THE MOST HIGH GOD has endowed man with the power to observe and think and soar upwards; how can it, then, be possible to allege against Him that He has sent down His Book to inhibit and hinder man from rising to perfection? Is it not true that God has revealed His Word for the purpose of getting men out of darkness into light? Will not, then, the Divine claim, that His Book only can accomplish this object, be reduced into a mere empty boast, if it were contended that the books of Aristotle and Plato, and not the Word of God in the highest, can pull man out of the depths of darkness? No amount of contention will be able to hold its own and stand against a fact which has been proved and established by experiment and experience. . . . We have expounded at length the sublime and subtle truths from the Holy Qur'an, a consideration of which will force a man, provided he is not stricken with stark blindness, to the inevitable conclusion that Plato and Aristotle could not even dream of the transcendental truths which are contained in the Holy Qur'an in hundreds.

Providence Divine, in adopting this plan, has not involved man into a handicap or thrown him into a difficulty. He bestowed upon man, in the first instance, the power to observe and reflect; and then He provided materials for the exercise of this power. These are indeed the Divine blessings which have enhanced the grandeur and glory of man over other animals. Other animals have not been given the power of thinking. They have, as a matter of fact, never thought, and have, therefore, remained in stagnation and inactivity, without making any progress.

The Prophet's universal mission

The argument that since this book, the Holy Qur'an, has been sent down from Heaven for the good and guidance of the Umnis of the desert, and should, therefore, be suited to their intelligence and understanding, is again wrong and perverted. It has clearly been stated by the Most High God that it has been revealed for the reformation of the whole world and for the reclamation of all kinds of human temperaments. In the Holy Qur'an, the followers of all the faiths—the Jews and the Christians, the Poytheists and the Magians, the Atheists and the Agnostics—have been spoken to and addressed much in the same way as the Umnis of the desert have been accosted, and their false beliefs have been brought to naught and confuted conclusively. It was proclaimed for their information: People of the world, I have been sent as an Apostle of God unto you all—

قبل يا إبنا الناس إني رسول الله الابكم جميعاً

Now when it has been proved manifestly that the Holy Qur'an had to deal with and treat all sorts of human temperaments, was it not, then, imperatively necessary that it should have impressed its truth and glory on each one of them, and banished all kinds of doubts and misgivings? Moreover, if Umnis have also been addressed in this Book, it does not follow that God wished to keep them as such, wallowing in ignorance and lack of knowledge. On the other hand, He wanted that the human powers and wisdom, which lay dormant in their nature, should quicken up and come into action. What possibly is the use and utility of knowledge if the ignorant are forever to be kept in ignorance?

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In the Name of Allah, the Beneficent, the Merciful

Editorial

The Benefactor of Mankind

On the 12th of Rabi-al-Awal, the whole Muslim world celebrates the Eid Milad-un-Nabi, the birthday of the Holy Prophet Muhammad, peace and blessings of Allah be upon him. Holy Prophet Muhammad died on the same day of the same month in which he was born. Thus his birthday and death anniversary fall on the same date. Then why does the Muslim world celebrate it as a day of rejoicing for his birth and not as a day of mourning of his death? Because Muhammad’s birth and advent is one of the most significant events of world history. With his birth dawned a new era in the history of mankind—an era of dignity and honor of mankind hitherto unknown and unthought of.

Religions prior to his advent treated man as something inferior to some other creations of the Lord. He was considered sinful from his birth—nay, the stigma of inherited sin, planted by Christian teachings, made him live with feelings of guilt that always stood in his way in discovering his real self. The confession of sins to a religious priest—just another sinner like himself—made him look small and abased in the eyes of fellow human beings. He was made to offer service to and at the altars of many things, including idols carved out of stone by human hands, exhibits of nature, men dead as well as living.

In these darkened conditions Muhammad brought the message of glory: “Every man is born innocent”; “No one inherits sin nor is held liable for the sins of others, be they his ancestors”; “Man is the best and the greatest of the creations of God”; “Man is the viceroy of God on earth”; “God creates man in His own colors”; “The whole universe has been made subservient to man.” These and hundreds of other such proclamations helped channel mankind’s thinking towards discovering the dignified place that God had destined for him.

The exploitation of man by man had taken many shapes. On the material side he was treated at an animal level, as a slave, and the fruits of his labor were reaped by his masters while man’s spiritual quests were exploited by a priestly class who in almost all religions acted as the self-appointed agents of God. “No... continued on page 4
The way to knowledge

The Most High God has Himself directed and pointed out the way to knowledge and wisdom. A few verses of the Holy Qur’an may be read in this connection.

من بُوتي التحكمة فندم أوتي خيراً كثيراً

“God bestows wisdom on whomsoever He pleases, and he who is given wisdom is also blessed with much wealth.”

وبعلكم الكتاب والعلماً وعلمكم مالما تكونوا تعلمون

“The Apostle teaches you the Book and wisdom and all those transcendental truths, the knowing of which, unaided, would have been impossible for you.”

أيما يخشى الله من عباده العبداء

“Fear of God is found in the minds of those people only who are possessed of knowledge.”

قل رب زدني علما

“Say: O God, grant that I may continue to make progress and rise higher in the acquisition of knowledge.”

من كان في هذه اعمال فهو في الآخرة اعمال وان كان سيئاً

“One who remains blind in this world and develops no vision for Divine knowledge will again be raised in blindness in the next world, rather would be worse than a blind man.”

اهدهنا الصرات المستقيم صراط الذي انعمت عليهم

“O God, show us the Right Way which Thou hast shown to all those exalted persons who had been blessed with Thy mercy and grace.”

Since the way of the people of excellence evidently is that they find out and discover great truths with the aid of their inward light, and grope not after them like an eyeless man, the quintessence of this prayer may, therefore, be stated thus: O God! Bestow upon us all those niceties of true knowledge and fine and subtle excellences of wisdom which Thou has conferred, from time to time, upon the perfect persons of the world.

Exercise essential for the life of human faculties

In short, although the All-Wise and All-Knowing God has expounded, in His Book, the principles of salvation and success so explicitly that no difficulty or doubt can arise in understanding them, and the educated and the uneducated are both on the same footing in this respect, yet it has been His will and pleasure that in the matter of Divine knowledge and sublime principles, man should struggle and strive after them so that this exertion and effort may prove to be the cause of his perfection. All human powers and faculties depend, for their existence, on exercise and use. If a man should keep his eyes closed forever and use them not for the purpose of seeing, he will soon, as proved by medical experiments, become stark blind; and deaf, if he should give up the use of his ears. Likewise, his hands and feet will become defunct, if he should throw them out of use. His memory, too, as well as his power of thinking will waste away and become atrophied, if he should cease to work them.

It is, thus, His kindness and grace that He has guided man into the way whereon depended the perfect development of his power of observation and thinking. And if the Almighty God had emancipated man altogether from the shackles of struggle and strife, it would not have been proper and just to send His Last Book, meant for the guidance of all the nations of the world, speaking different dialects, in one single language which they knew not; for it would not have been possible for them to make out and decipher a strange language without exertion, however small and meager it might have been.
The Opening Chapter of the Holy Qur'an

By HADHRAT DR. SAEED AHMAD KHAN
Ameer-e-Jama'at Ahmadiyya and President, Ahmadiyya Anjuman Isha'at-i-Islam, Lahore

In the name of Allah, the Beneficent, the Merciful. All praise is due to Allah, the Lord of the worlds, the Beneficent, the Merciful, Master of the Day of Requital. Thee do we serve and Thee do we beseech for help. Guide us on the right path, the path of those on whom Thou hast bestowed favors, not those upon whom wrath is brought down, nor those who go astray. Ameen

The above prayer, which opens the text of the Holy Qur'an, is a befitting prayer. Allah in His Beneficence revealed to mankind His last and complete Book, the Holy Qur'an, so that mankind should not end its days in ignorance and error, in darkness as to the purpose of human creation and the best way of achieving it. Such ignorance and darkness prevailed even 1400 years ago when the Holy Prophet Muhammad (peace and blessings of Allah be upon him) appeared. Judaism, Hinduism, Buddhism, Confucianism and Zoroastrianism had then long ceased to have any healthy effect on the lives of their votaries, and the followers of these religions had not only ceased to practice virtue, but — worst of all — they had begun to look upon vice as virtue.

Christianity, which was then the youngest of the religions of the world, had also lost its purity. As Sir William Muir says: "The Christianity of the seventh century was itself decrepit and corrupt." Another author, J. H. Denison, writes in Emotion as the Basis of Civilization: "In the fifth and sixth centuries, the civilized world stood on the verge of chaos. The old emotional cultures that had made civilization possible, since they had given to men a sense of unity and of reverence for their leaders, had broken down, and nothing had been found adequate to take their place.... It seemed then that the great civilization which it had taken four thousand years to construct was on the verge of disintegration, and that mankind was likely to return to that condition of barbarism where every tribe and sect was against the next and law and order were unknown.... Civilization like a gigantic tree whose foliage had over-reached the world — stood tottering — rotten to the core" (pp. 265–268).

How true that is today as it was of yore! And then the same author adds, speaking of Arabia: "It was among these people that the man was born who was to unite the whole known world of the east and south" (p. 269).

A new era dawned

With the light of Islam, and through the torch of knowledge and civilization lit in Arabia, a new era dawned not only on that country but also over other countries of the Middle East, East and Far East. Europe remained the longest in darkness, and it was only after the torch of knowledge had been lighted in Spain by the Muslims that both the renaissance and the Reform came in the Christian world.

As the Muslim empires in Spain, North Africa, the Middle East, Asia and the Far East dwindled away through centuries, their role in the spread of knowledge and civilization also declined and eventually disappeared. But in the meantime they had rendered a historical and permanent service to the cause of knowledge by preserving the knowledge they found scattered in the heritage of earlier civilizations, and by promoting and developing all branches of the sciences and knowledge. The enlightenment they generated admittedly led to the Renaissance and Reformation in Europe. And that was the beginning of the present-day scientific, technological and industrial progress in Europe and the American continent.

Although the Muslim temporal power lost its supremacy through the centuries, Islam as a religion continued to spread mainly in the East, which was then, i.e., about 1400 to 1000 years ago, the seat of knowledge and enlightenment. But Islam also found a ready field in Africa which, though passing through the dark ages then, found that in Islam alone there was no color bar, no distinction of caste and racial superiority. Thus the Holy Qur'an laid down: "All men are a single nation" (2:213) and "O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with Allah is one who is the most virtuous of you" (49:13). And the Holy Prophet had proclaimed at the Farewell Pilgrimage to an Arab nation proud of its descent: "There is no superiority of an Arab over a non-Arab and vice versa, and no superiority of the red races over the black ones and vice versa, except in the degree of piety." This had reference to the Holy Qur'an's announcement: "He among you is most honorable in the eyes of Allah who is most virtuous among you" (49:13).

Abolition of artificial barriers

That in actual fact Islam abolished all such artificial barriers is testified to by non-Muslim authors. To quote only a few, here is the concluding paragraph of Gibb's Whither Islam: "But Islam has yet a further service to render to the cause of humanity — no other society has such a record of success in uniting in an equality of status, of opportunity, and of endeavor, so many and so various races of mankind. The great Muslim communities of Africa, India and Indonesia, perhaps also the small Muslim communities in China and the still smaller community in Japan show that Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of the East and West is to be replaced by cooperation, the medium of Islam is an indispensable condition" (p. 379).

Similarly, the world-famous historian Toynbee has said that Islam alone can even now achieve, what it successfully achieved in the past, namely, the elimination of the firmly-rooted use of intoxicants and racial and color differences.

It is significant that racial and color prejudices exist only in non-Muslim countries. As Toynbee has said, Islam alone can remove them. But they are not by any means the most important ills of the present-day world. The greatest danger to mankind is the ever-present danger of another war, this time a nuclear holocaust, breaking out. Mankind has already suffered terribly through the two World Wars. A nuclear war's consequences are too horrible to envisage.

Why can't the European and American nations who are so educated, en-
lightened, and fully conscious of the horrible consequences to themselves of a war, prevent war? It is not that they have not tried. They foresaw and prepared for the first World War but could not prevent it. They fought it under the slogan “A war to end all wars.” For that purpose, they set up the League of Nations. But it failed miserably. And the Second World War was much worse than the first one. Again, the United Nations and the Security Council have been set up. But have they been able to stop a single war except where the parties were too weak to carry on fighting on their own? But what happens if the Big Powers, able to fight with their own deadly weapons, are involved or dragged in? Can any serious thinker really believe that the UN or the Security Council will be able to prevent a conflict of the Big Powers? If a nuclear war does break out those who suffer will not be the Big Powers but also the smaller fry like us. In fact the whole world is threatened with nuclear destruction and damage, if not total annihilation.

