AND FROM AMONG YOU THERE SHOULD BE A PARTY WHO INVITE TO GOOD AND ENJOIN THE RIGHT AND FORBID THE WRONG. AND THESE ARE THEY WHO ARE SUCCESSFUL.

The Holy Qur'an Ch. 3 verse 103

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OUR BELIEFS

Ashhadu-an la ilaha ill-Allah wahu dhahu la shari'ka lahu wa ashhadu-anha Muhammad-an abduhu wa rasuluhu.

1. We believe Allah to be the Possessor of all the perfect attributes, free from all defects and imperfections, Unique in His Person, unrivalled in His Attributes and Works, and One without a partner.

2. We hold it essential to believe in angels, all of the Divine Books, and all the prophets and messengers of God.

3. We believe that the Holy Prophet Muhammad is the Khataan ul-Nabiyin. With his advent religion has been perfected, so he is the Last Prophet after whom no prophet shall come, neither a new one nor a former one.

4. We believe in the life after death, and in all matters relating to the grave, the day of judgement, and paradise and hell, that are proven from the Qur'an and Hadith.

5. From the depth of our hearts, we hold the Righteous Caliphs, the Holy Companions (asabah), the Purified Wives, and members of the Holy Household (ahli batin), as beloved, worthy of respect, and honourable in the sight of God.

6. We hold the Imams Abu Hanifah, Shafi'i, Malik, and Ahmad Hanbal to be the leaders of jurisprudence (fiqah), and saints such as Shaikh Abdul Qadir Jili, Khawajah Naqshband, and Shaikh Ahmad Sirhindi to be leaders of Tusiwaif (the spiritual sciences). We believe all such elders of the religion to be worthy of esteem.

7. In accordance with the Holy Prophet's sayings about mujaddids and muhaddath, we believe in the truth of the mujaddids of all the centuries, and in accordance with the same tradition, believe in Hazrat Mirza Ghulam Ahmad of Qadian as the Mujaddd of the fourteenth century of Hijrah, not as a prophet.

8. We consider each such person to be a Muslim who professes to believe la ilaha ill-Allah, Muhammad-ur rasul Allah (there is no god but Allah, Muhammad is the Messenger of Allah) and calls himself a Muslim.

9. All the members of the Ahmadiyyah Anjuman Ishaat Islam Lahore believe in acting according to God's Book the Holy Qur'an and the Sunnah of the Holy Prophet Muhammad, and if no specific direction is found there, they give precedence to the Hanafi school of jurisprudence.

The Ahmadiyyah Anjuman Ishaat Islam Lahore has not only been proclaiming these beliefs but, for over eighty years, it has been engaged in the propagation of Islam and service to its cause. The whole world and in particular the Muslim religious scholars of the Indo-Pakistan sub-continent have borne witness to this fact.

SWORN DECLARATION OF HAZRAT MIRZA GHULAM AHMAD OF QADIAN:

"I make it clear to the public that I swear by Almighty Allah that I am not a kafir. My belief is la ilaha ill-Allah Muhammad-ur rasul Allah, and regarding the Holy Prophet I believe that "he is the Messenger of Allah and Khataan al-Nabiyin" (the Qur'an, 33:40). I swear to this statement as many times as the Holy Qur'an, and as many times as there are excellency of the Holy Prophet in God's eyes. No belief of mine is opposed to the directions of God or the Holy Prophet, and he who thinks otherwise is mistaken. Whoever still considers me a kafir, and does not refrain from declaring me as such, should remember with certainty that God will question him after his death."

"In all matters my beliefs are the same as those of the other ahli sunnah. In this house of God, I admit most clearly that I believe in the finality of prophethood of the Khataan al-anbiya, the Holy Prophet. Whoever denies the finality of prophethood, I consider him to be a disbeliever and outside the pale of Islam."

SWORN DECLARATION OF HAZRAT MAULANA MUHAMMAD ALI, FIRST HEAD OF THE LAHORE AHMADIYYA COMMUNITY:

"I, Muhammad Ali, head of the Lahore Ahmadiyyah Community, do swear by Almighty God that my belief is that Hazrat Mirza Sahib was a Mujaddd and the Messiah, but not a prophet, and that a person cannot become a kafir and excluded from the pale of Islam by denying him as such; this was also the belief of Hazrat Mirza Sahib himself. "O God, if I have lied in swearing by Thy name, send upon me such exemplary punishment as could not come from human means, and by which the world would see how terrible and frightening is God's punishment for those who deceive His creatures by swearing falsely in His name."
ISLAM - THE UNIVERSAL, ALL-COMPREHENSIVE MESSAGE OF PEACE

Islam, the complete and practicable faith, recognising the need for war in self-defence
By Miss Samina Azeez, Slough, England
(An Address given to the English School Children)

Ladies and Gentlemen!

We are gathered here today to find out what various religions say about peace. Any religion which does not favour peace over war would be repugnant and cannot be considered to be more than a mad man's dream. Let us first consider for a moment what we mean by peace. Is there, for example, peace between countries of the Eastern block and the West? If there is, then why are both sides piling weapons and armaments and the world rushing head-long for Armageddon? Is this peace? No of course not, it means only absence of war and peace does not just mean that. According to the Oxford English dictionary the word means freedom from war or civil disorder, quiet, tranquillity, mental calm and in being in a state of friendliness.

The true conception of peace, covering all the aspects described above, is found in Islam. The very word Islam means peace and submission to Allah and contains not only the essence of the religion itself but also points to the way to peace. It has three spheres. Firstly there is peace with Allah, the Creator, secondly peace with oneself and thirdly peace with his fellow persons. There are thus three spheres of peace but they are inter-related.

It is obvious that unless one is at peace with the Creator one cannot truly be at peace with anything else. To achieve this peace five duties have been enjoined upon the Muslims. These are prayer, Zakat or poor-rate, fasting, Haj or the pilgrimage and Jihad. All these duties help man realise the desire in him, thus urging him to selfless service of humanity. Now, why should a man, with his table loaded with delicacies go hungry or keep fast? The main reason is because Allah has so enjoined. But Allah does not, however, enjoin duties without reason. Fasting is a spiritual and moral order of the highest kind. Like other duties of a Muslim it minimises all differences of nationality, colour, race and so on.

Islam, therefore, prescribes the duties which help man make his peace with Allah and thereby let man live in peace with himself. This is the spiritual and moral side of peace in Islam. On the practical side peace has to be made with one's fellow-beings. Let us see how Islam does this.

As I have already said the duties Islam enjoins level down all man-made differences. Five times each day this point is brought to bear upon every Muslim through observance of daily prayers. For a month every year the rich suffer the hardship of hunger and thirst, in order to realise how the poor feel. During the Ramazan the wealthy spend freely of their wealth, for the benefit of the rest of the Muslim community. Apart from extremes of wealth, rank and prejudice, which the five duties mentioned above eliminate or minimise, there is also another factor i.e. - intolerance which may cause conflict amongst a community. The usual result of this intolerance is that some members of the community may be ejected or boycotted from Islamic society. Islam deals with this very simply. The Holy Book says "Say not to any one who offers you the salutation, thou art not a believer" (4:94).

It is all very well, you will say, Islam has shown its followers the way to be at peace with Allah, levelled all differences between them and revealed to them the secret of remaining a united community but what about the non-Muslims. The first thing to remember is that Islam considers the whole of nature together with mankind to be in a state of peace with and submission to Allah. So every person is a Muslim by birth, he is born in a state of Islam, as declared by our Holy Prophet. Only his or her environment makes him or her break the state of being a Muslim. Allah, therefore, creates us in a state of peace (Islam) but if we choose to depart from it then the fault is ours.

