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The Existence of God

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Evidently, 'there ought to be' is vastly different—in fact, it is nothing as compared to the value of 'there is'. The former lacks the certainty which belongs to the latter, since a certain measure of doubt remains clinging to it. Where in regard to a thing a man says, as an imaginary possibility visualized by him, that it 'ought to be' in a certain manner, it only means that as far as the speaker in question could see, the matter should be as expected or described or visualized by him; for he would not at all be in a position

to say positively that in fact it 'was' really as stated by him. This is the reason why those in the past, who had taken their stand on the basis of their observation and experience of the material world, had never been able to rise to any agreed conclusion. Nor any agreement is found in the case of such people these days. One can say with the fullest faith that there is not likely to be any greater degree of agreement among them in the future. Of course, in a corner of the heavens, if one could see inscribed

in indelible letters, for instance, 'I am indeed the only and the peerless Lord, Who has made all these things, Who will reward the good for their virtue, and punish the evil-doers', humanity would have faith in the existence of God and the Hereafter. If such had been the case, there would have been no need for the Almighty to have made available for the benefit of man any other basis and means to breed in him the required degree of firmness of faith and conviction.

When they look at the material phenomena from this angle, all the wise people find themselves in a position where they have to concede that, from a look at the earth and the heavens, the testimony that rises to the surface is certainly not one that can be said to attain the stage of absolute certainty and conviction, with no shade of doubt lingering anywhere in it. All that is obtainable from such testimony does not amount to anything more than a kind of idea, a likelihood, which only means that there ought to be a Creator at the back of the material universe. But even this 'ought to be' would rise in the mind of only those people

who would be prepared to rule out the possibility of the material universe having come into being quite of itself as purely a chance happening, with no scheme or purpose in it. The 'ought to be' would have no value in the eyes of an atheist who believes that the material universe is something that is eternal, interminable in time and space, his line of thought and the logic of his reasoning being that, if it was not possible for anything to come into being without there being some creator for it, then who created God ?

It may be said here that there are people who repose no faith in the Day of Judgment on account whereof the Creator is called "Master of the day of Requital". These people deny the manifestation, and understand salvation in their own whimsical way. They believe not in that sort of salvation which lasts for ever, but contend that permanent and perpetual peace can be had neither here nor in the Hereafter. According to their doctrine, this world, too, is, in all its perfection, the place for reward and punishment ; and the wealth that one has down here has been
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THE LIGHT

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PAKISTAN LEADS THE WAY

In inaugurating an interest-free Banking System Pakistan has led the way for all the Muslim countries to adopt a similar economy. One of the points of criticism against the faith of Islam as being against progress has been its prohibitory law against interest. We wish and pray that this experiment in favour of the Faith may well be crowned with success. As a matter of fact the Pakistan Movement itself and its successful culmination in the form of creation of Pakistan, has been a miracle of this faith. The obstacles were formidable but Quaid-i-Azam's faith and firmness won the day. His strict stand was that unlike other nations, the Muslim nation was constituted on the basis of the unity of Muslims in their common faith of Islam and not on territorial, linguistic or racial oneness. The bond of unity for the Muslims is their unique devotion to the Faith. It was a remarkable return to the dictates of the universal character of the teachings of the Holy Quran, against the prevailing notions of narrow nationalism. Thus the ideology of Islam in the constitution of a Muslim nation upon the basis of their faith proved firm and forceful and the Muslims of this subcontinent were convinced that the Quranic teachings were truly a Divine revelation and therefore a true blessing for guiding the whole humanity.

It might be asked why of all the various Muslim countries the Muslims of the Indo-Pakistan were so strongly imbued with the conviction of dominance of the faith of Islam? Nothing happens without a cause. Could the sad state of Muslim decadence, its dismal condition of despondency, despair and depression change suddenly into one of firm faith and courage of conviction to demand the formation of a separate state on the foundations of faith without any cause? Why of all the Muslim countries it should happen in this sub-continent? While Muslim unity and solidarity were being shattered in other Muslim lands on the idea of territorial or linguistic integrity, why there should arise a contrary wave of Islamic nationhood in this subcontinent? Whatever may be said of the individual character of a Muslim, it is an observed experience that the Muslims of this land possessed the Islamic sense more than any other Muslim peoples. The reason is not far to find. This land had seen the consecutive rising of Divine *Mujaddids*, such as Syed Muhammad of Jaunpur, Syed Ahmad of Sirhind, generally called *Mujaddid Alf-i-Thani*, Syed Shah Waliullah of Delhi, Syed Ahmad of Breli and Syed Shah Ismail Shaheed are too well-known. Their Divine-calls and teachings for Muslims to return to the Islamic faith had retained

in the inhabitants of this land a strong sense of Islam. But with the dominance of Western culture and secular education during the past century, the intelligentsia of this region was becoming bereft of religion. Can one honestly conclude that the fourteenth century Islamic era was deprived of the advent of a Divine-*Mujaddid*? Suppose for the sake of argument that this century did not see the arising of a Divine-reformer, the question would still stand: did there arise no reform Movement in this land in this age whose clarion-call to Muslims can be epitomised in the twin fundamentals, the prevalence of the faith of Islam over other faiths and the unity of all Muslims under the banner of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him)? Historical testimony is a sure test. Have not the 'orthodox' Muslim leaders confessed the unique and unparalleled services of the Founder of the Ahmadiyya Movement in the defence of the Islamic faith? We may be excused for quoting just one such opinion on the demise of its illustrious Founder in 1908:

