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

Ashhada-un la ilaha illallah wahdahu la sharika lahu wa ashhaduanna 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 Khutam al-Nabiyyin. 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 Quran and Hadith.

5. From the depth of our hearts, we hold the Righteous Caliphs, the Holy Companions (awwalah), the Purified Wives, and members of the Holy Household (ahl 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 Hanbali to be the leaders of jurisprudence (fiqh); and saints such as Shafi' Abdul Qadir Jilani, Khwajah Naqshbandi, and Shafi' Ahmad Sirhindhi to be leaders of Tawwuf (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 mawaddath, 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 Mujaddid 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 illallah, 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 Isha'at Islam Lahore believe in acting according to God's Book the Holy Quran 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 Isha'at 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 illallah Muhammad-ur rasul Allah, and regarding the Holy Prophet I believe that "he is the Messenger of Allah and Khutam al-Nabiiyin" (the Quran, 33:40). I swear to this statement as many times as the Holy Quran, 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 of 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 ahl sunnah. In this house of God, I admit most clearly that I believe in the finality of prophethood of the Khutam 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 Mujaddid 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."
The Story Of Adam in The Holy Qur’an
By Maulana Mohammad Ali, M.A., LLB.

It should be borne in mind in reading the histories of the prophets, as given in the Holy Qur’an, that the object is not to narrate history as such, but to bring out certain characteristics of the histories of different nations, to mention incidents which contain prophetic allusion to the Holy Prophet’s life, or to the future of Islam, to comfort the Prophet with illustrations from previous sacred history that truth shall ultimately be established and that opposition shall entirely fail and be overthrown. The Qur’an does not concern itself with the details of those histories, not even with the details of what messages a prophet delivered to his people or how he was received. It contents itself with the broad facts that every prophet delivered the message of Unity, invited people to obey God and to do good to fellow-men, and aimed at the moral betterment of the people to whom he was sent. It shows, by mentioning prophets of Israelite and non-Israelite nationality, that the cardinal principles of the religion of all the prophets were one and the same. The references in the earlier chapters are very brief. Whatever details there are, belong to a period when opposition to the Prophet was at its height and the object is, no doubt, to tell the opponents, when they were at the height of their power, that they could not escape their ultimate overthrow. Another point worth noting is that every prophet is spoken of as being sent to a single nation, with the exception of The Holy Prophet Muhammad, who is spoken of as being sent to all the nations of the world.

The Holy Qur’an does not state when Adam was born or how he was born; it does not even state that he was the first man. The great Muslim divine, Mohammad ibn ‘Ali al-Baqir, one of the twelve Shi ‘a Imams, is reported to have said that “millions of Adams passed away before our father Adam,” and Ibn Arabi, the head of the Sufis, writes in his great work, the Futuhat, that forty thousand years before our Adam, there was another Adam. There is also a report accepted by the Imamiyya, according to which there were thirty Adams before our Adam, and this earth remained a waste after them for fifty thousand years then it was inhabited for fifty thousand years; then was Adam created.

Again, the Holy Qur’an does not say how Adam was made. It does not accept the Bible theory of his formation. It does say, indeed, that he was made from dust, but then it speaks of every son of man as being created from dust as well:

“O people! If you are in doubt about the raising (to life after death), then (know that) we have created you from dust, then from a small life –germ, then from a clot, then from a lump of flesh…” (22: 5).

“He it is Who created you from dust, then from a small life-germ, then from a clot, then brings you forth as a child” (40: 67).

“His companion said to him while disputing with him: Dost thou disbelieve in Him Who created thee from dust, then from a small life-germ, then He made thee a perfect man?” (18: 37).

Dust is the first stage of man’s existence, and every man is made from it. How? The Holy Qur’an itself explains:

“And certainly we created man of an extract of clay, then we made him a small life-germ in a firm resting-place” (23: 12,13).
“And He began the creation of man from dust; then He made his progeny of an extract of water held in light estimation. Then He made him complete and breathed into him of his spirit and made for you the ears and eyes and the hearts” (32: 7-9).

Thus man’s creation from dust means creation from an extract of dust, an extract which eventually appears as a life-germ, because from the earth comes the food which through several processes assumes the form of life-germ. It is note worthy that the Holy Qur’an here speaks of the spirit of God being breathed into every man, and the spirit in this case is not the animal soul, but the soul that enables a man to distinguish between right and wrong, the nafs natiqa, or human soul or reason, and hence it is that statement is immediately followed by the words, “and made for you ears and eyes and hearts”.

