The Existence of God

The Word of God—The Exclusive Source of Sure Consolation and Control of Carnal Passions

By HADHRAT MIRZA GHULAM AHMAD

There should be no difficulty in understanding that human intellect can never be an instrument or means to know the secrets of the Unseen. Is there anyone who can deny that whatever is going to happen after death is all included in the unknown secrets of the Unseen? For instance, who knows with precision how life departs from the human body at the time of death? Where does it go to? Who attends upon it as a companion? Where it is lodged? In all these matters, how can human intellect pronounce a precise verdict?

A careful consideration of all these facts leads one to the conclusion that the nature in which God created man required indispensably that man, who is ever liable to err, should not be left entirely to his own imagination and opinion. The Merciful, therefore, raised for him Teachers, whose guidance could give him consolation and comfort, subduing his rebellious passions, and dispelling his spiritual distractions, and revealed unto him the Mighty Word which could remedy all his ailments. This proof of the need of revelation is not of a different stamp, but the divine law itself proves it. Is it not a fact that millions of men, who are afflicted with misery, transgression and apathy, are influenced and swayed by the words of others, and their own knowledge and thoughts do not always suffice? And, the more veneration the deliverer of the discourse commands in the eyes of the listener, the more solacious is his speech; and the word of only that man who is, in the opinion of the listener, truthful and honest, and also possesses the power to fulfill and redeem his promise, can give satisfaction. Under these conditions, who can contend against the obvious and distinct truth that in matters relating to the next world, and those not subject to sense perception, the highest stage of mental satisfaction and solace, which dispels carnal passions and spiritual griefs, can be obtained by the Word of God exclusively? By casting a glance on the laws of nature also, no other thing except the Divine Word can be adjudged and proved as a better bestower of mental satisfaction and solace.

It will, therefore, be seen that those who have rejected revelation have adopted the ways of faithlessness and falsehood, and encouraged the spread of atheism in the world. Those people think not how and in what manner can belief be induced in the Supreme Being. Who can neither be perceived, nor touched, nor smelt, if the sense of hearing, too, should be deprived and divested of His Word. And, if the sensible experience should produce a thought in the mind that there should be a Creator of all those things, will not the seeker-after-truth—when he will find that even after a sustained effort he has not been able to see that Creator with his own eyes, nor has ever been apprised of His communications, and never beheld, in a state of watchfulness and vigilance, any sign in respect of Him—be confined into doubts and fears? Will he not be tempted to think that his imagination has very likely erred somewhere in the fixation of such a Creator, and that the agnostic and the “naturalist” may perhaps be in the right when they say that certain elements of this universe are the creators of others, and that there is, therefore, no need for any other creator?

We know it for certain that such a doubt will capture the mind of the worshipper of intellect when he will fly his thought further in this field. For it is impossible that, having failed to find a divine sign, despite a strong and sincere effort on his part, he could remain safe and unaffected from these doubts and fears. The reason is obvious: It is human nature that, when he thinks that the existence of a thing is necessary, but finds no trace of it in the physical world, he continued on page 21
Dear Readers,

Our editorial deals with the problem of establishing an Islamic state which may serve as a model to the rest of the world, and calls upon Muslim jurists to address themselves to this problem.

Maulana Muhammad Ali's article on the Islamic state and quotations from Hadith on what and how an Islamic state is expected to be, will interest many a reader.

The article on the position of women in Islam by Maulana Muhammad Ali is also very well presented and could be very educational. Abul Hashim's "Islam and Economic Problems" also adds to the theme of our magazine for this month.

The Promised Messiah's article on "Complete Transformation of the Life of a Perfect Faithful" is really soul-stirring and will benefit seekers after truth.

Khwaja Kamal-ud-din's article, "The Problem of Human Evolution," reveals the dynamism of Quranic teachings.

Abul Qasim replies to your questions in this issue as he answers three questions from a reader in Holland.

We will always welcome your comments. If you have not sent in your subscriptions, please do so now. We will have a special issue in May.

Yours truly,
The Publishers
Editorial

What Pattern Islamic State?

For centuries an Islamic state has been the dream of every righteous Muslim. The wave of sorrow that swept the then entire Muslim world on the fall of the Ottoman Empire, a state Islamic only in name and not in practice, bears ample testimony to this desire of the Muslim world. Today almost the whole Islamic world is ringing with the clamor of the “Islamic Revolution.” At this juncture of history, when almost all the countries in Asia and Africa with a majority of Muslim population have achieved political independence by throwing off the colonial yoke and are now sovereign, the question of establishing a true Islamic state which might serve as a model to the rest of the world has gained ever more importance.

Glancing through the Muslim world the scene is not very encouraging. There are three hereditary kingships, some hereditary sheikdoms, a few military dictatorships, a few one-party governments, some so-called socialist people’s republics which are neither socialist nor people’s governments, one secular state, a couple of so-called democracies on the pattern of France or the United Kingdom, two communist states, and an emerging democracy dominated by the clergy. Constitutionally speaking none of these states fits the pattern of a true Islamic state, and the emergence of an Islamic state which might serve as a model to the rest of the world still remains a dream, nay a challenge to the Muslim intelligentsia.

It goes without saying that an Islamic state has to be different from both the communist dictatorships and the Western democracies, the two extremes of Western civilization. It has to be an ideological state wedded to the ideology taught by Islam—an ideology under which narrow nationalism has to make way for the emergence of the whole human race as a nation, and the will of God (Allah) has to take precedence over the will of man; i.e., the pleasure of Allah rather than the pleasure of people has to be the core of lawmaking. The sovereignty of Allah rather than the sovereignty of mankind alone has to be established, for happiness and peace in this world is dependent on the laws of nature, the laws given by Allah, rather than laws and rules framed by men, who have always been the prey of petty prejudices, in spite of very high-sounding claims of fairmindedness.

Today’s man, a product of hundreds of prejudices, a slave of his own thinking which in turn is formulated by his own environments, is hardly fit to be allowed to regulate the destiny of mankind. The sooner we realize this hard fact the better. So long as man tries to find the solution of global problems merely by his own whims, peace will elude mankind and we will be marching from one catastrophe to yet another catastrophe of greater magnitude.

A true Islamic state wherein the laws taught by Allah for world peace are practiced can set an example for mankind, and hence is the necessity of the time. It has essentially to be a democratic state, as there is no scope for autocratic rule in Islam, be it a kingship or a military or other dictatorship. Yet it has to be different from present-day Western democracies in essence and spirit. Here the party interest, the voters’ pleasure, the pulling down of the opposing party are the main factors to be taken into consideration by a person elected to the government, whereas in Islamic democracy these are and must be taken as a negation of real democratic values, as they all fall against righteousness.

The essence and the central idea of an Islamic state has to be “Submission to Allah and Service to Mankind.” How it should be brought in and what forms should be adopted for representation of the people can easily be solved by jurists. The doors of Ijtihad have been left open on ummah for all ages only for this purpose. The only requisite is that true and learned jurists address themselves to this problem rather than leaving it to politico-mullahs to play with the sentiments of simple Muslims through political sloganism.
THE ISLAMIC STATE

By MAULANA MUHAMMAD ALI, M.A., LL.B.

All modern conceptions of state have one thing in common: material benefits have so obsessed the views of the civilized world that God and religion have been relegated to the corner of oblivion and the higher values of life are utterly neglected even in countries which nominally still owe allegiance to Christ and Christianity. The modern states may not be one in their lip professions so far as the supreme authority of God is concerned, but, strangely enough, they are one in worshipping the two new gods which Western civilization has created in place of the One God Whom it has dismissed as a thing of the past. The Nation and the State are the new idols before which the civilized man has fallen prostrate. And along with the old—perhaps the oldest living—god Mammon, a new Trinitiy has emerged in place of the Trinity of the Church. The gain of economic advantages or the acquisition of wealth being the sole consideration of the civilized man, he is prepared to make any sacrifice that is required of him to gain this end, in the name of the State and for the love of the Nation. Wealth, Nation and State have thus the highest place of honor in the heart of the civilized man and he worships these idols. The desire to bow is there in human nature, and if men will not bow before their Maker, they must bow before things of their own making. Objects unworthy of worship have, however, always led humanity to ruin, and the worship of Mammon and its two associates, the Nation and the State, is even now leading civilization to sure destruction. The State in the West, whether it is labeled as a democracy or a fascist or a communist state, stands for expansion, aggression and exploiting the weak. It is not Machiavelli alone with whom "consideration of justice or injustice" carries no weight, and with whom "every scruple must be set aside" when the safety of the State is at stake. Even those who condemn him are following in his footsteps. With the gold of the world in their possession and with their bombs and bombers, they claim that they have an additional right of controlling the destinies of others to bring more and more economic advantages to their own people. Aggression in one form or another is the very essence of the civilized state. The weak have no rights; the right belongs only to those who have the might, who have the strength to command respect and attention. This mentality has been developed by Western nations, resulting in states striving to outvie others in armies and armaments. And the result is a deadly conflict of the different states and the desire to destroy one another.

The responsibility for this state of things rests entirely with the materialistic concept of the state. Every state must necessarily be invested with power, with which it may stop aggression and protect the weak, dealing out fair justice to all. The advance of science has increased this power a thousandfold. On the other hand, materialistic outlook on life has made man more unscrupulous in the use of his power against fellow-man, and with advancement in the conquest of nature, the conquest of self, which alone serves as a check on the tyranny of man against man, has been retarded and thrown to the background. The result is that the increased powers of the state, which must necessarily be exercised through individuals, are being used more for the enslavement and destruction of man than for his deliverance from tyranny and upholding the cause of truth and justice. It has been rightly remarked that while science has given man powers fit for the gods, to their use the civilized man brings the mentality of a savage. The state, instead of being helpful in increasing human happiness for which it was originally meant, has become a menace to human happiness, the individual being so enthralled by this idol that, willingly or unwillingly, he is working as a part of the machinery for the destruction of humanity.

It is to remedy this evil that Islam requires the vesting of state authority in the hands of men who are Godfearing before all. The state which the Prophet founded was invested with physical force, as every state must necessarily be, but it was a unique service which he rendered to humanity that he spiritualized the greatest of all human physical forces. The head of the state in Islam is called both an Amir (lit. one who commands) and an Imam (lit. a person whose example is followed), i.e., a person who stands on a very high moral plane. On his deathbed the Prophet gave an indication as to who should succeed him as the head of the Muslim state by appointing Abu Bakr, admittedly the fittest man, to lead prayers in his absence. For a long time this practice was continued, and the head of the state led the prayers. Righteousness—fear of God and regard for other people's rights—was as necessary a qualification for the ruler as fitness to rule. Spiritual force alone could enable a man to control the powers which temporal authority gives him and which, in the absence of such force, are often in danger of being abused. The early Islamic state organization, which combined the offices of the spiritual and the temporal head of the community, was, therefore, the most perfect which the history of statecraft can show. The head of the state considered himself responsible to God, in the first place, for the exercise of his temporal authority.