Why can’t enlightened and sensible nations of the world stop fighting? Obviously because, in the absence of moral and spiritual development, man is no better than an animal—which lacks the moral and spiritual gifts of God available to man. With Renaissance and Reformation in Europe, as the age of reason and enlightenment set in, religion began to beat a retreat. According to the Holy Qur’an, all nations were given Divine guidance through revealed books. But because the Divine Books got corrupted and their true teachings were lost, the Divine guidance was naturally lost too. The simple and true teachings of Jesus Christ were similarly lost and replaced with a set of dogmas repugnant to human reason. So long as Europe was sunk in medieval ignorance, it accepted the Church’s requirement: “Believe and do not question.” With the advance of scientific knowledge in all branches of life, it was natural that the hold of the Christian religion, whose basic doctrines defied reason, should loosen. Christianity’s first clash was in fact with science. Almost every new scientific discovery was looked upon by the Church as a heresy and sought to be suppressed, although without success. As science advanced, Christianity retreated.

Apart from its repugnance to reason, Christianity concerned itself with salvation in next life. It was not a system or an order dealing with his life. But the enlightened Christians naturally come to the conclusion that the life of this world was not without purpose, without its own value.

Lastly, the Christian concept of God as a human being, drawn from the person of Jesus Christ, could not survive long. In fact it led to the demise of the God-concept itself. It is well known that a few years ago it was splashed all over the world by Christian magazines that God was dead. What else could be the fate of a concept of God as a human being?

The present irreligion throughout the world is therefore due to the corruption of religions other than Islam. And Islam has suffered through terrible distortion at the hands of Christians and even some mistakes of the orthodox Muslim Ulema themselves. At a time towards the end of the nineteenth century, while Islam was under heavy attack from Christians and Hindus, and the Muslim Ulema were steeped in their antiquated and sometimes mistaken notions, there appeared in the Indian subcontinent a Muslim reformation by the name of Hadhrat Mirza Ghulam Ahmad Sahib who claimed to be the Muijaddid (Reformer) of the fourteenth century of the Muslim era, in accordance with the Holy Prophet’s announcement that, “Surely Allah will raise up for this community (of Muslims) at the commencement of every century one who will renew their religion” (Abu Dawud, 36:11).

Such a person is called Mujaddid or reviver in the terminology of Islam. And he not only revives faith in God but also removes errors which have crept up among Muslims, and sheds new light on the great religious truths of Islam in the new circumstances which the Muslims and mankind are faced with. Mirza Ghulam Ahmad Sahib not only answered the criticism leveled against Islam, the Holy Prophet and the Holy Qur’an, and removed such mistaken notions of the Muslim Ulema as were against the Holy Qur’an and Hadith (sayings of the Holy Prophet), but he also established the Ahmadiyya Movement, which is a service for the preservation and propagation of Islam, and nothing else.

Message of Ahmadiyya Movement

It is an article of faith with us that Islam is destined to be the predominant religion of the world. If other religions are losing ground, it is not because they were not revealed, but because they lost their original teachings, now admitted by their own followers, the original teachings of all religions being the same as that of Islam, namely, Unity of God and man’s responsibility for his own actions. While the original teachings of other religions are lost, because their revealed books are lost or corrupted, the Holy Qur’an—even according to its worst detractors—is the same as the book revealed to Holy Prophet Muhammad (peace and blessings of God be upon him). Thus the Holy Qur’an, containing the prophecy that it would be preserved, also preserved the salient features of the teachings of all other religions which are contained in it. The Holy Qur’an, however, perfected all religious teachings and preserved them for all time to come for the guidance of mankind.

The message of Ahmadiyyat, the movement founded by Hadhrat Mirza Ghulam Ahmad, is that mankind can now accept only the sublime and rational guidance given by the Holy Qur’an, that thus alone can moral and spiritual forces be revived in mankind to control and guide the animal forces inherent in human nature, and that thus alone can mankind be saved from sinking to the animal level and fighting like animals. Man may have conquered himself, i.e., subordinated his animal instincts and urges to moral and spiritual values. The latter are engendered only by a living faith in a Living God. Revelation, available to mankind only in Islam now, because it is the only true guidance that exists, is proof of a Living and True God. The founder of the Ahmadiyya Movement announced that he was the living proof of the truth of Islam as by acting upon it he had found God, Who had spoken to him, and Who is very much alive and in command and control of His creation, and not dead as concluded by the West.

It is due to the extensive literature on Islam produced by the Ahmadiyyah movement and its world-wide missionary activities, that the attitude of the West towards Islam has undergone

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Two Kinds of Testimony to The Truth of the Prophet's Claim

By MAULANA ABDUL HAQ VIDYARTHII

AND THEY who disbelieve say: Thou art no messenger (of Allah). Say: Allah, and whosoever hath true knowledge of the Scripture, is sufficient witness between me and you.1 As long as the social development of a nation does not reach a stage which necessitates an organized government to settle mutual disputes, no systematic form is given to law and statutes.

Similarly, the signs of the truth of prophetic claim have been corresponding to the mental development of the people. In olden days the people used to indicate their veracity by different ways, for instance, by taking a vow, lifting fire in their hands or diving into it, safely crossing a whirlpool, throwing themselves from a mountain without being hurt,2 soothsaying, magical enchantment, walking on the water, casting evil spirits into swine, and by showing dexterous tricks. The position of the testifier or the seeker after truth was, thus, hardly better than a dividing machine. No deep thinking was required to essay the genuineness of a claim. In Hinduism, Judaism, Zoroastrianism, even in Christianity and ancient cults the veracity of holy personages was judged by suchlike criteria.

The Qur'an, however, has put forth no such thauamaturgy in support of the Holy Prophet Muhammad's claim (peace be upon him). If the perfection of its law is the criterion of an elevated society, then the Qur'anic standard laid down for the truth of the Holy Prophet's claim deserves a careful consideration. In the verse quoted at the top, two kinds of testimony have been advanced in support of the Prophet's claim, and these witnesses have been deemed sufficient to establish his truth — the testimony of God Himself and the testimony of the one who knows the Book. "The Book," of course, signifies the previous revelations from God.

In the law of evidence, two factors are particularly notable — the importance of the witness and the relevancy and positivity of the testimony. In the case of the Holy Prophet Muhammad (peace be upon him) the mightiness of the evidence is obvious from the fact that the Lord Himself stands as a witness for him.

The testimony of the Lord

By God's testimony is generally meant the evidence of the Book of Nature, the extraordinary celestial power and those heavenly signs which have always characterized the truth of Divinely inspired people. We find in this universe everything governed by a particular law. From the minutest atom to the most gigantic orb, nothing seems in the creation to be working without some principle. "Our Lord is He Who gave to everything its creation, then guided it (to its goal)."3 This all-comprehensiveness of Divine Law is a strong testimony to the truth of the Holy Prophet's claim; for he was the first of all prophets who advanced this argument to prove the universality of Divine revelation, viz., that every leaf in the book of nature and every particle of the creation necessarily stands in need of the laws which God Almighty has vested into it. When the All-Wise God, the Chaser of the worlds, has vouchsafed a law even unto the tiniest atom, then man, the best handiwork of His Omnipotent power, with a vast field of progress before him, must needs have guidance and heavenly light for his maintenance and progressive development. Says the Almighty in the Holy Qur'an: "Glorify the name of thy Lord, the Most High, Who creates, then makes complete, and Who makes (things) according to a measure, then guides (them to their goal)."4

To set a human limit to Divine revelation and to confine it to a particular period or people, not only negates the attributes of Love, Mercy and Benevolence of the Lord, but disparages the very need and essence of Religion. It ceases to be the indispensable essential which must of necessity be imparted to every nation, or if corrupted by the ravages of time, must be revived through a new prophet to make it again the motive power of human life. If all the nations of the world, save a particularly favored tribe, could manage to live on without religion, and could produce, without revelation and Divine inspirations such supreme models of virtue and piety as appeared sometimes in the persons of Zoroaster, Buddha or Abraham, and sometimes in the persons of Moses, Krishna or Jesus Christ, surely there seems to be no justification for specifying a particular people or place for the guidance and instruction of the rest of mankind. And if it is God Himself, Who with His law of requital, unnecessarily creates a schism among the people, showing His Light only to the chosen few, depriving the rest and condemning them to perdition as if they were not His creatures, then such a God is not worthy of adoration. He will be no better than the fabulous blind king of a sunless realm Whose denial is better than acceptance.

This is an immensely extensive and vast subject. The more one ponders over it, the more palpably will it transpire that the need for religion arises only under the circumstances that Islam has presented. Islam maintains that prophets have been raised from time to time in every nation of the world, and the Beneficence of the Most Compassionate Lord has never deprived any of His creatures of the light and lead of True Religion. Again it holds that religion must be found in every age and clime as an established reality; the followers of which must look upon its propagation as the prime purpose of their life. No power on earth, however great, should deter them from their missionary endeavors. Otherwise any secrecy in the propagation of religion and whispering of the chants in the ears, lest the others may know of it, is to negate the very purpose of religion.

Belief in the Holy Prophet alone ensures Universal Peace

"And verily We have raised in every nation an apostle saying: Serve Allah and shun false gods."

The Holy Prophet Muhammad, of all the prophets of the world, has been endowed with unique attributes. One characteristic mark of his mission is that he vouched the truth of all the prophets who had gone before him, and made it obligatory on his followers to put faith in all of them, just as in
his own Divine mission. This principle of Islam is so magnificent and grand, that it not only forms the very basis of True Religion and universal peace, but the slightest deviation from it would pull the whole structure of religion to the ground. For, according to Islam, religion is a universal reality which is found in every nation of the world. In the present age, men of this view have sprung up in almost every religion, which is a clear sign of the soundness of this creed. But Muhammad was the first inspired teacher to teach this sublime principle to the world. No prophet before him revealed this truth, nor has any other religion made the belief in all the prophets an essential article of faith.

"The Lord of the Worlds"—a Quranic conception only

"Praise be to Allah, Lord of the worlds." He is the Lord of the East as well as the Lord of the West. Leaving aside the recognition of the appearance of prophets in every nation, most of the religions are not tolerant and generous enough even to concede that their God is the God and Deity of other nations as well. Brahmanism and the Vedic religions looked upon the Aryans as the only children of God. The cow-mother of the Vedas yielded milk only to the Brahmins, the Kshatriyas and the Vaishyas, and fed and fostered them alone. Jehovah, the God of the Israelites, was to the utter exclusion of other people, their God alone. Mr. John S. Hayland writes: "The God whom the Jews worshipped had at first been conceived of as the tribal Deity of a nomadic people... for many centuries the Jews continued to conceive this God of righteousness as their God only... but this idea that their own national God was also the God of all other men was never welcomed and adopted by the mass of the Jewish population." Divine testimony in the form of celestial triumph

"Say: Allah sufficeth for a witness between me and you; for He is Aware of His servants, Seeing." The testimony of God, in this verse, denotes the triumph of Truth and the discomfiture of falsehood. Truth, notwithstanding its increasing opposition, thrives and prospers; whereas falsehood in spite of its power and privi-

leges, is vanquished, for the Lord with His Almighty power is Aware and Seeing. This second testimony of the Lord is met with in every phase of the Prophet's life in the form of astounding success. The heavenly signs that appeared in support of Noah, Abraham, Buddha, Krishna, Moses, Zoroaster and all the prophets of the world, appeared in the most manifest manner in support of the Prophet Muhammad. His great success and preponderance, in spite of bitter opposition, paucity of friends and legion of foes, is a clear proof of Divine support. Even the opponents of Islam have admitted this unique success of the Prophet, and that, as a matter of fact, is his real greatness, which is also acknowledged by opponents. The Encyclopaedia Britannica in the article "Qur'an" describes the Holy Prophet as "The most successful of all the prophets and religious personalities." The Promised Prophet

"And when Allah made this covenant with the prophets: Certainly what I have given you of book and wisdom—then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear ye witness, and I will be a witness with you." Besides the two above-mentioned testimonies, there is yet another magnificent testimony of God referred to in this verse. A covenant was taken from all the nations of the world through their respective prophets, that when the prophet who would confirm their truth and corroborate their Scriptures, should appear they would accept him with open arms, and render him all possible assistance. This covenant of the prophets is recorded in their Books in the form of prophecies. The Prophet Muhammad (blessed be his soul) brought this supreme truth into the world, which proved the indispensability of religion and then established it on a firm footing. The condition in which the sacred scriptures of the world are found today, is really a horrid one. These are, no doubt, the relics of those great Books that were given to the prophets of yore. No scripture of any religion was to be found in its original form and pristine purity at the time of the Holy Prophet's advent, nor is one found today. Such books, therefore, cannot prove the truth of religion, nay, their own prophets stand in need of vindication. A number of suspicions and misgivings have sprung up about the prophets, Zoroaster, Abraham, Krishna and Christ, so much so they are being looked upon as mere fictitious persons. So many differences are found regarding the name, place, and period of the prehistoric prophets, that their very existence is being doubted. The Holy Prophet has, thus, put all the prophets under deep obligation by testifying to their truth. Indeed he has done for them what their own present-day Books or followers could not do. In this way, by the collective evidence of them all, he has also established and evinced the truth of religion. And in this age of irreli-

gion and materialism, a better argument on the truth of religion could hardly be found—an argument on which the wise and fair-minded people of all the nations could agree. We invite the attention of the just-minded people of all persuasions to another very important testimony of this kind. Just as the Holy Prophet has vouched for the truth of all the prophets of the world, and made it obligatory for a Muslim to believe in all of them, in like manner, all the prophets of the world testify to the truth of the Holy Prophet and exhort their followers to put faith in him. Not a prophet has passed who did not give the glad tidings of the advent of this Great Prophet who was to appear last of all. The fact that Muhammad certified the truth of the preceding prophets, forms a strong basis for international peace and human brotherhood. But to say that all the prophets of the world confirmed the truth of Muhammad's mission, is a mightier argument still, proving the truth and unity of all religions. The point that some accredited prophet of every clan or clan predicted the advent of the Holy Prophet, deserves serious consideration by every seeker after truth. Muhammad was the confirm er of all the prophets, and this tenet, as we have said, is the basis of world-wide peace and amity. The prophets of the world were the confirmers of Muhammad. This, accordingly, forms the holy sanctum of the world of Religion. He who stays without these sacred precincts will soon fall a prey to Godlessness and irreligion.
Two Kinds of Testimony, continued . . .

