part, Christianity separates religious morality from worldly affairs and public responsibilities. It regards monasticism and celibacy as the highest way of life. With regard to this aspect of Christian ethics, Bertrand Russell writes:

*Societies have to realize that the virtue of social virtue came therefore to be excluded from Christian ethics...The most virtuous man was the man who retired from the world; the only men of action who were regarded as saints were those who wasted the lives and substances of their subjects in fighting the Turks, like St. Louis. The Church would never regard a man as a saint because he reformed the finances, or the criminal law, or the judiciary. Such mere contributions to human welfare would be regarded as of no importance. I do not believe there is a single saint in the whole calendar whose saintship is due to work of public utility. With this separation between the social and the moral person there went an increasing separation between soul and body, which has survived in Christian metaphysics and in the systems derived from Descartes."

Islam, on the other hand, keeps a healthy balance between the body and the soul, this world and the next world, the private and the public aspects of man's life, individualism and collectivism. It stands not for life-denial, but for life-fulfillment. It says that the soul cannot grow by neglecting and crushing the body. Human instincts are not intrinsically bad. They must not be killed, but wisely controlled, channelized and purposefully directed to make the life of man richer and better. This world has a meaning and purpose, and it is only by leading a normal and fruitful life in this world, and by appreciating and enjoying the beautiful gifts of God, that man can come closer to God, be of service to others, and prepare himself for the next world. Islam favors the middle path and is against asceticism and renunciation of the world. The Prophet Muhammad declared that there was no monasticism in Islam.

Wine, Gambling, Self-display

While on the one hand, Christianity favored monasticism, on the other, it nowhere seems to have prohibited the three gateways to many crimes and sins—wine, gambling and improper display of physical attractions. Wine, in fact, forms a necessary element of the Eucharist or the Holy Mass, and the first miracle of Jesus,
as reported in John's Gospel, was the converting of water into wine. It is in the Quran, which gives comprehensive and complete moral guidance that these evils have been expressly prohibited. Regarding wine and gambling, the Quran says:

"O you who believe, intoxicants and games of chance and sacrificing to stones set up and divination by arrows (or otherwise) are only an abomination; the devil's work. So shun it that you may succeed. The devil desires only to create enmity and hatred among you by means of intoxicants and games of chance, and to keep you back from the remembrance of God and from prayer. Will you not then abstain?" (The Quran 5:90-91).

Jesus prohibits his followers from looking with eyes of lust at the wives of others, but Islam goes a little further. It prevents men and women from unnecessarily staring at each other and wants them to be decently dressed. It condemns the shameless display of physical charms:

"Say to the believing men that they should lower their gaze and be modest. That is purer for them. Surely God is Aware of what they do. And say to the believing women that they should lower their gaze and be modest and that they should not display their adornment except what appears thereof. And let them wear their head-coverings over their bosoms and not display their adornment" (The Quran 24:30-31).

Footnotes:


IDENTITY OF A MUSLIM
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nations find it possible not only to live an honorable and comfortable life but can make themselves equals of hostile and stronger nations. I am not moralizing. There is no need of it where divine injunctions are express and mandatory. A strong reminder, however, is called for where a people described by Allah as the 'best people' have sunk to a moral degradation which is deeper and more general than in other peoples or individuals. The backwardness of Muslims is mainly due to their non-observance of the higher standards of conduct that Islam demands. History proves that a single individual, honestly believing in the destiny of his people, can take them to great heights and by his example convert them in a short time into a great nation. In the present diversified conditions of the world where one nation of the Muslims in the political sense is impracticable, what is needed in each country is a leader of outstanding ability who by his own example, his honesty of purpose, sincerity of conviction, patriotism, and a burning desire to uplift and improve the lot of his people can inspire them with a common ideal and from a conglomeration of individuals, tribes and other identifiable groups convert them into a great nation with a distinct culture, and character and high standards of conduct in each sphere of activity. That this can be done I have no doubt, and long before Mahdi appears.

SUFISM IN ISLAM
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presence of an eminent man of spirituality, this can be deduced from the story of the Prophet Lot as given in the chapter "Hud" of the Holy Quran. This narration shows that the punishment even of a doomed nation is postponed in deference to a spiritual personality living in its midst. Even the punishment of the Quraish was deferred till the migration of the Holy Prophet, peace and blessings of Allah be upon him, from Mecca. The Holy Qur'an lays down this principle in so many words.