Maulana Abdullah Al-Imadi, Editor of *Wakil*, Amritsar, wrote: "Although Mirza Sahib had not received systematic education in the current knowledge and theology, yet a close assessment of his person shows that he was born with a unique temperament which is not given to

each and every person. By virtue of his study and upright nature, he had attained mastery over religious literature. In about 1877, when he was 35 or 36 years old, we find him charged with an unusual religious fervour. He leads a life of a true and pious Muslim. His mind is immune from the worldly temptations. He is as happy in solitude as if he were in congenial company. Even when he is in a company, he is busy enjoying the pleasures of solitude. We find him restless. It appears as if he is searching for a lost thing, which has no trace in the mortal world. Islam with all its glories has so overwhelmed his person that sometimes he is holding debates with the Arya Samajists, sometimes he is writing voluminous books to highlight the truth of Islam. His debates in Hoshiarpur in 1886 were so delightful, that one cannot forget their pleasant impact on one's mind. As a counterblast to other religions, he has written some books which expound the glories of Islam. Their perusal is so inspiring that their effect has not yet faded. His *Baraheen Ahmadiyya* overwhelmed the non-Muslims and overjoyed the Muslims. He has given a captivating picture of religion. He has washed off the dust of superstition and human weakness which had settled on it. In short, this book has been received with great *eclat* in India at least. The echoes of its resounding reception still ring in our ears."

One of the great companions of the Founder, the late Khwaja Kamal-ud-Din established the pioneer Islamic Missionary centre in 1912 in England. The contemporary Muslims were so certain of its failure that they regarded it at that time as a mad man's venture. This was admitted in the condolence meeting held in Habibiya Hall, Islamia College, Lahore, on the death of Khwaja Kamal-ud-Din in 1932 by the late Khalifa Shuja-ud-Din, who chaired the meeting. Did not the English peers and knights become the humble followers of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him)? Did not Lord Headley in company with the Khwaja, perform the pilgrimage to Mecca in 1927 and afterwards toured this subcontinent? Were not the Muslims filled with enthusiasm and conviction about their Faith? Was it not short of a miracle to subdue and conquer the hearts of notables of a ruling people? Was not the Khwaja a devoted disciple of the Founder of the Ahmadiyya Movement? Was it not through the spiritual influence of his master that the Khwaja was not only saved from taking the Christian baptism when a student but became the torch bearer of Islam to the Christian World?

In 1917 was published the first English translation with the most valuable and authentic commentary of the Holy Quran

by a Muslim scholar Maulana Muhammad Ali of Lahore. If the Muslim masses were over-joyed to see an English peer a *Haji*, standing, kneeling and prostrating with them in prayers in mosques side by side with them, no less ecstatic and revolutionising was the effect of Muhammad Ali's translation amongst the intelligentsia of this sub-continent. Here are some of the 'orthodox' Muslim opinions expressed on the scholarly works of this great son of Islam :

"Probably no man living has done longer or more valuable service for the *cause of Islamic revival* than Maulvi Muhammad Ali of Lahore...In our opinion the present volume is his finest work. It is a description of Al-Islam by one well-versed in Sunnah who has on his mind the shame of the Muslim decadence of the past five centuries and in his heart the hope of the *revival, of which signs can now be seen on every side.*"

— Mr. M. Pickthall.

"There is no other translation or commentary in English of the Holy Quran to compete with Maulvi Muhammad Ali's masterpiece..."—Hafiz Ghulam Sarwar

"To deny the excellence of Maulvi Muhammad Ali's translation, the influence it has exercised and its proselytizing utility, would be to deny the light of the sun. The translation certainly helped in bringing thousands of non-Muslims to the Muslim fold and hundreds of thou-

sands of unbelievers much near Islam.”

— Maulana Abdul Majid Daryabadi

And who was Muhammad Ali? After obtaining a Master's degree from the University of the Punjab he sat at the feet of the Founder for a decade to learn deep knowledge of the Holy Quran! What a profound and lasting effect had the writings of this holy personality on the young mind of Muhammad Ali are evident from the memorable words of his introduction to the English translation of the Holy Quran:

“I have drunk deep at the fountain of knowledge that this *Mujaddid* and Messiah in Islam, the Founder of the Ahmadiyya Movement has made to flow.”

In close continuity of the first Islamic Mission in the West in 1912 and the publication of the first authentic translation of the Holy Quran in 1917, came construction of the first Mosque in the very heart of Christendom in Berlin in 1924 by another disciple of the Founder, Maulana Sadr-ud-Din. A translation in German and a monthly magazine the *Moslemisch Review* were also published. German and Austrian scholars and notables soon flocked to the flag of Islam, like Dr. H. Marcus and Baron Umar Ehrenfels. Did not the pioneer works of establishing Islamic missions in the West, the publication of the translations of the Holy Quran in Western languages and the construction of Mosques in Western

lands have any effect on the Muslims themselves? Observing all these happenings, were they not aroused and filled with certain conviction in the winning character of the Islamic teachings? Whether the Muslims accept the *Mujaddid* of the fourteenth century or not, the above historical testimony cannot be denied? The current of Islamic Renaissance and Muslim resurgence certainly owe their genesis to the activities of the Ahmadiyya Movement Lahore. This has been admitted by Dr. Freeland Abbott in his book “Islam and Pakistan”, published in 1968 in these words:

“Through the vigour of their proselytising and their incessant and highly-published attacks on Christianity, they instilled a stronger faith in many Muslims. They developed a confident belief that Christianity does not explain the strength of Europe, and that the true religion remained Islam, even though the personal claims of Mirza Ghulam Ahmad were not accepted and his organisation was, in general, scorned. This is the essential significance of the Ahmadiyya Movement. It is somewhat ironic that the sect most attacked by Muslims in India and Pakistan has also been that which has worked hardest, in both its branches to defend and extend Islam against the competition offered by other faiths”. (pp. 160-61)

— A.B.