Nor does the Qur’an accept the Bible statement that Eve was made from the rib of Adam (Gen.2: 21, 22). It is no doubt stated in the Holy Book that God created people “from a single being and created its mate of the same”(4: 1); but the meaning is evidently, of the same kind or same essence, for elsewhere we are told that mates or wives are created for all men from themselves—Ar. Anfus, meaning selves or kind:

“And God has made for you wives from yourselves” (16: 72).

“And one of His signs is that He created mates for you from yourselves that you may incline to them, and he put between you love and compassion” (30: 21).

The devil’s opposition to Adam, which is the chief characteristic of Adam’s story, as given in the Holy Qur’an, is mentioned in seven different places, i-e, four times in early Makka revelations (38: 71-85; 17:61-65; 18:50; 20: 116-124), twice in the later Makka revelations (15: 26-44; 7:11-25), and once in early Madina revelation (2: 30-39). To realize the true significance of the story, it is necessary to compare the various statements on the same or similar points. The first point is God’s declaration of his will to create Adam or man:

“When thy Lord said to the angels: I am going to create a mortal from dust” (38: 71).

“And when thy Lord said to the angels: I am going to create a mortal of the essence of black mud fashioned in shape” (15:28)

“And when thy Lord said to the angels: I am going to place in the earth one who shall rule in it” (2:30).

Now on the first two occasions, it is simply a mortal whose creation is spoken of, while on the third occasion it is one who rules in the earth. The first two descriptions in their generality, and the third in particular, apply to all men and not to Adam alone, and hence the story of Adam is really the story of every man. Man’s being a ruler refers to the high place he was intended to occupy on earth, ruling not only the animal creation but also the very forces of nature, as the Qur’an repeatedly states.

It is not only on one occasion that attention is drawn to the darker side of the picture of humanity. “Wilt Thou place in it such as shall make mischief in it and shed blood?” (2:30); but the brighter side of that picture is presented in varying colors. In the earlier revelation we have: “When I have made him complete and breathed into him of My spirit” (34: 72; 15: 29), a description expressly applied to every human being in 32:9, but, later, man’s vast capability to rule is pointed out in the words, “And He gave Adam knowledge of all the things” (2: 31), a knowledge which is not given even to the angels (2: 32). In knowledge really lies the power of man, and hence it is that the command to the angels to make obeisance to Adam follows immediately after the mention of his completion on the first two occasions and the giving of knowledge to him on the third.
This, as I have already stated, is the chief characteristic of Adam’s story, the command to angels to make obeisance to Adam, showing that he is placed above even the angels, and that, below God, he occupies the highest place on earth. This is by virtue of his capacity for acquiring knowledge, and he acquires knowledge by slow degrees through his efforts; the light of the divine spirit is within him, and by the use of that light he can rise to higher and higher eminences. Just as in the physical world, the acquirement of knowledge opens out before him new fields of advancement, so in the spiritual world the knowledge of things Divine opens out before him a higher life, a full manifestation of which begins with what is called the resurrection day. Hence we find that with the angels making obeisance to Adam on all seven occasions is mentioned the refusal of Iblis to submit. Now Iblis is the proper name of the devil, and in 18: 15, he is plainly spoken of as being of the jinn or invisible beings of a lower order, in contrast with the angels or invisible beings of a higher order. These invisible beings are connected with the spiritual life of man, the angel urging him to do good and the devil stirring up the baser passions in him and thus retarding his advancement to the higher life; see 50: 21, where the impeller to evil or devil is called a driver, and the caller to good or the angel is called a witness. Hence when it is stated that the devil refused to submit to Adam or man, it means that man’s baser passions which the devil excites are really a hindrance to his progress, and that to attain to a higher life it is necessary that the devil should be made to submit or that the baser passions in man must be subdued. That such is the real significance was explained by the Holy Prophet himself when, on being questioned if he too had a devil as every other human being had, he replied in the affirmative, and added: “But God has helped me against him so that he is submissive.” The devil and his progeny are, therefore, called man’s enemy (18: 50), with whom a man is required to carry on a struggle until the enemy submits to him.