The foundations of the state laid down by the Prophet were thus spiritual. They were at the same time democratic in the truest sense of the
word. There exists a misconception in some quarters that the Islamic state was a theocracy. The head of the Muslim state never considered himself a representative of God on earth but as a representative of men who had chosen him to serve them; nonetheless, he certainly considered himself responsible to God for every act that he did in the exercise of his authority. All people, including the ruler, had equal rights and obligations and were subject to the same law. The Prophet himself did not claim any rights beyond those which other Muslims had. In the actual working of the state organization, of which he was the founder and the head, there was nothing to distinguish him from the others. Outsiders came and asked: which of you is Muhammad? He lived in the simplest possible manner, and never claimed any superiority on account of his being a ruler. When his soldiers were digging a ditch for the defense of Madinah, he was there with his pickaxe, and when they were removing heaps of dust and stones, he was one of the laborers who were covered with dust. If ever there was a democracy free from all differences of heredity, rank or privilege, it was the democratic state of which foundations were laid by the Prophet. Perhaps history cannot show a greater conqueror than 'Umar, the second successor of the Prophet, a conqueror and an administrator at one and the same time. Yet he would not stop even his lowest subjects from rebuking him in public. It is reported that an ordinary citizen once interrupted him repeatedly. “Fear God, O ‘Umar!” said the man; and when others wanted to stop him, ‘Umar himself intervened, saying: “Let him say so; of what use are these people if they do not tell me such things?” This monarch of four kingdoms visited a famine-stricken camp at night incognito, and finding a woman with no food to give to her children, he rushed back to Madinah, a distance of three miles, and took a sack of flour on his back to feed the distressed woman and her children. When a servant offered his services to carry the load, he said: “In this life you might carry my burden, but who will carry my burden on the day of Judgment?” Yet when this great servant of the people was lying on his death-bed and a young man lauded his great services, he said: “Enough, young fellow: It is sufficient if the evil I may have done in the exercise of authority is neutralized by any good that I have done.” It is such a mental attitude alone which can make men fit for ruling their fellow beings. But such a mentality is created only by a strong faith in God and a feeling of one’s responsibility to God.

It was such a responsible Government that Islam created, a government by men who realized that above all other things they were responsible to God for everything they did. The men to be honored—and entrusting a man with command was certainly doing him honor—were those who paid the greatest regard to their duties. It was such men that were to be placed in authority over others. “Allah commands you to make over (positions of) trust to those worthy of them” (4:58).1 Everyone who was entrusted with any authority was told that he was a ruler in his own sphere and that he was responsible to God for those placed under his trust: “Everyone of you is a ruler and everyone shall be questioned about his subjects; the king is a ruler and he shall be questioned about his subjects; and the man is a ruler over the people of his house and he shall be questioned about those under his care; and the woman is a ruler over the house of her husband and she shall be questioned about those under her care; and the servant is a ruler so far as the property of the master is concerned and he shall be questioned about that which is entrusted to him” (Bukhari 11:11). The ruler or head of the state is, thus, along with all those persons who hold any authority over others, placed in the same category as a servant. Just as a servant is entrusted with a certain property for which he is responsible to his master, those entrusted with authority of the state, in whatever position they may be, are entrusted with the care of the people and guarding their rights, and for the proper discharge of their duties they are responsible, in the first place, to the Real Master, Who is God, and then to the people who have entrusted him with this charge. The first necessity of a good state organization is this mentality on the part of each one of its members, and the greatest stress is, therefore, laid on this in the Islamic concept of state.

The verses and traditions quoted above also show that hereditary kingship is foreign to the concept of the State in Islam. Nor is the Islamic state an autocracy, as uncontrolled authority is not vested in the head of the state. It has already been stated that the law was one for all, and all were one in the eye of the law including the man entrusted with the highest command, and including the Prophet himself who was as much subject to law as any of his followers. Speaking of the most prominent qualities of the Muslims, the Qur’an mentions an equally prominent quality: “And whose affairs are (decided) by counsel among themselves” (42:38). The chapter in which this verse occurs is entitled Shura or Counsel on account of the great democratic principle of counsel laid down here as the basis of the future state of Islam. This is one of the early revelations, when the Prophet was still leading the life of a helpless and persecuted reformer, and shows how the two ideas of democratizing and spiritualizing the state were blended: “And those who respond to their Lord and keep up prayer and whose affairs are (decided) by counsel among themselves and who spend out of what We have given them” (42:38).3 The verse gives prominence to the great acts which are needed to spiritualize man, answering the call of God, praying to God and devoting oneself to the service of humanity, while laying down the principle for conducting the affairs of state. The verses that follow also show that the Prophet wanted his followers to be trained on spiritual lines while preparing them for conducting the affairs of the state: “And those who, when great wrong afflicts them, defend themselves. And the recompense of evil is punishment like it, but whoever forgives and amends (matters thereby), his reward is with Allah; surely He loves not the wrong-doers. And whoever defends himself after his being oppressed, these it is against whom there is no way of blame. The way of blame is only against those who oppress men and revolt in the earth unjustly. For such there is a painful chastisement. And whoever is patient and forgives—that surely is an affair of great resolution” (42:39–43). These excellent rules for the defense of the Muslim community, which was being oppressed and persecuted at that time, and for the forgiveness of the enemy that was bent upon its extirpation, clearly show that the basis was inherent being laid of the Muslim State, because forgiveness could only be exercised towards a vanquished enemy. It was in their sufferings that the Muslims were being told to exercise forgiveness when their turn should come to take revenge upon a fallen enemy. The passion for revenge was thus being obliterated from their... continued on page 14
The Problem of Human Evolution: Qur'an—The Gospel of Evolution

By KHWAJA KAMAL-UD-DIN

Turn any page of the great Book of Nature and the same story of ever-grown progress we find narrated in bold letters. Every atom in the universe is on its way to progress. It has got some inherent qualities in it which must find their development in due course of nature. A seed sprouts into a plant, then it converts itself into a tree, and fructifies in the long run. Advancement is the order of the day in the realm of Nature. “From a seashell to a cathedral, from a blade of grass to an oak… from the luminosity of a firefly to an electric arc, from the song of a cricket to an oratorio,” matter and energy, in different collocation and under special distribution, are always on their way to ever continuous progress. There is no stagnation, no retrogression.

Do not various steps in the evolutionary progress in Nature within scientific ken bring home to us the same truth in strong colors? All these wonderful manifestations of nature we observe all around, together with what is in store for us to experience, do inherently and potentially exist in every speck of that huge mass called ether which envelops the whole universe. These specks in particular organizations become electrons, and an associated system of electrons gives birth to atoms of matter which constitute the whole inorganic universe. Then comes life which constructs protoplasmic complex. Life—that vivifying principle with its constructive function and with ability to discriminate between the wholesome and the deleterious—may not itself be energy or matter, but its process would have been of no avail without the receptive faculty of the matter and energy. Similarly protoplasmic congeries or cells, on further development produce brain, which acts as womb for the rudiments of Mind. Another development evolves consciousness, which becomes sublimated into ethics, philosophy and religion. Mind, in popular parlance, soul, may be a separate entity, as a dualist would suggest, or it may be another name of the final evolution on the physical plane; it hardly affects our hypothesis.

But this difference of view hardly affects the hypothesis that every atom in nature is potentially progressive. It may be controlled by external factors, but such influences from without were of no avail without the receptivity of Matter. It is inherently progressive and not retrogressive. All things in creation are so made as to attain gradually to a state of perfection within their sphere of capacity. It points out not only the erroneousness of the doctrine of the “Fall of Man,” which upholds that an original state of perfection has given place to degrada-
tion, but it also falsifies the Christian doctrine of salvation. Such beliefs may not be detrimental to further progress, but are contrary to all scientific truths. Nothing in the Universe in its original state is perfect. Perfection comes through gradual development, something potential is to be actualized. Salvation, therefore, is not remp-
thony. Nothing made by the Great Hand inherently possesses any defect. Defect is an acquisition and the gift of unhealthy environment. This is a truism, and everything in Nature bears an eloquent testimony to it. Man, the microcosm of the whole world, the universe epitomized, could not be otherwise. He would be untrue to his very nature and fabric if he doubted his natural greatness and his potentials for further development. Man has been taken to be the noblest of God’s creation, the best specimen of His handiwork. Should he not possess the highest imaginable qualities which, when full-fledged, would raise him up next only to God? The premises were too clear to lead us to wrong inference. Yet the world took thousands of years to solve this problem. Religion, if from God, should have enlightened us on this subject, as this ought to be the only object of Divine revelation.

These dark and dull clods of earth, when brought under human intelligence, have been worked into paradise-like gardens. Hence science has come forward to help and to make a millennium of this world in its physical nature. But science creates nothing. Everything was inherent in the universe, which, when worked upon under certain laws, was to fructify. Science came to discover those laws. Could not man, the repository of unimaginable forces, work wonders in realms other than physical? He could, if he could receive true guidance and light. To supply it could be the only legitimate function of Divine revelation. Anything short of it would be myth and fable. The Church in the West can hardly boast of better stuff than what the Roman or Indian mythology possesses to humor the child in man. One can hardly understand the advisability of Divine revelation if it has nothing better to enlighten us upon. But unfortunately dogma took the place of religion and led man astray. Working upon his credulity, it benighted human intellect. Superstition had its sway, and nations after nations were led to adopt such beliefs and articles of faith, the acceptance of which not only demanded the mutilation of their intellect, but brought them to their very debasement. The Lord of the Universe became small in His own estimation and the Ruler of Nature fell prey to every atom of it. Under such circumstances what wonder if man, in various early stages of religious evolution, evinced polytheistic tendencies. From fetishism to manworship various symphonies have been turned out on the gamut of religion, from Central Africa up to civilized Europe. And it could not be otherwise, when man was led to believe that he was born in the slough of sin. Sin was supposed to be innate in his nature, and he was doomed to perdition unless regenerated through his belief in certain events in history concerning the death of some great man. Nothing could be more depressing and
enervating. The very idea of “tainted birth” retards all human progress. It mars all our zeal and numbs enthusiasm.