The testimony of the People of the Book

"Say: Allah is sufficient as a witness between me and you and whosoever has knowledge of the Scripture."13

The sacred scriptures in keeping of other religions have come down from thousands of years, but the Muslims, during the past thirteen centuries and a half, have never endeavoured to learn their languages and give the books a thorough study; although next to the Divine testimony in favor of the Prophet Muhammad comes the evidence of the one who has been given knowledge of the Great Book that was revealed to the prophets in different languages of the world. The present age, there is no gainsaying the fact, is the time when Islam shall prevail and predominate over all other religions, and innumerable arguments proving the truth of Islam shall be adduced. This is the age of the fulfillment of the Divine promise: “He might cause it to prevail over all religions.”14 This is also the age when the collective evidence of the prophets of different religions, in favor of the Prophet Muhammad, was to be unfolded. With what care and caution the followers of various religions in the past kept their books in concealment and secrecy, is a long, long tale. The instance of an eminent scholar, Sir William Jones, will illustrate our point. Sir William was the man whose assiduous efforts carried Sanskrit to the Western countries, so that Europe today is publishing, for the Eastern people, rare and obscure editions of the Vedas. Sir William came to Fort William, Calcutta, as a Judge of the Supreme Court in 1783 A.D. He was the man who founded the Asiatic Society of Bengal, and thus laid this country under an immense debt of gratitude, which can never be forgotten. It was through the untiring effort of this Society that the ancient editions of the Vedas and other Sanskrit literature saw the light of day. When Sir William made up his mind to learn the Sanskrit language, no pandit, in spite of a handsome remuneration, could be found throughout the length and breadth of the country who would undertake to teach him. Old records, however, show that two or three pandits secretly went to Sir William to settle the remuneration, etc., but the pandit fraternity got a smell of the affair and they were excommunicated, all manners of social dealings such as interdining, intermarriage, etc., being cut off with them. Such a strict attitude of the Society naturally threw cold water over the aspirations of the pandits and the difficulty remained unsolved.

Shiv Chandra, the Maharaj of Krishna Nagar was a friend of Sir William. He too tried his best, but could not procure a man to teach “the unclean” Sir William. At last a familyless pandit, Ram Lochana by name, girded up his loins for the risky job. The pandit lived alone, a man who “single chose to live and shunned to wed.” Friends he had, no doubt, but a pay of $10 a month and the majestic ride of palanquin from his place to Chaurangi were attractions which made the pandit regardless of his friends. Very hard were the conditions which the pandit imposed upon his student, but Sir William Jones endured all the severe restrictions and did not swerve a jot from his firm resolution. A room on the ground floor of the bungalow was set apart for the purpose. It was, by the pandit’s order, floored with white marble. Meat of any kind was not allowed to be brought even into the precincts of the house. Sir William was to receive instruction on an empty stomach; but occasionally, when he humbly implored the pandit, he was allowed to take a cup of tea. Half an hour before the appointed time, a trooper rode to the pandit’s house to inform him that it was time for the lesson. Then would the pandit condescend to come. An apartment adjacent to the study-room was set apart for the pandit to remove his pure and sacred robe and put on the one with which he went into the “Sahib’s” presence. A Hindu was appointed to daily consecrate the study-room and its furniture by washing it with Ganges-water. The pandit was of an irritable temper. He often used to scold Sir William, saying that meat-eaters could not learn Sanskrit, for it was not the language of the unclean but of the gods. Sir William Jones brooked all this sarcasm with a smiling face, and at last he did learn Sanskrit. Had there been someone else in Sir William’s position, his enthusiasm would certainly have dampened within a very few days.

In a word, we are much indebted to the efforts of the people who brought out the scriptures of the Hindus and the Zoroastrians from their den of obscurity and showed them the light of day. Although these efforts were primarily of a commercial nature, still we owe gratitude to those scholars for their untiring endeavours and the zeal with which they learned different languages and published old books. Here too, we find a sign of the Holy Prophet Muhammad’s truth: Jesus Christ was, in fact, the “Morning Star” who brought the happy tidings of the appearance, on this world’s firmament, of the midday Sun of prophethood. Similarly the literary and scientific researches of his followers have always guided the world to the Prophet’s mission and testified to his truth. The difference of the present day Musalmans towards knowledge, the decay of their civilization and culture, and the destructive forces of their mutual feuds and kafir-making, instead of the propagation work or some constructive program, are really signs of the discomfiture of Islam. But the Prophet Muhammad is not blessed by Muslims alone, as God and His angels also bless his name.15 The Muslims of today are, unfortunately, through their misdeeds, a slur upon the holy name of the Prophet, but the blessings of Allah and His angels are, at the same time, removing all stigmas and clearing the Prophet’s character of all false imputations. All the literary and philosophic researches and the volumes published today in Europe on the study of ancient religions, are full of such arguments that support the truth of Islam. If before the advent of the Holy Prophet the Christian monks and priests were eagerly waiting for the appearance of the Paraclete (Ahmad), and with their continuous prayers, their devout supplications and invocations of blessings, they were giving the world the glad news of the advent of the Holy Prophet Muhammad, similarly they are, today, evincing his truth through their critical investigations and literary pursuits. It was no small favor which the Holy Prophet did to Jesus Christ, his mother and their pedigree.16 And this, in fact, is a humble reciprocity of the same kindness, that the Christians today are spending millions and taking so much pains to (indirectly) serve Islam. It is no wonder if, as a result of their labor, they may see the true light of Islam.

No doubt, the inability of the Mus-
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lims to render this service to the cause of their religion, deprived them of heavenly rewards, but it was, at the same time, not without a preordained purpose. Had the Muslims been responsible for bringing these ancient scriptures out of oblivion, the blame of corruption in these books must also have been laid on them. Thus, if on the one hand, the non-Muslim followers of these books tried their best to keep their contents in secrecy, on the other hand, the expositors of their teachings were also non-Muslims and often hostile opponents of Islam. So it was ordained that all the prophecies in those books should remain intact without a shadow of doubt of corruption in them. This is why during the palmy days of Islam, the Vedas, the Dasatir, and other ancient scriptures remained in obscurity; the treasures in them were meant to be bestowed on the Muslims in this age of their decline and decay, so that it may prove the fact that Islam has never stood in need of a temporal power for the establishment and recognition of its truth, but that it also possesses such priceless gems, to shed luster upon the world, which for centuries past were kept buried as a unique Divine gift in the stores of other religions.

A new prophet after the Finality of Prophethood causes dissension

“And thus We have made you an equitable nation that you may be the bearers of witness to the people and (that) the Apostle may be bearer of witness to you.”

The belief in the advent of a new prophet after the perfection of religion and completion of prophethood is to again rend asunder this solidarity of religions, and to falsify the very wisdom of All-Wise God. Such belief is simply preposterous and is open to various objections. We count three objections to this belief.

The first reflection is on the wisdom of God Himself. He gave such a training to humanity, through a chain of prophets, that they united into a single whole at an appointed time. After the achievement of this great object, He Himself sent a new prophet to tear away this united body. After thirteen centuries of great sacrifices and strenuous efforts a community of sixty creoles of people was prepared to lift their banner of international peace and amity and to evince the truth of all the prophets of the world; and then suddenly it struck God to raise a new prophet and break this mighty force into pieces. Thus, the parable of the spinning dame narrated in the Qur’an will be more applicable to God Himself. “And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly.”

The second objection to this doctrine is that it negates the very aim of religion. The real aim of religion is to unite mankind into a single whole. And if a prophet can appear even after the achievement of this aim, religion not only loses its real purpose but also amounts to an absurdity. Prophets could certainly come, and have been coming, before the appearance of the Promised Prophet; but when that expected one has appeared about whom all the preceding prophets had prophesied and enjoined upon their followers to put faith in him and assist him, and when religion was made perfect and the world was given the message “This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion”—a new prophet or new religion will undo the whole thing and will cause a great disruption.

The third reason why a prophet cannot be tolerated after the finality of prophethood is, that it falsifies the mission of the Promised Prophet. If prophethood was to continue as before, there was no sense in raising one prophet for the guidance of the entire mankind. Different prophets could have come to guide their respective people. And the appearance of a prophet among the very followers of Muhammad, whose denial turns a man out of the pale of Islam, is an insult to the great eminence of the Promised Prophet and is contrary to the Islamic fraternity. The greatness of Muhammad and the dignity of his mission demand that no other claimant should appear after him whose denial may rend the unity of Islamic brotherhood. This is what was ordained since the creation of this universe, and this is what all the prophets came to fulfill.

The edifice of prophethood has been completed and there is no room for a new prophet.

The prophecies in sacred books clearly support the doctrine of the finality of prophethood. Not only do the Holy Qur’an and the Traditions of the Prophet Muhammad illustrate the finality of prophethood, but the unanimous evidence of all the prophets also amounts to the fact that Muhammad is the last of the prophets and any claimant after him is a liar and a kafir. He who steps out of the holy precincts of the final prophethood will surely fall a prey to irreligion and blasphemy.

A word to the Hindu, Christian, Jewish and Buddhist friends

In the current law of evidence it is an admitted fact that “Documents are superior to oral testimony and are not
Two Kinds of Testimony, continued . . .

to be overruled by witnesses or by an oath." Now, consider in the light of this, the Divine compositions and written testimonies which are the legacies of holy prophets, rishis and vakhshurs. Everybody believes that these holy personages never made a false statement for some worldly end or voracity. They were above all men, so much so, that many of them were worshipped as gods or incarnations or sons of God. They infused life into millions of dead people and their followers do not name them before purifying themselves. These great souls have prophesied the advent of a glorious prophet. Belief in this prophet is thus obedience and submission to the will of their own prophets and rishis. It is really a strange coincidence and must be well considered by followers of all the religions and even by those who don't believe in a religion—how all the prophets living in remote corners of the world and far away from Arabia, thousands of years before, gave the glad news of the advent of a glorious prophet. And it was not, like the prophecies of Christ, just a piece of news, but it had arguments and clear evidence to support it. The Divine Hand was also seen moving in its favor and extraordinary celestial triumphs, which are beyond human power, accompanied it. Let all the wise men and sages of the world ponder over this. A man ignorant of letters and worldly sciences, knowing nothing of other religions, makes a declaration which none ever before him made, and today the expounders of religion evince his truth and verify what he said centuries before. Today it is proved that prophets have been appearing one after another like the links of a chain. Again it is seen that various prophets appearing in different dialects made a prophecy, thousands of years before, of the coming of a prophet who will be the promised one of all nations. The world knows that the said prophet with all his accompanying signs did appear. And lastly it must also be considered that he brought a message which is unique in establishing peace and fellow feelings among all sections of humanity and is the only solution of the present world problems.

Some characteristics of the prophecies about the Holy Prophet

Miracles and prophecies, like the miracles of the prophets, have lasted only for a time, and have been confined only to the respective scriptures of a people. Thus the prophecies about Jesus Christ and Elijah are found only in the books of the Israelite prophets and in no other religious scripture. If perchance any reference about them is to be met with in the scriptures of other religions, they have no value, for, according to the Christian belief, Divine revelation was granted only to the Israelite prophets. This is why we find, in the Gospels, prophecies about Christ made by the Israelite prophets only and by none else. Of all the prophesies, it was the Prophet Muhammad alone, about whom prophecies were made in all Divine books by all prophets.

Another characteristic of the prophecies made about the Holy Prophet is that we find in them frequent mention of the Divine power, celestial triumphs and testimonies of science and learning; whereas in the case of other prophets mention is made only of petty facts relating to everyday life. In the case of Muhammad, however, it is recorded that even impossibilities will be made possible for him and on many occasions his advent is spoken of as the appearance of God Himself. Things that are impossible for man are more than possible for God. And as the Holy Prophet was given Divine help at every step and God's Hand was working in his favor, his appearance is metaphorically called the appearance of the Lord.