The next point mentioned is that Adam and his wife are at first placed in a garden (20: 117; 7: 19; 2: 35), a description of which is thus given in one place: “Thou shalt not be hungry therein nor bare of clothing”, “Thou shalt not be thirsty therein nor shalt thou feel the heat of the sun” (20: 118, 119). Then we are told that Adam and his wife were told, “to eat from it a plenteous food wherever you wish,” but a warning was added: “Do not go near this tree for then you will be of the unjust” (2: 35; 7: 19). In order to tempt Adam, “the devil made an evil suggestion to them” (7: 20; 20: 120). It is noteworthy that in all the details of this story the Holy Qur’an does not accept the Bible statements. It is not the serpent, “more subtle than any beast of the field,” which comes and speaks to Eve and leads her astray, she in her turn leading man astray. It is the devil that makes an evil suggestion to Adam, or to both Adam and Eve, as he makes only evil suggestions to every son and daughter of Adam. By the devil’s evil suggestion, man is made to think that the forbidden tree “is the tree of immortality and a kingdom which decays not” (20: 120); and the suggestion is that God had “not forbidden you this tree except that you may not both become angels or that you may not become of the immortals” (7: 20). Thus “he caused them to fall by deceit” (7: 22), and they both ate of the tree. And what were the consequences? “They both ate of it, so their evil inclinations (or nakedness) became manifest to them, and they both began to cover themselves with leaves of the garden” (20: 121, 7: 22).

All this clearly shows that the garden is not an earthly garden, but stands for a state of contentment and rest in which there is no struggle. The tree, which is not to be approached, is always called
“This tree” as if it had been just mentioned or as if it were a tree too well known to need any description. This in itself gives an indication that it is the well-known tree of evil, for both good and evil are concerned to two trees in 14: 24,25 and elsewhere. This is further corroborated by the devil’s description of it as “the tree of immortality” (20: 120), by which he deceived man (7: 22), showing that it is really the tree which brings death, i.e., the tree of evil. Another clue to the nature of this tree is afforded by 7:22 and 20: 121, where the result of the eating of this tree is pointed out- their evil inclinations became manifest to them. It is clearly the consciousness that man has done something wrong, something unworthy of himself. The attempt “to cover themselves with the leaves of the garden” (7: 22; 20: 121) is the desire to make up by human effort for the evil consequences of the fault committed. In fact, all this is placed beyond all doubt when the Qur’an goes on to speak immediately afterwards of two kinds of clothing, the external clothing “to cover your nakedness and for beauty,” and the spiritual clothing, “clothing that guards against evil, that is the best” (7: 26); and in the same strain it goes on to generalize: “O children of Adam! Let not the devil cause you to fall into affliction as he expelled your parents from the garden, pulling off from them their clothing that he might show them their evil inclinations (or nakedness), for he sees you, he as well as his hosts, whence you cannot see them; indeed. We have made the devils to be the friends of those who do not believe.” (7: 27).

The next verse then speaks of the indecencies committed by the unbelievers, and thus it becomes too clear to need further comment that it is of the tree of evil that the Holy Qur’an speaks in this tree. When this is established, the conclusion is evident that the garden spoken of is a spiritual garden, the garden of contentment, as already pointed out. Its description as a garden where man feels no hunger (20: 118), and at the same time eats from it a plenteous food (3: 35), leads to the same conclusion. That the Qur’an is here speaking allegorically of spiritual truths is also clear from 20: 124; “And whoever turns away from My reminder, his shall surely be straitened life, and on the day of resurrection We will raise him blind.” The straitened life here clearly indicates the life spiritual. As a result of prompting man to evil, the devil, the inciter of the lower passions in man, is expelled from the garden forever “Get out of it, for thou art driven away, and My curse is on thee to the day of judgment” (38:77,78; 15: 34,35). Adam, who disobeys the Divine commandment, through forgetfulness and not intentionally (20: 115), is also expelled from the garden, but only for a while, to carry on a struggle with the devil that is his enemy.” Get forth, one of you the enemy of others, and there is for you in the earth an abode and a provision for a time” (2: 36); “Go forth here from all (of you) – one of you (is) enemy to another” (20: 123). The state of struggle with the devil was destined to set man on the way to regain the garden. Man who is gifted with the power even to rule the angels and who could, therefore, make the devil to submit to himself, is expelled from the garden to make the necessary struggle and, through that struggle, helped by the Divine light of revelation, to regain the garden permanently, never more to be expelled from it. He turns to God and, finding help from that source of strength, conquers the devil.

“They said: Our Lord! We have been unjust to ourselves, and if Thou forgive us not and have not mercy on us, we shall certainly be of the losers” (7: 23).
If this is true of Adam in particular, it is also true of man generally. Communion with the Divine being obtained through His revelation brings man to a state in which the devil is forever subdued, the state in which he has no more fear of the devil, nor does he commit evil to grieve over it.

