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# THE LIGHT

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## The Glory of the Holy Quran

By HAZRAT MIRZA GHULAM AHMAD

Founder of Ahmadiyyah Movement In Islam

If all the secrets and subtleties of divine knowledge had also been made manifest and easy to understand, there would have been left no difference between a wise and an ignorant person. All knowledge, in that case, would have been destroyed and test for the measurement of human capability, which increases man's observational power and makes him perfect would have vanished away. Man, without this important means, would have been rendered incapable of exercising his observation and thought, with the result that he would have stopped and stagnated at a certain point and lost all power for making unlimited progress and achieving that blessing.

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 hinder man from rising to perfection? Is it not true that He has revealed His Word for the purpose of getting man 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 alone could pull man out of the depths of darkness? Providence Divine has not involved man into a handicap or thrown him into a difficulty. He has bestowed upon

him, in the first instance, the power to observe and reflect; and then He has 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.

### Way to knowledge

The Almighty has Himself directed and pointed out the way to knowledge and wisdom: "We have sent among you a Messenger from among you, who recites to you Our messages and purifies you and teaches you the Book and the Wisdom and teaches you that which you did not know." (2:151)

Again, we are told in the Quran that "the Supreme Being grants wisdom to whom He pleases. And whoever is granted wisdom, he indeed is given a great good." (2:269)

In short, God has expounded in His Book the principles of salvation and success so explicitly that no difficulty or doubt can arise in understanding them. The educated and the uneducated are both on the same footing in this respect, yet it has been His will that in the matter of divine knowledge and sublime principles, man should struggle and strive after them, so that this effort and exertion 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 for ever, and use them not for the purpose of seeing, he will soon, as proved by medical experiments, become blind. Likewise, his hands and feet will become defunct, if he should not make use of them. 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 depend the perfect development of his power of observation and thinking. And if He 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. It would not have been possible for them to make out and decipher a strange language without exertion, however small and meagre it might have been.

God declares in the Holy Book that, before Muhammad, He sent apostles among the different nations of the world. But those people were taken in and led into error by the deceitful devil, and their evil deeds seemed fair and pleasing to them. So, He sent down the Holy Quran so that their differences may be expunged and the teaching,

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# THE LIGHT

Monday — November 24, 1980

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## *Beginning of the Fifteenth Century Hijrah*

The Fourteenth Islamic Century has ended giving birth to the 15th. The Islamic World is celebrating the start of the new century with thanks and jubiliations. The out-going era may appropriately be called the acme of the scientific progress. Man made amazing successes in discovering and subduing nature

and inventing wonderful machines and mechanical devices. He has discovered how to fly much faster from one part of the earth to the other. This has resulted in inter-communications more rapid between different peoples and countries. Invention of space-ships has enabled man to break through the barriers of forces of gravitation, and he is delving into the mysteries of other planets of our solar system.

Another field of discovery and invention in which man has made marvellous march during the outgoing era has been the realm of electronics. This has enabled him to broadcast news and pictures from one end of earth to the other without loss of time. Emanation of electronic rays and waves has set a seal of confirmation on the fact that deeds and events are not lost but are preserved permanently in the cosmos and can be reproduced if one possesses adequate sensitive apparatus. The easy intermixing of peoples and the instantaneous broadcasting of news and views all over the globe, has resulted in making people as a single na-

tion. The world has now become like a cosmopolitan city. The Nationalism of the past has evolved into a humanistic era. Deeper knowledge of nature has led man to accept two fundamental principles. Firstly, that nothing of man's actions and deeds is lost ; everything small or great, good or evil is being permanently preserved in nature. Secondly, the narrow outlook of racial, national or territorial bounds cannot meet the demands of universal approach to human problems facing the world today.

It has also dawned upon man that scientific materialism can not provide happiness and inner solace to his soul. This one-sided materialistic evolution has brought mankind to the verge of mutual destruction. Knowledge or science of matter has landed mankind at the brink of a pit of fire and blood. Science and technology meant for harnessing natural laws for human welfare are being employed for the production of diabolical war equipment. There is a mad race for the production of arms and

ammunition among the advanced nations of the world. Subtle economic competition among these nations for selling their products to the under-developed countries is also responsible for the present conflict and confrontation. Even politicians of these countries who claim ostensibly to work for the peace and prosperity of the third world, frame their policies for increasing their political domination and economic exploitation. Nations who profess Christian love pursue the path of aggression and exploitation. What a contradiction !

Happenings of the past century have left not the least doubt in the fact that man's linking his destiny with his harnessing of the matter is a mirage, a falsehood and a self-deception. For about a past thousand years, man has tried to possess more and more of material resources and benefits in the hope that he would find the haven of peace and happiness. But the fact is that the vain hope of man for his deliverance in material progress is leading mankind to self-destruction.

Suicides are committed by those who fail to fulfil their cherished desires. A similar fate awaits mankind, who hope to find solace and peace in material pursuits. How beautifully has the Holy Qur'an expressed this sad state in these verses :

“And those who disbelieve, their deeds are as a mirage in a desert, which the thirsty man deems to be water, until, when he comes to it, he finds it naught. He finds (on the contrary), Allah with him, so He pays him his due. And Allah is Swift in reckoning. Or the deeds of the disbelievers (may be) likened to darkness in the deep sea — there covers him wave upon wave and above which is a (dark) cloud — (layers of) darkness one upon another — (so much so) that when he holds out his hand, he is almost unable to see it. And to whom Allah gives no light, surely there is no light for him” (24 : 39, 40).