However, let us get back to relations between Muslims and non-Muslims. The Holy Book says, "And there is not a nation but a warner has gone among them". (35:24). By this single statement Islam does away with all the man-made bickerings between the various religions. All religions in their pristine purity are true religions and are from the same God. Indeed Islam goes even further. The Quran says, "And those who believe in that which has been revealed to thee and that which was revealed before thee". (2:4). In the same chapter it is said: "Say! We believe in Allah and in that which has been revealed to us and in that which was revealed to Abraham and Ishmael and Isaac and Jacob and the
tribes, and in that which was given to Moses and Jesus and in that which was given to the prophets from their Lord, we make no distinction between any one of them" (2:136). These are not isolated verses but form a general and recurring theme throughout the Holy Quran. Islam does not just point this out as something in the passing. It has made it incumbent upon Muslims to believe in all the prophets. The only distinction it makes is to state that the Holy Prophet was the last of the prophets. Whereas the missions of others were only national in character, the Holy Prophet's mission was universal. The Holy Quran speaks of it thus, "Pure pages wherein are all the right scriptures" (98:2,3). Islam is, therefore, an all-comprehensive religion within which are included all the religions of the world. And then having made it incumbent upon its followers to believe in and equally respect all the prophets, it then turns to the non-Muslims and the Holy Book says, "Say: O, People of the Book, come to an equitable word between us and you, that we shall not associate aught with Him", (3:63). Can there be a fairer offer than this? It does not ask non-Muslims to believe in anything except the Unity of the Divine Being. And of course, we all know that without accepting this basic truth of Divine-unity religion has no basis at all. It would then be asked why then should Jihad be made one of the basic duties of the Muslims? This question is asked because Westerners have generally mistranslated this word and its true conception. Jihad does not at all mean war undertaken for the propagation of Islam. It means doing one's utmost for a cause. Some of you will say but surely that is the same thing. Let us see what Raghib, one of the leading lexicologists of the Holy Book has to say, "Jihad is of three kinds; that is, the carrying on of a struggle: (1) That is against a visible enemy, (2) against the devil and (3) against the self." So the meaning attached to the word Jihad by the Europeans is alien to its meaning in the Arabic language. Another point which reinforces this view is that the word Jihad is used in verses which were revealed even before the permission to fight was granted. For example, "And those who undertake Jihad or strive hard for Us, We shall certainly guide them in Our ways, and Allah is surely with the doers of good" (29:69). There are many other verses where Jihad is used in the same meaning.

Indeed when Muslims were persecuted on a personal basis they were only taught to be always patient. It was only when their national existence was threatened that permission to fight was given. We have to remember that whereas Islam prefers peace as an ideal, it also makes provisions for the practical. The verse dealing with the permission to fight is as follows: "permission to fight is given to those upon whom war is made because they are oppressed and Allah is well able to assist them, those who have been expelled from their homes without a just cause except that they say, Our Lord is Allah, and hath there not been Allah's repelling some people by others, there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered and Allah will help him who helps His cause" (22:39, 40). So Muslims are permitted to fight in self-defence only. This is reinforced by "And fight in the way of Allah (only) with those who fight with you, and be not aggressive, surely Allah does not love the aggressors" (2:190).

As for the use of force for conversion the Holy Book says, "There is no compulsion in religion" and the reason is "The right way has been made clearly distinct from the erroneous" (2:256). And further on, "And if one of the idolaters seeks protection from thee, give him protection till he hears the word of Allah, then make him regain his place of safety; this is because they are a people who do not know" (9:6). This injunction is about the people who persecuted and plotted to murder the Holy Prophet. This is the treatment to be meted out to the people who did their utmost to annihilate the Muslims. Is then Islam a religion spread by force?

The fighting is to end when "And fight with them until there is no more persecution and all religions should be only for Allah, but if they desist, then surely Allah sees what they do" (8:39). Note that the verse does not say and they embrace Islam but all religions should be only for Allah; meaning that the matter of religion is a personal one between the man and his creator. The way in which the battle or war should be conducted is also laid down by the Holy Prophet. He expressly stated that only combatants were to be killed, houses were not to be demolished and means of subsistence not to be destroyed. As for the prisoners of war the Holy Book says:-

"So when you meet the disbelievers in battle, smite their necks until you have overcome them, then make them prisoners and afterwards either set them free as a favour or let them ransom themselves, until the war lays down its weapons". And during captivity these prisoners are to be treated humanely and not to be tortured on any account.

Can this superior teaching be matched? The balance between the ideal of forgiveness and the
practical of defensive-war has been set up. Modern man is proud that he has civilised the world. He is proud of the Geneva Convention, the Human-Rights Commission, the Equal Opportunities Board and so on. Let him pick up the Quran and humble himself. These modern notions were revealed to an unlettered Arab fourteen hundred years ago and were set down in the pages of the Holy Quran. By himself man has taken such a long time to, let us say, "discover" one tiny aspect of the Quranic teaching. Does it have time to discover the vast spiritual and moral teachings within the Holy Quran's pure pages? I do not believe so and that is why I invite you to join us in this state of peace with all our fellow beings, peace with one's self and peace with Allah, the Creator, the Supreme, the Sublime.

**MUHAMMAD MY MASTER**

The unique and universal concept of Islamic Tauheed

By Hamid Raza, B.A. (Alig.)

The Prophet has delivered a message that shall be the inspiration of the ages to come. It gives mankind a fresh impetus to cultivate science and harness nature to their services. Henceforth man learns that the secret of his progress lies in the conquest of Nature. Primitive man prostrates himself before the natural phenomena as his divinities, but Muhammad be it said to his eternal credit, utterly divests man's mind of all those haunting fears leading to the deification of nature and gives a new turn to religion. Science and Religion finish their age-old feud through the "unlettered" Arabian and become the helpmates of each other. His conception of God is at once the most sublime and rational and recommends itself to the scientific Age. It is unique inasmuch as it makes an appeal to the emotion as well as to the intellect. It is the idea of a Supreme Being, in relation not to a single process like life but to the universe as a whole. The Miracle of the Prophet lies in rejecting all those derogatory notions which represent God only as a tribal king, or one who feels pleasure in the burnt offerings of Israel. The God of Islam is free from fatigue, sexual passions, and human sentiments and whims. Even a sceptic like Gibbon admits that "the creed of Muhammad is free from suspicion or ambiguity, and the Quran is a glorious testimony to the unity of God... A philosophic theist might subscribe to the popular creed of the Muhammadans: a Creed too sublime perhaps for our present faculties." The concept of God has ever been the alpha and omega of philosophy. "The great meta-physical task which confronts us today", says Herbert Wildon Carr, "is to reform the notion of God which the mathematical philosophers of the seventeenth century have bequeathed to us, in order to bring it into accord with the new concepts of biological science." The theory of creative evolution is an indispensable factor in the great meta-physical task before the modern thinkers. "It is this new conception of life as a dynamic principle, in contrast to the traditional view of life as a quality or an accompaniment of complex molecular combinations, which impels us to form a new concept of God and of His relation to us. Traditional religion is unable to fulfil this modern need. Modern science and modern thought have lifted theology to a higher plane. cramped, cabined and confined by traditional ideas and sentiment, it has received a new lease of life. The faith that rebels is the faith that conquers." Wildon Carr says: "It is in the light of the theory of creative evolution that the traditional religious interpretations are seen to be fantastic and to miss the whole significance of the actual facts. Not so with the religion of Muhammad."

