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Editor : Nasir Ahmad

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In the Light of the Holy Qur'an

THE RESURRECTION

“And whomsoever We cause to live long, We reduce to an abject state in creation. Do they not understand.¹

“And We have not taught him poetry, nor is it meet for him. This is naught but a Reminder and a plain Qur'an,

“To warn him who would have life, and (that) the word may prove true against the disbelievers.

“See they not that We have created cattle for them, out of what Our hands have wrought, so they are their masters?

“And We have subjected them to them, so some of them they ride, and some they eat.

“And therein they have advantages and drinks. Will they not then give thanks ?

“And they take gods besides Allah that may be helped.

“They are not able to help them, and they are a host brought up before them.²

“So let not their speech grieve thee. Surely We know what they do in secret and what they do openly.

“Does not man see that We have created him from the small life-germ? Then lo ! he is an open disputant.

“And he strikes out a likeness for Us and forgets his own creation. Says he :

Who will give life to the bones, when they are rotten.

“Say : He will give life to them, Who brought them into existence at first, and He is Knower of all creation.

Who produced fire for you out of the green tree, so that with it you kindle” (68 : 80).

1. *Maskh* indicates changing from a good to a bad state. Thus *masakha-hu* signifies *he transformed him into a more foul or more ugly shape* (Lane's *Lexicon*) ; and *masakha al-naqata* means *he rendered the she-camel lean and wounded her back by fatigue and use* (Lane's *Lexicon*). Hence the meaning of transforming them in their place is taking away their power and rendering them weak and turning them into an evil plight.

2. The guilty leaders will be brought up for punishment before their followers and they will not be able to help them. Or, the worshippers of false deities will be brought up for punishment in the presence of those deities and they will not be able to help them.

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English Translation of Sahih al-Bukhari

BOOK 13 — THE TWO 'ID FESTIVALS

by MAULANA AFTAB-UD-DIN AHMAD

Chapter 23

The Imam and the congregation talking in the course of the 'Id sermon and when the Imam is asked about anything while he is delivering the sermon.

(R. 357) Bara ibn Azib reported... (Repetition of 566).¹⁰⁵⁸

(R. 358) Anas ibn Malik reported... (Repetition of 566).¹⁰⁵⁹

(R. 359) Jundub reported....(Repetition of 566).¹⁰⁶⁰

1058. We find here a repetition of H. 566 with some variations. For instance here we read in the relevant part of it : "And I made haste and ate and fed my family therewith as also my neighbours." Here the question and answer that took place in the course of the sermon was only in reference to a certain point of religion that arose out of the Holy Prophet's observances and it should not be inferred from this incident that any kind of talk or conversation can take place in the course of a sermon.

1059. In this repetition the narration is very brief : "The Messenger of Allah, peace and blessings of Allah be upon him, said the prayer on the

day of sacrifice, delivered the sermon and gave the commandment: "Whoever makes animal sacrifice before the 'Id prayer should repeat his sacrifice". At this a man from the Ansar got up and said, "O Messenger of Allah, I have some neighbours (he either said, "They passed their days in hunger" or "They are needy") and certainly I slaughtered my animal before the prayer but I have a kid which is very dear to me and which is equal in flesh to goats. So the Holy Prophet, peace and blessings of Allah be upon him, permitted him to do so."

1060. The words of the report are : "The Holy Prophet, peace and blessings of Allah be upon him, said his prayer on the day of sacrifice and then delivered his sermon and then slaughtered (his animal) and said, "Whosoever has slaughtered (his animal) before he has said his prayer he should slaughter another in its place and whosoever has not slaughtered any he should slaughter (his animal) with the name of Allah. One should not think that the Holy Prophet,

(Cont. on p. 5)

Chapter 24

One who takes a different route on returning from 'Id congregational prayers.

H. 575. Jabir reported, "The Holy Prophet, peace and blessings of Allah be upon him, used to take a different route on returning from congregational prayers on an 'Id day."¹⁰⁶¹

Chapter 25

When anyone misses the 'Id congregational prayers he should say two *rak'ats* of prayers¹⁰⁶² and the same should be done by women, those who stay at home, and those who live in villages, in accordance with the saying the Prophet, peace and blessings of Allah be upon him, "This is our 'Id, O followers of Islam." Anas ibn Malik ordered his freed slave Ibn Abu Utba (living) in Zawia and the latter (accordingly) called together the people of his household as well as his sons and said prayers like people in the city and (recited aloud *Allahu Akbar*) as the city people had recited *Allahu Akbar*. Ikrimah said, "The people of the villages should assemble on 'Id day and say two *rak'ats* of prayer like the Imam (in the city). Ata said, "When anyone misses the 'Id prayers he should say two *rak'ats* of prayers."

(R. 360) 'A'ishah reported... (Repeti-

tion of 563)-¹⁰⁶³

(footnote No. 1060)

peace and blessings of Allah be upon him, gave this ruling after he had sacrificed his animal. All that is meant by this report, is that the Holy Prophet, peace and blessings of Allah be upon him, made this point clear in the course of the sermon and that his act illustrated the ruling in due course.

1061. The change of route, it seems, was adopted in order to impress the enemies of Islam living in Madinah with the growing strength of Islam in spite of their opposition.