The Economic Policy of Islam—III

By MAULANA AFTAB-UD-DIN AHMAD

Attempts have been made to make out a case for communism in the life and activities of the famous companion of the famous companion of the Holy Prophet — Abu Dharr Ghaffari. Unfortunately, no effort has been made to understand the real issue in this particular case. It is wrong to suppose that Abu Dharr was opposed to private accumulation of wealth as such. He seems to have been much enamoured of the example of the Holy Prophet (peace and blessings of Allah be upon him) and his first two Caliphs. And he was right in thinking that the rulers and administrators should particularly eschew the path of comfortable living, because in this there was always the danger of exploitation, that is, injustice to the people. His fulminations against the hoarding of wealth should be interpreted in this light and not be taken to mean that he wanted to do away with private possession of riches or capital altogether. Our warrant for this assertion is that it was the rulers that got alarmed at his preachings and wanted him to retire from public life. His conduct towards Abu Musa Ash'ari is of particular interest in this connection. This illustrious companion of the Holy Prophet who was later raised to the status of a governor, was a great friend of Abu Dharr. Abu Dharr began to loathe his

friendly overtures because he suspected him of having misused his administrative riches. When, however, he was assured that his suspicion was unfounded and that Abu Musa was, economically speaking, the same man as when he had not assumed the powers of governorship, Abu Dharr embraced him as his old time friend. This is a sufficient clue to the trend of his anti-wealth-accumulation campaign. His invectives were evidently directed against the governing class madly rushing after the acquisition of wealth and thus trifling with the high standards of administrative justice, the laxity of which gives birth to all kinds of exploitations. We are tempted here to remark in passing that given strict adherence to the principles of justice on the part of administrators, no amount of private capital would have created the desperate situation in Russia which culminated in the bloody revolution of 1917. Lack of judicious and balanced economic regulations such as exist in the Islamic Shari'a, was undoubtedly responsible for the concentration of wealth in a few hands and utter economic helplessness of the rest of the population. But the situation would not have been quite so desperate if opulence and administrative powers were not found in the same hands. But this was

again a digression. To return to our subject, it is a wrong presentation of Hazrat Abu Dharr's case that he wanted to upset the whole structure of society for which the Qur'an and the Hadith enacted. He was not opposed to private property and private capital as such, although he wanted the Arabs, the immediate followers of the Holy Prophet (peace and blessings of Allah be upon him) and the torchbearers of Islam in the world, to be as close to the Holy Prophet's example as possible in the interest of spiritual life in the human society. He was concerned particularly with the ruling classes who claimed to sit in the place of the Holy Prophet (peace and blessings of Allah be upon him) to regulate mutual obligations of one man to another. He wanted this section to be above all worldly interests very much as Plato had envisaged in his Republic. This has been twisted to suit the propaganda interest of people who are either thorough-going communists and have discarded all religious principles or are more or less influenced and overawed by communistic thought. That Abu Dharr's spirit was fundamentally different from that of communism is further shown by the fact that when on his forced retirement from public life the people of Iraq instigated him to rise in revolt against Caliph Uthman and promised him their active support, he was enraged at the suggestion and said :

“ O Muslims ! do not interfere in this affair of mine. Do not dishonour your rulers, because whoever disrespects his ruler does not find acceptance of his repentance before God. If Uthman had even crucified me, I would not have anything to complain but have regarded it as something good for me.”

So with all his fury against the wealthy ruling class he set his face squarely against the very idea of what is called revolution in our times. And this runs counter to the very spirit of communism.

It is worthwhile reflecting here that Abu Dharr's is not the only example of austere living among the followers of the Prophet. Saints and savants of Islam have throughout our history lived more or less in austerity and disliked their association with men of power and pelf. But this has never meant nor has it ever been taken to mean their disagreement with the general spirit of Quranic legislation in regard to the production and distribution of national wealth. They knew as much as we know today that the example of our spiritual leaders serve only to underline the function and glory of spirituality in material surroundings. Islam allows a free scope to the different men. It does not stand in the way of a man appropriating as much of the national wealth as he is lawfully capable of. Neither does it coerce him to part with the wealth so acquired or any part of it. It nevertheless

appeals to his higher senses to part with as much of his possession for the happiness of others as he is spiritually capable of. But as we have seen, it is aware of the general weakness of human nature and does not depend entirely on such an appeal for the proper distribution and circulation of the national wealth. Leaving sufficient margin for the display of man's spiritual faculties in the economic set-up of a nation it has enforceable rules and regulations for proper readjustments every now and then. But knowing, as it does, the value of spiritual culture in the human social affairs it insists on ample opportunity to be given to the spiritual faculties of man for un-hampered development. To further clarify our point, Islam knows that unless man has tasted of the joy of achievements higher than material, there can be no peace in his social life ; because his desires for things of this world are unlimited while the things that are to satisfy these desires are extremely limited in quantity and number, the inevitable consequence will be an unceasing clash of un-satisfied desires in the society. The diversion from this dismal situation is for man to develop senses higher than economic. And religion has repeatedly demonstrated before a doubting world the actual existence of such higher senses in man. People who have taken to the development of these senses have found the economic sense in man of very little

importance in comparison and spurned at interests which to our western economists are of basic importance in human life and civilization. It is to provide field for the cultivation of these higher senses in man that Islam does not compel him to part with his material acquisitions in an abrupt manner. And it is interesting to note that our world has never been altogether devoid of this culture in some form or other. Quite apart from false preachers there have always been in the world a class of genuine preachers of spiritual values — preachers who preach more by their silent example than by words of mouth. And their example is as contagious as the bad example of those who present an opposite picture.