"Nor is God going to chastise them while you are among them..."(8:33). So this idea of the Sufis can be traced to principles laid down in the Holy Qur'an itself apart from its verification by the invariable experiences of Saints throughout our history.

Sufism not a borrowed plume

It has also been suggested by some non-Muslim writers that Sufism is a borrowed plume and not of the soul of Islam. This is based on crass ignorance. All the affairs that led to the formation of the Islamic society and civilization were based on the verbal revelations coming to the Holy Prophet, peace and blessings of Allah be upon him, in moments of spiritual trance, and minor revelations coming to his companions from time to time, are matters of history. Exclusive devotional practices of a whole band of disciples called Ashab al-Suffa is one of the outstanding facts of the Holy Prophet's time. To say in face of this that Islam was a dogmatic and ritualistic faith in its origin and that tasawwuf was of later growth, is to deny an historical fact as clear as broad daylight. The fact is that tasawwuf is the soul of Islam and that political Islam is only its physical manifestation. Of course, much of what passes for Sufism is not tasawwuf. Ideas and practices foreign and even antagonistic to Islam have undoubtedly entered the body politic even of this living faith, particularly during the last few centuries, because of the general decay in the Islamic social and intellectual system. But disease does not prove the non-existence of health altogether, nor deny the non-existence of body. In spite of corrupting influences from outside and their effects on our spiritual system, tasawwuf in its pristine purity has throughout existed in Islamic society. It needs eyes, however, to see it. Eyes that can see nothing but howling and dancing derivishes as the only samples of Islamic mysticism must undergo a major spiritual operation to be fit to discover true tasawwuf in Islam.
RELIGION AND THE SUBCONSCIOUS
By Prof. M.A. Samad.

"And whether you manifest what is in your minds or hide it, Allah will call you to account according to it". - The Holy Quran 2:284

Dr. Sigmund Freud has laid the world under a great debt of obligation by his theory that the concealed inner feelings of a man exert a great influence on his life and career. This is undoubtedly a great improvement on the purely materialistic conception of life, in which all that a man is required to care for is the external condition under which he lives. Equally potent, if not more, are the teachings of the man himself in making or unmaking of his life. The repressed feelings of a person, we are told, tend to distort the whole course of his life. In the term of this psychologist they create complexes, unless properly handled in time and then either released or carried to what is called sublimation. What strikes one, however, as strange in this connection, is that repression or inhibition should be regarded as confined to the sphere of sex alone. The fact is that man has to resort to this kind of repression in all the various spheres of his life. Man's desires are countless as are the stars in heaven and the sands of the seashores. It is by an unceasing and interminable process of conscious or unconscious repression that he maintains his position as a social being. Even the most intractable criminal has to resort to repression at every step of his life. It is only the most hopeless lunatic that knows no repression. As we know, man's desires flow in many directions. He loves dress, he loves furniture, he loves honor, he loves power, he loves knowledge and he loves so many other things that please his body and mind, besides his love and attraction for the other sex. And in all these desires and passions he comes in conflict, ever and anon, with millions of others like himself inhabiting this world. He cannot afford to fight all of them. He makes a sort of compromise with all to make life possible for himself. It is a sort of unwritten contract on which society is based. The Ten Commandments of the Jewish Scripture or all religious ordinances for that matter, have their counterpart in the very practical common-sense of all civilized human beings. Based on these principal commandments there is a huge network of laws, big and small, in force in every civilized country of the world. Civilized life may, therefore, be rightly regarded as synonymous with an interminable series of suppressions or repressions of desires and feelings. And if we believe that all repressions create complexes, all civilized human beings are to be regarded as suffering from innumerable complexes at all times. In other words to keep human beings normal we should send all into the wilderness, where they shall not be required to exercise any moral restraint otherwise known as repression. The position, evidently, is untenable.