Belief in redemption derogatory to the sense of self-respect.

And what a low view for us to entertain if we believe in a thing like Redemption! It is a slur on humanity. To believe in “regeneration” means first to believe in the debasement of human nature. If we are above degradation at our birth, we are above redemption. No sin by birth, no regeneration. We are at a loss to understand the psychology of a mind which, accepting man as after the image of God, believes simultaneously in the dogma of sin by birth. Is it not a blasphemy, in addition to its being nothing short of absurdity? What would be our estimation of God if His image or His vicegerent on His earth, as man has been believed to be, was born in sin? There can be no human betterment in the face of such beliefs, and such was the case in the West as long as the Church held its sway on the Occidental mind. Every kind of reform in the West found the Church among its foremost enemies. She did her utmost to strangle all learning and science. She could not bear to see the torch of knowledge going beyond the four walls of the convents. All scientific discoveries were discouraged and branded as witchcraft. In short, no landmark in the history of European civilization was reached without rousing strong ecclesiastical opposition. But the Church was justified in her own ways. Man fell through Adam, she believed, and was saved through the grace of Blood. “As by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life” (St. Paul; Romans 5:18). With such notions redemption could only be in requisition. This is secured through belief in the blood, all such branches of knowledge which could shake these beliefs could not be welcomed.

Wrong notions of religion: dogmas retarding progress.

Thus religion in its dogmatized form in Europe became a hindrance to that human evolution which should have been its only legitimate goal if it came from God. But the object of Divine revelation was not rightly appreciated in other places as well. To know God and to worship Him was taken to be the only human goal, which it was said was conducive to all human progress. It is all truth. But we still grope in darkness unless we understand what the knowledge and worship of God means. If to know God is simply to believe in His existence, and to worship Him is to accept Him in the manifestation of His certain attributes, as most of the religions demand their votaries to do, we fail to understand how such a belief of knowledge can contribute to our betterment. Besides, there can be no choice between one form of religion and the other. Any form of the heathenism or idolatry will be on a par with many religion of some of the civilized nations.

Modern idolatry in India and manworship in the West.

The present-day idolater bows down before an image; the image, with him, represents a certain god-in-man who appeared in days bygone in the world and for his then marvelous feats and spiritual guidance was taken as God. Woden, Thor, Jupiter of the old days in the West, and Ram and Krishna in India—were only men raised by God in various parts of the world to guide their fellow-beings and to raise humanity. They possessed qualities seemingly superhuman in their own times. Ignorance and credulity invested them with the attributes of Godhead. They began to command human worship. When they died, their images took their place to keep their memory evergreen. Could there be any difference between one who addresses Krishna in his prayer, or invokes his help while keeping that great Hindu god before his mental eye, and the other who does the same thing but, in order to cure distraction of mind and secure concentration of thought, keeps the image of Krishna before his physical eyes? Reason makes no distinction between the two.

Romish Church preferable.

For this reason we have always admired the Romish form of Christianity. If you have to accept Jesus as God, and if you have to address him in your prayers, if you think he can come to you, and that his picture is always before your mind when you adore him—it will be more useful to keep his idol before you, as it will help contemplation. In fact, there is nothing to differentiate one from another. If the Roman Catholics with their images of Christ and his Mother are idolaters, so are the Protestants when they worship Christ. However, the question is how does it help human advancement and further our evolution when we bow to Christ either with or without an image of him before our eyes? We may presume that by accepting Krishna or Christ as our deity our craving to know God was satisfied. But there are other sides to our nature—emotional, ethical, moral, spiritual, etc. How to evolve those? We know, we feel, and we act; how are our actions and thoughts to be affected by our simple belief in some God-in-man as well as in the manifestation of His certain attributes? How will our knowledge be furthered to help our advancement by our worshipping this man or that? In short, to impart merely a rudimentary knowledge of God with some notions or worship could hardly be a laudable object of Divine revelation. All-Sufficient God hardly needs human adoration. Our glorification hardly adds anything to His glory and grandeur.

Human edification is the Divine glorification.

His glory consists in the accomplishment of His great design in the creation of man, the highly developed product of His great work. His revelation should be sent to man to help him, rather to enable him to fulfill the object for which he was brought on this globe. Divine glorification means human edification. A religion without having this as its first object is a myth and a mockery. All human institutions are supposed to help our progress, much more should an institution which claimed Divine inspiration for its origin. Does not our nature disclose the highest capabilities for advancement? How then can a scripture be accredited with Divine origin if it fails to contain guidance to the accomplishment of that end? Blessed be the memory of the Prophet Muhammad, to whom this secret was disclosed! The following we find as the concluding portion of what appears to be the preamble of the Qur’an:

“And who believes in what hath been revealed to thee (Muhammad), and in what hath been revealed before thee, and full faith have they in what comes hereafter: These are guided by their Lord and will be evolved” (2:3, 4).

Thus the Qur’an declares the intent and object of the Divine revelation, whether received by or before Muhammad. The Qur’an in these words... continued on page 16
Islam & Economic Problems

By ABUL HASHIM

The world of today has made phenomenal material progress; they have shot artificial satellites in space. But, World War the first, World War the second, and horrible dreams of a world war the third with booming guns and flying rockets unmistakably point out that there is something rotten at the very base and bottom of Western civilization. Matter is neutral; it is neither good nor bad. A sharp steel or nuclear energy, in the hands of a people having a high standard of sense of morality—individual and national—is a blessing. This, in the hands of despots, is a curse. Material progress cannot bring real peace, prosperity and security of existence, if moral progress be not at par with material progress. For realization of this, a moral re-armament movement is already afoot in Western lands. As a practical guide to human behavior, Al-Quran lays the greatest emphasis on moral education.

Problems of life are universal. Food, clothes, shelter, education and health are problems of all countries and of all peoples. But all the differences between one school of thought and another arise in the method of their solution. Every ideology has a mental and intellectual prism through which it observes and apprehends movements of the cosmic universe. So it is with Islam. Islam has its own outlook on life and living. This outlook determines its approach and solution of problems of life.

To a believer in Islam, Allah is not a metaphysical speculation. He believes that Allah is the Living, the Self-subsisting and the Eternal. He believes that Allah is the Creator, the Sustainer and the Evolver of the Universe. He believes that Allah has sent man on earth as the vicegerent of His attributes of creation, sustenance and evolution. He believes that the purpose of his creation is to sustain all creatures of the earth according to the Divine principles of sustenance made manifest in nature, in Al-Quran, and in the precepts and examples of the Holy Prophet (peace be on him). He believes that service to all creatures—the human and the non-human—is true service or worship of Allah.

The term “Khilafat” or vicegerency indicates the character of an Islamic State. An Islamic State is, therefore, a welfare state. Its responsibility is to promote moral and material welfare of its citizens. It holds and controls material resources of its territory as a trustee; its function is to sustain the people and not to rule them. Obligation of the citizens of an Islamic State is to work hard with honesty and efficiency, and their right is to get from the State happy and prosperous existence. Economic order of an Islamic State must necessarily be of a pattern which, in its very nature, will provide work and wages to every man and woman with justice and equity. Islam does not encourage idle and parasitic existence. Any economic order which gives scope and opportunity to the growth of a privileged class of human parasites and blood-suckers is not Islamic.

Divine ownership of material wealth of the Universe is the corner-stone of Islamic economics. The theory of Divine ownership negates the rights of man to ownership of his material possessions either as an individual or as a nation. Ownership means absolute right of use and abuse. Capitalism recognizes private ownership of individuals. Their favorite “laissez-faire” theory sanctions absolute freedom of use and abuse of one’s material possessions according to one’s own discretion to the exclusion of others. Socialism is social ownership of wealth as opposed to private ownership of individuals. Islam negates both and teaches economic universalism. This is, in concrete terms, the connotation of the theory of Divine ownership. Socialism is individualism writ large. If private ownership of individuals be a means of exploitation of weaker individuals, social ownership is a powerful means of exploitation of weaker nations of the world. Never before our age, was it so apparent as it is now that social or national ownership is a menace to world peace. Nations are but individuals in the comity of nations, and a nation behaves precisely in the same manner in their dealings with other nations as individuals behave in their dealings with other individuals in a given society. All the ills of the world, its devasting wars and anti-humanitarian use of science, are logical consequences of national ownership. Islam does not lose sight of it, and restricts man’s rights and freedom of his dealings with his material possessions, not only keeping in view the general welfare of the entire human species, but also of all creatures who draw sustenance from the resources of the earth. In the sonorous and ecstatic rhythms of the verses of Al-Rahman, Al-Quran categorically declares, “The earth, He spread it for all creatures.” Man has been given the right to the enjoyment of the fruits of the earth by the sweat of his brow along with all other creatures, provided he maintains balance with justice, and does not exceed limits. This prohibits anti-social and anti-humanitarian use of material resources.

Al-Quran severely condemns hoarding and accumulation of wealth. This is the second fundamental of the economic dispensation of Islam. We have it in Al-Quran, “Woe to those who pile up wealth and layeth it by, thinking that his wealth would make him last for ever! By no means! He will be sure to be thrown into that which breaks to pieces. And what will explain to thee that which breaks to pieces? It is the fire of God kindled to a blaze. That which doth mount right to the Hearts.” History of rise and fall of nations of the world bears testimony to this Eternal Truth. Incentive to hoarding and accumulation for one’s own security and for the security of one’s progenies is natural in a social order which permits and encourages anti-social rivalry in worldly increase in the name of efficiency and freedom of contract. They lose sight of the fact that maximum opportunity to develop individual efficiency to each and all can be guaranteed only by reasonable restrictions of individual freedom for the paramount need of maintaining social harmony. In an economic order of existence which guarantees work and wages to all, according to their taste and capacity, provides free sustenance to the old and the invalid, and cares for the orphan, incentive for hoarding is not necessary. Some are of opinion that hoarding and accumula-
tion in the verses of Al-Quran means hoarding without payment of Zakat. This is a legal fiction deliberately manufactured by the Pharisees of the courts of the Sultans of the Umayyad and Abbaside dynasties of Damascus and Baghdad. These are the people who manufactured the Divine Right of king to provide sanction to despotism of their imperial patrons by deliberately perverted interpretation of a Hadith, “Sultans are the shadows of Allah on earth” which, in fact, enjoins upon the authorities of a state to function according to the desire of Providence as faithfully as a shadow represents its origin. Zakat is a tax on assets; but it is not the only obligatory payment out of one’s fortune. Al-Quran prohibits fond attachment to material wealth and makes it incumbent to spend one’s fortune for the welfare of others. In no uncertain terms Al-Quran tells us, “It is not righteousness that ye turn your faces towards east or west; but righteousness is to believe in God and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer and to pay zakat.” Charity, as we understand it, a luxury for the rich, has no place in Islam. The Quranic term “Sadaqah,” which is mistranslated as charity, is derived from a root which means Truth. Sadaqah is a payment which brings true or real benefit both to the giver and the receiver; payment of sadaqah is an act of necessary virtue, and withholding it is an injury or sin. Al-Quran commands, “O ye who believe! spend out of the bounties we have provided for you, before the Day comes when no bargaining will avail, nor friendship, nor intercession. Those who reject faith, they are wrong-doers.” Some are of opinion that the institution of Zakat and the law of inheritance presuppose sanction to accumulation of wealth. One is free to deceive oneself in any manner one pleases, but facts are otherwise. Islam prescribes ways and means of honest earning, and ways and means as to how it should be spent. Like dishonest and anti-social earning, use of wealth in a manner prejudicial to the welfare of one’s own self or of others is unlawful. It is difficult for an honest and decent Muslim to have any substantial bank balance. If, after faithful compliance with the injunctions of Islam, one is able to make a little saving, regular payments of Zakat gradually evaporate it, and if anything remains after death, by a stroke of law of inheritance it is completely disintegrated. The law of inheritance and the institution of Zakat are powerful and effective measures for the disintegration of wealth.