A correct appraisal of Hazrat Abu Dharr will, therefore, be to take his contentions to mean an appeal to these higher senses in the Muslim mind. He rightly felt that an average Muslim at the time he started his campaign was not immune from the attractions of material wealth as he was in the lifetime of the Prophet. He did not mind so much people's possessing wealth as their getting enslaved by it. Thus his appeal was not political but spiritual. In other words, he wanted the people to be mindful of their spiritual health and test its soundness by their ability to dispose of even their entire wealth with a smiling face in the same way as the Holy Prophet (peace and blessings of Al ah be upon him) and the believers of

his time used to do. It is unthinkable that he could move the state to enforce wealthlessness of people by administrative measures. Some of his contemporaries were afraid of him not because of any strangeness of his contentions but on account of their own weaknesses. They had fallen victims to the tinsel attractions of material wealth and had no high spirituality to be exhibited in the manner demanded by him. If Abu Dharr erred anywhere it was where he expected people rather impatiently to change by mere exhortation. He should have waited for silent example of people like himself to work gradually for desired change. When Hazrat Uthman asked him to retire to rural life he had evidently this drawback of Abu Dharr in his mind.

In any case Islam is for an equitable production and distribution of national wealth along side a proper cultivation of the spiritual faculties of man without which latter no real peace is possible even in the economic field. And a cultivation of these faculties presupposes large amount of freedom for man both in the production and distribution of wealth. As in all other aspects of human life, Islam effects a reconciliation between two apparently incompatible tendencies—man's love of economic gain and his altruism—an achievement that has been the dream of communism but that is ever to

(Continued on page 16)

WE BELIEVE

- (1) After the Holy Prophet (peace be upon him) Allah has completely barred the appearance of a prophet, old or new.
- (2) After the Holy Prophet 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*) one 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-Manaqib).
- (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 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 Rasulallah*) is a Muslim.

Western Shpaes in Eastern Patterns-II

SOME WESTERN INFLUENCES ON THE EDUCATIONAL SYSTEMS OF EGYPT, IRAN, PAKISTAN AND TURKEY

By Iqbal Ahmad, B.A. (Hons.) (London)

The next stage of development in the Muslim educational system was the growth of the *Madrasah* or the higher school. In the beginning like the *Maktabs* they were situated either in a mosque or as annexes to a mosque. A student advanced to a *Madrasah* when he completed his studies in a *Maktab*. The *Madrasahs* made their appearance in the ninth or tenth centuries. The *Maktabs* were maintained by private donations, but the *Madrasahs* received endowments, according to their importance, from the ruling authority. Sometimes when *Madrasahs* were established, the ruling Sultan or Caliph would arrange some kind of productive investment to support the *Madrasah*. For example, Salah al-Din (1138 - 1193 C.E.) made an endowment of 32 shops for one of the schools in Cairo. The curriculum of the *Madrasahs* consisted of the study of the Qur'an and the Traditions, the Arabic language and the religious 'sciences'. Some *Madrasahs* were devoted to particular subjects like the *Dar al-Hadis*, for the study of Traditions, and the *Dar al-Tibb*, for the study of medicine. These two *Madrasahs* were established by Sulayman the Magnificent (1520 - 1566 C.E.). Just like private tutors established themselves in parallel with the education that took place in *Maktabs*, in the same way private *Madrasahs* were established as an offshoot from the *Madrasahs*. In a private *Madrasah*, a scholar would give instructions in his own home, in the subjects that were not taught in the mosque *Madrasah*. In some of the private *Madrasahs*, instructions were given for those who were serving an apprenticeship in some trade or profession. Exact figures are not available, but the number of students who went to *Madrasahs* was very small as compared to those who went to *Maktabs*. When the Muslims acquired control over Mesopotamia, Syria and Iran, they came into direct contact with Hellenistic thought and writings. During the ninth century, Muslims devoted themselves whole-heartedly to the translation of Greek works. For this purpose, 'Houses of Wisdom' were established, which were both libraries for keeping the numerous manuscripts that were obtained and as translation bureaus, where specialists were employed to translate these manuscripts. As these 'Houses of Wisdom' held manuscripts of interest and value, and also because they received endowments from the ruling authority, they attracted students in large numbers and very soon acquired importance. They in fact became a new type of *Madrasahs* or institutions of higher studies. Later on these 'Houses of Wisdom' had observatories and centres for medical studies attached to them.

There was still another form of *Madrasah* or higher school which made its appearance in the eleventh century. They were called the Nizamiyah, the first of which was established in Baghdad in 1065 - 1067 C.E. by Nizam al-Mulk. According to Dr. P. K. Hitti this was the 'first real academy in Islam', because this form of *Madrasah* catered for the physical, spiritual and intellectual needs of its students. In the time of Sulayman the Magnificent (1520 - 1566 C.E.), *Madrasahs* had become well organised. Teaching in all these establishments was divided into twelve grades. Students could not progress into the next grade until they received a written testimonial from their tutors that they were able to move into the next grade. When a student passed into the sixth grade, he was entitled to assist his tutor by taking students of the lower forms and teaching them the books he had learnt.

Apart from these schools where formal education was given, there were open-air lectures in mosques where learned scholars gave lectures and the audience squat in front of them in a semi-circle. Any visitor or passer-by could attend these lectures. Yet another system that existed for the dissemination of knowledge was that students and scholars travelled from place to place in search of knowledge. The open-air lecture arrangement fits in very well with the system of learning by travelling. Some interesting accounts of learning by this method are given in the autobiography of Maulana Nur al-Din of Qadian, India, who was a remarkable scholar in his days and travelled thousands of miles, many on foot, in search of knowledge. The book is '*Mirqat al-Yaqin*' in Urdu, but it was written early in this century and contains details of how this system functioned late in the nineteenth century.

