

WEEKLY

أَلَمْ نَقُومِ السَّائِقَاتِ وَالْأَسْفُوفِ

# THE LIGHT

ORGAN OF AHMADIYYAH ANJUMAN ISHA'AT ISLAM, LAHORE

Vol. LVI — Nos. 32-33

August 24, September 1, 1976 C.E.

Ramazan 5, 1396 A.H.

## THE GLORY OF THE QUR'AN-V

### Knowledge of the Unseen falls beyond the ken of mortal man

By HAZRAT MIRZA GHULAM AHMAD

Founder of the Ahmadiyya Movement in Islam

It is sometimes objected that if language was taught to man by divine instruction, why should the savage tribes be suffered to live in a state of speechlessness in the jungle, to express themselves by mere signs and signals of the hand? Why should not a language be conferred upon them by God and, why should not a new-born baby, if kept in the jungle, be blessed with such a divine revelation?

This objection comes from a wrong conception of the divine attributes. The Word of God is not cast upon any-one. The recipient

of the divine communication should possess the requisite excellence and merit. The other condition for the bestowal of the divine revelation is that there should exist a true, genuine need for it. In the beginning of creation when man was brought into existence both these conditions, necessary for the teaching of language to man by divine instruction, existed. Man had already been endowed with capability for the reception of divine communion. The condition of a true, genuine need was also fulfilled. For, there was, at the time, no kind and com-

passionate friend, except the Almighty, Who could teach him how to speak and thereby raise him from the primitive state to the higher and nobler stage of civilization and culture.

Later on, when the children of Adam, the human race, spread over the world, and the knowledge imparted to Adam from on High was diffused thoroughly among his progeny, some people then became the teachers and preceptors of others. It was not so in the case of Adam. There was no other being, no teacher, preceptor or parent, except God Who could teach him language and educate him in dignity and decency. In short, it was absolutely necessary that Adam should have been brought up and educated, by the Almighty Himself whereas, in the case of his children, this necessity does not arise for the simple reason that hundreds of millions of human beings now speak many different dialects and also teach the same to their children.

The personal capability and excellence of an individual form an essential condition for his becoming the recipient of divine communication. And should a person be found, even now, imbued with noble qualities, he can receive guidance from God. The eye of Supreme Being penetrates into the depths of man's capability and the

comprehensiveness of his mind. The Lord will never deprive him of the opportunity of displaying his mental powers. It can never happen that a person, who is imbued with the faculty of imbibing divine inspiration and knowledge, should yield up his life and depart from this world without having been raised, in consequence of certain physical causes or, for instance, birth in a jungle, to that high office of dignity and distinction for which he had been ordained. On the contrary, only that man rolls in an abject state of speechlessness and savage disposition who is by nature defective and deficient. Moreover, by the conferment of so many different dialects upon hundreds of millions of people, the door for the general instruction of others has been widely opened. Under these conditions, no necessity whatsoever is left for teaching of language by divine revelation, except in some special case in which a sign is intended to be shown.

#### *Literary expression*

Some people hold that the alphabet and separate individual words are common between the human language and the Word of God, so that, in this respect, man stands at the same footing as does the Almighty. But, the fact is that He Himself taught man the

(Continued on page 8)

# THE LIGHT

Wednesday — September 1, 1976

*Managing Editor* : DR ALLAH BAKHSH  
*Board of Editors* :

Mrs Ulfat Aziz-us-Samad	— Pakistan
Mr N. A. Faruqui	— Pakistan
Mr Masud Beg Mirza	— Pakistan
Mr Rahim Bakhsh	— Pakistan
Mr S. Muhammad Tufail	— England
Mr Mustapha K. Hydal	— Trinidad
Mr Ishmael Ali	— Guyana
Dr Basharat Ahmad Ali	— Suriname
Imam Musa Projosiswoyo	— Indonesia

## ISLAM AND COMMUNISM—II

It is not possible in the space at our disposal to give a detailed criticism of the materialist philosophy, or to attempt an exposition of the religious view of the universe and life. Marx's ideas were no doubt influenced by the scientific atmosphere of his time. Materialism was the prevailing thought among the intellectuals of the mid-nineteenth century, and several materialist philosophies of history had been advanced — not only by socialist thinkers, but also non-socialist and anti-socialist thinkers. "The influence of physical conditions upon human action," writes Ramsay MacDonald, "was then a plaything of the intellectuals, and the toy was handled with the most whole-hearted affection by Buckle in his *History of the Civilization*." Now Henry Thomas Buckle, as is well-known, was an individualist and anti-socialist of the most rigid kind. Marx rendered a significant service by being the first to draw attention to the role of econo-

mics in human life and history, but like all those who interpreted history in terms of one chosen factor only, he greatly exaggerated that role. Human life and progress are too complex to be explained in terms of any one factor, be it geography, sex, or economics. Materialist conception of history is one-sided and inadequate. In the study of the forces and motives that make history, intellectual and moral factors are just as important, if not more important than material and economic factors. It is the mind of man, with its ideals, its sense of right and wrong, and its aspirations which makes economic poverty and injustice a serious grievance and gives them that explosiveness which makes them a cause of revolution. In fact, as the late Maulana Aftabuddin Ahmad pointed out in his *Islam and Western Socialism*, the ideals of equality and social justice become meaningful and can come within the reach of man only as an integral part of the religious world-view and outlook on life.

Marx thought that the replacement of capitalist society would be brought about by a revolutionary struggle between its two basic classes, the bourgeoisie and the proletariat. According to his hypothesis and his conclusions on the subject, the revolution would occur first of all in the highly developed capitalist countries. Marx believed that the results of the revolution — that is, the new socialist society — would lead to a new and higher level of freedom than that prevalent in liberal capitalism. Both these "scientific predictions" of Marx have been falsified by the subsequent events. Socialist revolutions have taken place, not in the highly industrialised countries of the West, but in the then under-developed and mainly feudal countries of Russia, China, Vietnam, etc.

And even in these countries they have taken place not as a consequence of class war, but in the course of the struggle of these nations for independence against foreign imperialist powers and their local stooges. The triumph of "scientific socialism" has resulted not in greater liberty, but in complete suppression of the freedom of the individuals. Marxist philosophy has been made into a dogma, and poets, novelists, artists, philosophers, social scientists, and even biologists and physicists are expected to express views and arrive at conclusions that are in strict conformity with that dogma. Any sign of deviation from the official ideology and policies is ruthlessly suppressed. The dictatorship of the proletariat in fact means the dictatorship of the Communist party hignups and political bureaucrats. It is the professional party bureaucracy which formally uses, administers, and controls both nationalised and socialised property as well the entire life of society. The populace have no share in political power or control over national resources. In a one-party state, where only the official party nominees are the candidates and all the voters are expected to vote for them, election is a complete farce. The workers do not even have the right to strike, for, in theory, that would be a strike against themselves. Under such a system the personality of man has little chance of fulfilment in all its reaches. Marx had predicted that ultimately the state would wither away. But the fact is that in countries where the Communist Party has seized the reigns of the government the state has become all-powerful and the individuals have been completely merged in it.