Thus according to the above teaching of the Holy Qur'an if peace, happiness and progress is searched in material pursuits instead of belief and love of God,

it proves a mirage of the desert unable to quench man's thirst and lust. Human experiences of the last century have proved the futility and falsehood of the materialistic ideology of life. Hence during the new Islamic century Muslims will have to learn this fundamental lesson in order to solve their social and political problems.

The faith of Islam truly signifies establishment of certain universal principles of life. It is neither a bundle of certain set dogmas and doctrines nor merely mechanical observances of rites and rituals. The faith in its essence and spirit means essentially to embellish one's soul in the light of the Divine guidance.

Muslim theologians and scholars of the past have attached much significance to the “Latter days” era starting from the turn of the 14th century Hijrah. We will review the political and religious resurgence of Muslims during the past century in our next issue.

— A.B.

## What the West thinks about us . . . .

“ . . . . ‘militant Islam’, now so very much in the news, is really no new thing. It has caught the attention of the world merely because several different manifestations of political Islam have emerged, more or less simultaneously, in several Muslim countries. Otherwise there is nothing new in the claim, now being reiterated with varying degrees of insistence and power, that Islam, in countries with Muslim majorities, must be central to every aspect of life, especially politics. The essential nature of Islam requires that such an assertion, and the political pressure it produces, is made on the structure of the Muslim state. What has happened in the past few years is that this Islamic pressure has broken through the weakening structure of several Muslim states, culminating spectacularly in the Iranian uprising led by Muslim men of religion. But this is only the most recent episode in the long history of militant Islam, a history as old as Islam itself. And, in the future, as long as Islam retains any real vitality it will necessarily contain within it elements of political militancy.

Since about 1973, in the aftermath of the Arab-Israel war of that year, it has been gradually borne in on the minds of Western observers that something ‘new’ was brewing out there in the East, a lowering thunderstorm moving out of Asia. It was, of course, the oil embargo imposed by Muslim countries, with its resultant scarcity of fuel oil, that drove the point home to every single Western citizen through physical discomfort and inconvenience. Since then evidence of a political resurgence of Islam in many Muslim countries, from Morocco to the Philippines,

has accumulated with increasing speed.”

“In Pakistan there has been a continuation of the endless debate on the constitution of an Islamic state and its manifestation in the form of such punishments as the whipping of thieves and wine-bibbers. In neighbouring Afghanistan, Muslim tribesmen have joined battle with the new communist government, and the events in Iran, with the Ayatollah Khomeini and his Islamic state, are too well known to be more than mentioned.

“ . . . what is this Islamic resurgence really about? It is, very tamely, about autonomy, constitutions and legal systems. Why then is militant Islam a matter for alarm and despondency in the West? Why is it that it is almost exclusively the bloody, violent side of the movement that lodges in the Western memory? It is because these latest events are just the recent link in a long chain, part of a story of misunderstanding of the Muslim Orient by the Christian Occident that goes back 1,500 years. There has been much written recently, in connection with this and similar topics, about the subtle but preponderating role in the relationship between groups of people that is played by ‘attitudes’, ‘images’ and ‘stereotypes’. The relationships of Christian West to Islamic East is particularly replete with these set patterns. It has not even been a love-hate relationship: from the Western side the attitude to the Muslim East been first one of fear and, later, of contempt; from the East towards the West there was first hate and then impotent envy mingled with just a little admiration.

— *Militant Islam*, by G. H. Jansen pp. 11-13.

# The Holy Qur'an, World's Greatest Spiritual Force

By MAULANA MUHAMMAD ALI

## Object to bring humanity to perfection

The Holy Qur'an claims to be the greatest spiritual force which is ultimately destined to bring the whole of humanity to perfection. Anyone who will simply cast a glance at its opening and closing verses will not fail to see this. It opens thus :

“ Praise be to Allah, the Nourisher of the worlds to perfection ” (1 : 1).

And it ends thus :

“ Say, I seek refuge with the Nourisher of mankind to perfection ” (114 : 1).

And this is the theme of the Holy Book throughout. It calls itself *al-Ruh* (42 : 52) or *the Spirit* which gives life to humanity, and time and again compares itself to the water which gives life to a dead earth :

“ And among His signs is that thou seest the earth still, but when We send down on it water, it stirs and swells. Surely He Who gives life to it, is the Giver of Life to the dead ” (41 : 39).

This giving of life to the dead earth is a constant theme of the Qur'an and it is full of repeated assurances that the dead earth will be raised to life spiritual :

“ Know that Allah gives life to the earth after its death. Indeed We have made ( Our ) messages clear to you that you may understand ” (57 : 17).

It calls itself *Shifa* or *Healing* (10 : 57) to show that it heals all the spiritual diseases of humanity. It calls itself *al-Dhikr* or *a source of eminence* to mankind (15 : 9). It calls itself *al-Nur* or *the Light* (7 : 157) which will ultimately dispel all darkness from the surface of the earth. It calls itself *al-Haqq* or *the Truth* (17 : 18) which will ultimately take hold of the minds of men and before which falsehood will vanish. It calls itself *al-Huda* or *the Guidance* (72 : 13) which will make men ultimately attain the goal of life.

**A spiritual force which will ultimately overcome all**

It goes further and lays claim to the fact that it is the only spiritual force which will ultimately conquer the whole world and that the whole of humanity cannot produce a force like it :

“ And if there were a Qur'an with which the mountains could be made to pass away or the earth could be travelled over or the dead were made to speak — nay, the command is entirely Allah's ” (13 : 31).

“Had We sent down this Qur’an on a mountain, thou wouldst certainly have seen it falling down, splitting asunder” (59 : 21).

All opposition was to be swept away :

“Leave me and those who reject the Truth, the possessors of ease and plenty and give them a little respite” (73:10, 11).