Agriculture, industry, trade and commerce are the main features of a nation’s economy. For the welfare of a people agriculture is essential. But the Holy Prophet of Islam warns that a people solely devoted to and depending on agriculture is not capable of great achievements. This does not mean any preference of industry and commerce to agriculture. It means that a nation, after having harnessed all its resources to fully develop its agriculture, must also devote to industry, trade and commerce. Islam, the gospel of justice and equality, does not measure the prosperity of a country by the overflowing luxury of its city life which does not reflect the actual living conditions and standard of living of its people, but by the amenities of life and the standard of development of human values of its toiling masses. During the glorious Caliphate, life of the capital city of Medina was in perfect harmony with the everyday life of the people of the remotest parts of the Caliphate. Its agriculture, industry, trade and commerce were vigilantly conducted in a spirit of service to its people. In order that a state may style itself with some justification as an Islamic Republic, it must formulate and faithfully execute its policy of agriculture, industry, trade and commerce for a harmonious and progressive welfare of its people and a scheme conducive to the fulfillment of this end, is Islamic.

Land is the source of food and raw materials for manufacture of other material needs of man. To derive the fullest measure of rights and opportunities man has to draw from land his sustenance by the sweat of his brow. Leaving land barren and unharnessed is forbidden in Islam. One who cultivates the land has a better title to it. The Holy Prophet allotted a piece of land to Hazrat Bilal. During the Caliphate of Al-Farooq, it was found that Hazrat Bilal put under cultivation half of the plot and left the other half fallow. The Caliph took away the fallow land from Hazrat Bilal and allotted it to one who had no land. When the Muslim Arabs conquered Persia, Iraq, Yemen and Egypt, the Arab soldiers demanded that the lands of the conquered countries, according to traditional canons of war, should be allotted to them. Caliph Umar the Great disagreed. To decide the issue, a representative conference of the Caliphate was convened at Medina. After a three-day session it was ultimately decided that lands should remain in possession of the tillers of the soil of the conquered countries. Land laws and land administration of an Islamic country should be so patterned that it may ensure maximum production and provide employment and occupation to a maximum number of men and women who can be usefully employed on land. Any scheme which provides opportunity to leave land in the hands of idle and inefficient proprietors, free to manage or mismanage his lands according to his discretion, is un-Islamic. In a modern Islamic State, it must be the function and responsibility of the State to see that there is a planned production and distribution of the fruits of the soil necessary for sustenance of the nation as a whole.

Material progress of a nation is measured by the progress of its industry. Superiority of the West over the backward countries of the East is due to phenomenal progress of Western industries. Islam gives impetus to industry. But consistent with the general outlook and spirit of Islam, industry should be devoted to production of commodities necessary for harmonious and progressive raising of the standard of living of the people. Production of luxuries is inconsistent with, and repugnant to the spirit of Islam. An automobile, a radio set, a telephone and even a refrigerator in the brisk and busy world of today, may be considered a necessity; but transparent nylon for aggressive display of beauty is an unnecessary luxury. Industry is a powerful weapon of exploitation ever since the invention of steam power which revolutionized the mode of production. Powerful nations of the West have been persistently exploiting weaker nations of the world using, where necessary, force and violence for providing luxurious and parasitic existence to their privileged classes at the cost of their own peoples. In an Islamic state, its industry must be an unqualified blessing to its own people and to the people of other countries. Manufacture of commodities, use of which may be harmful to the consumers, must be prohibited. As in the case of agriculture, industrial enterprise of an Islamic country should be conducted according to a well-conceived plan having potentiality to
provide employment and occupation to a maximum number of men and women, who can be usefully utilized for development of industry.

The problem of labor is inseparably linked up with the problems of industry. In Islam, labor enjoys a high dignity. From Hazrat Abu Hurairah, it is reported that the Holy Prophet said, "Allah did not raise a Prophet but he pastured goats." The Holy Prophet of Arabia (Peace be on him), the highest dignitary in Islam, used to pasture goats in Mecca for some curates. The Holy Prophet directed that a laborer should be paid his wages before his sweat dried up. In Islam, every vocation is honorable, provided it is pursued with honesty and efficiency. In an Islamic society, social status of a man is not determined by his vocation, but by his personal qualities and his actual contributions to social welfare. An honest and efficient cobbler is more honorable than a dishonest and inefficient Sultan. Islam stands for justice and fair play and condemns bargaining.

In terms of modern economics, labor in an Islamic state is permitted to organize trade unions for securing their just dues, but not for collective bargaining. The employer is not permitted to take any advantage out of adverse circumstances of their employees. The employers and the employees must not be left to themselves to settle terms and conditions of employment, but the State should set up an efficient machinery to keep perpetually vigilance over the attitude and behavior of the employees and of the employers. During the days of pristine glory of Islam, disputes between the employer and employee would always be referred to, and adjudicated by the Holy Prophet, and after him, by the faithful Caliphs of Islam. Here, a pertinent question may be asked why Al-Quran did not outright abolish the institution of slavery. Repeatedly in the verses Al-Quran characterized liberation of slaves as an act of virtue. The Holy Prophet liberated all his slaves. Al-Quran enjoined upon the believers to extend to their slaves all the material privileges enjoyed by free men. All these unmistakably point out that ultimate emancipation of the slaves was the ideal of Islam. The fundamentals of Islam were implemented in life as best they could be in context of the then prevailing mode of production and conditions of living.

Al-Quran was revealed in an age when the institution of slavery was an indispensable part of the then prevailing mode of production. Slavery could not be abolished until a new mode of production favorable to emancipation of slaves appeared. However much one might have had compassion for animals, horses and bullocks could not be taken out of the plough until tractors were invented. All that was possible was to adopt and enforce measures for prevention of cruelty to animals. Time has now come when we can even prohibit use of animals as beasts of burden. Invention of steam power radically changed the mode of production and thus created circumstances favorable for abolition of the institution of slavery. It fell to the lot of President Abraham Lincoln, the honor and privilege of implementing the ideal of Islam.

Muhammad the Servant of Allah

The Holy Prophet Muhammad (may the peace and blessings of Allah be upon him) had made his advent into the world in the sixth century after Christ. He was chosen by Allah to take the universal Message of God's Religion to all the nations of the earth.

He is not God but the Messenger of God, who declared that all men are created equal but that those who gain the highest eminence before the Divine Throne are those who qualify as the Faithful Servants of God.

Muhammad declared himself and all the previous Prophets of God such as Abraham, Moses, David, Jesus, etc., as equal servants of God, who were all responsible for the gradual development and civilization of humanity.

While the other Prophets were national Prophets, Muhammad was a universal Prophet for his mission was not confined to his own people as the other Prophets were confined, but his mission was to bring all the nations of the world to the belief and worship of the same God as a first step in the unification of the human race.

Muhammad set for humanity an example to be a perfect servant of God, which is really, as he said, the highest and noblest designation of man. He taught man the true meaning of justice and egalitarianism in his practices when he was undisputed ruler over nations, as well as when he was leading a few Arabs in the establishment of Islam.

As a leader he gave us the best concepts of equality or egalitarianism by living as the humblest of his followers had lived. His general behavior set the pattern of world justice, equality and fraternity, for he lived the life of an ordinary laborer despite his being ruler of the mightiest nation of his time.

No world leader after Muhammad has ever been raised to a position of such reverence as Muhammad, for none has set a higher standard of morality and justice. His morals based upon Islam's spirit of self-sacrifice, service, simplicity, honesty, fellow-feeling and faith in Allah, gave to him the highest designation of manhood, that is, the Servant of God.

"Man's greatest achievement," said Muhammad, "is to be a servant of God which makes him in turn a selfless helper in the cause of humanity."

Muhammad declared, "The earth will ever be in turmoil as long as its kings and rulers do not regard themselves as servants of God and be obedient only unto the Divine Will."

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Promised Messiah Speaks:

Complete Transformation of the Life of a Perfect Faithful—

Total Surrendering to God’s Will and Selfless Service of Humanity
Manifestation of Divine love and good deeds are as trees and fruits of Paradise

By HADHRAT MIRZA GHULAM AHMAD, Mijattend of the 14th Century A.H.
Founder of the Ahmadiyyah Movement in Islam

"By the sun and his brightness! And, the moon when she borrow light from it! And the day when it exposes it to view! And the night when it draws a veil over it! And the heaven and its make! And the earth and its extension! And the soul and its perfection! So He reveals to it the way of evil and its way of good;2 he is indeed successful who causes it to grow, and he indeed fails who buries it. Thamud rejected (the truth) in their inordinacy, when the basest of them broke forth with mischief—So Allah’s messenger said to them: (Leave alone) Allah’s she-camel, and (give) her (to) drink. But they called him a liar and slaughtered her. So their Lord destroyed them for their sin and leveled them (with the ground); and He fears not its consequence" (91:1-15).

The wretched who does not purify his soul really wounds the camel of God and deprives her of the water of his fountain. This alludes to the fact that the spirit of man is the camel of God, which he rides upon, that is, the heart of man is the throne of the manifestation of the Creator’s glories, and the water which the source of the life of that camel is the love and knowledge of the Almighty. As to the consequences of Thamud’s rejection, we are told that "when they wounded the camel and hindered her from drinking, they were destroyed and God cared neither for their young nor for their widows." Such is the fate of every person who hurts the camel of his spirit, does not care for its perfection, and withholds it from the water of life!