"If the political needs of the working-class movement in Europe," writes Milovan Djilas in his famous book, *The New Class*,

"had not demanded a new ideology complete in itself, the philosophy that calls itself Marxist, the dialectical materialism, would have been forgotten — dismissed as something not particularly profound or even original, though Marx's economic and social studies are of the highest scientific and literary rank." The most important part of Marxism is its analysis and criticism of the capitalist system and the conclusion that Marx draws from this, that the means of production and surplus-value should not be left in private hands.

There is nothing in Islam which can be regarded as an obstacle in the way of the nationalisation of certain forms of property. According to the Qur'ān, the absolute Owner of all wealth is God and God alone. No human being has absolute right over any property. If the private ownership of the means of production results in exploitation and injustice, then Islam, even more than Communism, would demand that they should be taken away from private hands. For, justice is an absolute value in Islam, whereas the right to the private ownership of any and every property is not absolute. When justice and private ownership of the means of production cannot coexist, it is the latter that must be abolished.

Both Communism and Islam stand for social justice and an egalitarian economic order. Both are opposed to exploitation and unearned income. Both affirm categorically that the man who works and produces wealth alone has the right to it. No one should be allowed to appropriate for himself the fruits of the labour of others. But this similarity in aims and some of the means should not lead us to hastily conclude that the socio-economic systems of Islam and Communism are identical. There are several important differences between the two.

The first difference is in their attitudes towards private property. Communism stands for the complete abolition of all private property. Capitalism, on the other hand, talks vociferously about the sanctity of private property. But the fact is that even in capitalism the vast majority of the population owns no property. The wage-earners of the capitalist countries work with no thought or prospect of ever accumulating private property, but with the sole idea of making ends meet day by day, and week by week. Only a few, a very small class, own private property and enjoy the pleasure and the freedom which comes from it. And these few use their private property to exploit the labour of the propertyless class of the wage-workers to gain more and more private property for themselves.

Now, what is the Islamic view? Islam assumes that individuality requires private property through which to express itself. Men — all men — must control and own something, otherwise they do not control and own themselves. Islam abolishes exploitative private property — i.e., private ownership of industrial capital and natural monopolies — to make it possible for all men to acquire property in proportion to their creative/productive abilities and work.

The second difference is regarding the roads that they follow to achieve a just and egalitarian social order. Communism advocates class war and bloody revolution to achieve what it calls the dictatorship of the proletariat. The theory of the class war is the natural corollary of the theory of economic determinism. Islam is, as already pointed out, totally opposed to historical materialism. It considers the motive for evolution towards complete social harmony to be not economic but

religious and moral. Hence, it cannot but condemn class struggle. The Muslim aims at establishing the true brotherhood of man and, therefore, he cannot even think of addressing himself to class sentiment and class prejudice. Islam has faith in democracy. It believes in the necessity and possibility of achieving communal control over industrial capital and land through the democratic process.

The third point of difference between the politico-economic system of Islam and that of Communism relates to the question of liberty. We have seen that the Communist system leads to compulsive regimentation of all activities and no place is left for freedom of thought or action. Against the party line no one can think, say or do anything. As against this, Islam believes in complete freedom of conscience. It gives every man the right and freedom to think for himself and to express his views. However, Islam does not believe in the capitalist doctrine of *laissez faire*; it cannot allow any man or class of men the freedom to exploit others; it cannot tolerate the freedom of the jungle. We must understand that liberty is conditioned that he who controls the conditions controls liberty. This is one of the reasons why in an Islamic order the economic conditions of liberty — the means of production — must be under collective, and not individual, control. No one can deny that wage-slavery is just as bad as chattel-slavery. According to the Qur'ān, laws and regulations are not only not antagonistic to liberty, but are the very conditions of liberty. The Islamic society is swayed by two contrary motions, the coercion of discipline (the common life) and the freedom of will (the individual life). Each has an absolute sway in some fields, and has

(Continued on page 7)

# Message to a Wandering Bird

DR. A. K. PASHA SAEED

(Read at a meeting of the Ahmadiyya Anjuman Isha'at Islam, United Kingdom, on Sunday 25th July 1976)

*Let us all remember a great vision,  
Seen by the Reformer of this century that soon ends.  
Let us all remember that there's a message  
That has to be spread by us, my friends.*

*The Reformer in one of his visions saw  
That he stood in the Western lands,  
Around him flew white birds  
Which he caught with his hands.*

*Those who believe in him  
And now in this land abide  
Represent the "Reformer" in that vision  
And in this fact should take pride.*

*The white birds in the vision  
Were those who would accept the light.  
You alone have the lamps  
Which to the blind can give sight.*

*Let's reflect how much we have done  
To serve the cause for which we stand  
How much effort we have made  
To guide a blind with our hand.*

*And let's make a firm resolution  
That each one of us will a missionary be.  
We will try to spread the truth  
So deaf can hear and blind can see.*

*That our deed of faith will not be confined  
To meetings like the one to-day ;  
But each day we live shall be lived  
In spreading what the Reformer did say.*

*Until towards the tree planted by the Reformer  
All the white birds do fly  
That the vision is fulfilled  
Each one of us will try.*

*Let's pray to Almighty, Answering God  
To give us strength to spread the 'word'  
Here is the Way to the Promised Garden  
So fly to it, O wandering bird !*

(Continued from page 5)

to accept compromises, limitations and modifications in others. Liberty is an adjustments of opposites. "When Liberty is sovereign, Control is her chief adviser." Above all Islam recognises that liberty ultimately must depend on human quality. The good man alone is free, and the good man, according to Islam, is he who submits himself to God and is conscious of his social obligations.

—Ulfat Samad

### THE IDEAL PROPHET

*by Alhaji Khwaja Kamal-ud-Din*

Pp. 200, £ 0.50 \$ 1.20

A most impressive and erudite book on the life of the Prophet Muhammad. It forcefully depicts various characteristics of the life of the Prophet as the 'Ideal exemplar'. It also cogently deals with the Western criticism levelled against the 'most successful of the Prophets'.

**DARUL KUTUB ISLAMIA**

Ahmadiyya Building, Brandreth Road,  
Lahore-7 (Pakistan)

(Continued from p. 2)

vehicle of expression. Therefore, the alphabet and the separate individual words also have come to man as a blessing from Him.