Not the whole world could produce a book like it :

“If men and jinn should combine together to produce the like of this Qur’an, they could not produce the like of it, though some of them were the aiders of others” (17 : 88).

“And if you are in doubt as to that which We have revealed to Our servant, produce a chapter like it, and call on your helpers besides Allah, if you are truthful ” (2 : 23).

And it is repeated thrice that the Qur’an was ultimately to prevail over the whole world :

“He it is Who has sent His Messenger with the Guidance and the religion of Truth that He may cause it to prevail over all the religions” (61 : 8 ; 48 : 28 ; 9 : 33).

#### **Unparalleled transformation wrought by the Qur’an**

In fact, the transformation wrought by the Holy Qur’an is unparalleled in the history of the world. No other reformer brought about such an entire change in the lives of a whole nation in

his lifetime. The Holy Qur’an found the Arabs worshippers of idols, stones, trees, heaps of sand, and yet, within less than a quarter of a century, the worship of the One God ruled the whole country, idolatry being wiped out from one end to the other. It swept away all the superstitions and gave in their place the most rational religion that the world could imagine. The Arab who prided himself on his ignorance had, as if by a magician’s wand, become the lover of knowledge, drinking deep at every fountain of learning to which he could get access. This was the direct effect of the teachings of the Qur’an, which not only appealed to reason, ever and anon, but declared man’s thirst for knowledge to be insatiable, when it directed the Prophet himself to pray : “O my Lord, increase me in knowledge” (20 : 114). Not only had the Qur’an swept away the deep vices and barefaced immorality of the Arab ; it had also inspired him with a burning desire for the best and noblest deeds in the service of humanity. The burying alive of the daughter, the marriage with a stepmother, and loose sex relations had given place to equal respect for the offspring, whether male or female, to equal rights of inheritance for father and mother, son and daughter, brother and sister, husband and wife, to the chastest relations of sex and to placing the highest value on

sexual morality and the chastity of woman. Drunkenness, to which Arabia had been addicted from time immemorial, disappeared so entirely that the very goblets and the vessels which were used for drinking and keeping wine could no more be found and, greatest of all, from an Arabia, the various elements of which were so constantly at war with one another that the whole country was about to perish, being "on the brink of a pit of fire" (3 : 102), as the Holy Qur'an so beautifully and so tersely puts it — from an Arabia full of these jarring and warring elements, the Holy Qur'an welded together a nation, a united nation full of life and vigour, before whose onward march the greatest kingdoms of the world crumbled as if they were but toys before the reality of the new faith.

No faith ever imparted such a new life to its votaries on such a wide scale — a life affecting all branches of human activity; a transformation of the individual, of the family, of the society, of the nation, of the country; an awakening material as well as moral, intellectual as well as spiritual. The Qur'an effected a transformation of humanity from the lower depths of degradation to the highest pinnacle of civilization within an incredibly short time where centuries of reformation work had proved fruitless. To its unparalleled nature, testimony is borne by the non-Muslim,

sometimes anti-Muslim, historian. Here are a few instances :

"From time beyond memory, Mecca and the whole Peninsula had been steeped in spiritual torpor. The slight and transient influences of Judaism, Christianity, or philosophical inquiry upon the Arab mind had been but as the ruffling here and there of the surface of a quiet lake; all remained still and motionless below. The people were sunk in superstition, cruelty and vice -- Their religion was a gross idolatry; and their faith the dark superstitious dread of unseen things.

... Thirteen years before the Hejira, Mecca lay lifeless in this debased state. What a change had these thirteen years produced! ... Jewish truths had long sounded in the ears of the men of Medina but it was not until they heard the spirit-stirring strains of the Arabian Prophet that they too awoke from their slumber, and sprang suddenly into a new and earnest life" (*Muir's Life of Mahomet*, ch. vii).

"A more disunited people it would be hard to find, till suddenly, the miracle took place! A man arose who, by his personality and by his claim to direct Divine guidance, actually brought about the impossible—namely, the union of all these warring factions" (*The Ins and Outs of Mesopotamia*, p. 99).

"And yet we may truly say that no history can boast events that strike

the imagination in a more lively manner or can be more surprising in themselves, than those we meet with in the lives of the first Musalmans; whether we consider the Great Chief, or his ministers, the most illustrious of men; or whether we take an account of the manners of the several countries he conquered; or observe the courage, virtue, and sentiments that equally prevailed among his generals and soldiers" (*The Life of Mahomet* by the Count of Boulainvilliers, English translation, p. 5).

"That the best of Arab writers has never succeeded in producing anything equal in merit to the Qur'an itself is not surprising" (Palmer's *Introduction to The English Translation of the Quran*, p. iv).

"It is the one miracle claimed by Muhammad—his standing miracle, he called it—and a miracle indeed it is" (Bosworth Smith's *Life of Muhammad*).

"Never has a people been led more rapidly to civilization, such as it was, than were the Arabs through Islam" (*New Researches* by H. Hirschfeld, p. 5).

"The Quran is unapproachable as regards convincing power, eloquence, and even composition" (Ibid., p. 8).

"And to it was also indirectly due the marvellous development of all branches of science in the Muslim world" (Ibid., p. 9).

"Here, therefore, its merits as a lite-

rary 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 his 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, in Hughes' *Dictionary of Islam*, art. "Quran").