Some important conventions about prophecies

Students of every science and art have to bear in mind certain conventions and things agreed upon relating to the art which they want to study or aquire. An artist is at liberty to paint a mile-long journey just on a scrap of paper, to describe on a smooth surface not only its length or breadth but also its height and depth. A sculptor can make a statue without color or movement. We are generally familiar with such conventions and so we do not object to them; otherwise our case would have been just like those Americans who objected why a photograph had only one side of the face. There are also some accidental conventions, just as a sculptor in order to raise his statue, gives it a support. Similarly, there are certain conventions regarding prophecies. We count a few of them:

1. Prophecy as the term is used in theology, in its strict sense means the foreknowledge and foretelling of future events, though it may sometimes applied to past and present hidden things which cannot be known by the natural light of reason. Its knowledge must be supernatural and infused by God. It is a Divine light by which God reveals things beyond the natural power of created intelligence. Prophecy is given primarily for the good of others. No doubt the text is not always clear and explicit. The prophecies that are to be met with in the Bible, whether they be for Christ or for any other personality, are without any details. Some are full of ambiguity and require interpretation and comment. The result is that their meanings remain hidden from the people of ordinary intelligence, and the learned ones also cannot understand them except with some special context or after the actual appearance and the personal interpretation of the promised prophet for whom they are meant. And according to the Christian view, sometimes even the man for whom the prophecies are made, cannot understand their meaning. Thus John denied being Elijah, while Christ clearly stated that none but John was the promised Elijah.21

Both Ramchandra and Parsurama were incarnates of God as believed by Hindus, yet not recognizing each other they quarrelled.

2. The names used in prophecies are generally not proper names but attributive names. This is because, in the eyes of God, the value of a man is according to his qualities, personal merits and attributes, and not on account of his personal name. God multiplies the means of transmitting these revelations: at one time he makes use of words, at another of figures, images, similitudes, and again of both words and symbols together. We find the proper name of Christ was Jesus, but there is not a single prophecy in the preceding scriptures in which mention of Jesus is made. No doubt there are prophecies making a mention of Messiah and this is because Messiah was the qualifying name of Jesus, the Christian prophet.

3. in the language of prophecies a day sometimes means a year22 and sometimes one thousand years of our
human calculation. “And surely a day with thy Lord is as a thousand years of what you reckon.” Among the Hindus, as well, the years of Brahma and Pitreus are different in duration from that of the common people.

A prophecy is interpreted just as a dream. In the Vedic term it is rahasya or a secret. Words have their usual literal meanings, but they can also be used figuratively, as “head” has its literal meaning as a part of the head, but is applied to head of a school or of an army, to the force of stream of water, or to a stalk of grain, a hammer, a club, etc. A person may be called a keystone of an arch or a dome figuratively.

Not only the names of individuals but the names of countries and places that are mentioned in prophecies are also attributable. For instance, “Jerusalem” stands for Makkah even for Islam itself.

Similarly “Ayodhya” (the in-conquerable) in the Veda stands for Makkah, where war is forbidden, and not for the Indian “Ayodhya” which had always been under the sway of some domination. The almon branch shown to Jeremiah is not shown for itself; it is desired solely to represent by its name “Shaqed” (vigilant) the Divine watchfulness, which will not allow the word of God to be unfulfilled.

It is wrong to say that Isaiah believed that at the end of time the hill Sion would physically surpass all the mountains on the earth.

If in some revealed books we come across a double-faced prophecy about the same individual we shall have to take only one of the two aspects. As these books have been in the hands of non-Muslims, it is quite possible that they might have tampered with them in order to make the prophecy ambiguous. Moreover it is against the truth of the book itself that it may give two contrary facts about one and the same individual.

Any part of a prophecy which is contrary to reason and real knowledge will not be worth considering.

Parts of prophecies which are full of myths will be accepted only so far as they are corroborated by real facts.

The prophecy of the second advent of a prophet would mean the appearance of someone else in the spirit and power of that Prophet. This is how Christ explains the second advent of Elias. Similarly Krishna says, “We make ourselves appear through someone else as need be.”

10. In prophecies, the name, place, and the years of the advent of the man about whom a prophecy is made are not clearly stated, because belief in the prophets is more or less of the nature of the “belief in the unseen.” Had the prophethood of every prophet been quite clear and manifest, there would have been no reward for accepting them, as there is no reward for believing in the Sun which every eye can clearly see. Secondly, deeply thinking in religion and investigation of hidden secrets sharpens a man’s intellect, and this is exactly what God wants the rational beings to do. Thirdly, there have always been different metaphors, similes and figurative speeches in different languages, and they have been adding to the ambiguity of prophecies. Moreover, there being no record of geographical and historical conditions of various countries, it is difficult, in spite of research work, to find out the man about whom a prophecy was made.

Lastly, there is another point also which is greatly responsible for the ambiguity in prophecies—i.e., the hostility which the followers of a book bear towards other religions and tribes. A people who consider themselves the chosen ones and children of God will never tolerate, in spite of a clear prophecy in their book, to exorcise the truth of another prophet. Thus the Israelites refused to believe in the Holy Prophet Muhammad (peace be upon him) because he was a non-Israelite. Rather they tried their best to tamper with the prophecies about the advent of the Holy Prophet and made them obscure.

Thus, just as Nature has kept most of its beauties hidden lest they may lose their charm and lustre, in like manner, these gems of prophecies are also kept hidden in their shells of pearl-osters to keep them secure from the ravages of time just as shells are secure in the tumultuous waves of the sea.

NOTES

1. Qur’an 13:43
2. It is written in a biographical record of Zoroaster that the Lord of the universe sent His light on a mountain where it assumed the shape of a tree! The cow of Zoroaster’s father fed on the leaves of this tree and he used to take that cow’s milk. Thus the blood which was to procreate the Iranian prophet was highly saturated with Divine Light. Zoroaster was still in his mother’s womb when the Ahurman began to plot against his life. When he came into the world the evil spirits plagued and tormented him. They cast him into the fire and threw him to the wolves, but every time he escaped. At his appearance all nature rejoices (Yash 13:93). He laughed on his very day of birth (Zardusht namah) etc. Similar miracles are said to have taken place when Christ and Buddha were born. Sita, the wife of Rama, proved her innocence by grasping glowing embers in her naked hands (Ramayana).
3. Qur’an 20:50
4. Ibid., 87:1–3
5. Ibid., 17:36
6. Ibid., 1:1
7. Aryas are the sons of God, Niruka, 6:26
9. Mr. John S. Hyland’s A Brief History of Civilization. p. 76
10. Qur’an 17:96
12. Qur’an 3:80
13. Ibid., 13:43
14. Ibid., 9:33
15. “God and His angels bless the Prophet: O You who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation.” Ibid., 33:56
16. In the birth roll of Jesus, Matthew (1:1–7) gives names of women like Thamar, Rahab, Ruth, and Bathsheba: They were prostitutes and harlots. The Qur’an on the other hand speaks of Mary as “O sister of Aaron! Thy father was not a bad man, nor was thy mother an unchaste woman.” 19:28. According to the Holy Qur’an, Mary descended from the family of Aaron, which was very well-known for its piety and devoutness.
17. Qur’an 5:3
18. Ibid., 11:143
19. Ibid., 16
20. Ibid., 5:3
22. “I have appointed thee each day for a year.” Ezekiel 4:6
23. Qur’an 22:47
24. Manu 1:66–73. And a year seems only as a day. Farg. 3:40.2 Zoroastrian scripture
25. Ps. 118:22; Eph. 2:20; Ps. 144:2
27. Jeremiah 1:11
28. Isaiah 2:2
29. Luke 1:17
30. Gita 4:7

Editorial . . .

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the greatest man of human history, but is also the greatest human benefactor of all nations. In spite of big strides in civilization, modern civilized man will yet take centuries to touch the heights of his sublime message. And thus Muhammad will always be a model for all generations of man.
FAITH IN GOD being the foundation of Islam, three kinds of arguments are advanced relating to the existence of God:

1. Evidence is drawn from the material universe that there must be a Creator and Controller of the universe. In the Holy Qur’an, this evidence centers around the word Rabb, the first attribute of the Divine Being to which Revelation draws attention—"Read in the name of thy Rabb" (90:1)—and with which the Holy Qur’an begins (1:1), being also the oftener repeated attribute in the Holy Book. Rabb, usually translated as Lord for the sake of brevity, means the Fosters of a thing in such a manner as to make it attain one condition after another until it reaches its goal of perfection. Everything created thus bears the impress of Divine creation in the characteristic of moving on from lower to higher stages until it reaches completion. Evolution, which has proved a stumbling block to other religions, is thus made in Islam the very basis of belief in God, and serves as an argument of purpose and wisdom in creation. The oneness of law prevailing in the universe, notwithstanding the immense of its diversity (67:3, 4), existence of the strictest control throughout Nature from the tiniest particle to the mightiest sphere (36:38; 55:6), and similar other arguments run through every page of the Holy Book.

2. The second class of arguments for the existence of God relates to the human soul in which is implanted, according to the Holy Qur’an, the consciousness of Divine existence. An appeal is again and again made to man’s inner self: "Were they created for nothing?" "Are they creators of their own souls?" "Did they create the heavens and earth?" (52:35, 36). "Am I not your Rabb?" (7:172). God-consciousness is thus shown to be a part and parcel of human nature. Sometimes this consciousness is mentioned in terms of the unimaginable nearness of the human spirit to the Divine spirit: "We are nearer to man than his life-vein" (50:16); "We are nearer to your soul than you" (56:85). This is to show that the consciousness of the existence of God in the human soul is even clearer than the consciousness of its own existence. This consciousness undoubtedly differs in different natures according as the inner light of man is bright or dim.

3. The surest and clearest evidence of the existence of God is, however, afforded by the spiritual—the higher—experience of humanity, by God revealing Himself to man. The evidence of wisdom and purpose in the universe only shows that there must be a God, and does not lead to the certain conviction that God is; the evidence of the inner self of man is also insufficient to lead to this certain conviction and give man access to the Divine Being; it is Divine revelation that not only establishes the greatest reality of this life that God is but also casts a flood of light on the Divine attributes, and sets man on the way by walking on which he feels His existence as a reality in his own life and which enables him to hold communion with Him. It is this realization of the Divine Being that works a change in man’s life and gives him an irresistible spiritual force through which he can bring about a change even in others’ lives. God’s revealing Himself to man is, according to Islam, the universal experience of humanity, the experience of men in all nations, all countries and all ages. It is this universal spiritual experience of mankind that has proved a force of the first magnitude in lifting up humanity from the depths of degradation to the great heights of moral and even material advancement.

God is above all limitations, and He cannot be likened to anything known to man (42:11). While God comprehends all vision, man’s vision cannot comprehend Him (6:104). He is one: duality or trinity in Divine nature, or multiplicity of gods, is unthinkable (2:163; 16:51; 4:171); nor does He hold the relation of fatherhood or sonship to anyone (112:3; 19:90-93). Submission and service are due to Him alone (16:48, 49), and to Him alone must prayer be addressed (1:4; 72:20). Blind obedience even to religious leaders and saints, which is the same as saint-worship, is condemned (9:31). God is the Creator of all (13:90). Nourisher of all unto perfection (1:1), and the Controller of all (4:85). He is a Loving and Merciful God (11:90). His mercy embracing all things (40:7); even the most extravagant should not despair of His mercy (12:87; 39:53). He is Omnipotent, knowing equally what man manifests and what he hides and even that which is in the subconscious mind (20:7). He is Omnipotent (16:48-50) and omnipresent (58:7), being nearer to man than his own self (50:16; 56:85).

God has created man with the highest capabilities and made him a ruler in the earth (2:30; 95:4). Everything has been made subservient to man, and he can conquer the forces of Nature (14:32-34; 45:12, 13). Every man has been created in a state of purity—none is born sinful; it is by his own misdeeds that a man degrades himself (30:30; 95:5). Everyone is by birth a Muslim, whether born of Jewish or Christian parents (30:30; Bukhari 32:79); and all those who die before the age of discretion, whether Muslims or non-Muslims, go to heaven (B. 91:48). Islam, or submission to Divine laws, is in fact the religion of Nature (3:82), and also the natural religion of man (30:30).

The basis of all religions is faith in Divine revelation, because God is known to man and the contact of
human spirit is established with the Divine Spirit only through revelation. Man can make all discoveries in the sphere of the finite, but it is only by revealing Himself that the Infinite God makes Himself known to man. Hence God has been revealing Himself to man through His chosen servants in every age and every country (10:47; 35:24). Revelation is granted to man in three ways: the highest form of revelation—through the Holy Spirit—is peculiar to prophets; in its lower forms, the infusion of an idea into the mind, a dream, a vision and ilham, revelation is granted to others as well, to men as well as to women (42:51; 28:7; 5:111). Only mortals to whom God revealed His will were sent as reformers because none but a mortal could serve as a model for men (17:95; 21:7, 8).