Man can only know how to express what is in his mind, in a given situation, by preparing a construction of words, placing one sentence in one way, and another in a different way. This placing of words and phrases in a particular order is called literary composition to give expression to a particular thought or emotion. In this literary art, we claim that no man can manage to equal God. Nor can it be held permissible that a human being should be able to rise to a position of equality with Him in this respect. In that case, the implication would be that the creation of God can rise to a position of equality with the Creator, which, of course, should be an impossibility for mortal beings. That man should be making use of the same sounds, the same alphabet, and the same words, which also occur in the Divine Word, does not place him in a position of equality with the Lord. Clay is a creation of God. But a potter treats it in a particular manner, and then shapes pottery from it, which has variety of forms and sizes. When the potter is seen at work, it is not concluded that he has acquired a position of equality with the Creator of the world.

Equality with God would be taken to have come about only if a man could shape various forms of animate and inanimate objects.

It is, of course, true that a measure of invention and literary construction has also fallen to the share of man, which God operates in His wisdom within the lines and confines of the various laws of nature. But, how can the human invention and literary composition rise to the same heights of excellence and beauty as do the powers of the Almighty? In efforts to put himself in a position of equality with God, if a man were to confine himself to the task of re-assembling the various parts of animal's body that had come to be cut off and dismembered, and to re-infuse the breath of life in the parts he had brought together, he would never be successful. How can a weak and frail human being then dare set himself up as the equal of the Lord? He cannot, with any justice, equal an animal in many respects — in fact not even the small insects, since many of them are far better builders and creators than human beings: some create beautiful and delicate silk, others sweet and health-giving honey, etc.

It should consequently be remembered that, just as the various elements of the human body are from God, similarly, the component parts of the human speech are also from Him. Therefore, a genuine seeker-after-truth should not allow himself to be misled by the thought that the alphabet, words and expressions, which comprise a language, are common between human speech and Divine Word. He should not forget that these elements of human speech have been given to man by the All-Powerful, Who also uses them in His Word, as does man when he desires to express himself to another human being.

In literary expression, man cannot by any possible means rise to the position which belongs in this field, as in others, only to God. This is why the unbelievers of Mecca, many of them poets of the highest repute for the grandeur and the force of their literary compositions, could do nothing at all when they had to face the challenge of the Qur'ān to produce a piece to match it.

---

ANNUAL SUBSCRIPTION

Rs.5. 100 or £ 2.00 or \$ 4.00

## WE BELIEVE

(1) After the Holy Prophet (peace and blessings of Allah be upon him) Allah has completely barred the appearance of a prophet, old or new.

(2) After the Holy Prophet (peace and blessings of Allah be upon him) Gabriel can never descend and bring Prophetic Revelation (*Wahy Nabuwwah*) to any person.

(3) If Gabriel were to descend with one word of Prophetic Revelation (*Wahy Nabuwwah*) for any person, it would contradict the two complementary verses :

“This day have I perfected your *Deen* for you” (5 : 3); “He is the Messenger of Allah and the Last of Prophets” (33 : 40)

(4) The Holy Prophet (Allah's peace and blessings be upon him) also said : “I am Muḥammad and I am Aḥmad and I am *al-Āqib* (the one who comes last) after whom there can be no prophet.” (*Al-Bukhari : Kitab al-Manāqib*)

(5) The Founder of Ahmadiyya Movement never claimed to be *Nabi*. He exhorted his people to refrain from using the word *Nabi* for him. He further directed them to regard the word *Nabi*, in his writings, as deleted.

(6) He named his followers ‘Ahmadi’ after the Holy Prophet's *Jamāli* (beatific) name ‘Ahmad’.

(7) He proclaimed that no verse of the Holy Qur'ān has been abrogated nor shall ever be abrogated.

(8) All the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and the Imams are venerable.

(9) It is spiritually conducive to our Faith to accept the revivalist Islamic missions of all *Mujaddids*.

(10) He is a Muslim who recites the *Kalimah*.

# THE GENERATION GAP

By N. A. FARUQUI, ISLAMABAD

I suppose my readers must by now be tired of reading about this subject in my previous four articles on this topic. But this, I hope, will be my last write-up on the subject. And for a change, there will not be much discussion in this article but more of an account of a visit to an Old People's Home in Paris by a Pakistani writer named Mr. Ataul Haq Qasmi.

Before I begin the narrative, let me refer to one of the vital points I had made in my previous articles that, *according to the Holy Qur'an*, old parents should not be cast into an institution (such as an Old People's Home, as in Europe and America) but should be kept by their children with themselves. What the parents in their old age need most is personal care, affection and nearness to their children who were, and still are, dearest to them. Living like derelicts in an institution, denies them all that and, in course of time, drives them to melancholia, mental disorders and even suicide. This is confirmed by the following account of Mr. Ataul Haq Qasmi's visit to an Old People's Home in Paris. It appeared in the daily *Nawai Waqt* of Lahore recently. Mr. Qasmi visited this institution with a lady named Zola. When they entered the room where the old people were passing an evening, this is what he witnessed :

"Zola's eyes were searching for her mother. Eventually they were fixed on an old woman who was reclining in a rocking chair at the end of the hall. Zola went behind the chair and put her hands on her mother's shoulders. The old lady opened her eyes and, on seeing Zola, sat up at

once. She kissed Zola again and again on her cheeks ..... She was holding Zola by her arms and was taking stock of her dress with intent eyes. It seemed as if the old lady was lost in admiration and love. .... After they had talked for 10 or 15 minutes it appeared from Zola's face as if a great load had got off her mind and she was feeling lighter and happier."

"Zola told me later that her mother was insisting on going home. But on Zola's persuasion, and because I was in Paris, she had very reluctantly agreed to stay a few days more in this institution. Zola said to me : 'I told her falsely that I will take her out of this institution next week. Mother said that she would live in my flat's store room, that she would not come in the way of my engagements ; on the other hand she would cook for me and do all the shopping for such cooking.'

"What else did she say ?", I asked with a sad heart. "She was complaining about my elder brother that he had not visited her for two years. Nor has she been able to see her grandchildren for a long time. Mother is very fond of them", said Zola.

An old inmate of the institution addressed Mr. Qasmi : "Do you people also have such homes for the old persons ?" Mr. Qasmi answered : "No, we do not have them. They live in our midst till they die. And we feel pleasure in serving them. Some of us don't do it, but our society does not look upon them with approval".

"Then you people are certainly more civilised than we are", said the old man with a catch in his voice. "If we are spend-

ing the remaining days of our lives away from our children, nobody but ourselves is to blame. Our own parents also used to long to see us”.

“That means your children do not come to see you?” asked Mr. Qasmi.