#### Two other unique characteristics

The marvellous effect produced by the Holy Quran on the minds of those who first came into contact with it, the unparalleled revolution brought about in the world, the uplift of not one but many nations from the depth of degradation to the height of civilization is, however, not the only characteristic which establishes its claim to uniqueness. It possesses two other characteristics equally unique — the wealth of ideas and the beauty of style — and these two combined with the effect it produced are the three things which raise the Qur'an to an eminence which no other book has ever aspired and which make

an imitation of it impossible. In fact, the effect produced by the Holy Qur'an is not a magical mystery. It was merely the greatness and reasonableness of the ideas clothed in the best of forms that appealed to the heart of man and, taking deep root in it, became the driving power to the great goal of life. A blaze of light was cast on all the great questions which had hitherto puzzled man, and the way was thus cleared for onward march and progress. Hence it is, that one of the names by which the Holy Book speaks of itself is *al-Burhan*, or the Clear Argument, showing that argument was the weapon which it used to conquer the heart of man; and, as it appealed to reason and not to sentiment, its conquests were so far-reaching and permanent that it swept away all mysteries and dispelled all darkness. It is also called *al-Bayan*, or the Explanation, indicating that it had removed all obscurities in religious problems. It claimed not only to have perfected religion (5 : 3), and thus to have stated all religious truths needed for the moral and spiritual advancement of man, but also to have dealt with all objections to its truth : "And they shall not bring to thee any argument, but We have brought to thee one with truth and best in explanation" (25 : 33).

#### Style and diction

A few more words on the outer garb

in which the grand life-giving ideas of the Qur'an are clothed and I shall have done with the subject. The style and diction of the Qur'an have been universally praised. In the introduction to his translation of the Holy Qur'an, Sale says :

"The Koran is universally allowed to be written with the utmost elegance and purity of language in the dialect of the tribe of the Koreish, the most noble and polite of all the Arabians, but with some mixture, though very rare, of other dialects. It is confessedly the standard of the Arabic tongue".

And Again :

"The style of the Koran is generally beautiful and fluent -- and in many places, especially where the majesty and the attributes of God are described, sublime and magnificent".

What, however, establishes the Holy Qur'an's claim to uniqueness even in the outward form, apart from its subject and effect produced, is the permanent hold that it has kept on the Arabic language itself, the fact that it remains for ever the standard by which the beauty of style and diction may be judged in Arabic literature. No other book in the world can be credited with even the achievement of keeping alive a language for thirteen centuries; the Holy Qur'an has done this, attaining to the eminence of being the standard of eloquence for

so long, and of retaining that position while the nation speaking it emerged from oblivion to become the leader of civilization in the world, leaving its home to settle in far distant lands where Arabic became either the spoken language of the masses or at least their literary language. Such is the incredible achievement of the Holy Qur'an. It is true that the Arabs had a literary language before the Qur'an — the language of poetry, which notwithstanding slight dialectic differences, conformed to one standard — but the scope of that poetry was very limited. Their most eloquent themes rarely went beyond the praise of wine or woman and horse or sword. In the condition in which Arabic was before the advent of Islam, it would soon have shared the fate of the sister languages of the Semitic group. It was the Qur'an which made it the language of a civilized world from the Oxus to the Atlantic. Whatever changes spoken Arabic, like any other language, may have undergone, literary Arabic is to this day the Arabic of the Qur'an, and the Qur'an remains its one masterpiece.

— *The Islamic Review*, October, 1980, pp. 5-6, U.S.A.

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### WE BELIEVE

- (1) After the Holy Prophet Muhammad (peace be upon him) Allah has completely barred the appearance of a prophet, old or new.
- (2) After the Holy Prophet Muhammad Gabriel can never descend and bring Prophetic Revelation (*Wahy Nubuwwah*) to any person.
- (3) If Gabriel were to descend with one word of Prophetic Revelation (*Wahy Nubuwwah*) on any person, it would contradict the two complementary verses :  
 "This day have I perfected your Religion for you" (5 : 5); "He is the Messenger of Allah and the Last (Seal) of the prophets"
- (4) The Holy Prophet also said : "I am Muhammad and I am Ahmad and I am *al-Aqib* (the one who comes last) after whom there can be no prophet." (Al-Bukhari : Kitab al-aMnaqib).
- (5) In the light of the above Islamic fundamentals, the Holy Founder of the Ahmadiyya Movement never claimed to be a *Nabi*, but Hazrat Mirza Ghulam Ahmad claimed to be the God-Ordained Mujaddid (The Promised Messiah) of the 14th Islamic Century, having been expressly raised to re-establish the predominance of Islam in the world.
- (6) He named his followers 'Ahmadi' after the Holy Prophet's *Jamali* (beatific) name 'Ahmad'.
- (7) He proclaimed that no verse of the Holy Qur'an 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* (Renovators.)
- (10) Any one who declares his faith in the *Kalimah* (Muslim formula of faith—*la ilaha ilallahu Muhammadur Rasulul lah*) is a Muslim.

(Continued from p. 24)

guilty. It was Tomah who was the culprit. The Holy Prophet (peace be upon him) acquitted the Jew and convicted the Ansari — Tomah. Evidently this verdict was against a section of his community which had rendered a great service to the Holy Prophet (peace be upon him) as well as to his companions. Hence it came as a shock to the Ansars. The verdict is based on a revelation which is conditioned neither by the Holy Prophet's personal sentiments nor by the environments. The revelation is against the sentiments, of the Holy Prophet and those of his Companions.

#### Revelational Admonition

Once a blind man named Abdullah bin-Ummi-Maktoom came to the Holy Prophet who was indifferent to him and evinced a sign of irritation. At this, came a revelation which reads :

عيس و تولى ان جاءه الاعمى

Engaged as he was in an important discussion with the tribal chiefs, the Holy Prophet quite naturally felt allergic to Ibni Maktoom's attempt to divert his attention. It was in this context that the admonition :

عيس و تولى

“ He i.e. the Holy Prophet frowned and turned aside” (80 : 1).  
came and the Holy Prophet received it as such. This is borne out by the

fact that whenever Ibni Maktoom came to the Holy Prophet he was always greeted thus :

“ I welcome him concerning whom God rebuked me.”