All men are a single nation (2:213; 10:19; 23:52). Their division into tribes and families (48:13) and the diversity of their tongues and colors (30:22) have nothing to do with their superiority or inferiority. The most excellent people are those who pay the greatest regard to the duties which they owe to others (48:13). Allah is the Lord of all nations (1:1). He has given all, not only what they need for their physical sustenance but also what is needed for their spiritual advancement, and hence it is that He raised prophets or warners among all nations: “There is not a people but a warner has gone among them” (35:24); “Every nation had a messenger” (10:47); “Every nation had a guide” (13:7); “We raised in every nation a messenger” (16:36); “To every nation We appointed acts of devotion” (22:67); “For every one of you We appointed a Law and a way” (5:48). The Holy Qur'an mentions by name prophets that find no mention in the Bible (7:65, 73); it also speaks of an Ethiopian prophet (31:13); of another who lived at the two Niles (18:60); and generally it says that there were prophets who have not been mentioned by name (4:164; 40:78). A Muslim is one who believes in the prophets of all the nations: “We believe in Allah and in that which has been revealed to us... and that which was given to the prophets from their Lord” (2:136); “We do not make any distinction between any of His messengers” (2:285).

But a prophet to every nation was only the primary stage; the universality of revelation found further development in the idea of the World-Prophet, a single prophet for all the nations of the world: “O people! I am the Messenger of Allah to you all” (7:158); “A warner to all nations” (21:107); “It is naught but a reminder to all the nations” (68:524). The World-Prophet took the place of the national prophets, and the grand idea of unitifying the whole human race was the grand object which revelation now aimed at. The humanitarian aspect of revelation thus does not consist only in making selfless service of humanity the object of life—“To give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for emancipation of slaves” (2:177); it reaches perfection in bringing about, what cannot be done by any other means, the unification of humanity.

Islam thus aims at raising the human race to the highest level to which it can rise, and it is for this reason that it claims to be a perfect religion—“This day have I perfected for you your religion and completed on you My blessing” (5:3). It sheds complete light on all essentials of religion, on the existence and attributes of the Divine being, on the nature of Divine revelation, on the requital of good and evil, on life after death; hence its claim to be the final religion of the world. But discontinuation of prophethood is not to be confused with discontinuation of revelation. Granting of revelation to those who are not prophets being an admitted fact, the door of revelation stands open for all time, though prophethood having reached perfection has come to an end. The Holy Qur'an speaks of it as bashra (good news) (10:63, 64), hadith giving it the name of mubahsharat (good visions) (B. 91:5). In one hadith, it is called a part of prophethood (B. 91:4); in another, the continuance of revelation is spoken of in the clearest words: “There were among those who were before you persons who were spoken to by God, though they were not prophets; if there is such a one among my people, it is 'Umar” (B. 62:6). A man thus spoken to by God is called a muhaddith in the terminology of Islam. A Muhaddith is a reformer raised up by God to remove errors and shed new light on the great religious truths, and it is stated that one such person shall appear among Muslims in every century (AD. 36:1).

Religion does not consist in hard religious exercises but in living a good life, in which due regard is paid to others’ rights (B. 2:29; 30:51). Good actions spring from a good heart, and hence the need of faith which rules the heart (B. 2:38). The man who has faith in God does not spare the doing of good even to a passerby, “to keep the way clear of harmful things” being a part of faith (M. 1:58). There is no faith in a man who does not “love for his brother what he loves for himself” (B. 2:6). To be a Muslim one must live a life of perfect peace with others, not causing any injury to any man, “either with his tongue or with his hand” (B. 2:3). Causing injury to another even with one’s tongue is called an act of unbelief (B. 2:21).

Opening Chapter . . .

Continued from page 6

a noticeable change. Instead of finding fault with, and reviling Islam and its founder, knowledgeable persons are writing favorably about them. But the vast masses of people living in Europe, America and elsewhere are still in the dark about the beauty and sublimity of Islam, about its being the only religion that can satisfy the human reason and give solace to the human heart, about its being the only faith that can bring peace to mankind within its heart and without in the national and international affairs, by showing how moral and spiritual values should regulate and control the driving animal urges within man.

The question is how can one achieve the supremacy of the human soul over the human body? Here again Islam shows us the practical way:

(a) The human soul has to be nourished and strengthened as much as, if not more than, the human body. The human soul by communion with the Divine Soul through prayer five times a day gets that nourishment and strength (Holy Qur'an 20:131-132). If you nourish only your physical self, wherein reside the animal instincts, and neglect and weaken your soul, naturally the animal will have the . . . continued on page 23
THE ROOT MEANING of the word "Islam" is "to enter into peace." And a "Muslim is one who is at peace with God, with himself and with other men." Another significance of the word *Islam* is to submit completely to Allah. The connection between the two meanings is clear. It is only through complete submission to Allah that once can find peace within himself and without. The present-day man, in spite of his tremendous progress intellectually and materially, and in spite of his full realization of the horrible consequences of war and of mental conflict, is constantly on the brink of war, if not actually at war, and eternally at conflict within himself. Why? The reason is obvious; that the advance of knowledge, and the accompanying growth of human power over nature, have gone to man's head. Atheism, now so prevalent in the world, is a negation of the evidence of human reason, of man's own heart and of the present-day science. Some of these conceited upstarts have had the cheek to declare openly that neither God did not exist or that, if He did, He was now dead! Man has gained control over Nature but lost control over himself.

War within

According to Islam, there is a constant struggle or war within man. He is torn between conflicting internal urges for good and bad. The animal in man, like the animals outside, has to be tamed and trained to be put to good use. To show man the way, the Creator sent Divine guidance in the form of revelation from time to time which found its perfection in the Holy Qur'an. And He sent his apostles from time to time, again the perfect and last one in the person of the Holy Prophet, to provide a living example of how human beings can bring their animal passions and desires under control by subordinating them to moral and spiritual values, and can thus achieve peace within themselves and outside. The minimum reward promised to the true Muslims in this life is that "They shall have no fear nor shall they grieve" (2:38). Fear as you know precedes an event; grief follows it. That is peace or state of bliss, within man.

If the animal within man is not tamed and subdued, the animal passions and desires spill over from man's heart to the world outside and thus cause all the troubles mankind suffers from. Besides, no one can hold a proper balance between conflicting human interests except the Great Judge, i.e., God. As no two faces are identical, no two natures are the same. So people disagree. Then there are differences of color, language, sex, etc. How can conflicting interests be resolved by any one of the parties concerned? Is it only the Great Creator Who knows best and can decide best. If man does not accept Divine guidance, then he naturally obeys his own desires and passions. They cloud his conscience and good sense and drag man to commit acts of cruelty, aggression and war. He commits them even if the other side is on its best behavior.

Self-defense

The best example of such high-handedness is what the opponents of the Holy Prophet did to him and his companions. They suffered the worst possible form of religious persecution, torture and eviction from Mecca, but did not retaliate. It is only when their enemies took to arms to destroy them that they took up arms in self-defense. This is clear from the very first verse of the Holy Qur'an on the subject of fighting:

"Permission to fight is given to those upon whom war is made because they are oppressed; and surely Allah is able to assist them" (22:39). Note that the taking of up the sword required Divine permission and that it was granted only after the enemy had taken the initiative and committed aggression against the Muslims. In such a situation, a Muslim must defend himself, whatever the odds against him. How unequal the battle of Badr was is well known. The Holy Qur'an itself testifies to it: "Fighting is enjoined on you, though it is disliked by you" (2:216).

Let us look at another early verse on the subject:

"And fight, in the way of Allah, those who fight against you but be not aggressive. Surely Allah does not love the aggressors" (2:190).

Muslims had suffered long and grievously at the hands of their opponents, and were now being permitted to fight but only when they were attacked in war. In hitting back there was the human possibility of exceeding the limits of decent conduct, particularly in victory. This was prohibited.

The Muslims had been forced to leave their homes and hearths, and were now sought to be annihilated physically for the only fault that they were Muslims. The Holy Qur'an itself says:

"[Permission to fight is given to] Those who are driven from their homes without a just cause except that they say: Our Lord is Allah. And if Allah did not repel some people by others, cloisters and churches, and synagogues, and mosques in which Allah's name is much remembered, would have been pulled down. And surely Allah will help any man who helps Him. Surely, Allah is Strong, Mighty" (22:40).

One can well appreciate the situation the Muslims were then in, because Muslims from India were also driven out of their hearths and homes for no fault except that they were Muslims. And then Muslims were attacked in their refuge, i.e., Pakistan, in the same way as the Muslims who migrated to Madina were sought to be destroyed.

False charge

The charge that Islam was spread by the sword is malicious, not only because it is contrary to well-known historical facts, but also because of the following, among several, clear injunctions in the Holy Qur'an:

"There is no compulsion in religion" (2:256).

"And fight them until there is no persecution and religion is only for Allah. But if they desist, then there should be no hostility except against the oppressors" (2:193).

That "religion is only for Allah" means that religion is to be treated as a matter between man and his God, is clear from other verses, e.g., "And fight with them until there is no more persecution and all religions should be only for Allah" (8:39). "And if Allah
did not repel some people by others, cloisters and churches, and synagogues, and mosques in which Allah's name is much remembered would have been pulled down” (22:40). For an exhaustive study of this subject, please see The Religion of Islam by Maulana Muhammad Ali.

That the Muslims fought only in defense of their religion, their people and their homes, is further clear from the following verses of the Holy Qur'an:

“And they will not cease fighting until they turn you back from your religion, if they can” (2:217).

“And what reason have you not to fight in the way of Allah, and for the weak among the men and the women and children, who say: Our Lord, take us out of this town whose people are oppressors, and grant us from Thee a friend, and grant us from Thee a helper” (4:75).

“They [the Bani Israel] said: And what reason have we that we should not fight in Allah's way and we have indeed been deprived of our houses and our children? But when fighting was ordained for them, they turned back except a few of them. And Allah knows all about wrongdoers” (2:246).

“And whoever retaliates with the like of which he is afflicted and he is oppressed, Allah will certainly help him” (22:60).

“And those who when great wrong afflicts them, defend themselves” (42:39)

“And were it not for Allah repelling some men by others, the earth would certainly be in a state of disorder; but Allah is Full of grace to the world” (2:251).

Prerequisites of war

It is clear from the above verses that fighting in the way of Allah constitutes fighting: (1) in self-defense when the enemy has taken the initiative; (2) in defense of religious freedom and places of religious worship; (3) to restore order and peace in the country; (4) to rescue the weak among the men, and the women and children who are oppressed; (5) to recover lost homes, families and properties; and (6) to defend those with whom one has an alliance and they are attacked, as the Holy Prophet had to do when Makkah was eventually conquered.

Islam is a balanced and practical religion. It recognizes that forces of evil will exist, that they will try to crush others, and that they will have to be fought with their own weapons. The Christians who accused Islam of being warlike are now constrained to spend the best part of their budget on warlike preparations. And they proudly acclaim those who fight or die in self-defense. Could there be a greater vindication of the correctness and usefulness of the teachings of Islam?

Defense preparedness

Islam, which is a complete code of life, tells us that one must not be caught unawares or ill-prepared for defense. There are many verses of the Holy Qur'an on this subject. To quote a few:

“O you who believe, take your precautions. Then only go forth in detachments or go forth in a body” (4:71).

“And fight in the way of Allah or defend yourself” (3:166).

“And make ready for them whatever force you can, and steeds (of war) tied at the frontier, to frighten thereby the enemy of Allah and your enemy, and others besides them, whom you know not (but) Allah knows them. And whatever you spend in Allah's way, it will be paid back to you fully and you will not be wronged” (8:60).

There are hadith which speak of the excellence of keeping a horse (Bukhari 56:45) for fighting in the way of Allah, or of keeping horses ready on the frontier of the enemy (Bukhari 56:73), or recommending the learning of shooting and practicing with implements of war (Bukhari 56:78, 79). Paradise is spoken of as under the shadow of swords (Bukhari 56:22) so long as they are used in the right cause. Similarly, the Holy Prophet said, “Shouldn’t I tell you of the night which is better than the night of Qadr (glory)? It is the night spent by a Mujahid on sentry duty during jihad in a place of danger from where there is little hope of returning to one's kith and kin.” He also said: “The fire of hell will not touch the eye which kept awake on sentry duty during jihad. The Great Master also said: “To spend one day in jihad is much to be preferred to the world and all it has to offer.”

Exhortation

Muslims are asked not to hesitate to fight in the way of Allah. Here are some verses:

“Fight then in Allah's way—thou art not responsible except for thy self; and urge on the believers. Shortly will Allah restrain the fighting of those who disbelieve. And Allah is stronger in prowess and stronger to give exemplary punishment” (4:84).

“So let those fight in the way of Allah who sell this world's life for the Hereafter. And whoever fights in the way of Allah, be he slain or be he victorious. We shall grant him a mighty reward” (4:74).