1062. The purpose of this chapter is evidently to show that the 'Id prayers are obligatory on people living in towns as well as villages, on the men folk as well as the women folk. Thus wherever an Id congregation is available one should attend it or else he should say two *raka'ats* of prayer alone. Similarly if a man is late for the congregation he should also say the two *rak'ats* of prayer by himself for his missing the prayer.

1063. The words in this repetition of H. 563 are: "Ayisha reported that Hazrat Abu Bakr came to her (one day) and with her were two girls on the days of Mina. These girls were beating drums and making a music (thereby) while the

(Cont. on p. 6)

Chapter 26

Prayers before and after the 'Id congregational prayers. Abu Mu'allah said, "I heard Sa'id reporting on the authority of Ibn 'Abbas that the latter disliked any prayers before the 'Id congregational prayers."¹⁰⁶⁴

(R. 361) Ibn 'Abbas reported... (Repetition of 85 and 342).¹⁰⁶⁵

(Footnote No. 1062)

Holy Prophet, peace and blessings of Allah be upon him, was lying covering himself with his cloth, at which Abu Bakr remonstrated with them. At this the Holy Prophet, peace and blessings of Allah be upon him, took off the cloth from his face and said, "Leave them O Abu Bakr, for surely these are the days of Id and these are the days of the Mina". And Ayisha said, "I saw the Holy Prophet, peace and blessings of Allah be upon him, acting as a screen for me and I was looking at the Abyssinians engaged in a game in the mosque at which Umar rebuked them, but the Holy Prophet, peace and blessings of Allah be upon him, said, "Leave them O Banu Arfida, "be at peace" meaning "continue your game in peace". In this hadith the words 'the Holy Prophet, peace and blessings of Allah be upon him, called the days under reference both as the days of the Mina and the days of the 'Id, show

that if the Id prayers cannot be said on the very first day they can be said on any of the other days collectively called the "days of Mina". Hazrat Abu Bakr wanted to stop the girls from beating the drums and singing, and Umar was also annoyed at the game of the Abyssinians in the Mosque. The Holy Prophet, peace and blessings of Allah be upon him, however, did not approve the act of either and thus left the law in these matters liberal in its application and saved the Id days from looking too austere.

1064. There is difference of opinion on this question. There is a report of Ibn Majah that shows that the Holy Prophet, peace and blessings of Allah be upon him, used to say two supererogatory *rak'ats* of prayer on returning home after the 'Id prayer. So there is no absolute prohibition in this regard. All that should be remembered in this connection is that the Id prayers consist only of two *rak'ats* and not more.

1065. In this repetition the words are very few: "The Holy Prophet, peace and blessings of Allah be upon him, came out on the day of 'Id al-Fitr and said two *rak'ats* of prayer and did not say any prayer before it or after it and he was accompanied by Bilal.

WHAT IS ISLAM - III

by HABEEB ULLAH LOVEGROVE

Equality of Man.

“Love thy neighbour as thyself” is a beautiful expression of Jesus, but like many of his other dicta lacking in means wherewith to make it a practical reality. The period of his ministry was very short and he could not accomplish his work. Consequently he had to leave it to the coming Master. The Spirit of Truth—the Paraclete—as spoken of in the fourth Gospel, was The Holy Prophet Muhammad, peace and blessings of Allah be upon him, and he showed the world the way to bring the various teachings of Jesus into practice.

No one can afford to love his neighbour himself unless he has a feeling of equality between himself and his neighbour. “I am only a man like unto you,” so says the noble Holy Prophet; and thus bringing himself on an equal footing with other men, he establishes the principle of equality between man and man.

“The believers are brothers” is another verse in the Qur’an. The Arabic word for “brothers” used in the text *Ikhwan*, which I am told means brothers from the same parents. Thus “love thy neighbour as thyself” becomes a practical truth. When a Muslim regards

another Muslim as born of his own parents he will feel for him as he would for himself. The Universel Brotherhood of Islam is here translated into action.

Only the other day some of the British Muslims lunched with His Highness the Ameer Abdullah at the Mosque, Woking. There were about one hundred persons of different ranks of society, but no distinction of class or caste was made. The full spirit of equality and brotherhood breathed in every corner of the house; all could shake hands and talk freely with the King. When the hour of lunch came, it was something marvellous in the eye of the visitor to find that no special seats or tickets for particular guests had been provided. It was left to the company, including the King and his Staff, to find their own seats. A gentleman declared his faith in Islam and accepted the Faith. His Highness was the first man not only to shake hands with the new Brother, but to kiss him and to be kissed by him. This illustrates the strong spirit of fraternal equality which exists between the Faithful. Muslims feel more at home even in another’s house than members of an average English family would in their

own home. Freedom of talk and action, open-heartedness, no reserve, or formality characterize the whole atmosphere. Islam has succeeded in welding black and white into one family. It would not be out of place to quote some of the teachings of the Holy Prophet, on the subject. The last war has established that Christianity lacks that bond of union which exists in Islam. European nations, though most of them belong to the same Faith, are at daggers drawn against each other. Nationality and not religion is the binding force in Christendom, but in Islam religion and not nationality is the first consideration. Says our Holy Prophet : "Muslims are brothers in religion and they must not oppress one another, nor cease from assisting each other, nor hold one another in contempt. The seat of righteousness is the heart ; therefore, that heart which is righteous does not hold a Muslim in contempt, and all the things of one Muslim are unlawful to another—his blood, property and reputation."