It stands to reason that this revelation did not spring from the Holy Prophet's mind. On the contrary, it ran counter to his own feelings. Nevertheless he regarded it as a reason for respecting Ibni Maktoom. There and then he recited it to his companions and is recited up to this day. It shows that the revelation had no relevancy to the working of the Holy Prophet's mind. The Holy Prophet is the greatest of all prophets and the best of human beings and ranked higher than angels by God Who said :

“ And thou dost surely possess high moral excellences.” (58 : 5)

But before the Seat of divine justice, the Holy Prophet ranks equal with a blind man. This verdict comes down to us through the corridors of history and heightens the glory of the Holy Prophet (on whom be peace and blessings of God) as he was mercy for the people and the Great Exemplar to the world.

#### Revelation Repudiates Supermanship

The Holy Prophet (peace and blessings of God be upon him) was not superman. The erroneous concept of supermanship is repugnant to the letter

and spirit of the Holy Quran which says :

“ Say : I do not say to you : ‘ I possess the treasures of God ’ nor do I know the Unseen : nor do I say to you : ‘ I am an angel’. I follow only that which is revealed to me.” (6 : 50)

This verse repudiated the prevailing notions of a human being becoming superhuman. People always indulge in apotheosis of the saintly people. Some deified Jesus. Others ascribed godhead to Buddha and Krishna. On the contrary, the Holy Prophet has been presented as a human being shorn of all divinity. This astonished the people who said :

“ What is the matter with this Messenger that he eats food, and walks in the streets.” (25 : 8)

The Holy Prophet true to his prophetic status denied the attributes of God and angels and also plainly confessed lack of the knowledge of the unseen. He told the people that as he possessed no treasure he could not add to their riches or cattle. He denounced being an impostor who parades unnatural claims to impose upon the unwary people. He told them :

“I am only a man like yourselves ; but I have recieved the revelation”. (18 : 111)

This revelation emphasises his real function as the Divine Reformer sent to

elevate the moral level of the people.

#### **All Prophets were Human Beings**

The Holy Prophet (peace and blessings of God be upon him) emphatically impressed upon his followers that all spiritual leaders who received revelations before him, were human beings. The Holy Quran confirms this idea thus :

“And We sent none as Messengers before thee but men to whom We sent down revelations. So ask the people of the Reminder, if you know not”.

“And We did not give them bodies that ate no food, nor were they to live for ever”. (21 : 7-8)

This Quranic verse forcefully repudiates the misleading notion of godhead residing in any prophet. It stresses the fact of their human personalities. It says that as such they were just like all other human beings. Their one distinction was that they received revelations from God to guide mankind along the path of piety and righteousness. They were venerable but not worthy of worship. This verse also highlights the fact that revelation is completely immune from any insidious human influence. It shows that the Holy Prophet's revelations were not conditioned by his sentiments and emotions. In the light of this fact, it would be glaringly wrong to say that the Holy Prophet's revelations were inseparable from his person.

# The Economic Policy of Islam-I

By MAULANA AFTAB-UD-DIN AHMAD

A young friend of ours has asked us to state the economic policy of Islam in terms of modern ideologies. Fortunately for us analytical thinking has become the order of the day. No doubt this way of thinking has created an atmosphere of scepticism in the world but it has also its advantages. Among other things it enables a seeker of truth to collect scattered fragments of truth from different quarters, piece them together and to reconstruct them in a more becoming shape. We avail of this advantage to state the position of Islam in terms of modern economic ideologies. In doing so, however, we are only trying to set at rest the minds of those who, however intellectually confused, have still an implicit faith in the revealed nature of the Qur'an and its unimpeachable wisdom and authority. For those who have no definite religious foundations in their conception of life, the lines that follow may not be quite satisfying; but even these, we hope, will find in our discourse much food for thought. We may, on some future occasion and on inquiry, discuss this very subject from an absolutely free point of view.

To proceed, however, in our own line,

the first thing we should remember is that every age evolves a new set of terms with peculiar meanings attached to them in response to the peculiar situation of the time. These meanings undergo a complete change with the change of the situation. A later age, that is stranger to the situation, will also be a stranger to these meanings. For example, in our days the terms "capital" "capitalist," "capitalism" and "labour" have assumed meanings which were definitely unknown to the peoples of previous ages inasmuch as they will be missed by an average man of the future when the present situation will become a thing of the past. To be more clear, capital in our days does not only mean the surplus money that a man possesses after spending his income on his necessities and which he can invest in some business or agricultural enterprise. In the current sense it implies the amount of money which a man has obtained ostensibly through trade or some other economic service to the nation but which at bottom is the result of transaction that militates against the strict rules of morality—in other words, it has been obtained through what is called exploi-

tation in modern parlance. The labourers that have been instrumental in producing the wealth have been fraudulently deprived of their due share in it—that is the implication. But the matter does not stop here. The capitalist of our time invests this questionable surplus money in a similar business and in this way goes on increasing his questionable profit, while the labourer becomes more and more miserable and helpless as the time passes and the production continues. As a result we find on the one hand an extremely limited number of people, called capitalists, who possess and control the whole economic resources of the nation, while the vast bulk of people, deprived of all economic means, lie entirely at the mercy of the rich few, and treated as worse than slaves, because, after all, in a system of society where slavery exists slaves are at least guaranteed the barest necessities of life.