When one studies the Muslim educational system, there seem to be three main aims that were pursued :

- (a) To provide every known facility for the dissemination of knowledge and free it from all possible restrictions, which is apparent in the system of endowments.
- (b) Instead of imposing knowledge on individuals, it made individuals go in search of knowledge.
- (c) The sources of knowledge were concentrated in or around mosques which were community centres. In fact this aim coincides with Pestalozzi's hopes expressed in the 17th century in his *Leonard and Gertrude*, in which he maintained that education was ineffective unless it 'influenced the life of the whole community.'

Reactions to Western Influence

Western influences started to filter into the Muslim educational system in the later part of the eighteenth century. The reaction to this influence took three courses. There were those like Kemal Ataturk (1881 - 1938 C.E.) and Reza Shah Pehlawi (1877 - 1944 C.E.) who strove for complete Westernisation. There were others like Jamal al-Din Afghani (1838 - 1896 C.E.) who resented any form of compromise with the West. There was yet a third group of Muslim leaders like Sir Syed Ahmad Khan (1817 - 1898 C.E.) Dr. Sir Muhammad Iqbal (1875 - 1938 C.E.) and Muhammad 'Abduh (1849 - 1905 C.E.) who believed in a compromise between Western and Eastern ideals or a reinterpretation of their views under the impact of Western civilisation. The last group may ultimately have more chances of success, and the feelings of this group were voiced by Pakistan's Minister of Education in September 1950 :

“ Eminent and experienced educationists agree that a great and irreparable damage is done to the mind and character of a child whose education is based on principles and practices which do not take into full account of his environment ; whose mind and intelligence are developed by means and practices alien to him, which do not form an integral part of his mental, moral and spiritual make-up. It is educationally unsound and dangerous to create a mental and spiritual conflict in a young and immature mind ; harmony and unity of purpose and outlook are the most important and vital factors in the education of a child.”²⁰

The conflict that is mentioned in the quotation, is the conflict that has arisen because of the traditional values and the influence of Western education. It is also apparent from the words of Pakistan's Education Minister that Western education is creating divided personalities. This is being strongly felt not only in the Middle East, but in other Eastern countries as well. I wish to emphasise this point, because it is important in understanding the effect Western education is having on countries of the East and this is made explicit by another prominent Muslim educationist, who preferred to stay in India when the sub-continent was divided :

“ After the advent of the British, there was a powerful challenge to (the traditional systems) from a new source. It did not however lead to a unification of Indian education. On the contrary, it added a third system to the existing two. Western education was, in theory and also increasingly in practice, open to all. It recognised neither caste nor religious distinction. In

20. Fazlur Rahman, *New Education in the Making in Pakistan*, London 1953 C.E., pp. 54 & 55

fact, some of the less privileged groups were the first to take it. Its emphasis on science and experiment brought a new element into Indian life. The establishment of universities, as we know them today, encouraged the growth of a critical spirit and led to the questioning of old values. There was, however, no attempt to combine the heritage of ancient, medieval and modern knowledge and develop truly national system of education."²¹

The Middle Eastern countries realise that the only benefits Western education can give them is in the domain of science and technology, and these are being rapidly absorbed. It is doubtful if Western emphasis on economic prosperity will ever be accepted as an ideal in Muslim countries. The West has failed to give the East a better purpose and goal in life. I am supported in this view by Frederick Mayer, who says :

“ In contemporary Muslim education a strong rebellion against Western ideals can be noticed.”²²

Channels of Western Influence

There have been seven ways in which the West has influenced the Muslim educational system :

1. Muslims for centuries have had a practice of *rihla fi talab al-'ilm*²³, that is undertaking long and perilous journeys in search of knowledge. Some Muslim scholars travelled West and learned English, French and German ; studied various works written in European languages and passed on to their own society whatever impressed them in Western literature.

2. The second form of influence took place through foreign schools that were established in Muslim countries. During the nineteenth and twentieth centuries there was a rapid growth of such schools. The Roman Catholics were the first to come into this field, but were soon followed by many Protestant mission schools. At the beginning of World War I, it is estimated that there were 500 Roman Catholic, 675 American and 178 British mission schools in the Middle East. The Roman Catholic schools had 60,000 students, the Americans 34,500 and the British 12,800. Other European countries like Germany, Italy and Russia also had mission schools. Most of these schools were elementary schools, some were excellent secondary schools and a few provided facilities for higher learning. It will be wrong to presume from the figures given above that these schools had a great impact on Muslim society, because the effect was in fact very slight. There were two reasons for this :

21. Humayun Kabir, *Education in New India*, London 1956, C.E., p. 108

22. Fredrick Mayer, *A History of Educational Thought*, Ohio 1960, C.E., p. 339

23. Alfred Guillaume, *The Traditions of Islam*, London 1924, C.E., p. 68

(a) The Muslims have a liberal and tolerant attitude towards other faiths, and they allowed foreign schools to be established in their countries so that the Christian communities living in their lands would not be deprived of education according to their own liking. So most of the pupils who went to these schools were Christians and this did not effect the Muslim system of education. Later on, when Muslims started going to these schools, it was only because they had lost political power and they knew that by attending mission schools they would receive an education which would guarantee better jobs for them.