And yet we must admit there is truth in the theory of repression. Men do get neurotic not only through unconscious repression but even through conscious suppression of natural feelings. As a matter of fact, Dr. Freud's examination of modern social life must have brought before him facts that are too glaring to be ignored. The cases of neurosis, mild or strong, are too numerous among modern civilized human beings to escape the notice of the keen scholar that he is. There may be many reasons for this. But that repression of Freud's theory is responsible for a considerable part of it cannot be denied. We repeat, however, that it is no mere sex repression that is at the back of all modern cases of neurosis but repression of all sorts. And this, if our psychologists would care to listen, is due solely to lack of religious culture of the mind. Let us explain. Whether our friends would like it or not, the devotional practices affecting, as they do, the very source of human emotions, have a soothing effect on the mind of man and through it to his nerves. That is why some of the best doctors of nervous disorders have recommended devotional contemplation as the best remedy for such troubles. But apart from the effect of such exercises on the health of the individual and thus concerning his private life alone, the devotional practices indirectly and yet vitally influence our collective civilization. As a matter of fact, no civilization can endure if it is not backed by such exercises of the mind. It does not need any great imagination to realize that the higher the level of civilization and wider the circle of social relationship the greater the need of what the psychologist would call either suppression or repression and the ordinary man's self-restraint. It is a well-known fact that culture in its ordinary sense sharpens our senses and desires and civilization produces ever new materials for the sharpening of those desires.

To live a corporate life under the excitable conditions created by a civilized society, causes obviously a far greater strain on one's nerves than to live a simple life in a village where the mind is not so imaginative and needs and contacts so few. The average man of our times seeks relief from these mental strains of civilized existence, through a struggle on the mental plane. Prolonged experience, however, shows that this results in neurosis on the physical plane of health and complex on the mental plane.

For true relief or to protect man from these maladies, physical and mental, therefore, we have to enter the deeper regions of man's being. And it is this which the founders of religions have been doing throughout ages. They united exhortation on the necessity of devotional contemplations vitally concern the interests of civilization, apart from its spiritual benefits to the individual. The abnormal complications of modern world-wide civilized existence have, thus, brought a glaring prominence a need for religion, which in easier times could never be suspected of affording any effective line of argument.

It is the remembrance of God that acts as gastric juice for us to digest and assimilate the strains of self-restraint. In fact, it is these struggles that go to form our character and sharpen our vision for the reality of life. It is through perpetual control over our own desires and mental urges that we see our consciousness unfolding itself, provided we assimilate them with the help of the gastric juice supplied by the remembrance of God. That is why the Quran says:

"Behold, it is through the remembrance of God that hearts are set at rest" (13:28).

This statement of the Quran, while
FALSE ALLEGATIONS
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“As the Promised Messiah has now come, it is the duty of every Muslim to refrain from jihad. Had I not come, there might have been an excuse for this injustice and excess. But I have come and you have seen the day of the fulfillment of the promise. There is, therefore, no excuse that can now be presented before God by the people who raise the sword for religion.”

WHY DON’T OPPONENTS ACT ON WHAT THEY SAY?

The false allegation that Hazrat Mirza Sahib has abrogated the Quranic teaching on jihad has now been categorically refuted from his own writings. The opponents have the right to say that this is not the correct conception of jihad which he has explained. But if they do say this then it is also their duty to give an open lead to the Muslims and announce to them clearly that the Quran teaches the waging of war against a people to convert them to Islam, and that it is lawful to kill a person if he refuses to accept Islam. They should then also act on this. What greater hypocrisy could there be than this, that they should entertain the idea in their hearts that non-Muslims can be killed for being non-Muslims, and they also say if a person leaves Islam and adopts another faith it is allowed to kill him, but at the same time they assure the non-Muslims that the Quran teaches “There is no compulsion in religion”, and that Islam teaches the greatest degree of tolerance and does not punish a person for his religion.

AN APPEAL TO THE RELIGIOUS LEADERS

I appeal to all the religious leaders of Islam that they should give up this unjustified opposition and the pastime of hurling false accusations, and try to make us understand what the Quran teaches about jihad, and that Hazrat Mirza Sahib was wrong in declaring war for the spread of religion to be unlawful. Whatever can be proved from the Quran and Hadith, we are prepared to accept. However, I can assure the public that no scholar will dare say that Hazrat Mirza Sahib’s standpoint on Jihad is incorrect. This is why they are feathering their own nests by making false allegations.

EDITORS MAIL
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Maulana Muhammad Ali in his “Religion of Islam” has dealt with this subject while discussing the sources of Islam.