Evidently, in the system of society visualized by Islam, capital, in this particular sense, cannot exist. In the Islamic social system there are innumerable rules and regulations for the acquisition of wealth. One is not allowed to employ any and every means that he likes to make his surplus money yield any profit. So, capital, in the current sense of the word, never existed and can never exist in a society where Islamic laws are enforced; and

when there is no capital in this particular sense there can be no capitalist either. The accumulation of wealth in a few hands will no longer be possible because if every body is given his due, the number of 'haves' will be quite proportionate to that of 'have-nots'. But Islam does not leave the matter at that. It has a more potent weapon to enforce an equitable distribution of wealth among all classes of people in a nation. It has its own law of inheritance. At the death of an individual, however wealthy, his wealth is distributed among a large number of descendants and relatives. This system cuts at the root of any tendency for the society to be divided between two permanent irreconcilable classes the rich and the poor. The Islamic law of inheritance, ever and anon, makes the jobless of today a man of some substance tomorrow through his possible relationship with some rich man.

It has been contended that the Islamic law of inheritance might have been quite applicable and useful in days gone by when the structure of society was more or less simple. With the advent of the industrial age, however, it is argued, the situation has entirely changed. The parcelling out of individual wealth, as intended by the Islamic law, has, it is suggested, become impossible. We, however, fail to understand the

logic of this objection. Even in the past when land and cattle and cash money used to be the only wealth of a man, the Christian world refused to acknowledge the wisdom of the MUSLIM law of inheritance. The result was the division of the society into two sharply divided classes — the big king-like landlords and their miserable helots. The law of primogeniture tended to concentration of landed property in fewer hands just as the same law tends to the concentration of industrial wealth in the hands of a few capitalists. For our part we fail to understand why the Islamic law of inheritance cannot operate in the modern world. After all, windfall in the industrial atmosphere of a certain area, unforeseen circumstances cropping up in the course of production and other factors of this kind, cause every now and then the breaking up of big industrial concerns and appearance of a new one in their stead, change of managing hands in a particular concern, and of ownership in certain others. If force of circumstances compel us to make these shifts and changes, why not invite them under the ordinance of God and see if they solve the economic tangles that have been causing all this unrest in the social life of humanity today? As a matter of fact we see no difficulty in scattering up the possession of a big business magnate after his death among his many children and other successors.

Such of these as are incapable of taking any active part in the direction may either rely on others who are capable or may sell their shares to those or to others outside the family circle and use the money so obtained in enterprises which they understand better.

In any case, the Qur'an contemplates a society of free traders where every man has opportunity of playing a trade of some sort and is not altogether helpless at the mercy of either the state or a clique of millionaires. This policy of Islam is pregnant with great social benefit for humanity but we are not going to pursue this aspect of the question any further here because we are writing for the present for Muslims in particular.

Any one who reads the Quran will find this policy writ large practically in every kind of its exhortation: The central principle is laid down in a very clear announcement: "God has made buying and selling lawful and has forbidden usury".

In other words, any investment of money which entails the use of energy, mental or physical, and involves the risk of loss, is a commendable method of earning profit, while any profit acquired through an investment which entails no such labour and involves no risk

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## Sermon of the Holy Prophet (Peace and blessings of Allah be upon him) On the Occasion of The Tabuk Expedition

In the 9th year of the Hijrah mention be made to the Muslim expedition to Tabuk in Syria, where the Christian vassals of imperial Rome, notably the Arab chieftains of Ghassan, Lakhm and Jazam, had persuaded their lord to help them in attacking the Muslims at Medina. The Prophet ordered his followers to make the necessary preparations in order to meet the impending menace. There were, however, many obstacles in the way. The journey was long and the weather burning hot. Crops were ripe and ready for harvesting. Moreover, such a long journey could not be undertaken on foot and there were many who could not afford a ride.

In short the far distance, the hot season, the fact that it was harvest time and the prestige of the enemy caused many to excuse themselves and many more to stay behind without excuse. Those defaulters are denounced in the Qur'an in these words :

“O ye who believe ! what aileth you that when it is said unto you : Go forth in the way of Allah ye are bowed down to the ground with heaviness. Take ye pleasure in the life of the world rather than in the Here-

after ? The comfort of the life of the world is but little in the Hereafter”.  
(9 : 38)

Despite all odds, despite the abstention of several tribes and the withdrawal of the hypocrites, a sizeable army of people turned out, larger than any before. The army advanced to Tabuk, on the confines of Syria, and learnt there that the enemy had not yet gathered. The border was found quite peaceful. Therefore, despite all the expense and trouble, when the Holy Prophet felt satisfied that there was no cause for oppression he dropped all ideas of fighting and stirred the hearts of men to the great truth which he had come to preach. The marvellous speech that he delivered at Tabuk on this historic occasion beautifully sums up the objective behind his struggle :

“Well, verily the most veracious discourse is the Book of Allah. The most trustworthy handhold is the word of piety. The best of communities is the community of Ibrahim. The best of the precedents is the precedent of Muhammad. The noblest speech is the invocation of Allah. The finest of the narratives is this Qur'an. The best of affairs is that which has been decided

with a firm resolve. The worst in religion are those things which are introduced in it without the sanction of the necessary authority. The best of guidance is the one furnished by the prophets. The noblest death is the death of a martyr. The most miserable blindness is way-wardness after guidance. The best of actions is that which is beneficial to mankind. The best guidance is that which is put into practice. The worst blindness is the blindness of the heart. The upper hand is better than the lower hand. (The hand which gives charity is better than the one which receives it). The little that suffices is better than what is abundant but makes a man neglectful of his duty. The worst apology is that which is tendered when death stares one in the face. The worst remorse is that which is felt on the day of Resurrection. Some men do not come to Friday prayer, but with hesitance and delay. And some of them do not remember Allah but with reluctance. The tongue which is addicted to falsehood is the greatest sinner. The most valuable possession is the contentment of heart. The best provision is that of piety. The highest wisdom is fear of Allah, the Mighty and the Great. The best thing to be cherished in the hearts is faith and conviction. Doubt is tantamount to disbelief. Impatient wailing

over the dead is an act of ignorance.