Divine Oaths

God’s swearing by His creatures is a method adopted by the Qur’an at which the opponents of Islam have too often stumbled, but their objections are due to lack of reflection. The oaths of the Book have underlying in them secrets of a very deep nature. The critics, being unable to comprehend them, have taken them for a flaw. In order to understand this subject fully, we must consider the meaning of swearing.

In ordinary transactions or legal proceedings, when a person takes an oath, his object is simply to supply the deficiency of insufficient testimony. He really calls the Lord to witness when there is no other witness in the case; for the Almighty is the Knower of secrets and the best Witness in every case. The manner in which he intends God to bear testimony is by His action, viz., that the truth of his assertion shall be confirmed if the Almighty does not send down His punishment upon him after the oath, as a mark of His displeasure which must follow a false oath. It is for this reason, too, that a man is forbidden to swear by the name of any creature, for the latter has no power either to know his secrets or to punish him for a false oath.

The object and meaning of Divine oaths must, however, be distinguished from those of mortals. Divine laws reveal a twofold nature of the works of God: obvious and inferential. The former are easily comprehensible, and regarding them very few or no differences exist; but in the comprehension of the latter there is a liability of error and much difference of opinion. In the form of oath, the Supreme Being has called attention to what may be inferred from what is obvious.

To take the oaths, mentioned in the verses quoted above, we see that the sun and the moon, day and night, heaven and earth belong to the former class and their properties are known to all. But the same properties as found in the soul of man are not obvious. To lead to an inference of the existence of these properties in the spirit of man, the Creator has called to witness His obvious works. The brief oaths may thus be unfolded into a chain of reasoning. The hidden excellences possessed by the soul of man are inferred from the manifest working of the sun and moon. . . . Man is but a miniature universe, and in his soul is represented on a small scale all that exists in the eternal universe. By creating man, the Lord has, as it were, enclosed in a nutshell the various forces existing in the world.

Now it is plain that the great bodies of the universe, for instance, have certain properties and forces which they employ in the service of God’s creatures. It is, therefore, contrary to all reason to assert that man, who is above them all and greater than all of them, should be destitute of benefiting the rest of creation like them. Like the sun, he possesses a light—the light of wisdom and knowledge—with which he can enlighten the world. Like the moon, he borrows a light from the Most High, the original source of light, the light of vision, inspiration and revelation, which he transmits to those who are yet in the dark and have not attained to the perfection of humanity. It is sheer ignorance, then, to assert that prophethood is a pretense and that a message from on High, Divine Law and heavenly Books are mere impostures to achieve some private end.

Consider again how daylight renders manifest every path and reveals its ups and downs. The perfect man is the day of spiritual light. His appearance brings the different paths into view and points out the right from the wrong, for he is the bright day of truth and virtue. We observe, in like manner, that the night affords rest to

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The Position of Woman

By MAULANA MUHAMMAD Ali, M.A., LL.B.

The belief that according to the Qur'an woman has no soul is almost general in the West. Probably it took hold of the mind of Europe at a time when Europeans had no access to the Qur'an. No other religious book and no other reformatory has done one-tenth of what the Holy Qur'an or the Holy Prophet Muhammad has done to raise the position of woman. Read the Qur'an and you find good and righteous women being given the same position as good and righteous men. Both sexes are spoken of in the same terms. The highest favor which God has bestowed upon man is the gift of Divine revelation, and we find women, to whom Divine revelation came, spoken of along with men:

"And We revealed to Moses' mother, saying, Give him suck, then when thou fearest for him, cast him into the river and do not fear or grieve, for We will bring him back to thee and make him one of the apostles" (28:7).

"When We revealed to thy mother what was revealed" (20:38).

"And when the angels said, O Mary! God has chosen thee and purified thee and chosen thee above the women of the world" (3:41).

Further, where the Holy Qur'an speaks of the great prophets of God, saying: "And mention Abraham in the Book" (19:41). "And mention Moses in the Book" (19:51), and so on, it speaks of a woman in exactly the same terms: "And mention Mary in the Book" (19:16). No other religious book has given such a high spiritual position to a woman.

The Qur'an makes no difference between man and woman in the bestowal of reward for the good he or she does:

"I will not waste the work of a worker among you, whether male or female, the one of you being from the other" (3:194).

"And whoever does good deeds, whether male or female, and he is a believer—these shall enter the garden, and they shall not be dealt with a jot unjustly" (4:124).

"Whoever does good, whether male or female, and he is a believer. We will certainly make him live a happy life, and We will certainly give them their reward for the best of what they did" (16:97).

"And whoever does good, whether male or female, and he is a believer, these shall enter the garden, in which they shall be given sustenance without measure" (40:40).

Also, 33:35, speaking of good women alongside of good men, enumerates every good quality as being possessed by women exactly as it is possessed by men, and ends with the words, "God has prepared for them forgiveness and a mighty reward." With God, therefore, according to the Qur'an, there is no difference between men and women, and morally and spiritually they can rise to the same eminence.

On the material side, too, we find no difference, except what nature requires for its own ends. A woman can earn, inherit and own property and dispose of it just as a man can, and the Holy Qur'an is explicit on all these points:

"Men shall have the benefit of what they earn" (4:32).

"Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the parents and the near relatives leave" (4:7).

"But if they (the women) of themselves be pleased to give up to you a portion of dowry, then eat it with enjoyment and with wholesome result" (4:4).

Woman, in Arabia, had no rights of property—nay, she herself was part of the inheritance, and was taken possession of along with other property. She had no right to the property of her deceased husband or father. The Qur'an took her from this low position and raised her to a position of perfect freedom as regards her property rights and her right to inheritance, a position which, among other nations, she has only partly attained and that after centuries of hard struggle.

It is, however, asserted that polygamy and pardah (seclusion), as enjoined in the Holy Qur'an, have done more harm to woman than the benefit conferred on her by bestowal of property rights. The fact is that a great misunderstanding exists on these two points. Monogamy is the rule in Islam and polygamy only an exception allowed subject to certain conditions. The following two verses are the only authority for the sanction of polygamy, and let us see how far they carry us:

"And if you fear that you cannot act equitably towards orphans, marry such women as seem good to you, two and three and four; but if you fear that you will not do justice between them, then marry only one or what your right hands possess; this is more proper that you may not deviate from the right course" (4:3).

"And they ask thee a decision about women. Say, God makes known to you His decision concerning them, and that which is recited to you in the Book concerning orphans or the women to whom you do not give what is appointed for them while you are disinclined to marry them" (4:127).

Now the first of these verses allows polygamy on the express condition that "you cannot act equitably towards orphans," and what is made clear by the second verse, which contains a clear reference to the first verse in the words, "that which is recited to you in the Book concerning orphans of women." The Arabs were guilty of a double injustice to widows: they did not give them and their children a share in the inheritance of their husbands, nor were they inclined to marry widows who had children, because the responsibility for the maintenance of the children would in that case devolve upon them. The Qur'an remedied both these evils; it gave a share of inheritance to the widow with a share also for the orphans, and it commanded the taking of such widows in marriage, and allowed polygamy expressly for this purpose. It should, . . . continued on page 16
hearts from the very beginning and the physical force of the state was spiritualized by making it subject to moral considerations.

The Islamic State is a democracy in the truest sense of the word. The first successor to the Prophet was Abu Bakr, who was elected the head of the state by the agreement of all parties, and so were the three successors that followed him. Why the state organization was needed and what the constitutional position of the head of the state was, was explained by Abu Bakr in his very first address: “You have elected me as Khalifah, but I claim no superiority over you. The strongest among you shall be the weakest with me until I get the right of others from him, and the weakest among you shall be the strongest with me until I get all his rights. Help me if I act rightly and correct me if I take a wrong course. Obey me so long as I obey God and His Messenger. In case I disobey God and His Messenger, I have no right to obedience from you.”

The head of the state was a servant of the state who was paid a fixed salary for maintenance out of the public treasury, like all other public servants. It was Abu Bakr, the very first successor of the Prophet, who acted on this rule (Bukhari 34:15). The head had no special privileges and in his private capacity he could be sued in the court like any other member of the community. The great ‘Umar appeared as a defendant in the court of a judge. Some of the orders given by him to his provincial governors were that they should be accessible at all hours of the day to those who had a complaint to make and that they should not keep a door-keeper who should prohibit people from approaching them. And further that they should accustom themselves to lead hard lives. The head of state carried on the administration with the help of ministers, all important state affairs being decided by a council.

Those entrusted with the work of government, including the head, were required to work for the good of the people: “There is not a man whom Allah grants to rule people, then he does not manage their affairs for their good but he will not smell the sweet odor of paradise” (Bukhari 94:8).

They were required to be gentle to the people and were forbidden to do anything which might cause aversion (Bukhari 64:62). They were enjoined to lead simple lives and to easily accessible to those who needed their services (Al-Mishkat al-Masabih 17:1), to be Godfearing (Bukhari 94:16), to tax the different classes of people according to their capacity, to provide for those who could not earn and to have as much regard for the rights of the non-Muslims as for those of the Muslims (Bukhari 62:8). The state was not only required to maintain unoccupied families but also to pay the unpaid debts which were contracted for a lawful need (Bukhari 43:11).

The people’s responsibility to the state is to respect its laws and obey its order as long as they do not involve disobedience to God and His Messenger. The first successor of the Prophet, Abu Bakr, in his first address to those who had sworn allegiance to him, said: “Help me if I am in the right, set me right if I am in the wrong.” And again: “Obey me as long as I obey Allah and His Messenger; in case I disobey Allah and His Messenger, I have no right to obedience from you.” The law of the Qur’an was to be held supreme and it was the Prophet who had laid down this rule of the supremacy of the law: “To hear and obey the authorities is binding, so long as one is not commanded to disobey God; when one is commanded to disobey God, he should not hear or obey” (Bukhari 56:108). Thus while it was considered an act of great merit, “an excellent Jihad,” to speak out the truth in the presence of an unjust ruler (Al-Mishkat al-Masabih 17), active opposition to constituted authority or rebellion against it was not allowed because the Prophet had laid down the condition to hear and obey “whether we liked or disliked, and whether we were in adversity or ease, even if our rights were not granted,” and “the authority of the head could only be disputed if he committed open acts of disbelief in which you have a clear ordinance from Allah” (Bukhari 93:2).