As to your question whether anyone has declared to be the Mujaddid of the fifteenth century? None has done so so far, to my knowledge. We are expecting such a declaration any time. There is one view held by some scholarly persons that so long as one person who had taken a Bait (Pledge) at the hands of the previous Mujaddid lives, Allah will not ordain the Mujaddid of the next century to proclaim his mission as Allah does not like to put such persons to test a second time. Since there are still a few such persons living, our Ameer Dr. Saeed Ahmad Khan being one of them, therefore, according to those scholars it is still some years that the Mujaddid of the fifteenth century will proclaim his mission. I cannot say how far this view is authentic or correct. In any case if the Mujaddid of the fifteenth century proclaims his mission, I will have no hesitation in pledging myself with him, provided Allah grants me wisdom and good luck to recognize him. The mission of the Mujaddid of a century is continuity of a process of revival of Islam and cleansing Muslim Ummah of erroneous beliefs and deeds which are alien to the teachings of the Quran and Sunnah and which have crept into the Muslim society and are followed and practised by them under an obsession as if they are practising Islam. The founder of the Ahmadiyya Movement when asked as to whether there will be Mujaddids after him had said in reply that mujaddids appear in accordance with the Hadith of the Holy Prophet, peace be on him, at the head of each century and shall continue to appear so long as centuries come to pass. At another place he wrote, there have been many Messiahs and many Mahdis in this Ummah and many more Mahdis and Messiahs may appear but my distinction is that I am the "Promised Messiah" and the "Promised Mahdi" whose advent was prophesied by the Holy Prophet Muhammad, peace be on him. (Messiah is a spiritual status amongst the Aulia Allah and anyone when he achieves the conversation with Allah through Wahy-e-Wallayat (saintly revelation) attains the spiritual station of Messiah; and Mahdi is the status when he is guided by Allah to the right path and then becomes guide of the Ummah. Thus every walli Allah who is recipient of saintly revelation is a Messiah and every Mujaddid is a Messiah as well as a Mahdi on account of his spiritual attainments and on account of his mission of revival of Islam. This is what I have understood from the above statement of the founder and from my studies in Sufism and lives of the Aulia and Mujaddideen. Thus appearance of the next Mujaddid will not be an end of the Ahmadiyya Movement - rather a continuity of his mission. According to Hadith the mission of the Promised Messiah and the Promised Mahdi is establishing predominance of Islam over other faiths, not the complete annihilation of other religions. We are witnessing the signs of predominance of Islam day in and day out and this process will continue.

There is no bar on extra devotions as Sufis carry out. In salat there are Farz, Sunnah and Nafl prayers. When we read the biographies of Aulia Allah and Mujaddideen we find they spent all their spare time in offering Nafl prayers along with constant fasting at times for months. Instead of wasting time in gossip, Zikr Allah provided it is done devotionally, and is not rendered merely as a ritual, is definitely a beneficial deed. Aulia Allah invariably in all cases, used to spend a few hours every night in Tahajjud prayers exclusively and not in the company of others. Thus five times prayers are the minimum obligatory prayers ordained to be
performed by each and every Muslim. Beyond that, every one according to his love for Allah, may offer prayers and remember Allah in different measures. It is an irony that Muslims neglect to keep even the five obligatory prayers.

I am separately mailing a booklet "Clear Evidence Re Ahmadiyyah". You may find it interesting. Please remember to consult ERRATA (inside cover page) while reading it as it has many proof reading errors.

I seek your permission to reproduce our correspondence in the "Islamic Review" so that many others may benefit from our views. I hope you will have no objection.

May Allah shower His choicest blessings on you and may make you a great servant of Islam in the propagation of Islam in your area and country. Ameen.

Wassalam,
Yours fraternally,
Masud Akhtar.

THE PROMISED MESSIAH SPEAKS

continued from inside front cover

times have a revelation of the Quranic verses at the same moment when the Imam, i.e., the Holy Prophet, peace and blessings of Allah be upon him, was about to dictate to him that particular verse. One day the thought came to him, "What difference is there between me and the Holy Prophet, peace and blessings of Allah be upon him, I too, receive divine revelation". And because of this thought he was made to perish, and it is recorded that even his grave threw him out. Likewise was Ba'llam made to perish.

But Hazrat Umar, may Allah be pleased with him, too was blessed with divine revelation. He did not regard himself of any consequence, and did not wish to share the true Imamate that the Lord of the Heavens had established on the earth. Rather he regarded himself a lowly servant and a bondsman. Therefore, Allah's bounty made him a deputy of the true Imamate.