Betrayal leads one to the fire of hell. Drinking amounts to burning in the fire of hell. Obscene poetry is the work of the devil. Wine is the mother of all evil. The worst thing eaten is one which belongs to the orphan. Blessed is he who receives admonition from others. The unfortunate is the one who is born unfortunate from the womb of his mother. Each one of you must resort to a place of four cubit (grave). Nothing can be said about an act until it nears its end. The worst dream is false dream. Whatever is in store is near. To abuse a believer is transgression. Using arms against him is disbelief. To backbite him is disobedience to Allah. Inviolability (and sacredness) of his property is like that of his blood. He who swears by Allah (falsely), in fact denies Him. He who pardons others is himself granted pardon. He who forgives others, is forgiven by Allah for his sins. He who represses anger, Allah rewards him. He who faces misfortunes with perseverance, Allah compensates him. He who acts only for name and reputation, Allah disgraces him. He who shows patience and forbearance Allah gives him a double reward. He who disobeys Allah, Allah chastises him.

I seek the forgiveness of Allah  
 I seek the forgiveness of Allah  
 I seek the forgiveness off Allah."

Courtesy : *Islamic Research Institute*,  
 Islamabad.

# The Festival of Sacrifice

BY ABUL ASRAR RAMZI, M.A. (Alig.)

## The Foundation of Ka'ba

The foundation of the Ka'ba goes back to the times of Abraham, several thousand years ago. Abraham, (peace be upon him), on receiving God's command migrated from Syria, a fertile land, to Arabia. He stayed in a valley with no cultivation (15 : 37). His family consisting of his wife, Hajirah and Ishmael, the only infant child of hers, was with him. Without uttering a word, Abraham bade them farewell. At this Hajirah got perplexed, and exclaimed : " Why are you going to forsake us here all alone and addressed him earnestly, ' Pray, tell me, if you are angry with us or has God ordained you to do so ' ? " The reply was, " I have received orders from God." This consoled the soul of Hajirah and encouraged her to speak, " You may go now and carry out the orders of God. He would not let us perish." She climbed up and down the hills of Safa and Marwa seven times in search of water but in vain. These attempts of her are made part of the Hajj. While running between the two hills she became tired and looked towards the heaven to seek the help of God. Just then gushed out a stream of clean

water. In utter surprise she wanted to stop its running and used the word " Zam " twice which has become " Zam Zam ". It was no doubt a miracle of God. Almighty turned a dry and sandy spot into an " oasis " and thus created a place of rest and pleasure in the midst of toil and gloom. Hajirah thanked God earnestly for providing water which proved a nourishment. Scientists are said to have discovered presence of very wholesome chemical ingredients in " Zam Zam ".

## City of Mecca

Water attracted many people who settled down there with the result that the small population had developed into a city of Mecca formerly known as " Bakka " (3 : 96). It is now the *Qibla* of millions of Muslims. Ishmael was brought up here and grew into a young man. When he attained marriageable age, he was married among those people. At her ripe age Hajirah expired.

It also happened that Abraham (peace be on him) paid a visit there. The baby was now a grown up young man. The venerable father conveyed God's wish and said, God had ordain.

ed me to build a house for worship at this very spot. I would wish you to help me in this sacred task". The son pledged for it. Hence both father and son began to raise the foundations of Ka'ba and by the grace of God completed it. (2 : 127 ; 22 : 27 ; 2 : 125)

When this glorious and divine chamber was completed at the noble hands of the said prophets, God asked Abraham to proclaim the introduction of Pilgrimage *i.e.* Hajj.

Accordingly Abraham stood on a place now known as *Maqam-i-Ibrahim* and said, "O people ! God has built a house and Hajj is enjoined upon you".

There is one sacrificial event associated with Abraham and his son. According to the Quran, Abraham saw a dream in which he was asked to sacrifice his dearest and the nearest. Abraham held his son very dear and therefore by way of trial he consulted Ishmael who readily consented and offered himself for sacrifice (37 : 102).

God does not require the flesh and the blood (22 : 37) of His creatures, be it an animal or human being. But he does require giving one's whole being to God like an obedient slave. What Abraham saw was symbolical, nevertheless to him and his son it was not an idle dream but an order which they readily consented to translate into rea-

lity. It was a great trial, but both submitted to the Will of God. It teaches a lesson of self-sacrifice. The symbol is that one should give up something very dear to him if duty demands it. This spirit and sense of duty is inculcated through deep devotion and love of God.

Love of God means love for mankind. Islam negates all kinds of "ISMS". These 'ISMS' have led the society to ruin and hurled the world into a hell. They have spread evils such as hatred, prejudice, malice, injustice and corruption. Love of God is the only remedy to all such maladies.

Ka'ba holds a central position in the Islamic World. It is the seat of unity and love for Muslims. Muslim Pilgrimage presents a well disciplined system of congregational prayers.

Let me sum up main features of Hajj :

1. Prayer.
2. Sacrifice.
3. Charity.
4. Unity.
5. Devotional love and high spiritual experience.
6. Universal brotherhood levelling down all distinctions.
7. Sense of duty and love of God.