"No man has believed perfectly until he wishes for his brother that which he wishes for himself. All the Muslims are as one body. If a man complains of a pain in his head, his whole body complains, and if his eye complains, his whole body complains."

"All Muslims are like one wall, some parts strengthening others, in such way

must they support each other.

"Help your brother in adversity and redeem him if he goes astray."

This aspect of the question leaves me to say something of the hospitality awarded to strangers.

In Muslim lands there are no hotels or boarding-houses. Every Muslim house opens its door to the stranger according to its means. A Muslim will break bread with his guest and do everything to make his stay comfortable. To respect or entertain a guest is an act of great merit in Islam. Even in wild towns of the Indian borders, when a tribal feud is at its height, a host will not ask the name of a person who comes to partake of his hospitality. The guest may possibly belong to the enemy camp, and the disclosure of his name might deprive him of willing hospitality. The Holy Prophet says on this subject :

"He who believes in one God and in a future life let him honour his guest."

"Whosoever believes in God and the hereafter must respect his guests, and whosoever believes in God and the hereafter must not incommode his neighbours, and a believer must speak only good words, otherwise remain silent."

"It is not right for a guest to stay so long as to incommode his host."

"O Apostle of God, inform me, if I stop with a man and he does not en-

ertain me, and he afterwards stops at my house, am I to entertain him as he did me?" The Holy Prophet Muhammad, peace and blessings of Allah be upon him, answered: "Entertain him. It is of my ways that the host should come out with his guest to the door of his house."

Democracy, the chief boast of the West, had its birth in Islam. Equality between man and man is its basic principle, and it is observed to its full extent in every form of life in Muslim countries.

In their mosques they meet five times a day; there are no pews or seats reserved or sold to some of the congregation. The first who enters takes the first position. Perfect democracy in religion, in politics and society, is the marked feature of Islam. The levelling forces of Islam have demolished all barriers of caste, colour, and descent.

Women in Islam

The subject of equality between man and man will remain incomplete if I remain silent on the position of women in Islam. Before the advent of Islam woman had no position in the world. Islam raised her from the lowest status to equality with man when the Qur'an brought the following gospel: "O people be careful of (your duty to) your Lord, Who created you from a single being, and created its mate of the same (kind)"

(4 : 1).

The Holy Prophet's words explain the verse very eloquently when he says: "Women are the twin halves of men." Could there be any justification in view of these passages of the misstatement of some writers who say that Muslims do not believe that a woman has a soul? The Qur'an in various places admits the equality of man and woman on almost every plane, moral, spiritual, and intellectual.

The present position of woman in Christendom is not the result of Christianity. Jesus more or less remains silent on the subject, but the real founder of Church religion, St. Paul, had not a good word to say for woman.

The very basic principle of Christianity reduces her to the utmost degradation when it makes her the cause of human perdition. She tempted Adam to commit sin, and brought eternal condemnation on the head of man; she opened the door of sin and brought death into the world. No wonder the early fathers in the Church used harsh words respecting her.

With one word the Holy Prophet Muhammad raised her to the highest pedestal when he said: "Heaven lies at the feet of thy Mother." Under the teaching of Christianity if the first Mother brought us eternal Hell, in Islam she has opened

the door of Paradise. There has been during the last twenty years a regular fight between the two sexes as to their respective rights and obligations ; but could the advocates of the Suffragette movement claim a better position for woman than has already been awarded to her in the Qur'an? "To them (women) is due what is due from them." Man under this teaching cannot bring the other sex under any obligation or duty until and unless he himself is prepared to do the same in her favour. In Islam woman is an independent personality ; she can enter into any business, make any contract or testament in her own name ; she is entitled to inherit, as mother, wife, sister and daughter, a thing unknown in any other religion, civilization, or legislation. A Western home is not a commendable home for woman. Marriage is a lottery. Heart-burning transference of love and affection, neglected wives, and daughters, sons in affluence and parents in indigence, are the common features of our home life. But a Muslim home opens the door of quite a different life. Religion is nowhere more strictly observed, and the Teacher's words nowhere more strictly obeyed, than in Muslim lands, and the reader may picture for himself the felicitous state of a Muslim home if the following words of the Holy Prophet, peace and blessings of Allah be upon him, are put into practice :

Women

The best of you is he who believes best in his household. Women are the twin halves of men. The world and all things in it are valuable, but the most valuable thing in the world is a virtuous wife.

When a woman observes the five times of prayer, and fasts the month of Ramazan, and is chaste, and is not disobedient to her husband, then tell her to enter Paradise by whichever door she likes.

Wife

A virtuous wife is a man's best treasure. Admonish your wives with kindness. A Muslim must not hate his wife, and if he be displeased with one bad quality in her, then let him be pleased with another which is good. Do you beat your wives as you would a slave ? That you must not.

The best of you before God and His creation are those who are best in their own families, and I am the best to my family.

One of the disciple inquired of the Apostle as to what treatment should be meted out to a wife. He answered : "Give her to eat when you eat yourself and clothe her when you clothe yourself, and do not slap her in the face, nor abuse her, nor separate yourself from her in displeasure. Give your wife good counsel, and do not beat your noble

wife like a slave. If a woman undertakes more than one day's journey some of her male relations should accompany her."

Polygamy

Polygamy, it must not be forgotten existed in the world before Islam. Many of the Israelite Patriarchs were polygamous, and the number of wives in some cases amounted to five hundred.