The law of the Qur’an was supreme indeed, but there was no ban on making laws according to the needs of the people so long as they did not go against the spirit of the revealed law. On being appointed Governor of Yemen, Mu’adh was asked by the Prophet as to the rule by which he would abide. “By the law of the Qur’an” was the reply. “But if you do not find any direction therein,” asked the Prophet. “Then I will act according to the Sunnah of the Prophet,” was the reply. “But if you do not find any direction in the Sunnah of the Prophet,” he was again asked. “Then I will exercise my judgment and act on that,” came the reply. The Prophet raised his hands and said: “Praise be to Allah who guides the messenger of His Messenger as He pleases” (Abu Dawud 23:11).

The necessary laws were, however, to be made by consultation in accordance with the general command: “And whose affairs are (decided) by counsel among themselves” (42:38). In reply to ‘Ali who enquired as to how to proceed in cases where there was no definite direction in the Qur’an, the Prophet is reported to have said: “Gather together the righteous from among my community and decide the matter by their counsel and do not decide it by one man’s opinion.” Counsel was freely resorted to by the Prophet himself in all important matters. Madinah was attacked thrice by the Quraish of Makkah, and every time the Prophet held a consultation with his followers as to how to meet the enemy. On one of these occasions he acted upon the opinion of the majority and marched out of Madinah to meet the enemy, although his own opinion was that the Muslim army should not leave the town. He definitely directed his followers to take counsel whenever an important matter was to be decided: “Never do a people take counsel but they are guided to the right course in their affair.” When some people disobeyed his orders in one of the battles and this act of theirs caused heavy loss to the Muslim army, he was still commanded to take counsel with them. “Pardon them and ask Divine protection for them, and consult them in (important) matters” (3:158).

It appears from the Qur’an that people were gathered together for counsel on many important occasions: “Only those are believers who believe in Allah and His Messenger and, when they are with him on a momentous affair, they go not away till they ask his permission” (24:62).
It was due to these clear directions to make laws for themselves and to decide other important matters by counsel that the first successors of the Prophet had councils to help them in all such matters. It was also in the early history of Islam that the great Imams, such as Imam Abu Hanifah, freely resorted to analogical reasoning in legislation, and *Ijtihad* was recognized as a source of Islamic law along with the Qur'an and the Sunnah. The two principles of democracy, the supremacy of the law and the taking of counsel in making new laws and deciding other important affairs, were thus laid down by the Prophet himself. The third principle of democracy, the election of the head of the state, was also recognized by him. He went so far as to say that even a Negro could be appointed to rule over the Arabs and that obedience was due to him as to any other head (Bukhari 10:54). It was due to such teachings of his that the election of a head was the first act of his companions after his death. When the news of his death spread, the Muslims gathered together and freely discussed the question as to who should succeed the Prophet as the head of the state. The Ansar, the residents of Madinah, were of the opinion that there should be two heads, one from among the Quraysh and one from among themselves, but the error of this view was pointed out by Abu Bakr, who made it clear in an eloquent speech that the state could have only one head (Bukhari 62:6). And so Abu Bakr was elected, being, as "Umar stated, "the best" of them and "the fittest of the Muslims to control their affairs" (Bukhari 93:2). Fitness to rule was the only criterion to decide the election, as indeed in the Qur'anic injunction: "Allah commands you to make over (positions of) trust to those worthy of them" (4:58).

Justice was declared to be the cornerstone of the State which the Prophet founded; in dealing equitably no distinction was to be made between friend and foe, between people whom one loved and those whom one hated: "O you who believe: Be upright for Allah, bearers of witness with justice; and let not the hatred of a people incite you not to act equitably: act equitably, that is nearer to piety; and be careful of your duty to Allah, for Allah is aware of what you do" (5:8). "O you who believe! Be maintainers of justice, bearers of witness for Allah even though it be against your own selves or your parents or near relatives —whether he be rich or poor, Allah has a better right over them both. So follow not your low desires lest you deviate. And if you distort or turn away from truth, surely Allah is aware of what you do" (4:135). In a state, some men have necessarily to be placed in authority over others, but those placed in authority have been repeatedly warned that they would be answerable to God, first of all, for what they did in the exercise of authority. The warning to David is a warning to every true believer: "O David, surely We have made thee a ruler in the land, so judge between men justly and follow not desire, lest it lead thee astray from the path of Allah. Those who go astray from the path of Allah, for them is surely a severe chastisement because they forgot the day of Reckoning" (38:26).

NOTES

1. The whole section of ch. 4, in which this verse appears, deals with granting of kingdom to Muslims, who are here required to entrust the affairs of State to people who are worthy of this responsibility. The words that follow—"and that when you judge between people, you judge with justice"—corrobore this significance of the word *amanat* (possession of trust), the whole verse stating the reciprocal duties of the governed and the governors. Explaining the word *amanat*, I'Abd said that it meant duties. The Prophet himself has explained the word *amanat* (sing. *amanat*) as meaning Government or affairs of State. The Prophet said: When the *amanat* is wasted, wait for the doom. It was stated: "How will the *amanat* be wasted, O Messenger of Allah? He said: When Government is entrusted to those unworthy of it, then wait for the doom." (Bukhari 81:35.)

2. "I follow taught but what is revealed to me. Indeed I fear the chastisement of a grievous day if I disobey my Lord." (10:15.)

3. In this verse the Muslims are enjoined as usual to observe prayer and to spend out of what Allah has given them. Yet between these two injunctions, which always go together in the Qur'an and which are the basis of a true Islamic life, is placed a third: And their affairs are decided by counsel among themselves. This injunction at such an early period clearly meant to prepare Muslims for transacting the momentous affairs of State and all matters connected with national weal or woe. In fact the word *amanat* (translated as affairs, meant command, and *amanat* Allah, or Allah's command often signifies the establishment of the kingdom of God, which stands for an Islamic kingdom. The use of the word *amanat* therefore, here refers to the Islamic kingdom, the affairs of which must be transacted by counsel.

4. This was in accordance with the Qur'anic injunction in which, immediately after laying down the principle of rule by counsel, it is stated: "O you who believe! Obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. This is best and more suitable to (achieve) the end" (4:59). This verse lays down three important rules of guidance in matters relating to the welfare of the Muslim Community, particularly in those relating to affairs of State. These are obedience to God and His Messenger in the first place; secondly, obedience to those in authority from among the Muslims; and thirdly, referring matters to God and His Messenger in cases of dispute with those in authority. God and His Messenger are thus the final authority.

The words *those in authority* have a wide significance, so that in different matters relating to the life of man different persons would be in authority. Thus the commander of a section of the army was considered as one in authority (Bukhari 65:iv, 11).

Transformation . . .

Continued from page 12

the tired and the weary. The overspent laborer of the day welcomes the night and goes to rest, relieved of the day's toil.

Similarly, the perfect man comes to give rest to the world and to lighten the burden of men. With his inspirations and revelations from the source of wisdom and knowledge, he pours balm into the souls of all understanding men. Great truths, which wise people could not have discovered despite hard work, are disclosed with ease through the inspired one. Revelation, moreover, assists reason and covers up its faults, for it conceals its failings from the world. The wise man reforms himself and corrects his errors by the guidance and light of revelation and thus, with its aid, he saves himself from public exposure. This is the reason why a Greek philosopher, Plato, committed himself to the unwise act of making an offering to an idol, while no such act is recorded of any Muslim philosopher, because the latter had the perfect revelation of Prophet Muhammad for the guidance of reason. It will thus be understood why the Almighty has called attention to the covering of night in the form of an oath.

NOTES

1. This is to show that the spiritual light of Prophet Muhammad will brighten as time passes on.

2. The verse is the fitting sequel to the statement made in the previous verse as regards the perfection of soul, as it points out the way to perfection through Divine inspiration.

3. The promise of being saved from death is an allusion to the eternal life which will be granted to the perfect one hereafter. This shows that a virtuous course of life in obedience to the commandments of the Law leads to eternal life hereafter for which the sight of God will serve as a sustenance.
no doubt enjoins belief in the past revelations. But human evolution has been announced to be the only test of their genuineness. We believe in the Divine message of all the prophets of the world, but whatever has been left by them to us cannot be accepted by us as authentic unless it contributes to human evolution. Similarly, any tenet or doctrine which the world has fathered upon them cannot be accepted unless it adds to the edification of man. The opening verse of the Qur'an reminds us of Allah who is Rabbul 'alamin, the Lord of the Worlds. The epithet consists of two words, Rabb and 'alamin. The latter is the plural of 'alam meaning world. But the word Rabb is very instructive and suggestive. It conveys not only the idea of fostering, bringing up or nourishing, but also that of regulating, completing, and accomplishing. According to Raghib, Rabb signifies “the fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion.” Hence Rabb is the Author of all existence, Who has not only given to the whole creation its means of nourishment, but has also beforehand ordained for each a sphere of capacity, and within that capacity provided the means by which it continues to attain gradually to its goal of perfection, which means conversion of inherent potentialities into actualities. Thus the Last Book of God at its very commencement teaches us to adore a God Who helps our evolution.

This epithet of Rabb-ul-'alamin, i.e., the Evolver of everything in the universe, opens our eyes to the various components of the universe and to their growth. Every atom in nature not only receives creation and fostering from the Great Hand, but completion also. It shows capacity to evolve. It seems to possess qualities which still await scientific discovery, but they are tending to development as soon as they are brought under favorable circumstances. Does not all this lead us to think of our own nature and its development?

Object of worship.

Worship of God, some say, is thanksgiving and glorification. It consists of repeating certain formulas and citation of certain Divine attributes with some gesticulations. We shall have a very poor estimation of God, nay, derogatory to Him, if we believe that these citations and gesticulations are His only pleasure. Lip-gratitude and word-glorification, if unattended with actions consistent with our citation, are a farce and a mockery. True worship consists in finding out means to invite manifestation of His attributes. Invocation to God means creating of circumstances which may enable us to move those particular powers of Which we speak of in our prayer. We call Him Most Merciful God in our prayers; but the sole object, taught in the Qur'an, is to remind us that our God is a treasury of Mercy and Compassion, and we should qualify ourselves to deserve His mercy. Simply, if the Muslims open their prayer by calling their Lord “Rabb-ul-alamin,” the Creator, Nourisher, Maintainer, and Evolver of everything in the universe, it is to draw their attention to the great problem of Evolution, to convince them of the unlimited powers they possess, which they have to discover and to find out means to get them developed. They are assured of Divine help in their task, as the very epiphany of this attribute of “Evolver” promises. Thus the final book of God came to enlighten us some fourteen hundred years ago, on what became a universal truth in the nineteenth century of the Christian era. It exploded the theory of Redemption, and established that of Evolution, which is the only true gospel to humanity. Redemption, even if secured, would help humanity only after this life, while the gospel of Evolution helps us in rising higher in this very world, while it by no means discourages our aspirations of gaining permanent and eternal edification or bliss in the life to come.