“In the beginning when they enter us in such a place, they come during the week-end. As time passes, the gap between their visits lengthens and they do not visit us more than once a month. Gradually even the monthly visit is replaced by an annual visit at Christmas. Later, even at Christmas a greetings card comes instead of our children. And then one day, on getting intimation from this institution, they come to receive the dead body of the parent. The corpse’s eyes remain open to catch the last glimpse of its children”.

“I felt as if somebody had wrung my heart”, says Mr. Qasmi, “and I did not want this topic to continue. But the old man went on .....

“We have here the necessary comforts and facilities. But we long to see the faces of our children. Previously the administration allowed us to keep pets here. So the inmates kept cats or dogs and gave them the love and affection which they wanted to give their children. But now the administration has banned pets. So now several mothers take to bed with them dolls to whom they talk, sing lullabies and put to sleep. We may appear to you to be laughing and playing in-door games. But our hearts are empty, our laughter is hollow and our breasts suppress cries of heart-ache. When a visitor comes, our faces light up for a while. When he leaves, we sink back into the depths of sadness and loneliness.....

Mr. Qasmi continues: “Although the old man was speaking in English and most

of the other present could not follow him. the pain and sadness in his voice made the faces of those sitting round our large table a picture of sadness and loneliness, and the atmosphere was that of a graveyard and, in the silence that followed, one could almost hear dead spirits pass by. I felt as if the pre-occupied children of these men and women had already clothed them in shrouds and entrusted them to the undertakers for burial.”

“I caught hold of Zola’s arm and came out. Her mother came to see her off till the outermost gate. Her face was a picture of helplessness and humility. She was reminding Zola again and again not to forget to take her out of that place to her flat next week: She would be content to live in the store room: She would not come in the way of Zola’s engagements: She would fetch the bazaar and cook for her. She was following us like a beggar. Zola looked back at her mother with disdain and caught hold of my arm to take me out.”

That ends one glimpse of the life in an Old People’s Home near Paris. I have read in the world-famous Readers Digest, whose circulation probably now exceeds 20 million copies, interviews with the inmates of the Old People’s Homes in U.S.A. The inmates had a sad tale to tell of how their children deposited them in these Homes on false pretexts and promises and then gradually forgot all about them. These old parents even then forgave their children but begged that they should at least write to them occasionally.

Let this be a lesson to our youth who have been blinded by the spell cast over them by the Western civilization into following it slavishly. Today’s children will

(Continued on page 13)

# Fulfilment of A Mighty Prophecy-I

## *Superiority of Quranic Truths over Scientific Theories*

By DR. ALI AH BAKASH

الله نور السموات والارض - (النور)

("Allah is the light of the heavens and the earth.")

[Nineteenth century science conceived matter to be indestructible, immutable, dynamic and eternal. Modern Nuclear-science has however, exploded the falsity of this myth. It has proved beyond doubt that the Atom is divisible and destructible. On the contrary modern science has, through its own researches, come to the conclusion that behind the creation there is a conscious will of a Transcendental-Being. The scientists agree that life is not the outcome of mechanical working of laws of matter but apart from them it has been originated through the Dynamic-will of a Higher Mind. Thus the Quranic concept of the mystery of the creation of Universe has been confirmed by the twentieth century Nuclear-science. It was towards the end of the nineteenth-century materialistic concept that a mighty prophecy was made. It was prophesied that the falsity of the scientific concepts which were contrary to Quranic truths would soon be proved. Accordingly in exact fulfilment of the Divine prophecy, the twentieth century nuclear-science has established the falsehood of the nineteenth century science, thus setting a seal of confirmation on the

truthfulness of the Quranic concepts about the creative forces working in the universe. Himself an unlearned man in western science and methodology, yet Hazrat Mirza Ghulām Ahmad of Qādiān, the *Mujaddid* and Promised Messiah of the present century of Islam, prophesied in clear, unambiguous terms about the falsity of the eternal concept of matter vis-a-vis the reality of the Lord of Universe as well as the futility of following the materialistic western civilisation, at a time when these concepts were dazzling and ascendant: fundamental scientific concepts about creation of matter and life. How wonderfully true the mighty prophecy has come to prove! Could it emanate from a source other than the All-Knowing?]

### **The Nineteenth Century Dalton's Atomic Theory**

The nineteenth century scientific concept about the nature of creation of matter was based on Dalton's Atomic theory. According to this theory all matter was composed of certain elements which in their final form consisted of tiny, invisible and indivisible atoms. The atoms of one element were considered to be essentially different from those of the others.

Moreover atoms were regarded as indivisible, immutable, indestructible and eternal. Even life itself was considered as

mechanical, merely a process of the result of working of the physical and chemical laws of matter and nothing more. Hence the materialistic view-point of life was in the full ascendant,

### Discovery of Radio-Active Elements

The notion of conservation of mass and eternal nature of matter was violently shaken by the discovery of the Radio-active elements, especially Radium and Uranium. It was discovered that the atoms of these elements were not stable but were continuously undergoing spontaneous disintegration. By constantly emitting electrical radiations, they were decreasing in their mass. Atoms of these radio-active elements were thus undergoing constant change by discharging from them particles of light, heat and electric-radiations (energy). *Now it has become fully established that matter and energy are inter-convertible.* But besides spontaneous disintegration it is now an established fact that atoms can be disintegrated artificially also by the process of "fission". This process if continued from one atom to another to produce a "chain-reaction" is the great mystery underlying the invention and preparation of Atom-Bomb.

### Internal Structure of an Atom

The internal structure of an atom has been very much likened to our planetary solar system. Its components are protons, positively charged electrical particles; electrons, the negatively charged electrical particles and neutrons, the uncharged neutral particles. The protons and neutrons of an atom form its inner core or nucleus, while the negatively charged particles, the electrons, are in constant motion, revolving round the nucleus in different orbits. It is now held that the atoms of each and every element are basically composed of the same three components,

protons, electrons and neutrons. The difference in the elements results from the difference in the number of protons and electrons. Thus an atom of hydrogen, the simplest atom, consists of one positive proton, round which revolves one negative electron. Similarly the atoms of carbon, nitrogen and oxygen are composed of six, seven and eight protons respectively, round which revolve the corresponding number of electrons. An atom of uranium the largest atom, consists of 92 protons round which revolve 92 electrons in different orbits. The metal uranium is a radio-active element which constantly and spontaneously emanates particles of radiations and is the one used in the preparation of an atom bomb.

### The Discovery of Isotopes of an Element

Another significant fact in the Nuclear-research, is the discovery of Isotopes which are different forms of the same element. They possess the same properties but are different only in their mass. This difference in mass is due to the presence of various number of uncharged particles, the neutrons; whereas the number of electrical particles, protons and electrons, remains the same. Thus the same element might have two or more forms or Isotopes which differ only in their mass but are identical in all their properties. It is obvious from this that it is the number of electrical particles, protons and electrons, which are responsible for giving to an element its peculiar properties and characteristics.