Founders of other religions in the world were no exception to it. Christianity did not make any change in this direction, and until the sixteenth century the whole of Christendom was polygamous. The worst of the polygamous types were the clergy and the bishops. The present law of monogamy was framed after the Institutes of Justinian, a Roman law-giver, and an atheist, Islam came to reform the system. It reduced the number of wives, and allowed a second marriage only under certain restricted conditions, where it was the only possible solution of the situation. Again the Qur'an laid down certain conditions as to the treatment to be awarded to the different wives. This made polygamy next to an impossibility. Islam unlike other religions made laws for everything, including polygamy, and was largely instrumental in checking it. We hear a lot of Muslim polygamy, and yet the number of polyga-

mous marriages is not one in ten thousand.

Polygamy is not an obligation in Islam, it was provided to meet certain contingencies of life which could only be remedied in this way. If marriage in the bad sense of the word means the companionship of man and woman for conubial purposes, then the West is more polygamous than the East.

There are often hard cases in a man's life—when he cannot separate from his first wife, and yet is in need of a second marriage. Take the case of a barren woman, or a confirmed invalid incapable of bringing forth children, or of looking after domestic duties. The second wife would be more desirable than all the substitutes which human ingenuity could devise. Until to-day human society has failed to create any adequate check on illicit sexual intercourse and illegitimate birth. These things are to a great extent unknown in the East, and polygamy is one of the chief means of removing the stigma of illegitimacy from those poor souls who were never consulted as to their being brought into this world, and who, according to Western ideas, have become disinherited, though inheriting all the physical infirmities of the father, whatever they may be. Besides, woman in Islam is entitled to receive every protection, regard and maintenance from

the male sex. She is not supposed to work hard and earn her livelihood. The physical difference between the two sexes apportions the hardness of life to man. "Men are the maintainers of women," says the Qur'an. He must look after them. Accidents or events in the world have often depleted the male ranks, and the number of women has always exceeded that of men for the same reason. The last war decreased the population by about a million men. The question of unemployment is growing serious, and the members of the fair sex are compelled to vacate their position for men. This is one of the contingencies when polygamy plays its part. Those verses of the Qur'an which deal with the subject received their revelation in the time of war ; just after the battle of Uhud, when seventy out of seven hundred choice soldiers of Islam fell on the battlefield, leaving widows and children, who could not otherwise honourably live, without showing signs of immorality and moral degradation, unless sheltered by a cosy and affectionate roof.

Men were killed, and left behind them widows and orphans. Their protection and maintenance, especially in the countries of the East where it is a disgrace for society to see woman subjected to the hardships of life by earning her livelihood, could not be secured except through polygamous marriage. The sever-

al marriages of the Holy Prophet, peace and blessings of Allah be on him, have the same explanation. A man who was married in the prime of his youth, when twenty-five years of age, to a widow of forty, especially in hot countries, where women grow prematurely old, and who could remain faithful to her up to the age of fifty-two, could not be a prey to his passions.

After the death of his first wife, the Holy Prophet, peace and blessings of Allah be upon him, took Ayesha, the daughter of his friend Hazrat Abu Bekr, as his wife. Then came the period of fighting, in which many of his devoted friends were killed, leaving unprotected widows, almost all of whom were old. He took some of them in marriage in order to give them a home and protection. It should not, however, be forgotten that the law of polygamy does not give man a blank cheque, as it were, to be filled in by him as his fancy may suggest. Where there is no necessity for them such alliances are not allowed ; they become sin. The restriction of equal treatment of the wives in lodging, comfort, etc., make it next to impossible to have a second wife in ordinary cases. Monogamy is recommended in the Holy Quran. Monogamy is a food and polygamy a medicine, with all its bitterness, which can only be used when illness renders it necessary. No marriage can

take place without free consent of the parties concerned, and no woman can be forced to marry a man who has already a wife living with him. In the case of a bachelor, the possibility of the husband contracting a second marriage can be provided against. Marriage with all its sacredness is a civil contract in Islam, and can be subjected to any reasonable and lawful stipulation. For instance, it can be stipulated that in the event of a man marrying another wife his first wife will become absolved from all her duties as wife. She may treat it as nullifying the marital relation. She can also claim a penalty and maintenance for life, if these are provided in the marriage contract. She can marry another man, and that act will not disqualify her from claiming the maintenance from her first husband. In short, polygamy in Islam came into practice to serve the interest of the weaker sex, and will come automatically to an end when human society becomes purified of its moral ill-health. This is the spirit of the Muslim law of polygamy.

I need not say much about divorce here. The Western world has realized the hardship of the dogma under which it is believed that human agency cannot separate what has been joined together by God. Cases like that of Rutherford are something unimaginable in Islam, where even incompatibility of dispositions is a valid cause for separation and

divorce. Scandals of divorce cases in the West are unknown in the East. The method of divorcement is a private concern, and mutual arrangement between the parties saves them from becoming victims of public scandal and leaves them a fair chance of entering into new marital relations. With all this freedom of action in the matter of divorce, it is nevertheless very rare in Muslim countries. This speaks well for the happy relations existing between a Muslim and his wife. After all "she is the sovereign of the house," in the words of the Holy Prophet, peace and blessings of Allah be on him, who also says, "the thing that is lawful, but disliked by God is divorce".