Notes

1. This word “salvation” does not convey the real idea, viz., attainment of the human goal.
2. The word used in the Qur'an is Mustahfan, which has Falah for its root. Falah means success, prosperity, and to bring out things hidden and latent.

The Position of Woman

therefore, be clearly understood that monogamy is the rule in Islam and polygamy is allowed only as a remedial measure, and that, not for the sake of the man, but for the sake of the widow and her children. This permission was given at a time when the wars, which were fored on the Muslims, had decimated the men, so that many widows and orphans were left for whom it was necessary to provide. A provision was made in the form of polygamy so that the widow should find a home and a protector and the orphans should have paternal care and affection. Europe today has its problem of the excess of women, and let it consider if it can solve that problem otherwise than by sanctioning a limited polygamy. Perhaps the only other way is prostitution, which prevails widely in all European countries and, where the law of the country does not recognize it, it is recognized in practice. Nature will have its course, and allowing illicit intercourse is the only other alternative to limited polygamy.

As regards the seclusion of women, the Qur'an never prohibited women from going out of their houses for their needs. In the time of the Prophet, women went regularly to mosques, and said their prayers along with men, standing in a separate row. They also joined their husbands in the labor of the field; they even went with the army to the field of battle, and looked after the wounded, removing them from the field if necessary, and helped fighting men in many other ways. They could even fight the enemy in an emergency. No occupation was prohibited to them, and they could do any work they chose. The only restrictions on their liberty are contained in the following verses:

"Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; God is aware of what they do. Say to the believing women that they cast down their looks, and guard their private parts and not display their ornaments except what appears thereof; and let them wear their head-coverings over their bosoms." (24:30, 31).

Now the real restriction contained in these verses is that both men and women should, when they meet each other, cast down their looks, but there is an additional restriction in the case of women that they should not display their ornaments with the exception of... continued on page 21
From Abdoel Said Hoeseni, The Hague, Holland:

Q. 1. Is abortion allowed according to the Holy Qur’an and Hadith? If yes, is there any restriction?

A. Abortion is not allowed according to the Qur’an and Sunnah; rather, it is a punishable crime and in certain circumstances (after the fetus is supposed to have attained life in the womb of the mother) abortion is considered intentional murder punishable with a severe sentence. Of course, there is only one exception recognized in Islamic jurisprudence and that is, if the established physicians are of the opinion that continued pregnancy will endanger the life of the mother and the only way open to save her life is causing the abortion, then in those circumstances in consultation with husband and wife the physician may cause abortion.

Q. 2. Is there a prophecy about the time and place of the advent of the Mujaddid of the 15th century A.H.?

A. In reply to your question I have no option but to refer you to the hadith about Mujaddids. Please carefully note that it reads “Surely Allah will raise for this ummah, at the commencement of every century, one who will reform their religion” (Abu Dawud 36:1).

Now evidently this prophecy does not contain any reference to any “place” but does mention the time when it states “at the commencement of every century.” From the past experience of appearance of Mujaddids, this time is interpreted as the first ten years of the century or the last ten years of the preceding century. Since the last ten years of the 14th century A.H. have passed without anyone appearing as the Mujaddid of the 15th century, it should be expected that he will appear in the first ten years of the 15th century A.H. Apart from this there is no mention of the time and place of appearance of any Mujaddid in this prophecy.

Q. 3. Have the sects of Islam which did not accept Mirza Ghulam Ahmad Sahib as the Mujaddid of the 14th century A.H. appointed anyone else as the Mujaddid of the 14th century A.H.?

A. In reply to your question I have no option but to refer you to the hadith about Mujaddids. Please carefully note that it reads “Surely Allah will raise for this ummah, at the commencement of every century, one who will reform their religion.” I have italicized the words “surely Allah will raise for this ummah” for your convenience. According to this hadith Mujaddids are to be raised (appointed) by Allah and not by the ummah or Muslims. Even if all the Muslims unite to call anyone a Mujaddid, it will be to no avail until and unless such a person has in fact been appointed by Allah to be the Mujaddid. Almost all the past Mujaddids claimed to have been appointed as Mujaddid by Allah, and ample evidence of their having been thus raised by Allah was manifest to their contemporaries. When Allah raises someone for religious reforms, then Allah aids such a person with manifest signs (ayah), and plenty of such signs were evident in the case of each Mujaddid. If we judge by this standard, then only Hadhrat Mirza Ghulam Ahmad Qadiani has claimed to have been raised by Allah as the Mujaddid of the 14th century A.H., in accordance with the above quoted hadith. There is no other claimant in the whole Islamic world. Hadhrat Mirza Ghulam Ahmad was given many signs (ayah) in support of his claim. He is the only person who claimed to have been appointed by Allah to be the Mujaddid of the 14th century; there being no other claimant during the whole century is by itself one of the signs of his truthfulness. The 14th century A.H. has already passed, and it could not have passed without its Mujaddid, because in that case the prophecy contained in the above quoted hadith would have failed. (The greatest evidence of the truth of this hadith is the appearance of Mujaddids in the past thirteen centuries.) As we discussed above, the appointment of Mujaddids is by Allah and not by men or any group; therefore, Hadhrat Mirza Ghulam Ahmad’s claim to have been appointed by Allah as the Mujaddid of the 14th century A.H. in accordance with the above quoted hadith is in fact a manifestation of the truth of the said hadith, and the failure of anyone else to claim to have been appointed by Allah as Mujaddid of the 14th century is a manifest sign of the truth of Hadhrat Mirza Ghulam Ahmad’s claim— for the century cannot pass without its Mujaddid.

MUHAMMAD IN WORLD SCRIPTURES

By Maulana Abdul Haq Vidyarthi

A scholarly work in three volumes describing how the scriptures of all the great religions of the world contained predictions for the advent of the Holy Prophet Muhammad, peace be upon him. A work the like of which has not been written in the Islamic world so far.

—Abul Qasim
Hadith: The State

By MAULANA MUHAMMAD ALI, M.A., I.I.B.

1. “And their rule is by counsel among themselves” (42–38).
2. “Pardon them and ask protection for them, and take counsel with them in affairs of state” (3:158).
3. “Allah commands you to make over trusts to those worthy of them, and that when you judge between people you judge with justice” (4:58).
4. “O David! We have made thee a ruler in the land, so judge between people with justice and do not follow (thy) desire” (38:26).
5. “They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted abundance of wealth. He said: Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique” (2:247).
6. “Obey Allah and obey the Messenger and those in authority from among you, and if you quarrel about anything, refer it to Allah and the Messenger” (4:58).

Amr means a command or an order; imaruh, the possession of command or the office or authority of a commander or a ruler or a king; and amr, the person who commands or rules, or the head of a state. The word imam (originally, a person whose example is followed or who is imitated) is also used to indicate the chief or head of a state, and so also the word khilafah (originally, a successor or a vicegerent, or a prophet’s successor).

According to the Holy Qur’an, the Muslim State is a democracy, counsel being the foundation-stone of government (v. 1); even the Holy Prophet is ordered to consult with his followers in conducting affairs of state (v. 2). The people are required to elect as their rulers persons who are fit for this office—to make over trusts to those worthy of them—and those chosen as rulers are required to be just (vv. 3, 4). Vast knowledge and strong physique are the qualifications which should be sought in a good ruler, not the possession of wealth (v. 5). The highest authority is that of Allah and His Messenger, so that no law should contravene the Holy Qur’an and the Sunnah (v. 6).

Hadith lays it down that government is needed for the good of the people: the imam or head of a state being as much responsible for the welfare of the people whom he rules, as a father or mother for the welfare of his or her children, or as a servant for the property entrusted to him (h.1). The people’s responsibility to the State is to respect its laws and obey its orders; so long as they do not require disobedience to Allah and His Messenger (hh. 2–4). Opposition to constituted authority or rebellion against it is not allowed (h. 5), but the authority of the head of the State may be disputed in extreme cases and he may even be deposed (hh. 6, 7). The Muslim State founded by the Holy Prophet chose the fittest man as his successor after his death, and it was agreed that the State should have a single head who should carry on government with the help of his counselors and ministers (h. 8). The Khalifah was a paid servant of the State, like all other public servants (h. 9). No public servant could accept gifts from the public. Those entrusted with carrying on the work of government, including the head, were required to work for the good of the people (h. 10), to be gentle to them (h. 11), to lead simple lives (h. 12), to be easily accessible (h. 13), to be God-fearing, to tax the different classes of people according to their capacity, to provide for those who could not earn and to have as much regard for the rights of their non-Muslim subjects as for those of Muslims. In his private capacity the ruler was to be treated as any other individual Muslim.

1 Ibn ‘Umar reported,

I heard the Messenger of Allah, peace and blessings of Allah be on him, say:

“Every one of you is a ruler and every one of you shall be questioned about those under his rule; the imam is a ruler and he shall be questioned about his subjects; and the man is a ruler in his family and he shall be questioned about those under his care; and the woman is a ruler in the house of her husband, and she shall be questioned about those under her care; and the servant is a ruler so far as the property of his master is concerned, and he shall be questioned about that which is entrusted to him.”* (B. 11:11)

*The Arabic word ra’ (from ra’y, pasturing cattle) means a keeper, guardian, ruler or governor. Imam means a leader, and the king is also called an imam. The king or ruler is here placed in the same category as a servant. Just as a servant is entrusted with certain property for which he is responsible to the master, the king or the ruler is entrusted with the care of the people and the guarding of their rights; and for the proper discharge of his duties, he is responsible in the first place to God Who is the real Master, and then to the people in relation...
peace and blessings of Allah be on him, say:  
“He who obeys me obeys Allah, and he who disobeys me disobeys Allah; and he who obeys the amir obeys me, and he who disobeys the amir disobeys me; and the imam is an armor for protection”—the battle is fought for his defense and through him protection is sought. So if he commands the doing of duty to Allah and does justice, he has a reward for it; and if he does otherwise, he shall suffer the evil consequences of it.” (B. 56:109)  
*Amir literally means one who holds command, and the word is applied to anyone who is entrusted with any kind of authority over others. The highest ruling authority in Islam was called Amir al-Mu'minin (Commander of the Faithful). The amir or the imam is here called junnah, or an armor for protection, because without the institution of imarat, or subjection to authority, a people cannot protect themselves either from an enemy or from one another’s injustice.