"Surely there will come to you a guidance from Me, so whoever follows My guidance, no fear shall come upon them, nor shall they grieve" (2: 38).

"There will surely come to you guidance from Me, so whoever follows My guidance, he shall not go astray, nor be unhappy" (20: 123).

Anyone who considers carefully the details of this story, its manifestly allegorical nature, and the great purpose underlying it that every man must carry on a struggle with his passions until he acquires the mastery over them – cannot for an instant entertain the idea that the Holy Qur’an is in any way indebted to the Bible for the story of Adam.

THE MESSAGE OF ISLAM
FOR THE MODERN DAY
BY Shahid Aziz, M.Sc

The topic I have chosen for this lecture is “The Message of Islam for the Modern Day”. However, the title of this lecture is not correct because it implies, first that the present generations of humans is inherently different from earlier ones, and second, that Islam is in some way new.

A study of history shows that ever since creation man has faced the same problems. Essentially these problems revolve around human arrogance and human greed. Amongst other things we see these qualities manifested as nationalism, slave-labour wages by multi-national companies in the Third World, and strikes by workers who are in a position to hold a nation to ransom for unrealistically high wages at the expense of others. These symptoms of the diseases of greed and arrogance are not new; they have been with us ever since man was put on this planet. One can point to nationalism of the city-states of ancient Italy, to the destructive wars of Athens and Sparta, to the use of labour for building the Pyramids and the great Wall, and to the use of coercion employed by, for example, the Roman armies to secure high wages.

As for the second point, Islam does not claim to be a new philosophy of life. Islam was taught by all the prophets who preceded the Holy Prophet Muhammad (peace be upon him). It was the way of life preached by the holy prophets Abraham, Noah, Jacob, Ismael, David, and many others, down to the prophet Jesus. The Holy Qur’an clearly states that Moses was given the book, and messengers were sent after him one after another. It commands Muslims to believe in that which was revealed to Abraham, and Ismael and Isaac, and Jacob and the tribes, and in that which was given to Moses and Jesus, and that which was given to all the other prophets from their Lord.

The Holy Qur’an could not have commanded the Muslims to believe in these prophets had their teachings been in any way contradictory to the Holy Qur’an. On the contrary, the Holy Qur’an specifically claims to contain the true teachings of all the prophets. Indeed it goes further than claiming simply to contain the teachings of all the previous scriptures. The Holy Qur’an, in its own words, verifies that which went before it, and is a guardian over it.

So Islam is not only the living embodiment of all previous religions, it is their seal of authenticity. Although the Holy Qur’an does not mention all the religions, it does not mean that prophets not mentioned in the Holy Qur’an are false.
Messengers were sent to every nation and all people although only some of these messengers of God have been mentioned in the Holy Qur'an. And just as it is incumbent upon Muslims to believe in Moses, Jesus, and David, we believe there were many others of whom we have no knowledge.

When one pauses to think about it, one realizes that, logically, this is the only acceptable position for a religion to take. Islam means submission to Allah, and it signifies peace between fellow men. This being so, in broad terms, a prophet from Allah could not but preach Islam. As all the prophets preached Islam, it is only right and fair that this should be recognized and verified by that way of life which is generally known by the title Islam.

However, because at the time of earlier prophets (may peace be upon them all) the human race had not advanced to a point where one universal message would have been possible or sufficient, there were differences in the Divine guidance revealed to different people. By the time the Holy Prophet Muhammad appeared the stage had been set for the revelation of a universal and eternal message. And because it was to be the universal and ever-lasting message it contained the supreme teachings of all religions. Therefore, because the Divine guidance is now complete there is no further need for prophets or for new scriptures. So the Holy Prophet Muhammad is the Last of the prophets, and the Holy Qur'an the final message. Islam has no message, which is confined to the modern day. It is a compilation of the noblest teachings of all the previous scriptures. Its message is universal and everlasting, and within that message lies the solution to the problems of all humanity for all time to come. This does not, however, mean that Allah no longer communicates with His servants. There is continuing Divine guidance in Islam. It is mediated to this very day through Divinely-raised reformers called mujaddids and saints known as aulia. However, their revelation is subservient to the Holy Qur'an and is directed towards reviving those spiritual qualities, which become dormant through a lack of contact with the Divine-elect. One may think of them as eternal flame which is used by men through the ages to light their spiritual candles.