Respect for Parents and old age

Respect for parents and old age has been chiefly emphasized in Islam. Parents come next to God in receiving homage from their children: "And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) "Ugh," nor chide them, and speak to them a generous word. And make yourselves submissively gentle to them with compassion and say: O my Lord, have compassion on them, as they brought me up (when I was) little. Your Lord knows best what is in your minds; if you are good, then those

who turn (to Him) frequently and give to the near of kin his due, and (to) the needy and the wayfarer, and do not squander wastefully. Surely the squanderers are the fellows of the devils, and devil is ungrateful to his Lord.

“And if you turn away from them to seek mercy from your Lord which you hope for, speak to them a gentle word” (The Quran, 17 : 23-28).

Kith and Kin

(1) Allah's pleasure is in father's pleasure, and Allah's displeasure is in father's displeasure.

(2) The blessings of Allah do not descend upon the family, in which is one, who deserts his relations.

(3) He who wishes to enter Paradise must please his father and mother.

(4) “O ! Apostle of God,” cried a follower, “I have done a crime. Is there any act by which I may repent?” “Have you an aunt?” “Yes,” said he. “Go do good to her, and your crime will be pardoned.”

(5) The Holy Prophet Muhammad, peace and blessings of Allah be on him, used to rise to his feet and spread a cloth for the woman that performed the role of a nurse to him when young.

(6) The Holy Prophet Muhammad, peace and blessings of Allah be upon him, would go out in advance to receive his daughter Fatima, when she would

come from her husband's house.

(7) A man must do good to his parents, although they may have injured him.

(8) The duty of a junior to a senior brother is that of a child to its father.

(9) Giving alms to the poor has the reward of one alms, but that given to kindred has two rewards.

(10) Kindness is a mark of faith, and whoever has not kindness has not faith.

(11) Whoever is kind to the creation God is kind to him.

Reverence for Authority

Islam means submission to Allah, and consequently lays special stress on submission to authority. Home is the real moral nursery, and our reverence for our parents and old age, which is so emphatically taught and practised in Islam, inspires us to treat every person in authority in the same manner. According to a tradition of the Holy Prophet, peace and blessings of Allah be upon him, “even if a negro slave be in authority, he must be obeyed.” Seditious and revolt, without just cause, are absolutely discouraged, in order to maintain peace in the government. At Friday prayers, ever since the days of the Holy Prophet, peace and blessings of Allah be upon him, the following verse has been read from the Qur'an : “God orders you to be equitable, beneficent

and to do to others as you do to the members of your own family and prohibits you from evils (affecting your individuality) and sins (affecting others than yourself) and sedition (wrong affecting the whole society).”

If on the one hand submission to authority has been obligatory, to a Muslim it has also been declared that he who respectfully points out the errors of the government to the persons in authority wages the Holy War. Holy War does not necessarily mean the use of the sword. Every effort to prevent wrong is a Holy War in Islam. Foreign rule is no hardship to a Muslim if it be consistent with justice and equality, and does not interfere with his Faith. Faith with them is the first concern ; religion has taught a Muslim to be loyal to his government and religion again alienates him from it, when it does not respect the pledges made concerning the preservation of some of the Muslim institutes.

Use of Sword in Islam

The world has never been free from the sword. Even the Prince of Peace could see the necessity for the sword when he said : “I come not to bring peace but a sword.” I wish the Master could have left us some guidance as to the proper use of sword and fire so that Christendom might have been freed from

the bloodshed which it has caused in the name of religion. Christianity was all meekness and modesty as long as it was the religion of slaves and the very poor ; but no sooner had it secured a royal conversion in the person of Constantine, than streams of blood began to flow. The adherents of no other religion have shown more intolerance, cruelty and persecution than the followers of the one who preached “Love thine enemy.” Enemies apart, the followers of the same Master cut each other’s throats, simply because some units of his following did not worship and adore him in the same way as the others. The Church of the Holy Sepulchre caused so much bloodshed in the days of the Crusades, that if its custody had not been given into the hands of Muslims, it would have been reduced to dust. Muslims under Qur’anic teachings are bound to preserve and protect every house where God is worshipped no matter what religion is practised, while the hatred which the Greek Church bears towards the Catholic Church is well known.

The keys of the Holy Sepulchre had to remain in the hands of the Muslims until to-day, not to protect the place, but to prevent the warring factions of Christianity from tearing at each other’s throats, War is not yet done with. The

civilized West spent all her ingenuity and culture only in producing weapons of war. The world needed some ethics of war to enlighten man as to its when, where, and how, and the Holy Prophet Muhammad, peace and blessings of Allah be upon him, came to meet the need. Here I take the liberty of quoting our Imam Khwaja Kamal ud-Din, of the Mosque, Woking, from whose pen the subject has received a very lucid exposition in his recent publication, *The House Divided*, in the following words :

“The apparent contradictions in the recorded teaching of Jesus as to the use of the sword, perplexing as they may be to the student of the Gospels, are consistent in Muslim eyes—nay, they are to him the teachings of very truth itself.