He is the one remarkable teacher whose religious foresight helps the modern philosophy in reforming the notion of God in accord with the new concepts of biological science. His idea of God has been surprisingly followed by the expounders of the theory of creative evolution. In attempting to revise the concept of God in the light of the recent developments in the various domains of human knowledge, Wildon Carr so pithily observes: "The God of creative evolution neither slumbers nor sleeps." In one crystal-clear sentence he has admirably put the great problem into a nutshell; but the main source, or rather the only source, of Carr's observation is the well-known "Throne-Verse" of the Quran which I partially quote here:

"Slumber does not overtake Him (God) nor sleep" (2:255).

This profound verse of the Quran is too clear to need a word of explanation. Carr's ideology is ipsissima verba Quranic and has no other origin. Muhammad's revelation thus enables modern philosophy to revise its concept of God. There can be no greater proof of his being the pioneer guide to mankind in its onward march towards science and
progress. It is impossible for an Arab living in the sixth century A.D. to provide from himself such an amazingly modern solution on the problem of theism that has been agitating the minds of European thinkers for the centuries. Muhammad the Prophet stands forth in history as the unique teacher guiding the modern intellect in its quest for truth. The truth of our statement will be confirmed by the fact that Wildon Carr bases his new concept of God on the Quranic dictum. All modern thought leads us to think of one God and one universe or one system of universes. Let the world be indebted to Muhammad for giving this whole truth. He is the grandest apostle of the unity of God, and his conception of monotheism is free from every vestige of the sensualism of mythology or anthropomorphism. The doctrine of *lālahid* (monotheism) is the principle of permanent value in the structure of Islam, and leads the modern age to grasp the significance of "ethical monotheism". The theory of ethical monotheism must be judged by its present value to humanity and by the extent to which it gives a reasonable picture of the cosmos. It both explains and encourages the development of the highest faculties of man. Muhammad's doctrine of monotheism is the most potent factor in organising a world society. It has proved a dynamic force in the unification of mankind. "One God" has its parallel in "One Humanity", but the grand idea of the unity of man is impossible without rejecting the old fiction of the favoured children of God. Muhammad has a world-view and a world-God. He rejects all the exclusive notions of Godhead. Islam is the first symbol of a world religion, the first religion to overstep the boundaries of nationality and extend morality to its widest sphere. "All people are a single nation," says the Quran. No more ennobling message can be given to humanity. Muhammad creates the "Parliament of man, the federation of the world". His religion has set up the most glorious record of inter-racial unity and cooperation. It is a historical fact that has received its recognition among all modern scholars. Professor H.A.R. Gibb, who seems to have made a critical study of the historical career of Islam, is of the opinion that "for the fullest development of its cultural life, particularly of its spiritual life, Europe cannot do without the forces and capacities which lie within Islamic Society. No other society has such a record of success in unifying in an equality of status, of opportunity, and of endeavour so many and so various races of mankind. If ever the opposition of the great societies of the East and the West is to be replaced by co-operation, the mediation of Islam is an indispensable condition. In its hands lies very largely the solution of the problem with which Europe is faced in its relation with the East." Thus Mohammad's doctrine of monotheism has its supreme value as a factor in organising the world society. It offers "an eternal foundation of reality to goodness as an ideal of perfection" and creates a throbb of life in a rigid mechanical civilisation whose failures today have brought a social wastage, devitalization, despair and death. Perhaps no better exposition of the principle of monotheism in Islam can be offered than that of Iqbal: "The new culture finds the foundation of world-unity in the principle of lālahid (monotheism). Islam, as a polity, is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It demands loyalty to God, not to thrones. And since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man's loyalty to his own ideal nature. The ultimate spiritual basis of all life, as conceived by Islam, is eternal and reveals itself in variety and change. A society based on such a conception of Reality must reconcile, in its life, the categories of permanence and change." The holy Prophet's emphasis on the unity of God creates new values in the domain of modern thought and helps the progressive man to work out fresh data whereby he throws off the yoke of outworn creeds and dogmas and enters the new school of enlightened enquiry and thought. Muhammad, therefore, stands for the great principle of unity and brings forth a renaissance of the sense of values through a world outlook, a world religion. This principle has made great headway and received many new applications during modern times. "We see this," says Dr Charles W. Wendte, "in modern science in which the prevailing tendency is to carry back the multiplicity of phenomena, as we behold them, to a few simple principles and to resolve the various natural forces with which we are acquainted into one underlying, dynamic, and persistent force, the fountain and source of all forms of energy. In politics, the same tendency is manifested in the closer union of States, the gradual absorption of smaller nationalities into larger ones, and the concentration of authority in a few hands. In business life it discloses itself in gigantic mergers of capital and enterprise, and the combination of both employers and employed in their respective interests, as well as that new method of co-operation which is destined... to become the remedy for many of the economic difficulties of our time. In society at large we may trace the working of the same principle in the improved disposition of men towards each other, uniting them as never before in the bonds of mutual interest as well as in the social readjustments of our
time. Especially do we find it displayed in that world-
movement for international peace which is one of the
noblest fruits of modern civilisation. Finally, it is
discernible no less in the sphere of the distinctly
religious, in the great decrease of dogmatism and
tolerance among the churches, and the increasing
attempts to harmonise theological and ecclesiastical
differences and find some common ground of
Christian union. On a still loftier plane of thought
and sentiment, we find the representatives of
advanced ideas seeking for a larger synthesis, which
shall include and unite all the great world-faiths in a
universal religion and a world-brotherhood. Such
are a few of the manifold testimonies from all
departments of thought and life which show us that
unity is the controlling idea, the watchword of our
century." (The Unitarian Name and Principles.) The
Muslim doctrine of the unity of God frees the human
mind from the shackles of dogma and creed.
"Nothing is so hostile to religion," observes the great
Indian philosopher, S Radha Krishnan, "as other
religions. The world would be a much more religious
place if all the religions were removed from it". Thus
Religion, but not religions, is what, in his view, the
world needs today. The principle of the unity of God
as taught by the Prophet gives no place to the war of
creeds. It preaches the broadest conception of
Religion which incorporates the warring creeds into
its liberal fold and recognises all that is of permanent
value in them. The Quran is the first Book that
attaches no value to the labels "Magian," "Christian,"
"Jew," etc. In its approach to the essence of religion,
rejects the notions of exclusive truth or salvation.
This broader view of Religion is the unique and
distinctive contribution of the Quran to the modern
world seething in the burning cauldron of religions.
The Holy Book proclaims this sublime precept in the
following verses:
"Verily, those who believe, and the Jews and
Christians, and Sabians - whoever believeth in God
and the Last Day, and doeth right - surely their
reward is with their Lord, and there shall no fear
come upon them, neither shall they suffer grief." (2:111-112)