(b) Western education only provided better jobs, but Western way of life has failed to attract the Muslims, and the evangelic spirit with which these schools functioned to convert Muslims to an entirely Western way of thinking, which is borne out by a prominent evangelist :

“ The grim fact must be recognised that in spite of devoted missionary work by many Churches ... during the last century or more, hardly any Muslims have been won for Christ.”²⁴

Foreign schools did have one positive effect in that they provided a contact between Eastern and Western cultures.

3. The third way of influence was that Muslim governments themselves were compelled by economic and political circumstances to reform their own systems of education and for this they had to turn to the West. Successive military defeats impelled them to improve their armies or seek military assistance. They began sending their army officers to the West for training ; accepted modern Western equipment, and to handle such equipment it was necessary that their men were trained in Western methods. It appears that this source of influence has been most effective, because at the moment, political power in most Muslim countries is held by army officers who have been trained in the West. It also represents that in the struggle between the traditional and the liberal ideas, which is going on in these countries, the latter seem to be stronger because all army officers are in this group.

4. The fourth way of influence was through students who were sent by governments for higher studies abroad. In most Western universities today, there are a number of students from Muslim countries. I tried to get figures for each of the countries discussed in this essay, but only succeeded in getting figures for Turkey which are as follows for the year 1948 : 676 (not military students) in the United States, 320 in Switzerland and 168 in Britain.

5. The fifth channel was through non-Muslim minorities who lived in Muslim countries. These minorities sought inspiration and guidance from Western Christian

24. Reverend C. S. Milford, *The Middle East a Bridge or a Barrier*, p. 10

countries and in this way became mediums through which Western ideas passed into Muslim society.

6. A very important inlet into Muslim society is provided by oil companies. The stupendous effect these companies are having on the life of the Middle East has either to be seen to be believed, or one has to trust the accounts of writers like Zahra Freeth when she wrote *Kuwait was my Home*. The oil companies have brought prosperity to those countries ; they have introduced Western skills, Western organisation and products into the daily lives of those peoples and by concentrating a number of foreign technicians in those areas they have brought the people living in those areas under unprecedented foreign influence.

7. The final source is a variety of indirect ways, such as, tourists, films, radio, television, numerous books and publications on education and other subjects, foreign aid, foreign investments, various cultural and social activities of the United Nations and so on.

The Economic Policy of Islam

(Continued from page 10)

remain a mere dream because of the ignorance of its protagonists of the true laws of human nature and the wrong course of action pursued as a result.

THUS SPOKE THE HOLY PROPHET

(Peace and blessings of Allah be upon him)

Abu Hurairah reported that the Holy Prophet, (peace and blessings of Allah be upon him) said :

“Religion is easy, and no one exerts himself too much in religion but it overpowers him ; so act aright and keep to the mean and be of good cheer and ask for (Divine) help at morning and at evening and during a part of the night”.

(B. 2 : 29)

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(Continued from p. 2)

given him as a reward for the good deeds done and that he has the rights to spend it in this very world for the gratification of his egoistic desires and pleasures.

It may be noted that God's giving of wealth to a person in this world that he may, believing it to be the reward of his noble deeds, use it as a weapon for the purpose of eating, drinking and every kind of voluptuousness, is obviously such an iniquitous act that to ascribe it to the Almighty constitutes contempt of the most wicked nature. It needs no saying to what an horrible extent a man will be the slave of his carnal self when he considers all his riches and all his power to be only the recompense of his previous good deeds. But if, on the other hand, he had known that this world is the place of tribulation and not that of reward, and that whatever has been given him is for his trial so that it may be disclosed how and in what way he spends it, and that not a thing there is which belongs to him as a matter of right, he would have seen his salvation in spending his wealth on good and noble deeds. Besides, he would also have been grateful for the reason

that only such a person can express gratitude with heart-felt sincerity and love, who feels that all that he has got has been given to him free, and without any title to it.

The perfect hope of sure salvation depends on an absolute conviction of the mind, because man should be able to keep the love of God in his heart, supreme over all material desires and wishes, all his aims and ambitions in the pursuit of material goals, supreme over all kinds of ties and relationships of the flesh. But the difficulty is that, instead of modelling his life on this basis, man suffers his heart to get attached to things which tend powerfully to pull him in the opposite direction. In fact, he gets entangled in these things to such an extent that, almost unconsciously, he begins to believe that all his comfort, all his peace of mind, all his enjoyment, depend on the maintenance of these ties with the material objects and relationships. Further, in the impaired range of his perceptions, not only does it appear to him that his happiness and peace lie in these pursuits and

(Continued on page 23)

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Summary of Economic Aspect of Islamic Teachings

By MAULANA MUHAMMAD ALI

Dignity of labour

In the Islamic social order, the highest place of honour is given to labour. "No one eats better food than that which he eats out of the work of his hand," the Holy Prophet (peace and blessings of Allah be upon him) is reported to have said (Bukhari 34 : 15). And he added, "The Prophet of God, David, ate out of the work of his hand." Even the tending of goats for remuneration is considered honourable, the Holy Prophet himself doing this work "for some carats" in his earlier days (B. 7 : 2). His companions did not disdain the work of a porter (B. 24 : 10), and they were advised to earn their livelihood, if necessary, by bringing "a bundle of firewood" on their backs and selling it in the market (B. 24 : 50). The humblest work carried with it a dignity ; those who followed the profession of a butcher or a seller of meat, a goldsmith, a blacksmith, a tailor, a weaver or a carpenter were looked upon as honourable members of the society (B. 34 : 21, 28-32). The Holy Prophet himself did the work of mending his clothes and his shoes, milking his goats, cleansing his utensils with his own hands ; and though he occupied the high dignity of a spiritual

teacher and a king at one and the same time, yet within his house, he helped his wife in her house-hold work (B. 10 : 44). Women, too, did work of labour like men.