Let us now turn to the problem humanity faces, and the solution proposed by Islam. The problem is essentially spiritual, although to us its outward forms only are visible. It is man’s soul that is sick and needs to be healed. However, just as for a physical disease, both the symptoms and the causes of a serious disease must be treated, so it is for the spiritual sickness. In Islamic philosophy man’s spiritual, moral, and physical states are closely linked. Sickness in any one of these is bound to affect the others. The soul, however, is the seed from which human qualities sprout forth. Bad seed gives a bad crop, ‘and a good seed gives a good crop’ As I have already said, this sickness manifests itself in arrogance and greed. From these two moral, or rather immoral, qualities spring theories of master races, hoarding of wealth, extortion, production and sale of pornography, and other evils all too familiar to us.

Islam, on the spiritual level, teaches man to subdue his carnal desires, or in the words of the Holy Prophet Muhammad (peace be upon him), to convert the devil within one to Islam. If we do not do so, we will be the losers. In Islamic philosophy only those survive spiritually who exhort each other to patience and truth. A man’s lineage, class, position, or his wealth shall avail him nothing. Man’s ego tells him that he is superior because of his culture, language, or living standard. This was the attitude of the founding fathers of America. Settlers in Australia, colonizers of Africa, and the imperial rulers of India had the same idea. It was the Divinely ordained duty, they said, of the European nations to preach the Gospel, and teach the heathen the right way to live.
This is not Islamic teaching. According to Islam, people have superiority over each other in goodness only. It gives one a little hope for the future of humanity when one finds a statesman of the stature of Edward Heath reiterate Islamic teaching, although in a political context. He said:

"In so many cases the extent of our influence depends crucially upon the belief of others that we respect their values...not merely in the realm of politics but also of culture and religion." The Holy Qur’an goes further. It declares the whole of humanity to be one single nation. By this one single statement it removes the seeds of nationalism, and superiority based on colour or culture. The very first verse of the Holy Qur’an declares Allah to be Al-Rahman and Al-Rahim. This is to say, that His love and mercy are for the whole humanity, without any distinction between the believer and the unbeliever. That the One God is the God of every nation and each religion should not be a surprise to anyone, for we were created to reflect Divine attributes. Humanity could become a single nation only if there was One God for all the people. It also follows from this that there can only be one final way of life which leads to communion with God, and that way of life, we believe, is Islam. Another reason for nations and communities not being condemned wholesale is that each individual is responsible for his actions. Further, he will be punished or rewarded for each action separately. One slip, one wrong step, or one weakness does not mean that all the good one may have done would be wasted. The only superiority Islam recognizes is that based on virtue.

Islam has also abolished superiority based on gender. You will note that I have not said that Islam has made man and woman equal, but rather that Islam does not recognize any superiority based on gender. The reason is that Islam considers man and woman to be two essential parts of the family unit. They are different and each has its own duties and obligations. In spiritual, religious, economic and social matters, Islam does not draw any distinction between them. In every place where the Holy Qur’an mentions “man”, it mentions also “woman”. Many verses of the Holy Qur’an begin with: “say to the believing men, and the believing women”.

As for polygamy, it is only permitted, not made incumbent upon Muslims. It was allowed to counter social consequences of wars, which were repeatedly thrust upon the Muslims. We do not have to think back to the two world wars to find the social effects of war. In our own lifetime we have seen the effect of “fighting for peace” in such places as Vietnam, Laos, and Cambodia. It was to provide for the widows and orphans of such catastrophes that polygamy was allowed.

It is not only in theory that Islam declares an end to superiority based on man-made ideals. It puts this theory into practice in the ritual of its prayer and pilgrimage and fasting. Five times a day a man is required to bow to a Supreme Being, and to humble himself by prostration. A mosque does not have a special pew for the squire, and there are no reserved places. One stands where there is room, the young and the old, the rich and the poor, the prince and the pauper, stand shoulder to shoulder. In the same way, at the time of pilgrimage there is no distinction of any kind. At that time all Muslims are even clothed in the same cloths. This gathering of millions, all of them clothed in two white sheets, each performing the same ritual, not only levels all distinctions but also presents the most magnificent spectacle of universal brotherhood. In addition, for a whole month every year all healthy Muslims are commanded to give up food and drink during the whole day. Such abstinence not only helps man to subdue the animal within him but causes the well-to-do to feel the pangs of hunger which, in the normal course of events, are a poor man’s lot only.

The other sickness in the human soul is that of greed. Arrogance leads to war, and greed leads to exploitation. Islam counters not only arrogance and greed, but also their consequences. It
is a practical religion which recognizes that in many instances human beings fail to live up to the ideals they are taught. That is why Islam went so far as to lay down rules for conduct of war and treatment of prisoners of war. Today these rules are generally known as Geneva Convention. Islam counters greed in a similar manner.