These verses reject once and for all the
exclusive, parochial outlook repugnant to the spirit
of Religion. For the first time in the history of the
world, Muhammad invites mankind from religions
to Religion, and today, to our surprise, the advocates
of modern thought pay their homage to the Great
Arabian by responding to his call. His conception of
the Unity of God is comprehensive enough to meet
all the higher demands of modern man and "suggests
freedom and breadth and progress and elasticity and
joy." It leads modern science to discover the unity
of the Divine Plan and method in governing the
universe, the unity of life of man and of religion, and
encourages the expansion of the human mind towards
the removal of ignorance and the growth of
knowledge which is so necessary to the development
of happiness. "The confused mysteries of Trinitarian
theology" have created untold misery but
Muhammad's rational principle of the Oneness of God
has lengthened the scroll of humanity's triumphs. The
failure of modern cults and creeds brings out a
tremendous indictment of the whole fabric of Western
civilization. As C.E.M. Joad says "Modern Western
civilization is the result of endowing with the fruits
of the work of a dozen men of genius a population
which is emotionally at the level of savage and
culturally at that of schoolboys. In this disparity
between our mechanical expertise and our social
and ethical lack of it lies... the great danger to our
civilization. The lopsidedness of Western civilization
is something very serious to be tackled by Religion.
The incapacity of traditional Christianity to cope with
the problems of contemporary life is manifest
everywhere. A great task is set before religion to
hold the balance of the civilization of the West.
Muhammad gauges the situation and provides the
much-needed solution which is accepted by a Western
savit. He observes: "We must wait upon the Islamic
society to restore the balance of Western civilization
upset by the one-sided nature of that progress." This
profound observation of Prof. H.A.R. Gibb must be
welcomed as it comes from the pen of a scholar of
Islam and Western Culture. Muhammad thus bulks
large in the imagination, in the thought and purpose
of the age. He is a potent helper in a world of
problems. He establishes rational standards of living,
and works out the innumerable requirements of social
justice. His message can save the wreckage of human
civilization from the ravages of a cruel and senseless
nihilistic revolution that respects neither man nor
God.
WHAT IS ISLAMIC MARRIAGE

By Sheik Haroon of Guyana

"The Chamber's Twentieth Century Dictionary" says on the word "Marriage." "Marriage, the ceremony, act, or contract by which a man and a woman become husband and wife: the union of a man and woman as husband and wife." And Maulana Muhammad Ali says: According to the Islamic law, marriage is a sacred contract between the husband and the wife; it is expressly called a covenant in the Holy Quran (4:21). A contract can only be made by the consent of the two contracting parties and it is necessary that the husband and the wife should "agree among themselves in a lawful manner" (2:232).

Khalil Gibran says in his Book "The Voice of the Master" page 50: "Marriage is the union of two divinities that a third might be born on earth."

William Shakespeare says in his works on page 1518: "By the law of nature thou art bound to breed; That thine may live when thou thyself are dead."

The Bible says: "Nevertheless to avoid fornication, let every man have his own wife and let every woman have her own husband." (1 Cor. 7:2). That is why it is a law by Allah that every perfect man and woman must marry a good one.

Mirza Ghulam Ahmad the Promised Messiah, is reported to have said: "The Almighty God says in the Holy Quran that we should marry in order to remain righteous and then we should pray to Him for righteous children. He says in the Holy Quran Mohsineena Ghaira Mosafheena, i.e. you should marry with a view to becoming God-fearing and more righteous. The object of your marriage should not just be the satisfaction of your sexual passions like the low animals. The word MOHSINEENA shows that he who does not marry does not only fall into spiritual calamities, he even runs a risk of physical troubles."

The Holy Quran says in 13:38 that all the Prophets before the Holy Prophet Muhammad had wives and children; "And certainly We sent Messengers (Prophets) before thee (Muhammad) and appointed for them wives and children." And the Prophet Muhammad said on this matter: "Oh my people, Allah gave all the Prophets before me wives and children. So know that Allah has established matrimony for you to preserve your chastity. He that marries perfects half his religion, for marriage brings out the highest qualities of love." "And they (i.e. your wives) are a garment for you, just as you are a garment for them" (2:187) Quran. - What beautiful metaphor is this! As garments hide our nakedness and such physical defects as need covering, so do husband and wife hide the animal weaknesses each of the other. Unfortunately, the civilized man of modern times does not seem to realize that sexual passion in man is only the expression of the animal that is in him, and that the more it is hidden and controlled, the better it is for his dignity as a rational being. Again, as our clothes give comfort to the body, so do husbands and wives find comfort in each other's company, and, lastly, the garment is the grace, the beauty and the embellishment of the body, so, too, are wives and husbands, the one to the other. "And He (God) it is Who has created man from the water, and He has made for him blood-relationship and marriage-relationship. And that you may find quiet of mind in them (your wives) and He put between you love and compassion" (25:54; 30:21 Quran).

The Holy Quran says. "And if you fear that you cannot do justice to orphans, marry such women as seem Good to you, two, or three, or four; but if you fear that you will not do justice, then marry only one or that which your right hand possesses. This is more proper that you may not do injustice" (4:3 Quran). There is another thing we must know that is: The multiplication of the human race is mentioned as one of the objects of marriage. But it may be said by some people that the multiplication of the race can be brought about without marriage, as with the lower animals; that is to say without uniting one man with one woman for their whole life.

This would be only true if man lived upon earth like other animals, if there was nothing to distinguish him from the brute creation, if there were no such thing as civilisation, nor society, no sense of respect for one's own obligations and the rights of others, no sense of property and ownership. Deprived of its civilisation there would be no human race at all, but a race of brutes in human form-Educate and respect the feelings of your women and children. For verily in this lies the greatest blessings of your Lord. Acquisition of knowledge is incumbent on every Muslim.

The Holy Prophet Muhammad said:

"Women are the twin halves of men." "God commands us to treat women well, for they are our mothers, daughters and aunts". "The world and all
things in the world are valuable, but the most valuable thing in the world is a virtuous woman."

"A Muslim must not hate his wife, and if he be displeased with one bad quality in her, then let him be pleased with another which is good." "A virtuous wife is a man's best treasure." "He is the most perfect Muslim whose disposition is best; and the best of you are they who are best disposed to their wives".

"Fear God in regard to the treatment of your wives, for verily they are your helpers. You have taken them on the security of God, and make them lawful by the words of God".

"The Voice of Islam" from "The Guyana United Sadr Islamic Anjuman" - May-June 1968 Issue says that the Holy Prophet Muhammad married Khadija face to face. And the Holy Prophet Muhammad said: "Make the marriage publicly known, and perform it in mosques, and beat at it with duff". (Msh.13:3)

And a good Sunni Muslim, Maulana Muhammad Amin says in his book "Wisdom of Prophet Muhammad" p.59:

"Marriage Customs: An essential part of the wedding ceremonies was the wedding feast which was, and is, known as the Walima. It was usual for the feast to be provided by the bridegroom. It is likely that music had a place in the marriage ceremonies. The bride was led to the bridegroom in a procession and the following refrain was chanted: "We come to you, we come to you, so greet us and we shall greet you". All this gave publicity to the function of the marriage."

The Holy Prophet Muhammad said: "When a Muslim commiteth adultery, Iman (Faith) leaveth him, but when he leaveth such ways, Iman will return to him". (From "The Call"

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PEARLS OF WISDOM FROM AFRICA

By N.A. Faruqui, Lahore

Luqman was a sage of Africa in very ancient times. He is also reported to have been an illiterate slave. And yet his name is never taken without the epithet Hakeem - which is usually translated as "the wise." The word hakeem is derived from the Arabic word hikmat which means to attain to truth through knowledge and intelligence.

Chapter 31 of the Holy Quran is named after this sage of Africa. The pearls of wisdom he uttered are contained in section 2 of the Chapter. Section 1 refers to the Divine wisdom sent down to mankind in the form of the Holy Quran which guides man towards the goal of his creation, the attainment of which is proved by the blossoming forth of the hidden moral and spiritual qualities in this very life in each man or woman who follows this Book. As opposed to Divine guidance, the Holy Quran regrets to say that man (particularly after he attains supremacy materially) tends to take his own path which leads him astray from the goal of his creation and makes him unhappy even in this life. He ridicules Divine guidance but ends up by himself becoming an object of ridicule because of his moral debasement. How true it is of present day nations who have rejected Divine guidance for their own ways of life!