Owais of Qarn was also blessed with divine revelation. He took to such humility that he thought it a disrespect even to come face to face with the Orb of Prophethood and Imamate. Our master Hazrat Muhammad Mustafa, peace and blessings of Allah be upon him, would many times say, facing Yemen: "The fragrance of the Beneficient Allah comes to me from the direction of Yemen". This was an indication that the light of Allah had come down to dwell in Owais.

But it is sad that now-a-days most men do not realize the need for the true Imamate, and from one true dream or a few phrases of revelation they conclude that they have no need for the Imam of the time. "Are we any the less?" they think, and do not even consider that such a thought is altogether sinful. For, our Holy Prophet peace and blessings of Allah be on him, has established the existence of the necessity spoken that whoever will come to Allah, in a state such that he has not recognized the Imam of his time, will come to Him sightless, and will have died a death like the death in the days of ignorance. The Holy Prophet, peace and blessings of Allah be upon him, has not provided in this hadith any exception for any one, may he be blessed with divine revelation or true dreams.

From this it appears very plainly that, be one a recipient of divine revelation or blessed with true dreams, if one is not within the fold of the Imam of the time, his happy end is in peril. For this is patently clear that all believers and Muslims are addressed in this hadith, and there have been among them in every time thousands of recipients of divine revelation and true visions. Rather the truth is that during the time of the Holy Prophet, peace and blessings of Allah be upon him, there must be many persons favored with divine revelation.

Apart from this it is also established on the authority of the Hadith and the Quran that during the days of the Imam of the time if some one receives a true dream or a revelation, that phenomenon is in reality a mere reflection of the light of the Imam of the time, which light will alight on heart eager, willing, and receptive. The fact is that when the Imam of the time appears in this world, thousands of beams of light follow in his wake, and a state of expansiveness unfolds itself in the heavens. With the dispersal of spiritual-
the Imam of the time. And if there be no unlucky turn of fortune, and no tribulations ordained by God, a fortunate man can quickly grasp its precise point.

And, may God forbid, if one does not understand this Divine Secret, and after hearing the news of the advent of the Imam of his time, does not hold himself fast to an attachment with the Imam, then such a one at first displays complacency towards the Imam. Complacency in turn breeds estrangement, and estrangement in its own turn begins to increase mistrust, and mistrust gives rise to enmity, and enmity, we seek refuge in Allah, finally ends up in loss of faith.

It is just as it was at the time of the appearance of the Holy Prophet, peace and blessings of Allah be upon him, when there were thousands of monks who were recipients of divine revelation, and who had bestowed upon them true visions, and who would recite the glad tidings of the near advent of the Prophet of the latter days. But when they did not accept the Imam of the time, who was the Seal of the Prophets, the lightening of God's wrath destroyed them, and their link with Almighty God completely snapped down. What is written in the Holy Quran about them needs no recounting. They are the people about whom it has been said in the Holy Quran, "and afore time they used to pray for victory against those who disbelieved". This is the real meaning of this verse that these people were given to praying to God Almighty for succour to their faith, and divine revelations and true visions were bestowed on them. Although the Jews, who had transgressed against Jesus, peace be upon him, had fallen from grace in the sight of God, but when the Christian faith, on account of its inculation of the worship of a created being, instead of the Creator, came to die, and truth and heavenly light ceased to reside in it, the Jews of that time were absolved of the sin of not joining the Christ's fold. It was then that for a second time heavenly light was engendered in them, and there began to arise among them many who were endowed with divine revelation and true vision; and among their monks there were persons of a holy state of life who would always receive divine revelation that the Prophet of the latter days and the Imam of the time was soon to be born. It was on this account that some of their divines, on receiving divine revelations from God Almighty, had emigrated into the Arabian Peninsula. So much so that every child among them had the information that soon a new dispensation was to be set up by the Heavens. This is the meaning of the verse: "Those whom We have given the book recognize him as they recognize their sons..." (2:146). That is, they so clearly recognize that Prophet as they recognize their own children. But when the Promised Prophet, peace and blessings of Allah be upon him, made his appearance, self-esteem and prejudice put most of the monks to spiritual death, and their hearts turned black. But some fortunate ones possessed of innate goodness became converts to Islam, and their conversion to Islam turned out to be good. This is, therefore, an occasion to fear, and an occasion to fear exceedingly. May not God Almighty bring a believer to an unfortunate ending like that of Bâlam. May God save this Ummah from trials and tribulations, keep the black eye of the Jews far from them. Amen, and again Amen.