However, this is not confined to greed at an individual level. National greed is no less damaging than individual greed to mankind. A deliberate policy by a country, or group of countries, to buy raw material at knocked-down prices, and then sell manufactured products made from the same raw material back to the producer at exorbitant prices does no credit to these countries. Neither to attempt to deprive the, so called, Third World of advanced technology on the pretext that such technology will lead to a spread of advanced destructive weapons. Those countries which have themselves stockpiled enough destructive weapons to destroy the earth many times over, are the ones which are inhibiting spread of advanced technology to those who most need it. Indeed, these are the countries who, at the cost of their programmes to help the old, the sick, and the poor, have announced massive increases in their defence budgets. Not content with conventional weapons, atomic bombs, hydrogen bombs, Tridents, Cruises, and many other instruments of horror and destruction, these powers have now undertaken the most terrifying programme of expansion of their ability to wage chemical warfare. All this is being carried out in the name of freedom.

Behind this pursuit of national interest by a government lies the collective will of a nation. The national, or the collective, greed is a summation of the greed of the people of a country. This is why Islam lays so much emphasis on eliminating individual greed. Once this eliminated, so too is unscrupulous pursuit of the so-called national interest at the cost of the rest of mankind. The only way to overmaster human greed is to instil in man a desire for selfless service of humanity.

As with the other problems, Islam deals with greed at both the spiritual and physical levels. It gives service of humanity the status of an article of faith. It is given the same status as belief in the Unseen (God), revelation to the Holy Prophet Mohammad and all preceding prophets, and the Hereafter. Indeed, it gives service of humanity the same status as prayer. It goes so far as to say that praying shall avail a man nothing unless it is accompanied by service of humanity. The reason for laying so much emphasis on service of humanity is that Islam imposes only two obligations upon man. The first to recognize the uniqueness of his Maker and to serve Him. The second is to serve humanity. Further, service to humanity should be selfless and without show. So strict is the Holy Qur’an on this point that it equates service of humanity for show with disbelief in Allah. Islam also commands that, when doing good, no distinction is to be made between Muslims and non-Muslims. The object of the Qur’anic teachings to knit together mankind into a bond of love and brotherhood, and selfless service of humanity without distinction of race, colour, creed, or religion, is the first step towards this eventual goal.

Islam has a very broad definition of service to humanity. A kind word, advice to someone with a problem, calling man to the service of his Maker and fellow man, and refraining from sin, are all within the definition of service to humanity. Islam calls the service of humanity “struggling in Allah’s way.” It also lays the greatest emphasis on spending one’s wealth for the good of mankind. First there is voluntary spending of one’s wealth to help the needy. This includes scholarships for poor students, medical aid for the poor, and financial aid to orphans and widows. Being a practical religion Islam also recognizes that voluntary exhortation to doing good are not enough. There will always be those who find excuses to avoid “wasting” their
"hard-earned" money in this way. Therefore, it imposes a tax, called Zakaat, upon all Muslims. Zakaat can only be used for administration of the tax itself, and for the needy.

By enjoining upon man the obligation to use all his faculties and resources for the benefit of humanity, Islam teaches man to overcome his greed. Once he has achieved this, he puts others' needs before his own.

Let me not leave you with the impression that Islam is against acquisition of wealth. On the contrary, Islam encourages investment and trade undertaken for the purpose of generating wealth. It is unscrupulous pursuit of amassing wealth to the exclusion of all other considerations that Islam prohibits. It regards as lawful only those ventures which may result in a loss as well as a profit. Any means of generating wealth which does not require the investor to take a risk, such as interest on loans, is prohibited by Islam. The other action on the part of the investor which makes acquiring wealth unlawful is a refusal to share it with others, first by refusing to give a part of it away voluntarily, second by not paying Zakaat, and third by not allowing it to be shared amongst as many people as possible after death.

The message of Islam for the modern day, in fact for each and every day, is that the solution to the world's problem lies in curing man's spiritual disease, and that cure can only come about by adopting an Islamic way of life in its totality. As a first step towards complete cure, man should subdue and overmaster his arrogance and greed. Then by treating all men as equals, and through selfless service to humanity, will man begin to find communion with God, and start to establish the Kingdom of Heaven on earth.