---

(Continued from p. 11)

become tomorrow's parents. What will be their fate then? Let them remember the Holy Quran's direction that the old parents should be kept with themselves, whatever that may involve, in the same way as the parents kept them next to their hearts, whatever the suffering and sacrifices involved, and did not consign them to an orphanage as the children are apt to discard them into an Old People's Home.

## Islam and the Eradication of Poverty—II

By MAULANA AFTAB-UD-DIN AHMAD

Like all other accidents the accident of poverty must be its duty to avert and to redress. The State is accordingly held responsible for the provision of food, clothes and residence to the individual if he cannot provide for these himself. But it must not be burdened with the entire duty of feeding, clothing and housing the whole population. That will be a task too unwieldy and cramping at the same time. It will, moreover, be an unsuitable approach to the question to paralyse the instincts springing from biological and ethnological elements of animal life, because on these lines, as Islam rightly holds, lies the moral and spiritual evolution of man. It is noteworthy that whereas other religions as they exist to-day discard animal instincts as wholly Satanic, Islam considers these as the very basis of spiritual faculties. According to this religion original animal instincts properly guided and controlled are transformed into moral qualities which in their turn give birth to spiritual life in man. As we see it, Marxism has its moral source in the other, *i.e.*, non-Islamic theology and believes animal instincts as of the Devil and productive of nothing but evil. That is why it is so anxious to crush the animal instincts of family affection and ethnical group loyalty. It may be that it possesses no means whereby to utilise them to the advantage of man but that was a weakness of Christianity as well. But just because you cannot handle a thing, is it wise to kill it particularly when you find some other system using it to the great advantage of humanity? It is not only wrong but arrogant. So at bottom with all its abhorrence for religion and theology,

Marxism is blindly following Christian theology. It would appear as if one can never get rid of theology particularly when one is dealing with human conduct and character. You have to go by some theory or other about the potentialities; and drawbacks of human nature; you must have some conception of the ultimate aim of human social life and this is entering in the field of theology. Let, therefore, no one be seduced into the belief that Marxism involves no religious belief and has nothing to do with Christianity. Let it be realised that although Marxism has repudiated some mystical beliefs of Christianity it has faithfully adopted what really matters in that faith *viz.*, the conception, of human nature and its ultimate goal. Its conception of state and the idea of its jurisdiction is a natural and logical sequel to the Christian conception of human nature. It wants to eradicate poverty by force because it cannot trust the good sense of man. It regards poverty as a natural state because it regards human nature instinctively callous. It fails like Christianity to see that man's callousness toward some has its paradoxical counterpart somewhere in the opposite quality of exorbitant love for some others. It is the want of balance and proportion that causes the mischief. If one religion has failed to establish the balance, all religions cannot be said to have failed. Islam's appeal to our Marxist friends is that they should not wholly distrust human nature and for that matter the individual man and his natural affections, as these are the seeds of the spiritual man to whom are revealed the hidden laws of existence

and the soul-stirring vision of the ultimate destiny of man.

Given necessary guidance, the nature of man functions quite normally, making for the best of ordered social life. But it has its lapses, causing accidents and consequent disturbances, which must be provided against. It is here that state must step in. Provided the state knows where to step in and stop the accident growing into a menace, the society will exhibit all those qualities of brain and heart which are the only real safeguards against poverty.

If in this controlled and guarded moral freedom, there still remains some room for accident, it is not a very heavy price to pay. As we have said, even in the enforced eradication of poverty there must be some room for such accidents, and we do not think the number of accidents in the system contemplated by Islam will be any greater. This is a strange age in which one is more impressed by riddles than by plain logical truths. And of such riddles one is that a rule of unmitigated state violence is a necessary preliminary to the dissolution of all states. It is really a wonderful proposition that whereas you cannot trust the individual human nature you must have implicit faith in a group or people having uncontrolled power of violence to evolve an era of absolute peace and concord in the world. Power is always a hard thing to digest whether it be in an individual or a group. The person to whom uncontrolled power is first delegated is invariably a benevolent man. But benevolence in a man of power is a rare quality and more often than not dies with the man and even before him. History has shown that the group is no better than the individual in this matter. And of all powers the power of violence is the most unsafe thing that a population can delegate to any

individual or group. At least, Islam never recommends such a delegation of powers. All executive power in Islam must be under the strictest supervision of constitutional law. As for violence, there is no room for it anywhere in its system.

It disallows all kinds of revengefulness. Its attitude towards the enemies is enunciated in the following words :

“Repel evil with what is best, when lo, he between whom and thee is enmity would be as if he were a warm friend”  
(The Holy Qur’ān, 41 : 34).

In what a sharp contrast does this stand to the policy of terrorisation advocated by Marxism and implied in the term class-war: Islam has no faith in violence. It believes only in fighting in self-defence and in replying in the same term and on an equal footing, never regarding anyone or any party as incorrigibly inimical. It knows that violence reacts in a greater violence, and cruelty in a greater cruelty. It knows that man goes wrong only through misguidance or through temporary insanity, if the term may be permitted in this connection. One may act with the object of stopping the evil so produced from spreading trouble but in no case should one regard the man as inherently vicious. That being the attitude of Islam, it does not favour either wholesale responsibility of the state in the eradication of poverty nor yet any violent measures adopted for the purpose. It believes in the native goodness of man to work for the imperceptible eradication of poverty provided no immoral influences are at work. Like all other sins economic sins, fall within the purview of state censorship. Indeed if economic sins, *i.e.*, earning by anti-social ways, are not allowed to consolidate themselves in any society, poverty, in its real sense, cannot find any room to

grow. It is because the Christian social system has no principles to guide them in this matter that they now feel obliged to cause violence to certain instinctive play of human faculties, Islam luckily is placed in a more fortunate position. It has regulations to guide man in his small economic affairs, so that even when matters assume wider dimensions nothing is found to threaten social peace. The dictum "A stitch in time saves nine" is very appropriate to this case.

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

"Capitalism," typically Western phenomenon, may be regarded by some as a natural evolution of human social organism but to us Muslims it is a calamity befalling humanity in consequence of a wrong religion putting a premium on human sins, individual and social. From the era of Islam to that

of Capitalism is a lapse, a fall. As a true offspring of the current system, Marxism, may condone it, but we Muslims deplore its very existence and consider it a nightmare. It plays no part whatsoever in human social evolution unless it be to stay its progress. The poverty which forms the basis of Marxist slogan is a peculiar creation of Capitalism with all its Western implications. And if any system can really eradicate poverty in its truest sense it has to be the one which believes Capitalism to be a false system in its very origin. And while believing it to be false it must not adopt any violent measures to rectify its mistakes, otherwise the evil will go on swinging from extreme to extreme in the manner of a pendulum. And this is exactly the attitude of Islam towards the question.