“Occasions, as they arise, must be dealt with by appropriate methods, and what may be objectionable in one case becomes indispensable in another. Hence the apparently conflicting nature of the Master’s words, which are in fact intended to meet different situations, the nature of which he would, no doubt, have explained, had it not been for the very brief duration of his Ministry. He had not time enough at his disposal, and so he promised the coming of *another* Teacher (St. John, 16), and we Muslims find that other Teacher in the Holy Prophet Muhammad, peace and blessings of

Allah be upon him. It was the Holy Prophet Muhammad, peace and blessings of Allah be on him, who enlightened mankind. He showed — in precept as well as in practice — under what circumstance a son of God shall send fire and sword into the world, and under what condition his love goes out even to his enemies. Read the sacred words of the Master in the light of the Quran, and they embody this very truth ; otherwise they seem impracticable and even inconsistent. Christian preachers are often themselves at a loss to make out the precise purport of these teachings. They elect to regard them as abstract idealism. But they are not so to a Muslim. To him, they are quite intelligible — in fact, the only true and practical teaching.

“It will not be out of place here to make a passing reference to the Muslim ethics of war. Mr. Bonar Law, late Prime Minister, held out a policy of peace for the world, and for that all must be profoundly thankful. But none can foretell when the havoc of a new war may burst upon humanity. Perhaps some prospective Lloyd George — if not that gentleman in person — may find a shadow of suggestion in these lines. If a Christian Government unsheaths the sword in defence of Christians, then a Muslim, on the principles which we indicate below on the authority of the Holy Quran, will stand shoulder to shoulder with it, even though, is so doing, he be acting in opposition to a Muslim Power.

True Conception of Ijtihad in Islam – I

by HAZRAT MAULANA MUHAMMAD ALI

Ijtihad is the third source from which the laws of Islam are drawn. The word itself is derived from the root *jahd* which means *exerting oneself to the utmost* or *to the best of one's ability*, and *Ijtihad*, which literally conveys the same significance, is technically applicable to *a lawyer's exerting the faculties of mind to the utmost for the purpose of forming an opinion in a case of law respecting a doubtful and difficult point* (Lane's *Lexicon*).

Value of reason recognized

Reasoning or the exercise of judgment, in theological as well as in legal matters, plays a very important part in the religion of Islam, and the value of reason is expressly recognized in the Qur'an, which is full of exhortations like the following : "Do you not reflect ?" "Do you not understand ?" "Have you no sense?" "There are signs in this for a people who reflect;" "There are signs in this for a people who understand;" and so on. Those who do not use their reasoning faculty are compared to animals, and spoken of as being deaf, dumb and blind :

"And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry. Deaf, dumb, blind, so they have no sense" (2 : 171).

"They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not. They are as cattle ; nay, they are more astray" (7 : 179).

"The vilest of beasts in Allah's sight are the deaf, the dumb, who understand not" (8 : 22). "Or thinkest thou that most of them hear or understand ? They are but as the cattle ; nay, they are farther astray from the path" (25 : 44).

While those who do not exercise their reason or judgment are condemned, those who do it are praised :

"In the creation of the heavens and the earth and the alternation of the night and the day, there are surely signs for men of understanding. Those who remember Allah standing and sitting and (lying) on their sides, and reflect on the creation of the heavens and the earth" (3 : 189, 190).

The Qur'an does recognize revelation as a source of knowledge higher than reason, but at the same time admits that the truth of the principles established by revelation may be judged by reason, and hence it is that it repeatedly appeals to reason and denounces those who do not use their reasoning faculty. It also recognizes the necessity of the exercise of judgment in order to arrive at a decision: "But if any news of security or fear comes to them, they spread it abroad. And if they had referred it to the Messenger and to those in authority among them, those of them who can *search out the knowledge* of it would have known it" (4 : 83).¹

The verse recognizes the principle of the exercise of judgment which is the same as *Ijtihad*, and though the occasion on which it is mentioned is a particular one, the principle recognized is general.

The Holy Prophet allowed exercise of judgment in religious matters

The exercise of judgment (*ijtihad*) is recognized in Tradition as the means by which a decision may be arrived at when there is no direction in the Qur'an or Tradition. The following tradition is regarded as the basis of *Ijtihad* in Islam: "On being appointed Governor of Yaman, Mu'adh was asked by the Holy Prophet, peace and blessings of

Allah be upon him, as to the rule by which he would abide. He replied, 'By the law of the Qur'an. 'But if you do not find any direction therein, asked the Holy Prophet, peace and blessings of Allah be upon him. 'Then I will act according to the practice (*Sunnah*) of the Holy Prophet, peace and blessings of Allah be upon him, was the reply. 'But if you do not find any direction therein', he was again asked. Then I will exercise my judgment (*ajtahidu*) and act on that,' came the reply. The Holy Prophet raised his hands and said: 'Praise be to Allah Who guides the messenger of His Apostle as He pleases' (AD. 23 : 11). This tradition shows not only that the Holy Prophet approved of the exercise of judgment, but also that his Companions were well aware of the principle, and that reasoning or exercise of judgement by others was freely resorted to when necessary, even in the Holy Prophet's lifetime.

1. The original word for the italicized portion is *yastanbitun* from *istinbat* which is derived from *nabat al-bi'ra*, meaning "he dug out a well and brought forth water." The *istinbat* of the jurist is derived from this, and it signifies the searching out of the hidden meaning by his *ijtihad* and is the same as *istikharaj*, i.e., analogical deduction (*Taj Arus*).