The non-Muslim nations could be excused to some extent as their own revealed books are either extinct altogether or only their translations exist which are known to have been corrupted by the human hand, which changes them even now, what is more, there are differing and even conflicting versions of the original Divine guidance. In any case, even the original teachings of those books were admittedly incomplete, meant as they were for the people for whom they were revealed and for the times they were revealed in. A final and complete book of Divine guidance, to be brought by the last Prophet, was foretold by the Prophets who gave those books to their nations. That Book is the Holy Quran revealed to the last Prophet Muhammad, (peace be upon him) who fulfills the signs given for him by the Holy Scriptures of all nations. For detailed discussion please see "Muhammad in World Scriptures" by Maulana Abdul Haq Vidyarthi which is available in three volumes (both in English and Urdu) from the Dar-ul-Kutub Islamia, Ahmadiyya Buildings, Lahore-7 (Pakistan).

And the Holy Quran is the only revealed book to have prophesized in no uncertain terms that it will be preserved for all time to come. Says Allah: "Surely We have revealed this reminder, and surely We are its Guardian" (15:9). And again: "Surely it is a bounteous Quran, in a book that is protected" (56:77, 78). It is admitted even by the critics of the Holy Quran that its text is fully preserved. Besides, it is the only revealed book to claim that it contains complete Divine Guidance: "This day have I (Allah) perfected for you your religion and completed My
favour to you and chosen for you Islam as a religion" (5:3).

So that Muslim nations cannot be excused if they ignore the Divine Guidance and turn to human guidance whether from the West or their own rulers which is not in pursuance of the Divine wisdom. Allah created mankind and He alone knows for what purpose He created man and how he can achieve the goal of his creation. But the recent development of physical knowledge, and the mastery it has given to man over the forces of nature, have made him think that he is know-all. What is more, man's recently acquired supremacy over the natural elements (however limited) has gone to his head and he does not want to have a Ruler over himself. That is why it was splashed all over the world a few years ago that either God did not exist or that if He existed He is now dead!

What do we see as the result of man's revolt against God? Man may have progressed materially, but morally and spiritually he is dying, if he is not dead (instead of God, as sacrilegiously alleged by him). And the Holy Quran repeatedly says that punishments will overtaken mankind which will make its life hellish, not only to prove that God is not dead, but what is more to tame the animal in man which has overcome him now and which knows only one language - that of punishment to tame it. Hot wars, cold wars, the nuclear threat to mankind's existence, class wars, the galloping inflation and the resulting world unrest, the loss of peace and happiness in man's home and his heart, are some of the forms of Divine punishment that have overtaken him. Says the Holy Quran: "And what will make these realize what the crushing disaster is? It is the fire kindled by Allah, which rises over the hearts of men. Surely, it will be closed in on them in extended columns" (104:5-9) which may be of wars, particularly the nuclear wars.

The Holy Quran has also revealed that it is Allah Who teaches man by inspiration even the physical knowledge which gives him supremacy over the earth. For detailed discussion please see my recent article in this paper entitled "Man's Position in the Universe" which explains the provisions of section 4 of chapter 2 of the Holy Quran. Having created man as His vicegerent on earth, Allah taught him the knowledge and gave him delegated power to rule the earth, to the extent necessary. But man's life is not confined to this earth. He is to live forever, even after his physical death, in other worlds created by the Merciful Providence for him. Even for this short earthly life, the acquisition of worldly knowledge alone is not enough for man's happiness and prosperity in their true sense. For the unlimited future life after death, the earthly knowledge is of no avail. What will go with him into the Hereafter is his moral and spiritual being called the Nafs by the Holy Quran. That Nafs (developed form of the human spirit) will be given a much better body in his next life. But man's happiness and well-being in the Hereafter will naturally depend upon what moral and spiritual personality (Nafs) he takes into the next world. So that moral and spiritual knowledge and guidance are much more important to man than physical knowledge meant for his short earthly life. And Who can give that knowledge and guidance except Allah Who created man and his spirit, set the goal of his life, and has created the future lives of which man can possibly acquire no knowledge by himself.

Man in his conceit thinks that the physical knowledge he has recently acquired is the only knowledge possible for man or that moral and spiritual knowledge can also be acquired through physical knowledge as has been the attempt recently of the psychologists - particularly of the Freudian school of thought. Its theories about the human mind and conduct are an insult to human dignity and self-respect. It demeans human nature to a sex-obsessed animalism in which the inner urges, particularly those relating to sex, are not to be suppressed. The result is what you see in the West now, or in societies which blindly follow it, in the form of sexual indulgence. Even homo-sexuality and lesbianism are now legalized in some Western countries, and they are being practised openly and blatantly elsewhere.

The psychologists and psychiatrists are groping in the dark to find out the mysteries of the human mind and the resulting human thought and actions, which constitute morality. But they do not recognize the existence of the all-important human soul. In fact, they have got hold of the wrong end of the stick. It is the human soul which distinguishes mankind from the rest of the animal kingdom. It is the human soul which, if properly guided, can create human morality, both being lodged in and around what is commonly called the human mind, but for which the Quranic term Nafs (moral and spiritual personality, as opposed to the physical personality of the man) is more appropriate. The human soul being the Divine spirit blown into man, Who but Allah can give knowledge and guidance about its nature, its potentialities, the goal of its creation and the road by
which it can reach that goal. That knowledge and
guidance was given to man through revelation. The
difference between revelation and inspiration by
which physical knowledge is given to man is that in
revelation man receives the Divine message in the
form of words through an angel who is sometimes
visible to man's spiritual eye, or through vision or a
true dream. The inspiration of physical knowledge
is usually in the form of ideas which arise in the human
brain or they sometimes occur as a flash - a light
which guides man's thinking.

To remove the misconception that moral and
spiritual wisdom and guidance can be attained
through physical knowledge or that they have
anything to do with racial superiority which the
materially advanced nations feel, Allah has quoted
the instance of Luqman who, as already stated, was
an African slave in ancient times. Africa is even now
called the Dark Continent because of its comparative
backwardness in education and physical knowledge.
Thousands of years ago it was in much greater
darkness so far as physical knowledge is concerned.
And, what is more, Luqman was an illiterate slave.
But because he tread the right path morally and
spiritually, he rose to the eminence of receiving Divine
revelation. As a result he uttered the great pearls of
wisdom.

DEFINITION OF A MUSLIM IN THE LIGHT OF
THE QURAN AND THE SUNNAH - III

By Hafiz Maulana Sher Mohammad
Rendered into English by Masud Akhtar, B.A., LL.B. (USA)

As defined by Mulsim scholars

Having known the views of the jurists now we
see how reputed Muslim scholars have dealt with
the matter.