RELIGION AND SUBCONSCIOUS
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speaking of a spiritual truth, is also an instruction useful on the social plane of our existence. It is only through devotional offering of the being to the unseen Creator that the scars and bruises caused by our emotional clashes can be really healed. Any other process will simply pile them up or at best keep them concealed in the deeper regions of the consciousness, call it subconscious or whatever else you like, subtly disturbing the smooth working of the mind and as a reflex action, of that of the nervous system. And if we allow the people to carry on like this, the world will soon be full of abnormal people, incapable of maintaining a civilization. Signs are not wanting that we people of the present age are heading towards a disastrous situation like this. A cursory glance at history will show that all civilizations begin with some kind of religious faith and system, and invariably end in what is known as secularism. This law of the rise and fall of civilizations, appears very significant if seen from this particular point of view. Peoples that have made history seem to give up devotional exercise of the mind at a time when it is most needed, and it is this which causes the collapse of various civilizations at various times. Want of devotional culture produces abnormal minds and abnormal minds fail to maintain civilization. To sum up our argument, the suppression of feelings, desires and urges of the mind is an essential feature of civilized existence. But such suppressions need not necessarily result in repression and complexities of the psychologist. These suppressions can be assimilated to the benefit of our mental and moral health through the process of devotion as prescribed by religion. Suppressions enter into the regions of the subconscious and become repression only when this gastric juice of devotion is wanting. And the infringement of this law of assimilation causes not only physical and mental ill-health but spells death to civilization, whereof the people are so guilty. This is what the verse at the top hints at.

From the religious point of view, suppression is the very breath of life for moral life. If our passions get out of our control, we involve ourselves in crime or social offenses. This is witnessed not only by God but also by His creatures, human beings and we receive condign punishment. But if we conceal them within our hearts for fear of punishment or public obloquy without spiritually recognizing the illegality or wrongfulness of such desires and urges, an act called Tauba and Istighfar in the terminology of Islam, and repentance in other religions, in other words, if we do not root out such desires with reference to the spiritual censorship of God, the suppression tends to sink under the surface of the mind and becomes a part of our subconscious mind and as such a source of undetected irritation to our whole being. This is the direct punishment of God, hidden from human eye but all the more fearful in its consequences. Repentance and the surrender of our whole being before God in utter humility, is the only true way of escaping from such potential maladies.

Of all methods of sublimation, this is the only one that is really effective reaching as it does the very root of the trouble. Humanity must give it a trial if it wants to emerge from the present cataclysm.
FROM THE LIFE OF THE PROMISED MESSIAH

The major difference between the beliefs of Ahmadi Muslims and most other Muslims, though by no means all other Muslims, is in the present status of Jesus son of Maryam. The great majority of Muslims believe that Jesus is alive after being bodily elevated to the heaven at the time of crucifixion and await his second coming as mentioned in some Hadith. The Ahmadies on the other hand, claim that Jesus died, not on the cross but many years later, in Kashmir and the second coming of Jesus in the Hadith is only an allegorical reference to a person who would bear a spiritual likeness to Jesus. It is further, the Ahmadies claim that the Hadith about the second coming of Jesus was fulfilled in the person of Mirza Ghulam Ahmad as revealed to him by Allah. The question whether Jesus is dead or alive became the central issue in the claim of Hazrat Mirza Ghulam Ahmad to be the Promised Messiah and a rallying cry for the Mullahs opposed to him who maintained that Jesus was alive in his physical body in Heaven and would descend again. Mirza Sahib argued vehemently that the Quran proved conclusively that Jesus son of Mary was dead. This he did, not so much to advance his own claim of being the Promised Messiah, but because this is the only belief consistent with the claim made by all Muslims that Hazrat Muhammad, may peace and blessings of Allah be upon him, is the "Khatim ul Nabiyeen" -- the last of Allah's appointed Prophets on this earth and a second coming of the same Jesus of Nazareth would negate this claim.