ISLAM AND THE ERADICATION OF POVERTY

By Maulana Aftab-ud-Din Ahmad

If in this controlled and guarded freedom, there still remains some room for accidents, it is not a very heavy price to pay. As we have said, even in the enforced eradication of poverty there must be some room for such accidents, and we do not think the number of accidents in the system contemplated by Islam will be any greater. This is a strange age in which one is more impressed by riddles than by plain logical truths. And of such riddles one is that a rule of unmitigated state violence is a necessary preliminary to the dissolution of all states. It is really a wonderful proposition that whereas you cannot trust the individual human nature you must have implicit faith in a group of people having uncontrolled power of violence to evolve an era of absolute peace and concord in the world. Power is always a hard thing to digest whether it be in an individual or a group. The person to whom uncontrolled power is first delegated is invariably a benevolent man. But benevolence in a man of power is a rare quality and more often than not dies with the man and even before him. History has shown that the group is no better than the individual in this matter. And of all powers the power of violence is the most unsafe thing that a population can delegate to an individual or group. At least, Islam never recommends such a delegation of powers. All executive powers in Islam must be under the strictest supervision of constitutional law. As for violence, there is no room for it any where in its system.
It disallows all kinds of revengefulness. Its attitude towards the enemies is enunciated in the following words: “Repel evil by what is best, when, lo! between whom and you there was enmity be as if he were a warm friend.” (The Holy Qur’an, 41: 34).

In what a sharp contrast does this stand to the policy of terrorism advocated by Marxism and implied in the term class-war! Islam has no faith in violence. It believes only in fighting in self-defence and in replying in the same term and on an equal footing, never regarding anyone or any party as incorrigibly inimical. It knows that violence reacts in a greater violence, and cruelty in greater cruelty. It knows that man goes wrong only through misguidance or through temporary insanity, if the term may be permitted in this connection. One may act with the object of stopping the evil so produced from spreading trouble but in no case should one regard the man as inherently vicious. That being the attitude of Islam, it does not favour either wholesale responsibility of the state in the eradication of poverty nor yet any violent measures adopted for the purpose. It believes in the native goodness of man to work for the imperceptible eradication of poverty provided no immoral influences are at work. Like all other sins, economic sins fall within purview of state censorship. Indeed if economic sins, i.e., earning by antisocial ways, are not allowed to consolidate themselves in any society, poverty in its real sense, cannot find any room to grow. It is because the Christian social system has no principles to guide them in this matter that they now feel obliged to cause violence to certain instinctive play of human faculties. Islam, luckily, is placed in a more fortunate position. It has regulations to guide man is his small economic affairs, so that even when matters assume wider dimensions nothing is found to threaten social peace. The dictum, “A stitch in time saves nine” is very appropriate to this case.

Given proper guidance to the individual man, telling him clearly which line of economic effort is right and which is wrong, he will never be a callous hoarder. It is the sins of earning that mostly hardens the heart of a man. Nay, he must also be told the wholesome ways of spending the money. Given these instructions, there remains very little for the state to do in the eradication of poverty, excepting to bring the stray sinning person to book and making reparation for any accidents that may have been caused either by intentional sin or the unavoidable imperfections of human efforts. In short, the state’s function should be one of supervision and correction like that of the police and nothing beyond.

“Capitalism,” a typically Western phenomenon, may be regarded by some as a natural evolution of human social organism but to us, Muslims, it is a calamity befalling humanity in consequence of a wrong religion putting a premium on human sins, individual and social. From the era of Islam to that of Capitalism is a lapse, a fall. As a true offspring of the current system, Marxism may condone it, but we Muslims deplore its very existence and consider it a nightmare. It plays no part whatsoever in human social evolution unless it be to stay its progress. The poverty, which forms the basis of Marxism slogan, is a peculiar creation of Capitalism with all its Western implications. And if any system can really eradicate poverty in its truest sense, it has to be the one, which believes Capitalism to be a false system in its very origin. And while believing it to be false it must not adopt any violent measures to rectify its mistakes, otherwise the evil will go on swinging from extreme to extreme in the manner of a pendulum. And this is exactly the attitude of Islam towards the question.

Indeed, the enthusiasm for any reform of this nature must be enlightened by a correct knowledge of the deeper laws of human nature. The absence of this enlightenment always makes matters worse in the course of time.