*A Letter to the Editor*  
**U.K. Ahmadiyya**  
**Anjuman**

57 Montague Road,  
 Slough, U.K.

The Editor,  
*The Light*, Lahore

Dear brother-in-Islam,

Assalamu alaikum

We are making very good progress here in the U.K. Two or three times a month we are invited to attend meetings to give lectures on Islam. In the last two years we have printed about one lakh leaflets on Islam and distributed them, both here and overseas. *The Islamic Guardian* is making a good progress.

Many of our letters are being published in newspapers here and bringing the Movement to the public's notice. Last Sunday a non-Ahmadi invited us to a meeting. I was to be the main speaker but the condition was that the speech must not be "controversial". After the speech there was to be the usual singing.

However, when explaining certain verses of the Holy Qur'an I brought up the point that Muslims ignore duties such as *Salat* and *Zakat* and just hold

meetings at which *Munajaat* are recited. I also explained the correct concept of *Jihad*. After the meeting we distributed our literature which was appreciated by every one.

SHAHID AZIZ  
 Secretary

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such as in the case of interest, is unlawful. From the tenor of the statement it would appear that the Quran considers trade as a normal occupation of man in a healthy society.

Thus Spoke the Holy Prophet

(Peace and blessings of Allah be upon him)

Ibn 'Abbas reported God's Messenger saying, "One *faqih* has more power over the devil than a thousand devout men." Tirmidhi and Ibn Majah transmitted it.

*Unity of God, Unity of Mankind*

There is no God but Allah. Mankind is one Nation.

Man is the Viceroy of Allah on the Earth.  
 — The Holy Qur'an

*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.

(Continued from p. 2)

which existed in an incomplete form in the earlier Scriptures, may be perfected for the guidance of the believers : "We certainly sent (messengers) to nations before thee (Muhammad), but the devil made their deeds fair-seeming to them. So he is their patron today, and for them is a painful chastisement. And We have not revealed to thee the Book except that thou mayest make clear to them that wherein they differ and (as) a guidance and a mercy for a people who believe. And Allah sends down water from above, and therewith gives life on the earth after death. Surely there is a sign in this for a people who listen" (16 : 63-65).

It has been the law of nature, from time immemorial, that the Almighty causes the winds to blow before His mercy sends down rain. These winds, which carry rain-bearing clouds on their wings, are driven to a dead land which has been sapped of life by a dreadful and devouring drought. He then sends down water and causes many a kind of luscious fruits to grow. In the same way, He pulls the spiritually dead from their depths : "He it is Who sends forth the winds bearing good news before His mercy ; till, when they bear a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth thereby fruits of all kinds. Thus

do We bring forth the dead that you may be mindful. And the good land — its vegetation comes forth (abundantly) by the permission of its Lord. And that which is inferior — (its herbage) comes forth but scantily. Thus do We repeat the messages for a people who give thanks" (7 : 57-58).

The Holy Prophet (peace and blessings of Allah be upon him) of Arabia appeared at a time when corruption prevailed over sea and land, and the world was tainted with depravity and debasement. People had strayed away and swerved from the right path. The cause of all this corruption was that righteousness had departed from the human minds, and all their actions were impelled by selfish, sordid motives and not by any sense of obedience to the Supreme Being. They had, as a matter of fact, become entirely earth-bound and perverted, in consequence whereof they had been deprived of divine favour and grace. But, before chastising them, God sent to them his Messenger that they might be given a chance to repent and recoil from their evil course : "Corruption has appeared in the land and the sea on account of that which man's hands have wrought, that He may make them taste a part of that which they have done, so that they may return. Say : Travel in the land, then see what was the end of those before ! Most of them were polytheists." (30 : 41-42)

# The Holy Prophet's Revelation and its Nature

By Hazrat Maulana Sadr-ud-Din

## Knowledge of Unseen Through Revelation

There are many instances of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) having no knowledge of the injurious and prejudicial aspects of some affairs. In those matters he by himself could not take any precautionary measure. On this point, God says :

“And thus We have revealed to thee the word by Our command. Thou didst not know what the Book was, nor what the faith. But We have made it (the revelation) a light whereby We guide such of Our servants as We please. And truly, thou guidest mankind to the right path. The path of God to Whom belongs whatsoever is in the heavens and whatsoever is in the earth. Behold ! to God do all things return. (42 : 62-53)

This Quranic verse provides food for thought for the psychologists. It is also a pillar of light which can illumine many obscure points.

## The Holy Prophet's Decision

Once the Holy Prophet Muhammad (peace and blessings of God be upon him) had to adjudicate in a suit between an Ansari Mussalman and a Jew. There was an allegation against the Jew that a stolen armour had been recovered from his house. As such he was liable to punishment. The Jew

pleaded innocence of the charge. He said that the armour in question had really been stolen by Tomah (*Ansab*), when Tomah feared that the fact would come to light, he quietly planted it in the house of the Jew. In the course of the trial the Ansars of Madinah waited upon the Holy Prophet (peace be upon him) and submitted that if Tomah was declared culprit and punished, it would incur disgrace on the whole community of Ansars of Madinah. Obviously one party of Ansars to the suit, is held in high esteem as benefactors by the Holy Prophet himself and the Emigrants. The other party is a person who is one of the worst enemies. The trial is a highly delicate affair. Thus circumstanced, the Holy Prophet (peace and blessings of Allah be upon him) received a divine directive contained in the verse :

“ We have surely sent down to thee the Book comprising the truth, that thou mayest judge between men by the light that God has shown thee. And be not thou a disputer for the dishonest ” (4 : 105)

The Holy Prophet (peace be upon him) had this divine command in view when he investigated the matter. It came to light that the Jew was not

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