In the summer of 1891, Hazrat Mirza Ghulam Ahmad was residing in Ludhiana, a city in the western part of India. Maulvi Muhammad Hussain Batalvi a reputed religious leader of the Ahl-Hadith sect and an arch foe of Mirza Sahib and his claims arrived in Ludhiana and boasted openly that he had come with the express purpose of hunting down Mirza. Accordingly, soon after his arrival, he challenged Mirza Sahib to a debate. There was an air of apprehension about the outcome of such a debate for Mirza Sahib because Maulvi Muhammad Hussain Batalvi had developed quite a reputation at being a clever and skilful debater in his several victories over Hanafi Maulvis. Friends of Mirza Sahib, therefore, advised him against taking on this crafty and experienced debater on the grounds that it did not behove a God fearing and pious person like him to confront the likes of Maulvi Muhammad Hussain Batalvi. But Mirza Sahib was undaunted and said "Let the debate be held. Inshallah the truth about his knowledge will be fully exposed and he will be given a taste of what real debating is like. He has had to deal only with a few poor Mullahs so far and has never been confronted by a person whose insight into religion has been inspired by Allah. His ego is inflated with pride and until he is exorcised of this pride, he will not rest easy."

When someone enquired from Mirza Sahib about the topic of debate, he replied that it would be on the "Death of Messiah" and that this was the real issue. It was pointed out to Mirza Sahib that rumour had it that Maulvi Muhammad Hussain Batalvi may be reluctant to debate on the death of the Messiah but instead would prefer to debate on the second coming of the Messiah. Mirza Sahib said that the second coming of the Messiah was not an issue. He himself believed in it or how else could he have laid the claim to being the Promised Messiah. But be that as it may, even if Maulvi Muhammad Hussain Batalvi insisted on the topic of the second coming of the Messiah, he would not be able to avoid the issue of the death of the Messiah as a preliminary discussion.

Two days after this incident, Maulvi Nizamuddin, a well known Maulvi of Ludhiana, and two or three other persons were present with Maulvi Muhammad Hussain Batalvi at his place of residence. Maulvi Nizamuddin enquired if there was any verse of the Quran which showed that Jesus was still alive because Mirza was adamant that there was no such verse. Maulvi Muhammad Hussain Batalvi replied that there were twenty such verses in the Quran. Thereupon Maulvi Nizamuddin sought and obtained his permission to confront Mirza with this evidence.

He hurried to Mirza Sahib's house where he found the Promised Messiah in the company of several people. Immediately, he confronted Mirza Sahib and asked him for proof of his contention that Jesus was dead. Hazrat Sahib replied that Quran was the proof. Whereupon he questioned whether Mirza Sahib would give up his claim of being the Promised Messiah if the Quran contained a verse showing that Jesus was alive. Mirza Sahib readily agreed to this condition. Maulvi Nizamuddin said that he would produce not just one but twenty verses of the Quran which showed that Jesus was alive. Hazrat Sahib replied "Leave alone twenty; even if you produce onesuch verse, I will accept it, concede the issue and give up my claim of being the Promised Messiah. But Maulvi Sahib, do remember one thing that neither you nor anybody else would ever be able to find even a single verse supporting this idea." Maulvi Nizamuddin retorted "Look here, you must stick to your word. You asked for just one verse, I am going to bring you twenty." Mirza Sahib said, "Even if you bring one such verse, you have won and I have lost."

Maulvi Nizamuddin was so excited at the prospect of his imminent victory that he left his shawl and shoes and happily ran back to where Maulvi Muhammad Hussain Batalvi and his friends were gathered. He announced that he had defeated Mirza, much to the delight of all present and accepted their congratulations on doing this great job. They then enquired how he had defeated Mirza. He replied by getting Mirza to agree to renounce his claim when he produces the Quranic verses which showed Jesus was alive. He then asked that the twenty Quranic verses be quickly identified and given to him. Maulvi Muhammad Hussain Batalvi became so agitated that he stood up, took off his turban and threw it on the ground and said, "You have not defeated Mirza but instead you have defeated and embarrassed us. For a long time, I have been trying to draw Mirza to Hadith and he has been pulling me to the Quran. If there had been any verse in the Quran about the Messiah being alive, we would have produced it long ago. For this reason, we have been stressing the Hadith as we cannot be successful with the Quran. Quran supports the claim of Mirza."

On hearing these remarks, light dawned on Maulvi Nizamuddin. He said, "When Quran does not support your contention then why did you make such claims? How can I show my face to Mirza? If the Quran does not support you and it supports Mirza, then I cannot support you either and I too will support Mirza. This is not a materialistic issue of this world; it is an issue of religion; where the Quran stands on it, there too I will stand."

Maulvi Nizamuddin then went to Hazrat Mirza Sahib and joined the Ahmadi Jamaat by taking pledge on his hand.
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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