12
دری اُگیر یقینی کہا ہے تکریم پاکستان میں ایسا عمل کیا جا سکتا ہے جس کے بارے میں سماج میں حاضر ہو سکے۔ فوری طور پر ہمارے درمیان اپنے احساسات پر مبنی کوئی عمل کیا جانے چاہیے۔

فریق نواں کے ڈاکٹر اور سوسائٹی کے اعلانی ادارے کے ہمیشہ ایسے فنکار ہیں جنہوں نے کہا ہے کہ اس عمل کے لئے وہ ہمیشہ ایک زمرہ میں نہیں ہوتے۔

دری اُگیر نے یقینی کہا ہے کہ ہماری تاریخ میں ہمارے لئے ایک اہم ترین اثر پیدا ہو سکتا ہے۔
حروف تہی نصبی سے کچھ ایسا لکھا ہے جس کو کچھ بھی کہا جاسکتا ہے:

"حروف تہی نصبی سے کچھ ایسا لکھا ہے جس کو کچھ بھی کہا جاسکتا ہے:

سیاسی طریقہ حکمرانی کا پیشہ ہے۔ بات ہے کہ اس کا پیشہ ہے۔ بات ہے کہ ایک خاص تربیت کا نظر کئی دن ہو تا ہے۔ کہ ایک خاص تربیت کا نظر کئی دن ہو تا ہے۔ کہ ایک خاص تربیت کا نظر کئی دن ہو تا ہے۔

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روشنی سعد سہت-
توب اعرارت نعیمی علیہ السلام کر روزہ دوسری اور ان کی فرخ زندہ مانند تحقیق کر کے اور ان کی فرخ زندہ مانند تحقیق کرنے پر چھہا- اگر وجود، ان کو ان کو ان کا سب سے زیادہ مانند تحقیق کرنے پر چھہا- اگر وجود، ان کو ان کا سب سے زیادہ مانند تحقیق کرنے پر چھہا- اگر وجود، ان کو ان کا سب سے زیادہ مانند تحقیق کرنے پر چھہا- اگر وجود، ان کو ان کا سب سے زیادہ مانند تحقیق کرنے پر چھہا- اگر وجود، ان کو ان کا سب سے زیادہ مانند تحقیق کرنے پر چھہا- اگر وجود، ان کو ان کا سب سے زیادہ مانند تحقیق کرنے پر چھہا- اگر وجود، ان کو ان کا سب سے زیادہ مانند تحقیق کرنے پر چھہا- اگر وجود، ان کو ان کا سب سے زیادہ مانند تحقیق کرنے پر چھہا- اگر وجود، ان کو ان کا سب سے زیادہ مانند تحقیق کرنے پر چھہا- اگر وجود،
ونات سے نیا ناپ

جامعہ اسلامیہ اور عالمیہ المسلمین کے رومیان نے پبلیکٹ سے زمین میں متعدد حفظ محیّی
علمائے ہمیشہ دوسرے کے حیات وحیدت کے سامنے کا ہے۔ ماں مسلمانوں کے نئے زمانے اور دنیا کے
ریؤیے میں نیا ہے۔ تزماؤن اور معاشرتی تغییرات اور حقوکی عالم میں متعدد تغییرات ہو
متعدد اور معاشرتی عالم میں تغییرات اور حقوکی عالم میں متعدد تغییرات ہو

اس کے لئے جس مسلم اپنے تلفہم میں خاص ہے جو جنوبی کے اور جنوبی کے

ونت پر روش ان کو نوروری ہے۔

اول - سب سے پہلے یہ سوال پیش کیا جانے چاہئے کہ وہ دنیا کی جنوب سے نکلنے سے سمجھا

اہم ہے یہ فروٹ کے لئے کی پیش کیا جائے؟

دوسرے - حفظ عظمی عالم کے زبان کا بچہ عالم کی تعلیم کی نکال کر جنوبی کے جنوبی کے

کی خاک پر نشین بہت پھیلی ہو؟

سوم - حفظ عظمی عالم کے نزدیک یہ زبان کے متعلق کیا لڑی؟ اور بھی اور یہ

ہی؟

چوتھے - وہ حفظ عظمی عالم کے زبان کے متعلق کیا لڑی؟ اور بھی اور یہ

تو میں عظمی عالم کا نمایاں سید اور سید@

سوس کا چھپی بات کی ہے اور یہ سید اور سید@

تمیں یہ سوال ان لوگوں کی ہو گا جو سید اور سید@

اسلام کے رومیہ پر یہ سید اور سید@

سید اور سید@

سید اور سید@

سید اور سید@

سید اور سید@

بہت ہی ہیں۔ یہ جو حقیقت ہے کہ ہم کویسی رواں ہے بیانی بین الاقوامی سیاسات کے ساتھ

ہے۔ یہاں کہ ہم کویسی رواں ہے بیانی بین الاقوامی سیاسات کے ساتھ

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