“And what reason have you not to fight in the way of Allah, and for the weak among the men and the women and the children, who say: Our Lord, take us out of this town whose people are oppressors, and grant us from Thee a friend and grant us from Thee a helper” (4:75).

“O you who believe, what (excuse) have you that when it is said to you, Go forth in Allah's way, you should incline heavily to earth? Are you contented with this world's life instead of the Hereafter? The provision of this life is but little as compared with the Hereafter. If you do not go forth, He will chastise you with a painful chastisement and bring in your place a people other than you, and you can do Allah no harm. And Allah is Possessor of power over all things” (9: 38-39).

“Those who believe, fight in the way of Allah, and those who disbelieve fight in the way of the devil. So fight against the friends of the devil: surely the struggle of the devil is weak” (4:76)

“Go forth, light or heavy, and strive hard in Allah's way with your wealth and your lives. This is better for you, if you know” (9:41).

Jihad

In most places of the Holy Book, Jihad with one's wealth and life go together. The word Jihad means literally, to strive and exert oneself. The Holy Qur'an speaks of the propagation of truth, and the extermination of falsehood and evil, as Jihad when it says: “And strive against them (the disbelievers) with this (Book) which is the greatest Jihad (25:52). Similarly, the Holy Prophet said: “Strive (jahada) against your low desires as you strive against your enemies.” Even in Urdu we use the expression Jidd-o-jihad to mean exertion. Fighting is called jihad because it is the highest
form of exertion when undertaken against aggression. For the purpose of this article, taking the last view of Jihad to mean fighting, you have to spend a lot of money to prepare for defense or to wage a war. It seems, on the face of it, infructuous expenditure. That is why economists and finance people cavil at it. The trouble is that we try to find it from the ordinary revenues. Why not a special fund for which appeals should be made especially, and that too in the words of the Holy Qur'an? Jihad with wealth has been placed first in the Holy Book because it goes on all the time, and all the people can and should take part in it. Jihad with one’s life arises only occasionally, and all the people cannot take part in it. The Holy Book is full of appeals on the subject. To quote a few:

“Surely, Allah has bought from the believers, theirs persons and their property, in return for which they will have paradise” (9: 111).

“O you who believe, shall I lead you to a merchandize which will deliver you from a painful chastisement. You should believe in Allah and His Messenger and strive hard in Allah's way with your wealth and your lives. This is better for you, did you but know” (61: 10, 11).

**Fear of death**

In fighting, it is natural to be afraid of dying. The Holy Qur'an removes that fear as follows:

“And no person can die but with Allah’s permission. The term is fixed” (3: 144).

“...Those who said of their brethren while they themselves held back (from the battlefield) had they obeyed us they would not have been killed. Say: Avert death from yourselves, if you are truthful” (3: 167).

“O you who believe, be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting. Had they been with us, they would not have died or been slain; that Allah may make it to be a regret in their hearts. And Allah gives life and causes death. And Allah is Seer of what you do” (3: 155).

“They (the hypocrites) say: Had we any hand in the matter we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter was ordained would have gone forth to the places where they would be slain” (3: 153).

“Wherever you are, death will overtake you, though you are in towers raised high” (4: 78).

“Say: Flight will not profit you, if you fly from death or slaughter, and then you will not be allowed to enjoy yourselves but a little” (33: 16).

**Cowardice condemned**

Weakness or cowardice in battle is due to the whisperings of the devil, according to the Holy Qur'an. To quote:

“Those of you who turned back on the day the two armies met, only the devil sought to cause them to make a slip on account of some deeds they had done” (3: 154).

“It is the devil only who frightens his friends, but fear them (i.e., the enemy) not, and fear Me, if you are believers” (3: 174).

How should the Muslims face the enemy when it attacks? The Qur'an says:

“Surely Allah loves those who fight in His way in ranks, as if they were a solid wall” (61: 4).

“When people said: “Surely hordes have gathered against you, so fear them; but this increasd the faith of the believers, and they said: Allah is sufficient for us and He is an excellent Guardian” (3: 172).

“And be not weak-hearted, nor grieve, and you will have the upper hand if you are believers” (3: 138).

“And how many a prophet has fought, with whom were many worshippers of the Lord. So they did not lose heart on account of any misfortune that befell them in Allah's way, nor did they weaken, nor did they abase themselves. And Allah loves those who are steadfast” (3: 154).

“O you who believe, when you meet those who disbelieve, in war, do not turn your back on them. And whosoever turns his back on that day—unless maneuvering for battle or turning to join a company—he, indeed, incurs Allah's wrath and his refuge is hell. And what an evil destination it is” (8: 15, 16).

“O you who believe, when you meet an army, be firm and remember Allah a lot so that you may be successful. And obey Allah and His Messenger, and do not quarrel with one another lest you get weak-hearted and your power depart, and be steadfast. Surely Allah is with the steadfast” (8: 45, 46).

“...And when the believers saw the allies, they said: This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth. And it only added to their faith and submission. Of the believers are men who are true to the covenant they made with Allah: so of them is he who has paid the supreme sacrifice, and of them is he who yet awaits it, and they have not changed in the least” (33: 22, 23).

**Divine assistance**

The Muslims are promised Divine assistance if they fight in the way of Allah, even if they are smaller and weaker than the enemy:

“How often has a small party vanquished a numerous host by Allah's permission. And Allah is with the steadfast” (2: 249).

“If Allah helps you, there is none that can overcome you; and if He forsakes you, who is there that can help you after Him? And in Allah should the believers put their trust” (3: 159).

“And surely Allah will help any man who helps Him. Surely, Allah is Strong, Mighty” (22: 40).

“We have made it incumbent upon Ourselves to help the believers.”

“If there be twenty of you who are steadfast, they shall overcome two hundred; and if there be of you a hundred, they shall overcome a thousand of those who disbelieve because they are a people who do not understand. Now Allah has lightened your burden and He knows that there is weakness in you. So if there be of you a hundred who are steadfast, they shall overcome two hundred and if there be of you a thousand they shall overcome two thousand by Allah's permission. And Allah is with the steadfast” (8: 65, 66).

According to the above, the winning ratio of 1:10 applies to the Muslims when they are well prepared. The second ratio of 1:2 applies when they are weak. Muslim history is full of instances to prove it. We have only to avoid incurring Divine displeasure.

“We will cast your fear into the hearts of those who disbelieve because they set up with Allah that for which He has sent down no authority, and their abode is the fire. And evil is the abode of wrongdoers” (3: 150).

“When thy Lord revealed to the angels: I am with you, so make firm those who believe. I will cast terror
The Islamic Concept of War, continued . . .

Misharrekeen instructions
Here are some miscellaneous but useful instructions, for those who fight, about what they should not do:

"And on the day of Hunain when your great number made you proud, but they availed you of nothing" (9: 25).

"And be not like those who came forth exultingly and to be seen of men" (8: 47).

"So when Talut (Saul) set out with the forces, he said: Surely Allah will try you with luxuries. Whoever partakes of them is not of me, and whoever does not he is surely of me, except he who takes a handful with his hand. But they partook of them save a few of them" (2: 249). (The Qur’ān then goes on to explain how those who fell for comforts and luxuries could not stand up to their enemies).

"And be not weak-hearted in the pursuit of the enemy. If you suffer they (too) suffer as you suffer, and you hope from Allah what they hope not" (4: 104).

"Your relationship (among the enemy) and your children would not profit you, on the day of Resurrection. He will decide between you. And Allah sees whatever you do" (60: 3).

Prayer*
The Muslims are taught a few prayers too to seek Divine help and to make their hearts firm:

"Allah is sufficient for us, and He is an excellent Guardian" (3: 172).

"And their cry was only that they said: Our Lord, grant us protection from our sins and our extravagance in our affairs, and make firm our feet and grant us victory over the disbelieving people" (3: 146).

"And when they went out against Goliath and his forces, they said: Our Lord, pour out patience upon us and make our steps firm and help us against the disbelieving people" (2: 250).

Apart from the casual prayers mentioned above, the regular prayers can be said during journey or battle as follows:

The Holy Qur’ān says: "And when you journey in the earth, there is no blame on you if you shorten the prayer, (and also) if you fear that those who disbelieve will cause you mischief, for the disbelievers are your open enemies. And if thou art among them and keepest up the prayer for them, let a party of them stand up with thee and let them take their arms: then when they have finished their prostration, let them go to your rear, and let the other party who have not prayed come forward and pray with thee" (4: 101, 102).

The above injunction deals with two situations: first, when a Muslim is on a journey; secondly, during a hot war. There are instances of both in the lifetime of the Holy Prophet. In the first case, i.e., ordinary journey, his practice was as follows. The sunna rak’ats are all dropped with the exception of those of the morning prayer: the number of farz rak’ats in the Zuhr, Asr and Isha prayers, which is four ordinarily, is reduced to two, but the three raka’ats of the Maghrib prayer stay intact like the two farz rak’ats of the morning prayer. The three witr rak’ats of the Isha prayer are also retained. In addition the traveler is allowed to combine the Zuhr and Asr prayers (at Zuhr time or Asr time). There is some difference of opinion among the Muslim jurists as to whether it is necessary that the journey should extend over a certain specified distance or a certain specified time. But the best judge on this matter is the person concerned as to when he is on a journey and when he is not. But when the period of stay at a place during travel is uncertain, the combination of prayers is permissible. So it is when it is raining and the prayer is said in a congregation or when one has to attend a function or a job which would keep him busy at the time of the other prayer.

When facing the enemy, each prayer is much shortened. When there is fear of attack from the enemy, the congregation or when one has to attend a function or a job which would of prayer with the Imam, while the Imam says only two rak’ats. The first party terminates the prayer after the prostrations of the first rak’at; the second party then joins the Imam and the second rak’at with him. In case of still greater fear, when congregation is not possible, it is permitted to say prayers whether on foot or riding (Bukhari 12: 2). The Holy Qur’ān itself says:

"But if you are in danger, then say your prayers on foot or on horseback" (2: 239).

Supremacy of peace
That Islam, the religion of peace, places peace at a premium, even at some risk, is clear from the verse:

"And if they incline to peace, incline thou also to it, and trust in Allah. Surely He is the Hearer, the Knower. And if they intend to deceive thee, then surely Allah is sufficient for thee. He it is Who strengthened thee with His help and with the believers" (8: 61, 62).

So that if the enemy seeks peace at any time, the Muslims must accept it. If any deception is apprehended, trust Allah for Whose sake you agreed to the peace, but take your precautions.

"Unconditional surrender" is, therefore, not contemplated in Islam. The last two world wars have shown how wrong that demand was, because it recoiled on the heads of the victors. The Holy Prophet was so prone to peace that on the occasion of the Hudaibiyah truce, he did not hesitate to accept highly unfavorable terms although he had not been defeated on the battlefield. On the fall of Mecca, he forgave his worst enemies.

Prohibitions
Bestiality and cruelty, so common during the heat of fighting by even the so-called civilized nations of the present-day world, are forbidden in Islam. So too is the mutilation of dead bodies. Could there be nobler instructions than those given by the Holy Prophet when dispatching troops against the Byzantines: "In avenging the injuries inflicted upon us, molest not the harmless inmates of domestic seclusion; spare the weakness of the female sex; injure not the infant at the breast, or those who are ill in bed. Abstain from demolishing the dwellings of the resisting inhabitants; destroy not the means of their subsistence, nor their fruit trees" (p. 81, Sayyid Amir Ali’s Spirit of Islam).

On another occasion, the Great Master said to his troops about to depart: "Go in the name of Allah and in the cause of the faith of Allah and His Prophet. Do not kill old men or infants or innocent women. Do not commit breach of trust. Preserve all booty carefully. Give good advice to one another."
The Qur'an’s Recipe for the Unity of Humanity through the Unity of God

By Dr. M. A. DRAZ

NOTE: Islam addresses itself explicitly to the whole of humanity. To some thinking people in Western society the diversity of religions is a scandal and a headache, and a barrier to the unity of mankind. It is not generally known that Islam has already dealt with this problem. Islam explains all previous religions as based upon revelations from a single source, presenting itself as the final revelation and the most universal in scope. Its universality is not accompanied by any claim to exclusivity such as came to typify Christianity (“No salvation outside the Church”). It lays down the principles by which the comparative study of religions may be carried out, the most fundamental of which is the fact of the unity and transcendence of Allah, the Divine Being.

Dr. Draz’s article is taken from a collection of writings by various authors published under the title Studies in the Holy Quran (Lahore: Ahmadiyya Anjuman Isha’at-I-Islam, 1971). This compilation was previously published in a special issue of the journal The Light (24th December 1970). All quotations given in the notes are taken from the English interpretation of the Holy Qur’an by Maulana Muhammad Ali.

—Selim Ahmad

IMMUNE TO ALL external influences, the Holy Qur’an has always had a profound effect on different types of people. It must have had some special attraction for them, as though it had the power of adapting itself to each person’s way of thinking and acting, as though it brought the right solution to the major problems and cares of each individual. In a word, it must have fully satisfied his need for the true, the good and the beautiful, with a work which is a religious, a moral and a literary masterpiece.