Exercise of Judgment by the Companions

It is a mistake to suppose that the exercise of judgment to meet the new circumstances only came into vogue with the four great jurists (*Imams*) whose opinion is now generally accepted in the Islamic world. The work had begun, as already shown, in the Holy Prophet's lifetime, since it was impossible to refer every case to him. After the Holy Prophet's death the principle of *Ijtihad* obtained a wider prevalence, and as new areas were added to the material and spiritual realm of Islam, the need of resorting to the exercise of the judgment became greater. Nor did the Caliphs arrogate all authority to themselves. They had a council to which every important case was referred, and its decision by a majority of votes was accepted by the Caliph as well as by the Muslim public. Thus Sayuti writes in his *History of the Caliphs* on the authority of Abu al-Qasim Baghwi reporting from Maimun, son of Mibran : "When a case came before Abu Bakr (the first Caliph), he used to consult the Book of God ; if he found anything in it by which he could decide, he did so ; if he did not find it in the Book, and he knew of a practice or saying of the Messenger of God, he decided according to it ; and if he was unable to find anything there, he used to question the Muslims if they

knew of any decision of the Holy Prophet, peace and blessings of Allah be upon him, in a matter of that kind, and a company of people thus gathered round him, every one of whom stated what he knew from the Holy Prophet, peace and blessings of Allah be upon him, and Hazrat Abu Bakr would say, Praise be to God Who has kept among us those who remember what the Holy Prophet, peace and blessings of Allah be upon him, said ; but if he was unable to find anything in the practice of the Holy Prophet, peace and blessings of Allah be upon him, he gathered the heads of the people, and the best of them, and consulted them, and if they agreed upon one opinion (by a majority) he decided accordingly". (*T. Kh.* p. 40.)

It is true that it was not exactly a legislative assembly in the modern sense, but the nucleus of legislative assembly can clearly be seen in this council which decided all important affairs and, when necessary, promulgated laws. It was also supreme in both religious and temporal matters. The same rule was followed by 'Umar, the second Caliph, who resorted to *Ijtihad* very freely, but took care always to gather the most learned Companions for consultation. When there was a difference of opinion, the decision of the majority was acted upon.

Besides this council, there were great individual teachers, such as 'A'ishah, Ibn 'Abbas, Ibn 'Umar and others, whose opinion was highly revered. Decisions were given and laws made and promulgated subject only to the one condition that they were neither contrary to the Qur'an nor to the practice of the Holy Prophet.

Great Jurists : Imam Abu Hanifah

In the second century of the Hijrah era arose the great jurists who codified the Islamic law according to the need of their time. The first of these, and the one who claims the allegiance of the greater part of the Muslim world, was Abu Hanifah Nu'man ibn Thabit, born in Basrah in 80 A. H. (699 A.D.), a Persian by descent. His centre of activity, however, was Kufah, and he passed away in 150 A.H. (767 A.D.). The basis of his analogical reasoning (*qiyas*) was the Qur'an, and he accepted Tradition only when he was fully satisfied as to its authenticity; and, as the collectors had not yet commenced the work of collection, and Kufah itself was not a great centre of that branch of learning, naturally Abu Hanifah accepted very few traditions, and always resorted to the Qur'an for his juristic views. Later on when Tradition was collected, and was more in vogue, the followers of the Hanafi system —

as Abu Hanifah's school of thought was called — introduced into it more traditions. Abu Hanifah had two famous disciples, Muhammad and Abu Yusuf and it is mostly their views of the great master's teaching that now form the basis of the Hanafi system. Abu Hanifah was a man of highly-independent character, and when, towards the close of his life, the then Muslim Government wanted to win him over to its side, he preferred imprisonment to an office which would have interfered with his independence of thought. His system is not only the first in point of time but is also that which claims allegiance from the great majority of Muslims, and a development of which on the right lines would have resulted in immense benefit to the Muslim world. It was he who first directed attention to the great value of analogical reasoning (*qiyas*) in legislation. He also laid down the principle of equity, whereby not only could new laws be made, but even logical conclusions could be controverted when proved inequitable. He recognized the authority of customs and usages, but exercised and inculcated independence of judgment to such an extent that he and his followers were called "upholders of private judgment" (*ahl al-ray*) by the followers of other schools.

Imam Malik

The second famous jurist, Malik ibn Anas, was born in Madinah in 93 A.H. (713 A.D.); he worked and died there at the age of eighty-two. He limited himself almost entirely to the traditions which he found in Madinah, relating more especially to the practice which prevailed there, and his system of jurisprudence is based entirely on the traditions and practices of the people of Madinah. He was scrupulously careful in giving judgment, and whenever he had the least doubt as to the correctness of his decision, he would say: "I do not know." His book, *Muwatta*, though a comparatively small collection of Tradition, and limited only to the traditions and practices of the people of Madinah, is the first work of its kind, and one of the most authoritative.

Imam Shafi'i

The third jurist, Abu 'Abd Allah Muhammad ibn Idris al-Shafi'i, was born in Palestine in the year 150 A.H. (767 A.D.). He passed his youth at Makkah, but he worked for the most part in Egypt, where he died in 204 A.H. In his day he was unrivalled for his knowledge of the Qur'an, and took immense pains in studying the traditions, travelling from place to place in search of information. He was intimately acquainted with the Hanafi and the Maliki

schools of thought, but that which he himself founded was based largely on Tradition, as distinguished from the Hanafi system which was founded on the Qur'an and made very little use of Tradition. Over the Maliki system, which is also based on Traditions, it had this advantage that the Tradition made use of by Shafi'i was more extensive, and was collected from different centres, while Malik contented himself only with what he found at Madinah.