2 Ibn ‘Umar reported,  
The Prophet, peace and blessings of Allah be on him, said:  
“To hear and obey (the authorities) is binding, so long as one is not commanded to disobey (God); when one is commanded to disobey (God), he shall not hear or obey.” (B. 56:108)  
*Law is above all, even above the king or supreme authority; an order against the Holy Qur’an and authoritative hadith cannot therefore be accepted.

3 Abu Hurairah reported,  
He heard the Messenger of Allah, peace and blessings of Allah be on him, say:  
“Obedience is due only in that which is good.”* (B 64:61)  
*These are the concluding words of the hadith, according to which the amir appointed over a small force required those under him to enter fire, but they refused to obey him. The Holy Prophet approved of their action, and added the words quoted here. According to another hadith (B. 64:60), when Khalid, who was appointed commander of a small force, ordered certain prisoners of war to be put to death, Ibn ‘Umar and others refused to kill as the order was against the clear teachings of the Holy Qur’an, and the Holy Prophet approved of their action. So an order should be disobeyed when it is against the clear precepts of the Law.

4 ‘Ali said,  
The Prophet, peace and blessings of Allah be on him, said:  
“Obedience is due only in that which is good.”* (B 64:61)  
*These are the concluding words of the hadith, according to which the amir appointed over a small force required those under him to enter fire, but they refused to obey him. The Holy Prophet approved of their action, and added the words quoted here. According to another hadith (B. 64:60), when Khalid, who was appointed commander of a small force, ordered certain prisoners of war to be put to death, Ibn ‘Umar and others refused to kill as the order was against the clear teachings of the Holy Qur’an, and the Holy Prophet approved of their action. So an order should be disobeyed when it is against the clear precepts of the Law.

5 Ibn ‘Abbas said,  
The Prophet, peace and blessings of Allah be on him, said:  
“He who dislikes an order of his amir should withold himself from opposition, for he who rebels against the sultan by a span dies the death of jahiliyyah.” (B. 93:2)

6 Abu Sa‘id said,  
The Messenger of Allah, peace and blessings of Allah be on him, said:  
“The most excellent jihad is the uttering of truth in the presence of an unjust ruler.” (Tr-Msh. 17)
‘Ubada ibn Samit said,
The Prophet, peace and blessings of Allah be on him, invited us so we swore allegiance to him; and among the conditions which he laid down on us to follow was this, that he had a promise from us to hear and obey, whether we liked or disliked (an order); and whether we were in adversity or ease, even if our rights were not granted; and that we should not dispute the authority of those entrusted with it. (adding) "Unless you see (an act of) open disbelief in which you have a clear argument from Allah." (B. 93:2)

*Kufr means disbelief as well as an act of disbelief, or an evil deed. Kufwah thus includes both open disbelief and evil deeds which are manifest to an ordinary eye. In such a case, the authority of the ruler may be contested, and he may even be deposed. It was on this ground that Imam Husain contested the authority of Yazid, and fought against his rule.

8 Anas reported.
He heard the second sermon of `Umar when he ascended the pulpit, and this was the day next to that on which the Prophet, peace and blessings of Allah be on him, died;... He said...

But if Muhammad, peace and blessings of Allah be on him, is dead, Allah has given you the light* by which you may be guided—(with it) Allah guided Muhammad, peace and blessings of Allah be on him; and Abu Bakr is the companion of the Messenger of Allah, peace and blessings of Allah be on him, the second of the two; he is the fittest of the Muslims to control your affairs; so get up and swear allegiance to him.

Some of them had sworn allegiance to him before this in the porch of Bani Sa`idah and the masses swore allegiance to him while he was on the pulpit. (B. 94:51)

*By light is meant the Holy Qur'an, the basis of the Islamic law, to which even the head of the State was subject. Abu Bakr is called the second of the two because during the Flight he was in the cave with the Holy Prophet.

9 'A`ishah said.
When Abu Bakr was chosen as successor (to the Prophet), he said. My people know that the profession I followed was by no means lacking in supporting my family; and now I am occupied with the affairs of the Muslims, and so the family of Abu Bakr will eat out of this (public) treasury, and he (Abu Bakr) will do work for the Muslims." (B. 34:15)

"The head of the State was thus paid a fixed salary from the public treasury, like all other public servants.

10 Ma`qil said.
I heard the Prophet, peace and blessings of Allah be on him, say:
"There is not a man whom Allah grants to rule people, then he does not manage their affairs for (their) good but he will not smell the sweet odor of paradise." (B. 94:8)

*Officers of government are thus required to manage the affairs of the public for the good of the public.

11 Abu Burdah said.
The Messenger of Allah, peace and blessings of Allah be on him, sent Abu Musa and Mu`adh ibn Jabal to Yaman, and he appointed each one of them to govern a part of Yaman, and he said, Yaman was divided into two
You shall not ride a horse that is not of Arabian breed; you shall not eat bread made of fine flour; you shall not wear fine clothes; and you shall not shut your doors against the needs of the people. If you do any of these things, punishment shall descend on you.

Then he went forth with them to bid them farewell.* (Msh. 17:1)

*A governor was thus required to lead the life of an ordinary Muslim citizen. That there is a direction not to ride any but a horse of Arabian breed shows that the governors were required to be good horsemen as well. The ruling authorities were further required to be easily accessible to the public. The Holy Prophet himself set an example in this respect as he had no doorkeepers even after he became ruler of Arabia (B. 23:31).

EXISTENCE OF GOD

begins to harbor doubt in respect of the correctness of his thought, which ultimately leads him to the perilous point of utter denial. It is man’s daily experience that he exercises, again and again, his imagination with regard to some hidden matter, thinking that it should be like this or it should be like that; but when it actually comes to be disclosed, it turns out to be something quite different. From this everyday experience of life, man should learn the important lesson that it is indeed unwise to confide wholly in the imperfect human intellect, and be completely content therewith.

It is imperatively necessary that, just as God sees, hears and knows, in the same way, He speaks as well; and since the power of speech exists in Him, the benefit of this attribute must also be conferred on chosen persons from among the human race, for the simple reason that none of the attributes of God is divested of bountifulness munificence, and He is, with all His attributes, the great source of all benevolence, and the great blessing for mankind. It is something incomprehensible that man, who is ensnared in many a kind of carnal passion and driven every moment towards greediness and avidity, cannot by himself be the author of religious law, and that this sacred law can be issued by the Lord alone? Is there left any doubt whatsoever that in the matter of God-consciousness, intellect, all by itself, can never lead to the stage where God is? Is not in the human mind found a natural yearning to go beyond the limit of intellectual surmises in the search after the Creator? Does not the soul of sincere seekers feel extremely restless for such revelations which may confer on them complete satisfaction with regard to the existence of the Supreme Being. His promises, and the Unseen World?

If some people, in spite of the self-evidence of the need of Divine revelation, still persist in their denial and call the Holy Book of God man’s forgery and fabrication, how can it be thought that they have some fear of the Almighty in their hearts? It is regrettable that many people, who call themselves wise, are seized with ignorance. There are, for instance among unbelievers, people who have made such a show of their wisdom that they have cut asunder and separated the eternal attribute of God from His person, calling Him specless, and imperfect in power and beneficence. When such is the plight of these people, will not the one shorter in intellect amongst them denounce divine attributes altogether? For, if the Creator has no power of speech, how is one to know that He has power of seeing, hearing and knowing? What is the proof that other attributes exist in Him? And if the attribute of speech does exist in Him, but it has conferred no benefit on any human being, will not one be justified to conclude that the great Tree of Blessings, with all its branches which are perfect attributes, casts no shade over its creatures, and some of its branches are dead and dry which have never yielded any good to any human being?
THE QUR'AN PRIMER

LESSON 6: LONG VOWELS, CONTINUED

III. Long vowel of damma or zamma—A silent ë after damma or zamma (ي) makes the long vowel oo or û such as ëboo. Likewise, inverted damma —(called damma ishbaï) over a letter sounds like oo or û as ëboo.

PRACTICE

Further practice


ISLAM AND ECONOMIC PROBLEMS . . .

Continued from page 11

price and the time of delivery are definitely fixed. Hazrat Ibn-e-Abbas reports that the Holy Prophet said, “He who pays in advance for a commodity, he should do it for a specified measure and a definite weight to be delivered at a fixed time.” It is enjoined that all the business transactions should be conducted above board so that there may not be any scope for fraud or misrepresentation. Neither the seller nor the buyer is permitted to take undue advantage of the other in their business dealings. Hoarding and withholding necessaries of life from the consumers in the expectation of rise in prices or to create artificial scarcity is unlawful. Food is the most vital of all necessaries of life, and so hoarding of food-grains is specifically forbidden. The Holy Prophet said, “Whosoever withholds cereals that they may become scarce and dear is a sinner.” Since Islam does not prescribe a double set of moral principles—one for the individual and another for the nation—an Islamic State must maintain the same principle of truthfulness, honesty and the same spirit of service to humanity in their business dealings with foreign nations. If a nation has any surplus, Islam does not permit it to withhold its surplus from other nations who need it, or to bargain with them taking undue advantage of their adverse circumstances or to attach any string, political, cultural or otherwise, in their commercial dealings with foreign countries. At a time when Bengal suffered a severe famine and the people of undivided Bengal died of starvation in millions during the years 1942-43, the vanguards of material progress, the United States of America dumped their surplus wheat into the depths of the Atlantic with a view to screw up margin of profits of their wheat kings, and the Union of Soviet Socialist Republics of Russia utilized their surplus wheat as fuel for their furnace, depriving not only starving millions of other countries, but also other creatures of the earth, of their natural right to food. The Messenger of Allah (peace and blessings of Allah be on him) said, “A prostitute was forgiven—she passed by a dog, panting with its tongue out on the top of a well containing water, almost dying with thirst; so she took off her boot and tied it to her head-covering and drew forth water for it; she was forgiven on account of this.” In reply to a question, “Is there a reward for us in doing good to the beasts?” the Holy Prophet of Islam, who was sent as a blessing to all the worlds, said, “In every animal hav ing a liver, fresh with life, there is a reward.” A Muslim is not permitted to have a full meal leaving a dog hungry.
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—Alphonse de Lamartine in Histoire de la Turquie

QUR'AN, THE GREATEST SPIRITUAL FORCE

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

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

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—Dr. Steingass, Hughes' Dictionary of Islam

THE BEAUTIFUL CHARACTERISTICS OF ISLAM

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

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