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

---

*A Unique New Publication*

**MUHAMMAD IN WORLD SCRIPTURES**

**PART III**

**By Maulana Abdul Haque Vidyarthi**

**Pages 510 Price \$ 2.50**

A unique research and comparative study of the teachings and prophecies foretelling the Advent of the Holy Prophet Muhammad found extant in Zoroastrian, Hindu and Buddhist scriptures.

**DARUL KUTUB ISLAMIA**

**Ahmadiyya Buildings, Brandreth Road,  
Lahore-7 (Pakistan)**

# ON DEFINING A MUSLIM

CH. MASUD AKHTAR, B.A., LL.B.

Mr. Justice Muhammad Munir, the Retired Chief Justice of Pakistan made an observation in the Punjab Disturbances Enquiry Report of 1953, commonly known as Munir Report, about the general disagreement prevalent in the ulemas of various sects of Islam on the definition of a Muslim. The gist of that observation is that no two ulemas of two sects of Islam agree on a common definition of a Muslim. These remarks sound as much tragic as these are true.

In fact, ulemas of various sects in Islam have abused their position with regard to the calling a Muslim a *kafir* so much that if one sets out to collect all their *Fatwas (Fiat)* and believes these to be of some consequence then a person, who could be called a Muslim, will be difficult to find.

Are the reckless fiats really of any legal consequence? Has any Muslim scholar or even a body of scholars any authority to define a Muslim? Is there any need or scope to call for or give such a definition from or by any Muslim scholar or body of scholars or any other authority?

Let us examine the above questions in the light of Islamic Jurisprudence (*Fiqh*). The main sources of Islam according to Islamic Jurisprudence, in order of precedence, are:

- (1) The Holy Qur'an.
- (2) The Sunnah, *i.e.*, the traditions or Ahadith.

(3) *Ijtihad* or exercise of Judgement.

(Some writers have stated *Ijma'* as the third source but according to many others *Ijma'* is only an *Ijtihad* of many or *Ijtihad* on wider bases and thus a branch of *Ijtihad*. Again some writers have treated *Qiyas*, *Istehsan*, *Istidlal* as separate sources but according to majority view, these are only various forms of *Ijtihad*).

(4) Common usage.

The original source from which all principles and ordinances of Islam are drawn is the Holy Book called "Al-Qur'an". It was revealed to the Holy Prophet Muhammad (peace and blessings of Allah be upon him). It was a Divine message brought by the angel Gabriel and delivered in words to the Holy Prophet who communicated it to mankind.

"And surely this is a revelation from the Lord of the worlds. The Faithful Spirit has brought it on thy heart that thou mayest be a warner, in plain Arabic language" (26 : 192-195).

Now Qur'an being the Divine message, has precedence over all other sources. As stated in the Holy Qur'an, it will exclude all or any thing to be found in other sources which is contradictory to it. This principle has very clearly been stated in the opening verses of the Chapter Al-A'raf :

“Follow what has been revealed to you from your Lord and follow not besides Him any Guardian.”

In another verse it is stated that there are two kinds of verses in the Qur’ān, namely, the decisive and the allegorical — the latter being those which are capable of different interpretations. Next we are told that the decisive verses are the basis of the Book, that is, they contain the fundamental principles of Religion.

Sunnah or Hadith (the practice and sayings of the Holy Prophet Muḥammad) is the second and, undoubtedly, secondary source from which the teachings of Islam are drawn. In its original sense Sunnah indicates the doings and Hadith the sayings of the Holy Prophet : but in effect both cover the same ground and are applicable to his actions, practice and sayings. Hadith being the narration and record of Sunnah but containing in addition, various prophetic and historical elements. The Qur’ān generally deals with the broad principles or essentials of religion going into details in rare cases. The details were supplied by the Holy Prophet himself, either by showing in his practice how an injunction was to be carried out, or by giving an explanation in words. Thus the traditions also afford an explanation of the Qur’ān but a tradition can only be accepted when it is reliable and not opposed to what is clearly stated in the Qur’ān. The importance of the Sunnah or Hadith is stated in the Holy Qur’ān in the following words ;

“And whatever Prophet delivers to hold that fast and whatever he forbids you stop from that.”

Coming to the third source be it *Ijtihad* (exercise of judgement) or *Ijma’* (a consensus of opinion of the Muslim Jurists of a particular age on a question of law) it is admitted at all hands that it must not be opposed to what has been stated in a clear text of the Qur’ān or a reliable tradition of the Holy Prophet. In fact, the sphere of the *Ijtihad* is a very wide one, since it seeks to fulfil all the requirements of the Muslim community which are not met with expressly in the Qur’ān and the traditions but in spite of its wider sphere its need will arise only in such matters where express provisions are not available in the Qur’ān or traditions (Sunnah). Where a matter has expressly been stated in the Qur’ān or Sunnah then there is no scope for *Ijtihad* to come into play.

Uninterrupted common usage in Muslim society traceable to the early caliphate or the times of the Holy Prophet, in matters which are neither expressly stated in the Qur’ān nor in Sunnah, is also one of the sources of Islam. Though common usage is a weaker source yet if some usage could be traced back to the times of the early Caliphate, it can be treated as a good source. Usage in a particular area or people cannot be treated as a source. Universality of a usage in the whole Islamic society at all times is also one of the conditions precedent for the acceptance of a usage as a source of Islam.

(Continued on page 23)

# World Congress of Faiths – and what it stands for\*

By MISS GLADYS E. LUDBROOK

I am so pleased to have been invited to meet you here at the Ahmadiyya House and to join you in your prayers. (Also to have witnessed the Funeral Service and Initiation Ceremony).

This part of London is familiar to me because I was a student living in Balham for about 5 years in the 1930's. It was during that time that I became a member of a church in Wandsworth nearby and I have maintained my link with it ever since. There is a special reason for me telling you this, because at this Church two things happened which, for me, are relevant today.

Firstly, I was introduced by the minister there, about 20 years ago, to the work of the World Congress of Faiths, when he realised that I was interested in the different religions of the world. I had attended, before it closed down, the Theistic Church in London, where the Rev. Tyssul Davies preached and who had attended the conference on "Living Religions within the Empire" held in London in 1924 with Sir Francis Younghusband.

Secondly, the minister at the church in Wandsworth arranged a series of Sunday Services one autumn at which someone of another faith was invited to play the leading role in the service. On one of these occasions Mr. Tufail took the service and

was accompanied by Mrs. Tufail. It was in fact, I think, the first time that I had actually heard someone of another faith speaking, although as a child I had been brought up to appreciate the scriptures of faiths other than Christianity. Since that time I have seen Mr. Tufail representing your movement on very many occasions.