1. Maulana Shibli Numani wrote: "The
principles that form the basis of Islam are Tauheed
(belief in the Unity of God) and Nubuwah (belief in
the prophethood of Holy Prophet Muhammad)
(peace and blessings of Allah be on him). Whoever
said, 'La ilaha illa Allah,' he entered the garden (of
Islam). This is Islam simple, clear and short, and
this simplicity is Islam's mark of distinction compared
to other religions. A European scholar has expressed
his opinion about this simplicity in these words: 'If a
Christian thinker will cast a look on lengthy and
complicated beliefs of his religion then he will
acclaim, 'why could not my religion be so clear and
simple that I could be a believer by simply declaring
belief in one God and His Messenger Muhammad.'
In fact these were the only two statements by reciting
which and by expressing belief in which a Kafir
becomes a Muslim, a wicked becomes a righteous,
a vicious becomes auspicious and a prostrate becomes
a chosen one." (Ilm-ul-Kalam Aur Al-Kalam, p.237)

2. Maulana Shabbir Ahmad Uthmani wrote:
"The word Muslim only means this much that a
person covered by it claims to be a Muslim and recites
Kalimah-i-Tayyabah 'La ilaha Ilia Allah Muhammad
ur-Rasul Allah' (there is no god but Allah and
Muhammad is the Messenger of Allah)." Khutubat-i-Saddarat, p.15)

3. Maulana Syed Abul Ala Maududi wrote:
"The Holy Prophet, (peace and blessings of Allah be
on him), has explained the constitutional law of Islam
in these Hadith (Sayings) and it is that when a person
acknowledges the unity of God and prophethood of
the Holy Prophet he enters the pale of Islam and
becomes a citizen of the Islamic State. The matter
whether he is a real believer or not is for Allah to
decide. We are nobody to decide this because of the
Hadith, 'I have not been ordained to tear open the
hearts of the people and probe their hidden intents.
The security of life and property is established simply
by reciting the Kalimah Ta'heed (unity of God) and
belief in the prophethood of the Holy Prophet (peace
and blessings of Allah be on him) (Tafheemat, p.164)

Position at law in India before 1947

After quoting the views of three well known
Muslim scholars of Indo-Pakistan subcontinent it
deems fit to look into the position at law in India
before Independence.

1. The British rulers in India had left intact
the personal laws of Hindus and Muslims. These
laws were enforceable through courts of law and for
this reason courses in Hindu Law and Muhammadan
Law (as the Islamic laws were termed by the
Britishers those days) were offered in almost all the
universities and law colleges in India as a part of the
degree in Law. Muslim as defined at law those days
in the text books of Law was "22 Who is a Muslim?
Every person who acknowledges having embraced
Islam i.e. every person who acknowledges (i) that there is only one God and He has no associates, and (ii) Muhammad is the Prophet of God, will be called a Muslim.

(a) Such a person can be a Muslim by any of the two methods:

(i) By having born in a Muslim family or
(ii) by changing his religion.

(b) It is not necessary that he follows particular religious rites or ceremonies or is an orthodox Muslim. No court has authority to go into the truth or otherwise of his religious beliefs.

(c) For being a Muslim it suffices that one acknowledges being a Muslim by expressing his belief in the unity of God and Prophethood of Muhammad. "Muhammadan Law - Chapter II, Conversion 2, Muhammadanism"

The issue, whether a member of a sect against whom the Ulama have issued a proclamation (fatwa) or Kufir is deprived of being treated as a Muslim and his rights under the Muhammadan Law was raised in many judicial cases. Various High Courts of India and even the Privy Council at London, which at that time was the highest appellate court for India, decided that 'no one has the authority to throw out of the pale of Islam any such person who professes to be a Muslim'.

(i) All India Reports, Lahore High Court (1933, p.759) (ii) Indian Law Reports, Allahabad High Court (Vol. 12, p.290) (iii) All India Reports, Allahabad High Court (1933, p.284).

2. A Pakistan lawyer, Mr Tanzil-ul-Rahman, M.A., LL.B., in his book published in 1965 defined a Muslim in the following words: "Whoever believes in the Unity of God and the Finality of Prophethood of the Holy Prophet Muhammad and professes to be a Muslim, is a Muslim." (Majmu'a-i-Qawanin-i-Islam, vol. 1, Ch. 1, p.55)

The definition by Mr Tanzil-ul-Rahman slightly differs from those given herein above from the Qur'an, the Hadith, the writings of the jurists and the scholars and the texts of Muslim law as taught and administered before independence in as much as that he instead of 'belief in the Prophethood of Muhammad' used the term 'belief in the Finality of the Prophethood of the Prophet Muhammad' (peace and blessings of Allah be upon him). He most probably has been extra cautious in choosing such words for the definition of a 'Muslim' as would satisfy and please certain political quarters. Otherwise the fact remains that the words 'belief in the Prophethood of Muhammad' has always been considered by both Muslim jurists as well as masses as inclusive of a belief in the Finality of the Prophethood of Prophet Muhammad, peace and blessings of Allah be on him.

By now it should be clear to our readers that the definition of a 'Muslim' is so simple and commonly intelligible that even an unlettered person can easily comprehend it, and no special skill, learning or knowledge is required for knowing as to who is a Muslim. It is a great tragedy that inspite of it a great number of Muslim Ulama in various countries indulge in calling Muslims a Kafir or non-Muslim simply because of difference of opinion or interpretation on certain point. They do so in open deference to the clear injunctions of Allah and His Prophet, peace and blessings of Allah be on him.

Quran and Hadith prohibit Takfir

The Holy Qur'an prohibits calling a Muslim a Kafir so much so that if one greets a Muslim with 'Assalam-o-Alaikum' he may not be called a non-Muslim (The Quran, 4:94).

Likewise, prohibition of Takfir of Muslims occurs in many sayings of the Holy Prophet Muhammad, peace and blessings of Allah be on him. To quote a few:

1. Holy Prophet, peace and blessings of Allah be on him, said, "Do not call those Kafir who follow your Qibla." (Sahih al-Bukhari, Kitab al-Adab).
2. "Whoever will call him Kafir who recites 'La ilaha illa Allah' will render himself much nearer to Kufir." (Tibrani from Ibn-i-Umar)
3. Ibn Umar, (Allah be pleased with him) narrated that the Prophet, peace and blessings of Allah be on him, said, "Whoever calls a Muslim a kafir will himself become a kafir." (Sunan Abu Dawud, vol 2, Kitab-us-Sunnah).
4. "Whoever calls a Muslim a Kafir is like a murderer." (Tirmizi)
5. Hazrat Anas narrated that the Holy Prophet, peace and blessings of Allah be on him, said, "There are three matters in Islam and one of these is that if any one recites 'La ilaha illa Allah', do not fight with him, do not call him a Kafir for any of his sins and do not throw him out of the pale of Islam." (Sunan Abu Dawud)

Evidently if anyone has any respect and regard for the above quoted statements of the Prophet, peace and blessings of Allah be on him, he will never dare calling kafir any person who recites 'La ilaha illa Allah'.
The Righteous Imams, jurists and scholars also prohibited from calling a Muslim a Kafir

The Jurists' View

Prohibition of calling a Muslim a kafir in fact is one of the basic principles of Ahl-i-Sunnat-wal-Jama'at and great jurists have condemned in very strong terms the practice of the Tākfir of Ahl-i-Qiblah as is evident from their writings quoted hereunder:

1. "And it is one of the principles of the Ahl-i-Sunnah-wal-Jam'at that those who have belief in Qiblah shall not be called Kafir." (Sharāh Aqād-i-Nasafi, p. 121)

2. "Hazrat Imam Abu Hanifah does not call any of the Ahl-i-Qiblah a Kafir." (Sharāh Mawaqif Mu'tasid Khamis)

3. "Considering any Muslim out of pale of Islam is a great sin." (Sharāh Shafai, vol 2, p. 500)

4. "So long as his statement can possibly be interpreted in an agreeable sense, fatwa for the Tākfir of a Muslim should not be issued." (Ishbah wal Nazor ma Sharah Hamawi, p. 175)

5. Hazrat Mullah Ali Qari Hanafi, (Allah's mercy be on him) said, "If a person has ninety-nine grounds for being treated as Kafir and one ground for being treated as a Muslim then according to scholars of Ahl-Sunnat-wal Jamaat it is obligatory for the Qazi and Mufti to adopt that one ground of his being a Muslim and consider him a Muslim." (Sharāh Fiqh-i-Akbar, published from Egypt, p. 146)

6. "Whatever statements of Kufr we find in the books of Fatāwa, if these are not logical and if the name of the declarant is not traceable then these are not authoritative because in the matters of religion the basis of belief is on imperative arguments and conclusive proof and calling a Muslim a Kafir is pregnant with many evils." (Sharāh Fiqh-i-Akbar by Mullah Ali Qari, p. 139)