Withholding the remuneration of a labourer is denounced in the strongest terms : "On the Day of Resurrection I shall be the adversary in dispute of a person ... who employs a servant and receives fully the labour due from him, then does not pay his remuneration" (B. 34 : 106). On the other hand, it is an act of great virtue to invest the unpaid remuneration of a labourer in a profitable business, so that it should become abundant wealth (B. 37 : 12). The basic rule is laid down in the Holy Qur'an that the servant shall do his work faithfully and to the best of his ability, and that the master shall pay him fully for the service rendered (B. 28 : 25, 26). The servant must be treated on a perfect basis of equality in all other matters, so much so that he may dine on the same table with his master (B. 42 : 18). The master and the servant are, in fact, considered to be two contracting parties, and the one is not considered to be higher in status than the other, simply on account of this relation (B. 37 : 14).

Conception of Wealth

The outlook of Islam on wealth is quite different from that of the modern civilisation which considers it as the be-all and the end-all of life. Economic gains have a secondary place in Islam, duty to God taking precedence of all other duties. "People used to buy and sell and carry on trade," we are told in a hadith, "but when it was the turn of a duty out of the duties imposed by Allah, neither merchandise nor selling diverted them from the remembrance of Allah" (B. 34 : 8). The Holy Qur'an speaks of the activities of Muslims in similar words (xxiv. 37). Islam gives wealth its rightful place as the means to an end : "Your wealth, God has made it for you a means of support" and it is therefore not to be wasted by handing it over to the weak of understanding (iv. 5) ; it should not be squandered wastefully (xvii. 26) or spent extravagantly (xxv. 67). But possession of wealth does not necessarily carry honour with it, nor does any disgrace attach to being in straitened circumstances (lxxxix. 15, 16). The amassing of wealth, on the other hand, takes away contentment of mind and ends in disaster (civ. 2-4).

Again, wealth is considered to be the fruit of labour, and everyone, man or woman, has a right to earn wealth by his or her labour : "Men shall have the benefit of what they earn and women

shall have the benefit of what they earn" (iv. 32). In fact, to deny possession of wealth to anyone earning it is to deny the fruit of labour. Wealth may also be inherited by both men and women (iv. 7). It may also be given or taken as a gift (iv. 4 ; B. 51 : 1). There is no limit to the wealth which a man may possess (iv. 20) ; but everyone is required to pay *Zakat*, i.e. two and a half per cent of his savings annually, which goes to a common fund for the help of the poor (ix. 60 ; B. 24 : 1, 4 ; Msh. 6 : 1). This fund is to be managed by the Muslim State or the Muslim community. *Zakat* is not charity in the true sense of the word ; it is a tax payable to the State or an organised body ; only one-third may be left, if necessary, with the individual, for distribution according to his choice (Msh. 6 : 1).

Conception of charity

The conception of charity is very broad in Islam, including the doing of any good to a fellow-man, or helping him in any matter, or refraining from doing him evil, or showing him the right way or meeting him with a cheerful countenance, and so on (B. 24 : 31 ; 56 : 72). Doing good to dumb animals is also charity (Msh. 6 : 6). Charity must be given and should not be asked ; the humblest work is recommended as being more honourable than begging (B. 24 : 50). It may be given

openly as in the case of a contribution to public charitable funds, or in secret (ii. 271).

Honest living

Among means of livelihood, trade occupies the most prominent place; the honest merchant is ranked with the righteous servants of God who devote their lives to the service of humanity (Tirmizi 12 : 4). The seller is required to be just in weighing or measuring (xvii. 35), generous in dealing (B. 34 : 16), giving respite even to those in easy circumstances and forgiving those in straitened circumstances (B. 34 : 16). If there is a defect in the thing sold, it must be made manifest to the purchaser (B. 34 : 19). The buyer should be given the opportunity to examine the thing purchased (B. 34 : 62). Special directions are given as to the sale of cereals, as they are the prime need of every man. They should be sold in the market so that they may be had at the price which the producer obtained (B. 34 : 49). Speculation in cereals is prohibited (B. 34 : 54). The withholding of cereals to raise their price artificially is forbidden (Mishkat, 12 : 8). Immoveable property, it is recommended, should only be sold if the seller intends investing the price in other immoveable property (Ah. IV : 307).

Cultivation of land and planting of fruit trees is spoken of as an act of great merit (B. 41 : 1); but the warning is given at the same time that a people who

give themselves up entirely to agriculture neglecting other lines of their development cannot rise to eminence (B. 41 : 2). Impetus is given to the cultivation of waste-land by giving a preferential right to such cultivators (B. 41 : 15). Private ownership of land is recognised and the owner of land has a right to let it for cultivation to another person (B. 41 : 19); but it is recommended that those who possess vast tracts of land and can afford should allow their lands to be cultivated rent-free by their poorer brethren (Msh. 12 : 13). The State's claim on produce of land is limited to one-tenth in the case of land watered by rain or by natural channels running on the surface, and to one-twentieth in the case of land watered by wells (B. 24 : 55). A man encroaching on his neighbour's land is threatened with the severest punishment (B. 46 : 14).

All transactions relating to borrowing and lending must be put to writing and the interest of the debtor must be specially guarded (The Quran, ii. 282). A man must avoid contracting debts as far as possible (B. 39 : 3 ; 43 : 10). Contracting a debt when one does not intend to pay it is denounced (B. 43 : 2). Granting respite to a debtor and the remission of debt when the debtor is in straitened circumstances are laudable acts (B. 34 : 17). It is good to make payment in excess of the sum which a person owes (B. 43 : 7). Deferring payment of debt by one who has the

means is not only unjust, it may even be punished (B. 43 : 13). Mortgaging of property as security for payment is allowed subject to certain conditions (The Quran, ii. 283 ; B. 43 : 1 ; 48 : 9). Usury is prohibited (The Quran, ii. 275).