I am not proposing to give you a long history of the World Congress of Faiths because it is the PRESENT that really matters and we are all concerned for the future, seeking the best ways of establishing peace and goodwill in the world for our children.

However, it is interesting to look back for a few minutes in order to understand the situation today. The Rev. Marcus Braybrooke has recently written a concise little book on the history of the W.C.F. ; this is one of several ways in which to mark the 40th anniversary and is called "Faiths in Fellowship". He writes of the way in which the history of mankind has been affected by hatred and bitterness between members of rival religions or sects, but that a few enlightened spirits,

---

\* Talk given at the Ahmadiyya House, 56 Longley Road, Tooting, London, SW17 9LL on Sunday, 27th June, 1976 Mrs. J. Khan chaired the meeting.—Ed.

like Guru Nanak, Kabir, Akbar, and others saw the value of toleration and mutual respect long ago. I have always been interested in Akbar, since reading Tennyson's poem "Akbar's Dream"—seemed to me so exciting that such a man had strong Universalist ideas on religion in the 16th century. I was particularly interested to see the exhibition of so many paintings of Akbar, just a few weeks ago, at the British Museum in connection with the World of Islam Festival. (Akbar : Great Mogul Emperor 1542 to 1605 ; succeeded his father at the age of 18 years and introduced a new eclectic religion, by which he hoped to unite all creeds, with his friend and advisor Abul Fazl).

I will quote a few lines from Tennyson's poem :

"..... I dream'd  
That stone by stone I rear'd a sacred fane,  
A temple, neither Pagoda, Mosque nor  
Church,  
But loftier, simpler, always open-door'd  
To every breath from heaven, and Truth  
and Peace,  
And Love and Justice came and dwelt  
therein."

The Founder of the World Congress of Faiths was Sir Francis Younghusband (1863—1942) in 1936, but it was before this time in 1893 that a World Parliament of Religions was convened in Chicago ; the idea had originally come from a group of American ministers, some of whom had been influenced by Ralf Waldo Emerson and others. They issued their proposal to the world two years later and had a big response.

Other efforts were made before the founding of the W. C. F., but the first Congress of Religions took place 12 years before, when papers were read by people of different faiths, including the new religions,

such as the Brahma Samaj, the Baha'i cause (no Christians or Jews). It was a unique occasion, but there were no discussions or worship together, because it was thought that it would lead to differences and bitterness. This was a great disappointment to Sir Francis, but he had to accept the decision. At the same time he made it quite clear that it was his personal opinion that as men of different religions came more closely together they would want to discuss, to meditate and pray together. Later history has proved that Sir Francis's vision of the shape of things to come, to have been right.

Sir Francis was a soldier and his work took him to India. When he was only 24 years of age he travelled from Peking to Sinhrang and over an unexplored Himalayan pass into Kashmir, with no mountaineering experience, no equipment and no maps ; he saw high hills as a challenge — the vision of arrival on a summit, not with any pride, but with access to the infinite. He has written many books about his explorations ; he loved natural beauty, not only in this country, but particularly in Kashmir and other places. He was one of the first to penetrate Tibet. He must have had a wonderful personality ; people who have met him refer to his humility, his humour and the twinkle in his eye and so he made many friends. He has written about the decisive spiritual experience which took place on a mountainside near Lhasa in 1904 ; this experience made him feel that a great purpose was at work in the world and he could never bear enmity. His idea of a Fellowship of Faiths sprang from a mystical vision of the unity of all people, but he made it quite clear that he had no intention of formulating an eclectic religion. He was a mystic and the human

fellowship he sort to promote was inextricably linked to commune with the divine.

So it was that at University College, London, in 1936 the World Congress of Faiths was launched. The exact dates of the conference at which this took place were 3rd June to 18th June, so you could not have invited me here on a more appropriate Sunday, so close to that date. It was made absolutely clear — and this constantly reiterated today — that the aim of the Congress was *not* to create a new synthetic religion, but to generate understanding and a sense of unity among the religions of the world. Sir Francis stressed again and again that his aim was to promote a spirit of fellowship and hope — and that this would “intensify that sense of community which is *latent in all men*”.

There is no time to speak of all the many personalities of the great faiths who have worked for the Congress. We owe them a great debt, but we do have to remember that it is all the individual members of an organisation such as this that have a contribution to make if our views are to bear fruit in the world at large. Unless we can bring together more and more like-minded people, words can be empty and a practical expression of the aim cannot be brought about.

So, what does the World Congress of Faiths actually do ?

1. The Journal “World Faiths” has a circulation far beyond that of its actual members. It produces articles, records activities and gives particularly interesting reviews of recently published books to keep us in touch with other faiths and changing thought.

2. Attempts are made to bring people of different faiths together with fortnightly lectures at Younghusband House (W. C. F.

Headquarters). This gives a great opportunity for us to meet informally and certainly an exchange of views is much appreciated. Courses of lectures are arranged or sponsored by the W. C. F. Lectures may be on a particular faith or some subject of social concern. Political elements are avoided ; we meet as friends and this never presents any difficulty.

3. The W. C. F. has been a pioneer in Inter-faith Worship. We hold an Annual Service. Some small churches in different parts of the country arrange their own, often writing to Younghusband House for advice. Such a service is always included at our annual conference.

4. The Annual Conference brings people together from further afield, including some from abroad. Being a residential conference, there is a wonderful opportunity for fellowship and an exchange of ideas quite apart from the actual lectures. Early morning devotions for those wishing to participate are a welcome feature before breakfast.

5. Branches in other parts of the country and abroad is an aspect that we would like to develop further, but it is important for leaders to come forward. Groups tend to wax and wane, but even so they have a value in changing the attitude of some who are not familiar with other faiths. There are Branches of the W. C. F. at Bristol, Bath and in Kent. At Guildford, Oxford and Wellingborough, etc. they have either started or are planning for the future.

Links are maintained with other organisations, such as the Council of Christians and Jews, Jews, Christians and Muslims. The Congress has also co-operated with many other religious and denominational bodies and with the Community and Race Rela.

tions Unit of the British Council of Churches.

Abroad there are either Branches or many individual members for example in Belgium, France, Germany, Holland, India, Pakistan and the U. S. A. (Temple of Understanding). Several members serve on committees of the United Nations Association in London.

6. Religious Education is a special interest of the W. C. F. It is felt that the teaching of the great religious faiths of the world in schools is of great value. Ideas about this are changing and there are discussions going on in different parts of the country of the best ways of carrying it out, as several of you, who are working in schools, will know.