7. "The venerable Imams, mercy of Allah be on them, have manifested that where even a weak or trivial ground exists for non-takfīr, the Mufti should not issue a fatwa of Kufr." (Rafa' al-Ishtabah 'an Ibarat al-Isttabah, published from Egypt, p. 4)

8. "When in any matter there are many grounds for Kufr and one ground for non-Kufr then, acting on the principle of favourable view, it is proper for the Mufti to adopt that one ground which negates kufr." (Sal al-Hissam al-Hindi by Syed Muhammad Abideen, p. 45)

9. "Some prejudiced people from the A sha'irah call the followers of Imam Hanbal a kafir. It is not proper for both of them to call each other kafir because it is the belief of the reliable Imams of Hanbliah, A sha'irah, Hanfiyah, Shafiah and the Malikiah that none of the Ahl-i-Qiblah is a kafir" (Miftah Dar Al-Saadah wa Misbah al-Sayyad, vol.1, p.46)

10. "Any person who recites the Kalimah (La ilaha ill Allah), whether he believes in Islam in his heart or not, cannot be declared an apostate" (Kitab al-Umm- li-Shafai, vol 6, pp. 147-148)

11. Counting various stages of Iman (belief) Imam Ghazali, (Allah's mercy be on him) writes: "We have no doubt that any person who recites 'La ilaha illa Allah Muhammadur Rasul Allah' from his tongue but does not verify it from his heart will land in the Hell on the day of reckoning, but there is no doubt in it that in the matters of this world's affairs according to Imams and State officials he should be considered a Muslim and it is incumbent upon us that we believe in his stated words." (Ahya al-Uloom, vol 1, p. 97)

12. "If any person believes in the Qiblah, we do not call him a kafir even though he may be on the wrong in many matters because after acknowledging Tauheed (Unity of God) and verifying the Prophethood of the Holy Prophet (peace and blessings of Allah be on him), and adopting the Qiblah no person is altogether excluded from Iman, and the Holy Prophet, peace and blessings of Allah be on him, has said, 'Desist (your hands) from those who recite 'La ilaha illa Allah', and do not call them kafir.'" (Ilm al-Kitab by Mir Dard Dehlvi, p. 75)

13. "All great scholars are unanimous in stating that if out of hundred grounds of belief of a Muslim ninety-nine are such as will bear to his Kufr but one is such as shall bear him out as a Muslim then his Takfir (proclaiming him Kafir) is not permissible nor is his life and property permissible (i.e. can fall from security), rather Hazrat Gangohi, (may Allah illuminate his resting place), clearly states in his letters, 'Anwar al-Quloob' that this statement of jurists pertaining to 'ninty-nine grounds of Kufr' is not the one meant for placing any limits and if there be a thousand grounds out of which nine hundred ninety-nine bear to his Kufr but one bears to his Iman even then his Takfir is not permissible." (Naqsh-i-Hayat) by Maulana Hussain Ahmad Madani, p.126)

14. Sayyed Abul'Ala Maududi wrote: "The underlying purpose of these injunctions is that in calling a believer a Kafir so much care should be exercised as is done in issuing the orders for death of a person rather more because in passing the orders of killing a person there is no danger of one himself becoming a Kafir but in proclaiming a believer a Kafir, when that believer in fact is not a Kafir and in
his heart there is even an iota of Iman, then the accusation of Kufr, will revert to the proclamant. Thus any one, who entertains any fear of Allah in heart and is capable of perceiving how great is the danger of falling in Kufr, can never dare indulge in Takfir of a Muslim until after thorough investigation he has ascertained about his becoming a Kafir. In this matter limits of so great care have been placed that even if a person's conduct points to his condition of hypocrisy and there are clear indications that he is not a Muslim within his heart but he recites Kalimah (La ilaha illa Allah Muhammadur Rasul Allah) from his tongue then calling him a Kafir or dealing with him as a Kafir is not permissible." (Tarjaman al-Qur'an Jamadi al-Awwal 1355 A.H. vol.8, p.5)

It is not permissible to call a Muawwil (a person who places different interpretation) a Kafir

Almost all Muslim jurists and scholars are unanimous in holding that a person who places a different interpretation on an injunction of the Qur'an and the Sunnah shall not be declared a Kafir for the reason of difference in interpreting the same. To quote some:

1. Hadhrat Imam Razi, (Allah's mercy be on him) wrote: "Those giving different interpretation are not called Kafir," (Al-lajaseer al-Kabir, part 1, p.172)

2. Hadhrat Imam Shaukani, (Allah’s mercy be on him) wrote: "There is an ijmā' (Consensus) of Ulema that if any person is denier of the common meanings of any naqib (injunction) and he interprets it differently then he will not be called a Kafir or a Fasiq" (Irshad al-rujool, p.67)

3. Hazrat Imam Shafai, wrote: "I do not call any person who believes in Qiblah, a Kafir because of some errors." "I do not call any such person a Kafir who due to error differently interprets against the clear meanings." (Shawahid al-Haqi-Shikh Yusuf ibn Ismail al-Bahani, p 125)

4. "The argument of those research scholars who say that those differing in interpretation should not be called a Kafir is that since they have recited Kalimah (La ilaha illa Allah Muhammadur Rasul Allah), therefore, their lives and properties are secure and we have not found any evidence that because of an error of interpretation one becomes a Kafir." ("Al-Yawaqit wal-Jawahir", part 2, p.425, Shawahid al-Haq, p.125)

5. Allama Ibn Hajar Haithmi, referring to 'Battle of Camels, (Jamī') wrote: "Because of these battles the companions of the Holy Prophet, Allah be pleased with them, have not gone out of the pale of Islam and both groups are equal in it. We cannot call any one of the two a Fasq nor any other defect in their belief has occurred on this account, because we have proved that each one of the two groups was interpreting differently and the interpretation of each one was such as cannot be belied outright. (Al-Asaleeb al-Badiah-lish-Sheikh Yusuf ibn Ismail al-Nabberi, p 68)

6. "This is the fatwa of Imam Abul Mahaasin Rawayani and Ulema of Baghdad that any one of the followers of various schools of religion of Islam should not be called a Kafir because the Holy Prophet, (peace and blessings of Allah be on him), had said, "Any one who offers our Salat (prayers) and faces towards Our Qiblah and eats the animal slaughtered by us had the same rights as ours and his liabilities too are the same as ours." (Al-Yawaqit-Wal-Jawahir, part 2, p.125 Mabthath 58)

7. Discussing the problem of 'Kafir and Islam', Allama Abdul Wahab Shiri wrote: "Certain ulema have the audacity of calling those who differ in interpretation (Muawwaleen) a Kafir but a vast majority of ulema and Khulafa are opposed to this fatwa because those differing in interpretation (Muawwaleen) are the people who have belief in the Holy Prophet (peace and blessings of Allah be on him), therefore, any one who calls them a Kafir indulges in injustice and wrongdoing."

The foregoing over-whelming evidence from the Qur'an and the Sunnah and its interpretation and application as is apparent from the writings of the established Muslim jurists and scholars proves that:

(i) One who recites the Kalimah 'La ilaha illa Allah Muhammadur Rasul Allah' (there is no god but Allah and Muhammad is His Messenger) is considered a Muslim as of right, and his conduct of offering prayers like other Muslims, accepting the Qiblah as his Qiblah, eating the meat of animal slaughtered by Muslims, observing fast during the month of Ramazan and performing Hajj if he has means for it suffice to qualify him to the covenant of Allah and His Messenger.