Everyone possessing wealth is required to make a will for charitable objects to the extent of one-third of his property (ii. 180 ; B. 55 : 1 ; 23 : 37). What remains of the property of a deceased person after payment of debts and execution of the will should be divided among the relatives, both male and female (iv. 11, 12). If there are no near or distant relatives to inherit, the property of a deceased Muslim would vest in the Muslim State, or when there is no Muslim State, in the Muslim community.

Nore : — B. Bukhari, Msh. Mishkat, T. Tirmizi, A. Musnad Ahmad. The roman figure represents chapter of the Holy Quran.

Muhammad the Prophet by Maulana Muhammad Ali

A concise and authoritative account of the life-history of the Holy Prophet Muhammad (peace and blessings of God be upon him). Pp. 289, \$ 2.50

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THUS SPOKE THE HOLY PROPHET

(Peace and blessings of Allah be upon him)

Aishah reported that the Holy Prophet (peace and blessings of Allah be upon him), entered upon her and with her was a woman. He asked, "Who is that?" (Aishah) said, She is such and such a one ; and began to speak (highly) of her prayers. He said :

"Enough ; only that is binding on you which you are able to do ; by Allah, Allah does not get tired but you get tired, and the devotions dearest to Him are those in which the devotee perseveres. (B. 2 : 31)

'Abd Allah ibn 'Amr reported, The Messenger of Allah (peace and blessings of Allah be upon him), said to me, "O 'Abd Allah ! Am I not told that thou fastest in the day time and standest up in devotion during the night?" I said, Yes, O Messenger of Allah. He said :

"Do not do so ; keep fast and break it and stand up in devotion (in the night) and have sleep, for thy body has a right over thee, and thine eye has a right over thee, and thy wife has a right over thee, and the person who pays thee a visit has a right over thee."

(B. 30 : 55)

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(Continued from p. 17)
 these ties, but he also perceives, on the basis of his material and physical sense, that this is a tangible reality in regard to which there is no possibility of doubt. The Quran says : "Do they not look at the sky about them ? — how We have made it and adorned it and it has no gaps. And the earth, We have spread it out, and cast therein mountains and We have made to grow therein of every beautiful kind — to give sight and as a reminder to every servant who turns (to Allah). And We send down from the clouds water abounding in good, then We cause to grow thereby gardens and the grain that is reaped, and the tall palm-trees having flower spikes piled one above another — as sustenance for the servants, and We give life thereby to a dead land. Thus is the rising." (50 : 6-11) Again, it is asked : "What is the matter with you that you hope not for greatness from Allah ? And indeed He has created you by various stages. See you not how Allah has created the seven heavens alike, and made the moon therein a light, and made the sun a lamp ? And Allah has caused you to grow out of the

earth as a growth, then He returns you to it, then will He bring you forth a (new) bringing forth. And Allah has made the earth a wide expanse for you, that you may go along therein in spacious paths". (71 : 13-20)

Such are the arguments drawn from the material universe that it must have a Creator. Another class of arguments regarding the existence of God relates to the human soul in which is implanted the consciousness of divine existence. An appeal is repeatedly made to man's inner self. "Were they created without a (creative) agency ? Or are they the creators ? Or did they create the heavens and the earth". (52 : 35-36)

God-consciousness is thus shown to be part and parcel of human nature. Sometimes, this statement is mentioned in terms of the unimaginable nearness of the Divine Spirit to the human spirit : "Certainly We created man, and We know what his mind suggests to him — and We are nearer to him than his life-vein". (50 : 16)

It is, therefore, clear that unless a man comes to have the same degree of conviction and absolute certainty in regard to

the existence of God ; in regard to the supreme joy of communion with Him ; in regard to the inevitability of the Day of Judgment ; in regard to the wide range of the blessings from Him ; in regard to the value of his estates and prosperous fields . in regard to the satisfaction of material desires which fall to his lot ; and in the worldly life he lives from day to day, he is not in a position to turn to God with and deep, abiding, and compelling impulse of his mind and being. For, a weak idea cannot overcome a dominating experience which daily comes to a man in the spheres of his material life. On the very face of it, it is true that, at the moment when such a man is about to leave this life — if he feels a fuller degree of conviction in his mind in regard to the existence of the material objects than he does in regard to the Hereafter — the angel of darkness, appearing suddenly before him, threatens to remove him from the joys he has known in this life, from the friends and relations he has had, from the fields and estates he has controlled and ruled over, it is not possible for such a man in those last and

supreme moments of his life to give as much thought to the intangible and shadowy possibility of the existence of God, as he naturally would to the agony of having to part from the material and precious objects he had valued so much, and to the joys from which he had derived such an excessive measure of pleasure. He can be expected to think of Lord only if his conviction in regard to the existence of God, the inexpressible joy of communion with Him, and in regard to the reward and punishment in the Hereafter for deeds done in this life is quite as firm and deep. If, in those last moments, his faith and conviction in these things are not strong enough to drive out of his mind thoughts of the material world, his end is likely to be a bad one.

As for the contention that the required degree of the firmness of faith in the metaphysical realities is not attainable on the basis of observation and experience of material phenomena alone, it stands proved. Because the material creation does not comprise, for instance, a book, on the pages of which one could read inscribed that this world had actually been created by God.