The W. C. F. has published some literature on the subject in the past, but much work is now being done by the Religious Dept of Borough Road College, London, which is now a national centre for providing material for the use of teachers.\* The Standing Conference on Inter-faith Dialogue in Education is sponsored by the W. C. F. Members working with the SHAP Working Party aim to improve the quality of the teaching of world religions in schools. The W. C. F. Education Advisory Committee discusses various reports and this next September will be considering the recent report published by the Religious Education Council; in November a special "Hindu Day" has been planned for teachers and it is hoped to plan similar ones for other faiths later.

Religious excursions are also arranged outside of England. In 1978 a group from among us may visit India.

In conclusion, the following gives a summary of our aims :

(a) To promote a spirit of fellowship among mankind through religion.

(b) To awaken and develop world loyalty

while allowing complete freedom for the diversities of men, nations and faiths.

(c) To advance religious education by promoting knowledge and understanding of the beliefs and practices of the religious faiths, sects and denominations of the world by promoting the study of comparative religion.

Recently Bishop Appleton spoke of the progress toward human unity in these words : "Not only are the great religions of the world beginning to talk together and explain themselves to each other but the possibility of working together for social justice, human welfare and world peace is being explored."

Finally the prayer of Sir Francis Young-husband, which we use at the beginning of our meetings, together with a minute of silence :

'May the Spirit of fellowship quicken within us and abound amongst men'.

---

\*Faiths in Fellowship : A short history of the World Congress of Faiths and its work by Marcus Braybrooke published by the World Congress of Faiths, Young-husband House, 23 Norfolk Square, London, W2 1RU. Price 50p. The inaugural Young-husband Lecture by Kenneth Henderson given at King's College London on May 11th, 1976 on "The Inspiration and Work of our Founder" also available from the W. C. F.

---

### AN APOLOGY

The article, can a woman lead congregational prayers ? published on page 6 of the last issue (Aug. 8 and 16) of this paper, was from the *able pen of Mr. M. A. Faruqui, Islamabad*, and not from N. A. Faruqui. We regret this typographical error,

(Continued from p. 18)

Having known the salient features of the sources of religion of Islam and also the sequence of precedence of one over the other, let us now find out, if a Muslim has expressly been defined in the Qur'an or Sunnah as this express definition will automatically exclude the scope of *Ijtihad* in this matter.

Starting with the Holy Qur'an, we find that in spite of the fact that the qualities of a Muslim or Momin have been so clearly outlined in the Holy Book that one can fully well comprehend as to what a Muslim is like yet the word Muslim as such has not been defined although it appears in the Holy Book many a times. I mean a precise definition of the word as is customary in the present day enactments is difficult to find in the Holy Qur'an.

Coming to Sunnah we first look into the practice of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). We find that for conversion to Islam the Holy Prophet made a person to recite the Kalimah :

"I bear witness that there is no god but Allah and I bear witness that Muhammad is His Messenger."

This declaration is called in Islam "the two testimonies" and on reciting this the person will enter the fold of Islam and thenceforth will be a Muslim. This practice of making a person recite 'two testimonies' for his conversion to Islam is continuing throughout the whole Islamic world since the last fourteen centuries till this date, without any interruption or even a change in its form or import. Ask any

jurist, even that audacious mullah who has the habit of calling Muslims a *kafir*, as to what a non-Muslim shall do to become a Muslim. His spontaneous reply will be that he is to recite the two testimonies. Thus a person in order to be called a Muslim should have faith in his heart and recite the two testimonies. Similarly a person who has faith in and he recites the two testimonies, is a Muslim, according to the most deep rooted and universally acknowledged practice in Sunnah.

Looking into the traditions one finds that the Holy Prophet has defined a Muslim in very clear and precise terms when he said : "Whoever says prayer as we do and faces our *Qibla* and eats whatever we slaughter, is a Muslim and Allah and His Messenger vouchsafe for him."

Now this is a precise definition in the modern sense of law. Reciting the two testimonies being a profession by spoken words, this definition in Hadith refers to the practice of a person to be called a Muslim. Thus Sunnah provides an express definition of a Muslim by his professings and practice both.

According to the principles of Islamic jurisprudence narrated herein above, *Ijtihad* will be resorted to only in such matters where an express provision in the Qur'an or Sunnah is not available. Thus a Muslim having been clearly and expressly defined by the Holy Prophet excludes the scope for eliciting views or expressions from any other source, *i.e.*, the express definition in Sunnah excludes the application of *Ijtihad*. The people who are indulging in defining

a 'Muslim' in their own words in accordance with their own opinion or view of 'who is a Muslim', can claim to be doing so as a matter of *Ijtihad*. Islamic jurisprudence lays down many conditions for the exercise of *Ijtihad* and unless these conditions are met no opinion or expression, by whomsoever expressed, will qualify to be treated under *Ijtihad*. As shown above application of *Ijtihad* is neither warranted nor permissible in the matter of defining a 'Muslim' in the presence of an express definition available in Sunnah, therefore, these expressions are being made without any lawful authority and as such are of no legal consequence.

It can be said that the Jurists or the body of Jurists can provide an interpretation to the words of the Qur'an and Traditions. Interpretations will only be required in verses or words of allegorical nature whereas in the case of clear, express and unambiguous words there is hardly any scope for interpretation. Then there are principles of interpretation whereby an interpretation contradictory to the clear text is not allowed nor any addition or subtraction in the text is permissible.

The Holy Qur'an has taken a very liberal line in the matter of people calling themselves Muslims to be treated as Muslims on their words alone. In Chapter "The Women", it is laid down as under :

"O you who believe, when you go forth (to fight) in Allah's way, make investigation and say not to any one who offers you salutation, Thou art not a believer". These verses relate to a state of war and

war is an emergent condition of life where every thing is considered fair even by the modern standards. A person can offer salutation falsely just in order to save his life and then offering salutation is not a conclusive evidence of the fact that the fellow offering it is in fact a Muslim. It only gives rise to a presumption that one who offers salutation in Islamic manner to a Muslim may be a Muslim, but even in such a matter of a presumption only the Holy Qur'an commands a Muslim to not to call such a person a non-believer. It is evident from the above discussion that in the presence of clear definition of a Muslim by the Holy Prophet (peace and blessings of Allah be upon him) and also his practice and in the presence of the above quoted express injunction of the Qur'an there is no scope for any one to indulge in the audacity of giving his own definition of a Muslim whereby attempts are made to introduce limitations on the revealed words of God and those of the Holy Prophet Muhammad (peace and blessings of Allah be upon him).

In case some one still insists that he has a right of giving his own definition of a 'Muslim,' then it is only possible when we concede that the views or opinion of any Muslim or body of Muslims has precedence over the words of the Holy Prophet Muhammad (peace be upon him) and the onus of proving this to be a correct proposition will be on him. I hope Muslim Society in general has not so far degenerated to a degree to permit any one to take this stand.