(ii) Calling a person who recites 'La ilaha illa Allah Muhammadur Rasul Allah', Kafir, is not permissible rather is a matter pregnant with great evil and sin.

(iii) No one is to be called a Kafir for the reason of difference of interpretation of any injunction.
FOR THE YOUNGER READERS

SULTAN MAHMUD OF GHAZNI
A DEVOUT MUSLIM, AN IDOL-BREAKER AND A JUST MONARCH
By Masud Beg Mirza

There are many noble characters in Muslim history, who have been misrepresented and their life-stories distorted by non-Muslim historians. Sultan Mahmud of Ghazni and emperor Aurangzeb are two notable instances on the point, as they have been particularly maligned by Hindu authors out of sheer malice and bigotry. Sultan Mahmud is always described by them as a raider and plunderer, whose only object in making repeated attacks on India was amassing the spoils of war. However, the actual facts are quite the reverse, and contemporary history has depicted Mahmud of Ghazni as a noble, God-fearing and a just monarch.

Mahmud was born in October, 971. His military capacity, inherited from his father Subuktigin, was strengthened by youthful experience in the field. When Mahmud was fourteen years of age, his advice with respect to a military operation was approved and adopted by the generals. Even before this age he encountered in two expeditions under his father the Indian forces of Jaipal, Raja of Lahore, whom Subuktigin defeated on the Punjab frontier. On succeeding to his father's dominions, he received from the Caliph of Baghdad a Khilat or robe of honour, with a letter recognizing his sovereignty, and conferring on him the titles of Yamin-ud-Dawlah (Right hand of the State) and Amin-ul-Millat (Guardian of the Faith).

His Military Operations

The new honours received from the Caliph gave fresh impulse to Mahmud's zeal on behalf of Islam, and he resolved on an annual expedition against the idolaters of India. Mahmud's army first crossed the Indus in 1001, and was opposed by Jaipal. The Raja was defeated, and Mahmud after his return from this expedition, is said to have taken the distinctive appellation of Ghazi or the "Valiant for the Faith". The emperor Baber also gives him this title, as he writes in his memoirs, that he was the second Muslim King who had conquered India, the first being Sultan Mahmud Ghazi.

On the next expedition (1005) Mahmud advanced as far as Bhera on the river Jhelum. His adversary Anangpal son of Jaipal was defeated and he fled to Kashmir. The following year saw Mahmud at Multan. After two years he again entered the Punjab (1008), this time with the express purpose of punishing Sewah Pal, who had embraced Islam and was left by Mahmud in charge of Multan, but he again relapsed to Hinduism. The campaign of the following year was a notable one. Mahmud was again opposed by Anangpal supported by many powerful rajas from other parts of India. After a severe fight, Anangpal's elephants were so terror-struck by the fire missiles flung amongst them by the invaders, that they turned and fled, and the whole army retreating in confusion left Mahmud master of the field. The Sultan after this victory, pushed on through the Punjab to Nagarkot (Kangra) and carried off much spoils to Ghazni.

The Temple of Somnath

Mahmud's campaigns, during the next few years (1014-1022), were directed against other strongholds of Hinduism at Thanesar, Mathra, Kannauj and Gavaliar, and he added to his glory by reducing the one and receiving the submission of the other. However, his most famous expedition (1025) was directed to the temple of Somnath on the coast of the Gujerat peninsula. The famous historian, Farishta, has narrated the legend which prompted Mahmud to destroy this centre of blasphemy. The Hindus believed that after the death of a person, his soul was brought before the diety in Somnath, and it was he who decided to give it a new birth according to the dogma of the transmigration of souls. Mahmud abhorred this impius belief which was an outrage upon his sense of Islamic Tawheed, and a grievous indignity to the Divine Being and His attributes. Mahmud, therefore, decided to destroy that object of superstition and infidelity. When he was about to strike the big idol with his battle-axe, the Pandits and worshippers of that tall block of hewn stone, begged of him on their knees to spare their diety, and that they would offer as much wealth and gold as he could hardly conceive of. But Mahmud spurned that offer and preferred to be an "idol-breaker" and not an "idol-seller". Thus it is clear that his main object was not amassing wealth, but to tell the idolaters that only Allah gives life and causes death and none can share His attributes. The historians in
general have praised Sultan Mahmud for "his intelligence, devoutness, virtue, patronage of learned men, and strenuousness in waging war on the unbelievers".

Sultan Mahmud did not retain possession of any conquered province of India, but the Punjab remained as a dependency of Ghazni, and the Sultan and his successors assumed the right of nominating the governors of the Punjab. Mahmud's favourite freedman Ayaz, who was the Governor of Lahore, lies buried in the heart of the city near the Rang Mahal Mission School. And during the reign of Masud II (1098-1114) Lahore was the place of residence of the Ghaznavi sovereign.

**His Patronage of Arts and Literature.**

Mahmud not only stands conspicuous for his military ardour, his ambition, strong will, perseverance, energy combined with courage and self-reliance, but he was also a great patron of arts and learning. His own knowledge of Muslim theology was recognized by the learned divines of the time. He gave liberal and discerning encouragement to learned and literary men, renowned poets, authors, historians and men of letters, who thronged to Ghazni from all parts of the world. To mention a few names, Firdawsi, 'Unsuri, 'Asjudi and Asadi were the great poets among hundreds of them who were duly patronized by the Sultan. The famous historian Abu Rehan Al-Biruni, the author of *Tarikh-ul-Hind* and a number of scientific works, also flourished in the court of Ghazni.

Thus the wealth procured from India was liberally and usefully spent on the promotion of education and culture. Schools were established in all parts of the empire and a seminary for religious education was also attached to almost every mosque and the students and teachers were provided for by the State. The Sultan also established higher institutions of learning, and the University at Ghazni was the biggest university in Asia, and acquired the same status and reputation as the universities of Baghdad and Cordova. Mahmud also devoted attention to other arts of peace and beautified his capital and the country around. The great Jam`i Masjid of Ghazni and the Sultan's palace are described by historians in admiring terms. A big dam, called the *Bend-i-Sultan*, was constructed to form an artificial lake for irrigation, and many other projects of public welfare were taken in hand.

**His High Sense of Justice**

A renowned Muslim historian, *Ibn-ul-Athir*, relates a strange incident to depict a high sense of duty and justice in the Sultan's character. One of his subjects complained to the Sultan that a prince of the Royal family often visited his home and forcibly ravished his wife. The Sultan was horrified to hear this, and directed the complainant to come to him immediately when the prince next visited his house. On the second or third day, the complainant came to the Sultan at dead of night, and the Sultan accompanied him with a sword in his hand. He found a young man with the complainant's wife in his bed. The Sultan ordered the light to be put out, and with one stroke he cut off the culprit's head. He then ordered that the candle be lighted, looked at the slain person's face and thanked the Lord. The Sultan then asked for a glass of water and something to eat. The complainant obeyed and begged the Sultan to kindly explain to him the why and how of all that. The Sultan said that the culprit could be his own son or a very close relation, so he ordered the light to be put out lest his hand should falter on seeing the young man. However, when he discovered that it was none of his sons, he thanked the Lord that his apprehension was not true. And he asked for food and drink, because he had vowed that he would not eat or drink till he had done justice and redressed the grievance. To quote the exact words of *Ibn-ul-Athir*:

"From the moment you brought this news to me, I had taken a vow that I shall not take food nor drink water till I have rendered help to you."

Such was the great Sultan Mahmud, a virtuous and noble soul, a just monarch, a champion of his faith, a scourge to idolaters and an irresistible conqueror.