It affirms categorically, not only that all the prophets constitute one visible religious body under the protection of God (21:92; 23:52) but also that at one time all mankind was similarly united in one body and that it was their descendants who became divided (2: 253; 10:19), either because they had forgotten some part of the Divine teaching (5:13; 14), or because of worldly ambition and self-interest (2: 146, 174).

And, in its perennially logical and coherent way, the Holy Qur’an does not define or describe Islam as a “Muhammadanism” which has been set up as a rival to Judaism and Christianity, disputing with them the honor of being the sole repository of Truth. To be Muslim is at the same time to belong to Moses, to Jesus and to all the Divine Messengers who have appeared since the creation of the human race, by paying equal respect to all of them and accepting all their teachings, without making any distinction between them (2:138, 285; 3:84; 4:152). Or, rather, it is to belong to God and to carry out His Will as revealed successively from their lips (2:133; 3:84). If this is accomplished, then there will be an end to schism and to rivalry (2:150; 42:13), for it is true that the doctrine preached by so-and-so is the same as mine, there is absolutely no reason why I should try to shout him to silence, unless it be through egoism (2:91) or vanity (5:18).

The Holy Qur’an’s appeal for a return to the original unity of all religions

Thus the Holy Qur’an makes an appeal for a return to the original unity of all religions—“unification” ardently desired by all evolved souls, whose hearts are moved at the very mention of the word “unity.” This would doubtless be the first step, although everything will depend on the plan to be followed and the method that is adopted.

We think that the point of departure, the nucleus around which we can organize our system of Quranic discussion, consists in the central idea of a transcendent Creator, All-Powerful and Almighty God, Who has created everything in the universe and on Whom everything, without exception, depends. The great advantage of this conception is that, on the one hand, it harmonizes perfectly with the postulate of that religious unity which we propose to establish, since schism could only arise from a pluralist conception (3:64; 28:46). While, on the other hand, by erasing out all the various “peculiarities” of the different religions, it brings home to man that eternal truth which has never ceased to be acknowledged (or be easily acknowledgeable) by all. In fact, even the pagan Arabs, who had sunk to a very debased form of idolatry, nevertheless acknowledged the Supreme God, Creator of the universe and Lord of the heavenly world (Qur’an 29:61).

This recognition was not due merely to some vestige they had conserved of the religion of the Patriarchs Abraham and Ishmael—its germ is latent in the human soul, and there is a relevant passage in the Holy Qur’an to the effect that the souls of men acknowledged the Supreme Being before they were united with their bodies (7:172). But with these people this primitive monotheism, this “natural religion” as it is termed in the Holy Qur’an (30:30), was a kind of theoretical conception enveloped in and practically submerged by the adoration which they paid to a multitude of lesser divinities (12:106). Since they invoked God only when some great danger was imminent (10:22), they would set aside for him only a very small portion of their ritual offering (6:137). Owing to their everyday contact with the forces of nature, it was inevitable that they should attribute certain influences to the stars (53:49) and to heavenly bodies (41:37), before which they would prostrate themselves. Between God and man they set up intermediary powers which were able to bring man closer to his Creator (39:3) or to intercede with God on his behalf (10:18). Thus the angels, whom they regarded as being the daughters of God, became the objects of their adoration (43:19, 20), Statues (22:30) and sacrificial stones (5:90), which they considered as possessing hidden powers or which in their eyes were symbols of certain visible divinities, came in time to receive the same veneration as the objects symbolized.

Little by little the imagination of these highly superstitious people did not fail to invent a multitude of lesser...
The Qur'an's Recipe for Unity, continued...

gods, whom they considered as subservient to the Creator God; these lesser divinities presided over their less important affairs and enterprises. How could such inveterate anthropomorphism conceive of a king unless at the same time it provided him with assistants and collaborators who were equally worthy of veneration? Tradition has handed down a wonderful "salutation" which the pagan pilgrims used to recite during their invocation: "I am wholly Thine, O God! I am wholly Thine. Thou hast no partner except one, over whom Thou hast complete mastery, and also over all that He possesses."

The idea that "the gods" were really a unity would for them have been something unbelievable (38:5):25 in fact, in their eyes, all the more monstrous and false, since they had never heard anyone preaching the Unity of God, either among their own people or during the previous revelations ("the former faith"—36:6, 7).26 That is to say, Christianity as introduced into North and South Arabia by a few refugee sects. In spite of the difference between the defined personalities of both these regimes, the pagans found enough similarity between them to justify their deified form of polytheism (43:57, 58).27 For the people who followed the Holy Scripture had also succeeded in reconciling the Unity of the Creator God with the plurality of venerated deities.

By siding with both factions, and then opposing them, the Holy Qur'an makes use of the first conception in order to destroy the second. It entrap its adversaries in their own argument in order to show them, if not the absurdity then at least the ingratitude of such a chaotic and confused medley (2:21, 22; 16:17; 33:73).28 Thus the unity it teaches stems from a pre-existing conception which was already in vogue, though buried under the debris of antagonistic ideas. The Holy Qur'an extricates this pristine purity. It certainly does not "discover" it or invent it. It proceeds by elimination, not by addition.

NOTES

1. 31:92. “Surely this your community is a single community, and I am your Lord, so serve Me.”
2. 23:52. “And surely this your community is one community, and I am your Lord, so keep your duty to Me.”
3. 2:253. “We have made some of these messengers to excel others. Among them are they to whom Allah spoke, and some of them He exalted by (many) degrees of rank. And we gave clear arguments to Jesus son of Mary, and strengthened him with the Holy Spirit. And it is pleasing, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so some of them believed and some of them denied. And if Allah had pleased they would not have fought one with another, but Allah does what He intends.”
4. 10:19. “And (all) people are but a single nation, then they disagree. And had not a word already gone forth from by Lord, the matter would have certainly been decided between them in respect of that wherein they disagree.”
5. 3:13, 14. “But on account of their breaking their covenant We cursed them and hardened their hearts. They alter the words from their places and neglect a portion of that whereof they were reminded. And thou wilt always discover treachery in them excepting a few of them — so pardon them and forgive. Surely Allah loves those whom do good (to others).” (4:14) And with those who say, We are Christians, We are of the people of the Book, and they have neglected a portion of that whereof they were reminded so We stirred up enmity and hatred among them to the day of Resurrection. And Allah will soon inform them of what they did.”
6. 2:75. “Do you then hope that they would believe in you, and a party from among them indeed used to hear the word of Allah, then altered it after they had understood it, and they know (this).”
7. 3:13, 14. See above, note 3.
8. 5:146. “Those whom We have given the Book recognize him as they recognize their sons. And a party of them surely conceal the truth while they know.”
9. 174. “Those whom conceal ought of the Book that Allah has revealed and take for it a small price, when We called, but they turned their backs, and Allah will not speak to them on the day of Resurrection, nor will He purify them; and for them is a painful chastisement.”
10. 6:38. “We take) Allah’s color, and who is better than Allah at coloring, and we are Our worshippers.”
11. 2:285. “The Messenger believes in what has been revealed to him from His Lord, and (so do) the believers. They all believe in Allah and His angels and His Books and His messengers. We make no difference between any of His messengers. And they say: We hear and obey; our Lord, Thy forgiveness (do we crave), and to Thee is the eventual course.”
12. 17:127. “And whoever seeks a religion other than Islam, it will not be accepted from him, and in the Hereafter he will be one of the losers.” That this verse does not imply exclusivity is explained by Maulana Muhammad Ali: “A Muslim accepts the whole truth; the whole truth as revealed to any prophet anywhere in the world: the followers of other religions accept only partial truth, the truth as revealed to them only, not truth as revealed to all mankind.”
13. 4:152. “And those who believe in Allah and His messengers and make no distinction between any of them, to them We will grant their rewards. And Allah is ever Forgiving, Merciful.”
14. 2:133. “Or were you witnesses when death visited Jacob, when he said to his sons: What will you serve after me? They said: We shall serve our God, the God of thy fathers, Abraham and Ishmael and Isaac, one God only, and to Him do we submit.”
15. 3:84. See above, note 6.
16. 6:160. “As for those who split up their religion and become sects, thou hast no concern with them. Their affair is only with Allah, then He will inform them of what they did.”
17. 42:13. “He has made plain to you the religion which He enjoined upon Noah and which We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus—to establish religion and not to be divided therein. Hard for the polytheists is that to which thou callest them. Allah chooses for Himself whom He pleaseth, and guides to Himself him who turns (to Him).”
18. 9:2. “And when it is said to them, Believe in that which Allah has revealed, say: We believe in that which was revealed to us. And they deny what is besides that, while it is the Truth verifying that which they have. Say: Will you then divide Allah into parts? Allah is one God. He beareth witness, and His angels, that We have not sent down unto thee a book, nor created a prophet before this (if) you were believers.”
19. 5:18. “And the Jews and the Christians say: We are the sons of Allah and His beloved ones. Say: What do they then chastise you for your sins? Nay, you are mortals from among those whom We have created. He for whom We have forgiven whom He pleases and chastises whom He pleases. And Allah is the Kingdom of the heavens and the earth and what is between them, and to Him is the eventual coming.”
20. 11:3. “Of the People of the Book, why do you dispute about Abraham, when the Torah and the Gospel were not revealed till after him? Do you not understand?”
21. 28:46. “And thou wast not at the side of the vision when We called, but a mercy from thy Lord that thou mayest warn a people to whom no warner came before thee, that they may be mindful.”
22. 12:61. “And if thou ask them, Who created the heavens and the earth and made the sun and the moon subservient? They would say, Allah. Whence are they then turned away?”
23. 17:127. “And when thy Lord brought forth from the children of Adam, from their loins, their descendants, and made them bear witness about themselves: Am I not your Lord? They said: Yes; we bear witness. Lest you should say on the day of Resurrection: We were unaware of this.”
24. 30:30. “So set thy face for religion, being upright, the nature made by Allah in which He has created men. There is no altering Allah’s creation. That is the right religion—but most people know not.”
25. 12:106. “And most of them believe not in Allah without associating others with Him (with Him).”
26. 16:10. “He it is Who makes you travel by land and sea: until, when you are in the ships, and they sail out with them in a pleasant breeze, and they rejoice at it, a violent wind overtakes them and the bilows surge in on them from all sides, and they deem that they are encompassed about. Then they pray to... continued on page 22
The Story of Moses
As Told in the Qur’an

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

Moses is the most frequently mentioned of all the prophets spoken of in the Holy Qur’an, and the details of his life are dwelt upon to a much greater extent than are the details of any other prophet’s life. He is, moreover, the prophet to whom reference is made earliest in the Holy Book, in the chapter entitled al-Muzzammil, which stands third in the chronological order. Here it is that the reason is also met with for giving so much importance to his history: “We have sent to you an apostle, a bearer of witness to you, as We sent an apostle to Pharaoh” (73:15). This verse points out the likeness of the Holy Prophet Muhammad to Moses, a likeness that Moses himself had pointed out in Deut. 18:15, 18: “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. . . . I will raise them up a prophet from among their brethren like unto thee, and will put My words in his mouth.” We are told twice that the promised prophet, the like of Moses, shall appear from among “their brethren.” The people addressed here are the Israelites, and, therefore, “their brethren” could mean only the Ishmaelites. Actually no Ishmaelite prophet ever claimed to be the like of Moses. Up to the time of Jesus Christ, we find the Israelites still awaiting the advent of the promised “like” of Moses, for John the Baptist was asked if he was Christ or Elias or that Prophet (Revised Version, the Prophet), the reference in the margin being given to Deut. 18:15, 18. Nor did Jesus Christ ever say that he was the like of Moses, and his apostles still awaited the fulfillment of that prophecy after Jesus’ crucifixion: “For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me” (Acts 3:22). It was only the revelation of the Holy Prophet, and that the earliest, which pointed out the fulfillment of the prophecy of Deut. 18:15, 18 in the advent of a Prophet like Moses. This claim is made still plainer in a later revelation: “Have you considered if it is from God, and you disbelieve in it, and a witness from among the children of Israel has borne witness of one like him” (46:10).

The history of Moses begins with a revelation to his mother to cast the child into the river, where he is picked up by Pharaoh’s people (20:38, 39; 28:7, 8), and brought up by Pharaoh (26:19). When grown up, he finds one day an Israelite being oppressed by an Egyptian and strikes the Egyptian with his fist in order to save the Israelite. The Egyptian is accidentally killed, and Moses, on being informed that he cannot expect any justice from the authorities, flies to Midian (28:14–21). There he meets Jethro, marries his daughter and, after ten years, he is called to the office of a prophet (19:52; 20:11–14; 27:8, 9; 28:30; 79:15, 16), and sees in a visionary state that his staff has become a serpent and his hand is white (20:17–23; 27:10–12; 28:31–32). He is commanded to go to Pharaoh and to demand the deliverance of the Israelites (7:103–106; 7:107). Pharaoh has a discussion with him (20:47–55; 26:18, 31). A secret believer from among Pharaoh’s people argues on behalf of Moses (40:28–45). Pharaoh calls to his aid the enchanter, whose tricks do not avail to gain Pharaoh’s support (7:113–126; 10:80–82; 20:60–73; 26:38–51), and they believe in him (7:120, 121; 20:70; 26:46–48). Moses then shows other signs (7:130, 133), nine in all (17:101). Every time that distress befalls Pharaoh, he requests Moses to pray for his removal, promising to believe when it was removed, but fails to keep his promise (7:134, 135; 43:49, 50). Moses exhorts his people to patience and prayer (7:128; 109–84). He is ultimately commanded to leave Egypt and cross the sea, while Pharaoh and his hosts are drowned (2:50; 7:136; 10:90; 20:78; 26:53–66). He then retires to the mountain for forty days to receive the law (2:50; 7:143–145; 20:83, 84), and the Israelites leaders with him demand that God should be shown to them manifestly (2:55). Moses prays to God that He may show Himself to him (7:143). A severe earthquake overtakes Moses and his companions (7:143, 155), and they fall down in a state of swoon. Moses recovers (7:143) and prays for his companions (7:155), who are restored to their senses (2:55, 56). Moses is given the Torah (7:142–145), the book being revealed to him (2:53; 6:92) as books were revealed to other prophets. On his return, he finds his people worshipping the image of a calf which they had made in his absence under the directions of one called a Samiri (2:51; 7:150; 20:86–90). Aaron had warned them of their error before the coming of Moses, but they did not give it up (20:90, 91). The image is burned and the ashes are scattered in the sea (20:97). Moses orders his people to slaughter a cow, which they were unwilling to do, and obeyed the order after much hesitation (2:67–71). His own people make false imputations against him (33:69; 61:5). He asks his people to march on the Holy Land, but they refuse, and are made to wander in the wilderness for forty years (5:21–26).

I have given some of the more important details of Moses’ life. Many other details are met with which the reader can see for himself. It would be noted that there are here some very important differences from the Bible narrative; for instance, Moses is not shown to be guilty of the murder of the Egyptian, his death being only accidental; nor is Aaron guilty of making or helping to make the calf. The importance attached to his life-story is due to his likeness to the Holy Prophet Muhammad. Moses was both a lawgiver and a nation-builder, and so was the Holy Prophet Muhammad to be. These two characteristics are not to be met with in any other Israelite prophet, and it will be seen that the details given above, as well as the other details met with about Moses in the Holy Qur’an, relate to one or the other of these two characteristics, more to the latter than to the former. In both these capacities, as a lawgiver and as a nation-builder, the Holy Prophet Muhammad had to work on an immensely wider scale than did Moses. The law of Moses was meant for a particular race, the Israelites, and even among them prophets ap-

. . . continued on page 23
other and live Righteously; Allah likes those who are considerate to others.”
Abdullah ibn Umar reports that, in a certain battle, the Holy Prophet noticed a woman among those slain. On this the Holy Prophet forbade the killing of women and children in wars (Bukhari 56:147, 148). Hadith relating to this prohibition are repeated very often in all collections of Hadith such as Abu Dawood, Tirmizi, Ahmad ibn Hanbal and Muslim. In some of these, the labor units (attached to troops) are included in the prohibitions. Monks are also not to be molested (Ahmad ibn Hanbal, vol. 1, p. 300). On another occasion, the Holy Prophet excused the chance killing of a woman or a child because it was night-time.

Hadhrat Abu Bakr gave the following instructions to the commander of an army leaving for the Syrian front: When you meet your enemies, quit yourselves like men, and do not turn your backs; if you gain victory, kill not the children, nor old people, nor women. Destroy no fruit trees, nor burn any fields of corn. Don’t do any mischief to the cattle except such as you kill for the necessity of subsistence. When you make any covenant or article, stand by it, and be as good as your word. As you go on, you will find some religious persons that live retired in monasteries. Let them alone, and neither kill them nor destroy their monasteries.”

Prisoners of War
As for the prisoners of war, long before the Genevan Convention, the Holy Qur’an and the Holy Prophet laid down the most civilized and humane rules. The Holy Book says: “So when you meet the disbelievers in battle, smite the necks until when you have overcome them, make them prisoners, and afterwards either set them free as a favor or let them ransom themselves, until the war lays down its weapons” (47:4). The Holy Prophet carried this injunction into practice in his lifetime. In the battle of Hunain, six thousand prisoners were taken from the tribe of Hawazin. They were all set free, simply as an act of favor (Bukhari 40:7, Tabari 3, p. 132). A hundred families of Bani Mustaliq were taken as prisoners in the battle of Murais; they were also set at liberty without any ransom (Tabari 3, p. 66).

Seventy prisoners were taken in the battle of Badr, and it was only in this case that ransom was taken, but the prisoners were granted their freedom while the Quraish had given no indication of giving up fighting (Abu Dawood 15:22). But ransom for those prisoners who could not find cash was that they should teach Muslim children to read and write (Ahmad ibn Hanbal 1, p. 247). The prisoners were distributed among the various Muslim families because no arrangements for their maintenance by the state existed at the time, but they were treated honorably. A non-Muslim prisoner of war stated that he was kept in a family whose people gave him bread while they themselves had to live on dates (Tabari 2, p. 287). This was better than the provisions of the Geneva Convention drawn up centuries later by the so-called civilized nations.

About the women who come over from the enemy professing willingness to accept Islam, the Holy Qur’an requires that they should be carefully examined before being accepted as genuine Muslims, because women were used as spies and agents even in those days.

Martyrs
Lastly, let me quote the verses regarding those who make the supreme sacrifice:
“And speak not of those who are slain in Allah’s way as dead. Nay, they are very much alive but you do not perceive it” (2:154).
“And if you are slain in Allah’s way or die a natural death, surely Allah’s protection and mercy are better than what others collect” (3:156).

“So let those fight in the way of Allah who sell this world’s life for the Hereafter. And whoever fights in the way of Allah, be he slain or be he victorious, We shall grant him a mighty reward” (4:47).

The Qur’an’s Recipe for Unity...

Allah, being sincere to Him in obedience: If Thou deliver us from this, we will certainly be of the grateful ones.”

17. 6:137. “And they set apart a portion for Allah out of what He has created of tillth and cattle, and say: ‘This is for Allah—so He assent—and this for our associate-gods.’ Then that which is for their associate-gods reaches not Allah, and that which is for Allah reaches their associate-gods. Evil is what they judge.”

18. 53:49. “And that He is the Lord of Sariahs.”

19. 41:37. “And of His signs are the night and the day and the sun and the moon. Adore not the sun nor the moon, but adore Allah Who created them, if He it is that you serve.”

20. 39:3. “Now surely sincere obedience is due to Allah (alone). And those who choose protectors besides Him (say): ‘We serve them only that they may bring us nearer to Allah. Surely Allah will judge between us in that in which we differ. Surely Allah guides not him who is a liar, ungrateful.”

21. 10:18. “And they serve besides Allah that which can neither harm them nor profit them, and they say: These are our intercessors with Allah. Say: Would you inform Allah of what he knows not in the heavens and the earth? Glory be to Him, and supremely exalted is He above what they set up (with Him)!”

22. 43:19, 29. “And they make the angels, who are the servants of the Beneficent, females. Did they witness their creation? Their evidence will be recorded and they will be questioned. (20) And they say: If the Beneficent had pleased, we should not have worshipped them. They have no knowledge of this; they only lie.”

23. 22:30. “That (shall be so). And whoever respects the sacred ordinances of Allah, it is good for him with his Lord. And the cattle are made lawful for you, except that which is recited to you, so shun the filth of the idols and shun false words.”

24. 5:90. “O you who believe, intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only uncleanness; the devil’s work; so shun that you may succeed.”

25. 38:5. “Makes he the gods a single God? Surely this is a strange thing.”

26. 38:6, 7. “And the chiefs among them say: Go and steadily adhere to your gods: surely this is a thing intended. (7) We never heard of this in the former faith this is nothing but a forgery.”

27. 43:57, 58. “And when the son of Mary is mentioned as an example, lo! thy people raise a clamor thereto. (58) And they say: Are our gods better, or is he? They set it forth to thee only by way of disputation. Nay, they are a contentious people.”

28. 2:21, 22. “O men, serve your Lord Who created you and those before you, so that you may guard against evil. (22) Who made the earth a resting place for you and the heavens a structure, and sends down rain from the clouds then brings forth with it fruits for your sustenance; so do not set up rivals to Allah while you know.”

29. 16:175. “Is He then Who creates like him who creates not? do you not then mind?”

30. 73:7. That Allah may chastise the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allah will turn (mercifully) to the believing men and the believing women. And Allah is ever Forgiving, Merciful.”

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peared after Moses to meet the new needs and to effect the necessary alterations and abrogations; but the law given to the Holy Prophet Muhammad was meant for the whole human race and was made perfect, as he was the Prophet for all nations and for all times, no prophet appearing after him. This difference is repeatedly brought out in the Holy Qur'an; the following quotations serve only as an example:

"And We gave the book to Moses, so be not in doubt concerning the receiving of it, and We made it a guide for the children of Israel" (32:23).

"Blessed is He who sent down the Furqan upon His servant that he may be a warner to the nations" (25:1).

"And it is naught but a reminder to the nations" (68:52).

"This have I perfected for you your religion and completed My favor on you" (5:3).

Though the law is made perfect in the Holy Qur'an and no prophet appears after the Holy Prophet Muhammad, yet, to meet new needs, the door is always open to work out the principles enunciated in the Holy Book and to deduce new laws from them to meet the requirements of the times.

**Concept of War . . .**  
*Continued from page 22*

"And think not of those who are killed in Allah's way as dead. Nay they are very much alive, being provided sustenance from their Lord. Rejoicing in what Allah has given them out of His grace, and they rejoice for the sake of those who (being left) behind them have not yet joined them, that they have no fear, nor shall they grieve. They rejoice for Allah's favor and His grace, and that Allah wastes not the reward of believers" (3:168-170).

Lastly, who are the people on whom Allah has bestowed his favors whose path you seek in all your prayers when you say: "Guide us on the right path; the path of those upon whom Thou hast bestowed favors" (Surah Al-Fatiha vv. 5, 6).

The Holy Qur'an answers it thus: "And whoever obeys Allah and the Messenger, they are with those upon whom Allah has bestowed favors among the prophets, the truthful, the martyrs and the righteous, and what a goodly company are they" (4:69).

As a nation-builder, the work of Moses occupies a very prominent place in his own life-story as well as in the history of the world. It was the first message with which he was entrusted; "Go to Pharaoh and say, We are the messengers of the Lord of the worlds that send with us the children of Israel" (26:16, 17). The law was given to him long afterwards. The work was no doubt one of the greatest difficulties, for the Israelites had been in a state of slavery to the Pharaohs of Egypt for about four centuries. But great and important as was Moses' work, his message was very limited in comparison with the message with which the Holy Prophet Muhammad was entrusted. He had to build a nation on quite a new principle, a nation not united by any ties of blood, race, color, or country, but united by a moral and spiritual outlook, united by a belief in the Unity of God and in His all-pervading Lordship. Such was to be the Muslim nation in which the Arab and the non-Arab, the white and the black, the Semitic and the Aryan, were all to be on one level. The whole world was the country and the whole of humanity the race, out of which this nation was to be formed. With this apparently impossible task the Prophet was entrusted and, single-handed, in the face of all difficulties, he built up the foundations of the new nation within the short period of twenty years. Such a huge task cannot be placed to the credit of any other man in the history of the world.

The Opening Chapter of the Qur'an . . .  
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worries, mental strains and anxieties which are responsible for the increasing mental and psychological ailments for which there is no other absolute cure, for how can physical medicines really cure mental and psychological diseases? The cure has to be immaterial, namely, spiritual.

The world is hungry for peace within and without man. The name Islam means to enter such peace by submission to the Divine will. The Ahmadiya Jama'at was created to take the message of Islam to the whole world. We have the requisite literature on Islam. The need is to publish it and propagate it. Thus alone can we discharge the responsibility placed upon us by God.

The Holy Qur'an is full of prophecies that Truth, in the form of Islam, shall prevail over other religions, and in one place it is indicated that this will be achieved even through the Jama'at established by the Promised Messiah. He, among many other prophecies, saw in a vision that he was speaking from a pulpit in London and that after the speech he caught a few white birds. He himself interpreted the vision to mean that although he would not go in person to London or to the West, his teachings and writings would, and that the white birds mean pure souls which would enter Islam. We have already seen this vision fulfilled to a certain extent, but a great deal remains to be done.
MUHAMMAD THE GREATEST MAN OF HISTORY

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

—Alphonse de Lamartine in Histoire de la Turquie

QUR’AN, THE GREATEST SPIRITUAL FORCE

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

—Bosworth Smith

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

—New Researches by H. Hirschfeld

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

—Dr. Steingass, Hughes’ Dictionary of Islam

THE BEAUTIFUL CHARACTERISTICS OF ISLAM

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

—George Bernard Shaw