Imam Ahmad

The last of four great jurists was Ahmad ibn Hambal, who was born in Baghdad in 164 A.H. and died there in 241. He too made a very extensive study of Tradition, his famous work on the subject — the *Musnad* of Ahmad ibn Hanbal — contains nearly thirty thousand traditions. This monumental compilation, prepared by his son 'Abd Allah, was based on the material collected by the Imam himself. In the *Musnad*, however, as already remarked, traditions are not arranged according to subject-matter but according to names of the Companions to whom they are ultimately traced. Though the *Musnad* of Ahmad contains a large number of traditions, it does not apply those strict rules of criticism favoured by men like Bukhari and Muslim. It was indeed only an arrangement accord-

ing to subject-matter that made a criticism of Tradition possible, and the *Musnads*, in which reports relating to the same matter were scattered throughout the book, could not devote much attention to the subject-matter, and were not even sufficiently strict in scrutinizing the line of transmission. Accordingly, the *Musnad* of Ahmad cannot claim the same reliability as regards its material as can the collections of the other famous collectors. From the very nature of his exertions, it is evident that Ahmad ibn Hanbal made very little use of reasoning, and as he depended almost entirely on Tradition, the result was that he admitted even the weakest report. It would thus appear that from the system of Abu Hanifah, who applied reasoning very freely and sought to deduce all questions from the Holy Qur'an by the help of reason, the system of Ahmad ibn Hanbal is distinguished by the fact that it makes the least possible use of reason, and thus there was a marked falling off in the last of the four great jurists from the high ideals of the first, so far as the application of reason to matters of religion is concerned. Even the system of Abu Hanifah himself deteriorated on account of the later jurists of that school not developing the master's high ideal, with the consequ-

ence that the world of Islam gradually gave up reasoning or exercise of judgement (*Ijtihad*) and stagnation reigned in the place of healthy development.

Different methods of formulating new laws

The four Jurists (*Imams*) who are accepted by the entire *Sunni* world of Islam, are thus agreed in giving an important place in legislation to *Ijtihad*.¹ and the *Shi'as* attached to it an even greater importance.¹ In fact, the sphere of *Ijtihad* is a very wide one, since it seeks to fulfil all the requirements of the Muslim community which are not met with expressly in the Qur'an and the Tradition. The great jurists of Islam have endeavoured to meet these demands by various methods, technically known as *qiyas* (analogical reasoning), *istihsan* (equity), *Istislah* (public good), and *istidlal* (inference). Before proceeding further, a brief description of these

1. *Ijma'*, of which I shall speak later, and which means really the *Ijtihad* of many, and *Ijtihad*, are thus looked upon as two more sources of Islamic law along with the Qur'an and the Sunnah, though only the latter two are regarded as *al-adillat al-qat'iyya* or absolute arguments or authorities, the former two being called *al-adillat al-ijtihadiyya* or arguments obtained by exertion.

methods may be given to show how new laws are evolved by adopting them.¹

Qiyas or reasoning based on analogy

The most important of these methods, and the one which had almost a universal sanction, is *qiyas*² which may be described as 'reasoning based on analogy'. A case comes up for decision, which is not expressly provided for either in the Holy Qur'an or in Tradition. The jurist looks for a case resembling it in the Holy Qur'an or in Tradition, and, by reasoning on the basis of analogy, arrives at a decision. Thus it is extension of the law as met with in the Holy Qur'an and Tradition, but it is not of equal authority with them, for no jurist has ever claimed infallibility for analogical deductions, or for decisions and laws which are based on *qiyas*; and it is a recognized principle of *Ijtihad* that the jurist may err in his judgment. Hence it is that so many differences of juristic deductions exist even among the highest authorities. From its very nature the *qiyas* of one generation may be rejected by a following generation.

Istihsan or exercise of Private Judgment and *Istislah* or Deduction Based on Public Good

Istihsan,³ in the technology of the jurists means *the exercise of private judgment, not on the basis of analogy but on that of public good or the interest of justice.*

According to the Hanafi school, when a deduction based on analogy is not acceptable, either because it is against the broader rules of justice or because it is not in the interests of the public good, and is likely to cause undue inconvenience to those to whom it is applied, the jurist is at liberty to reject the same, and to adopt instead a rule which is conducive to public good, or is in consonance with the broader rules of justice. The method is peculiar to the Hanafi system, but owing to strong opposition from the other schools of thought, it has not, even in that system, been developed to its full extent. The principle underlying it is, however, a very sound one and is quite in accordance with the

1. Sir 'Abd al-Rahim has very ably dealt with this subject in his *Muhammadan Jurisprudence* where he has referred to original authorities. I am indebted to him for the material used here.

2. Literally, *measuring by* or *comparing with*, or *judging by comparing with*, a thing, while the jurists apply it to "a process of deduction by which the law of a text is applied to cases which, though not covered by the language, are governed by the reason of the text" (M.J.).

3. Literally, *considering a thing to be good or preferring a thing.*

spirit of the Qur'an. There is, moreover less liability to error in this method than in far-fetched analogy, which often leads to narrow results opposed to the broad spirit of the Holy Book. In the school of Imam Malik, a similar rule is adopted under the name of *Istislah* which means "a deduction of law based on considerations of public good".

Istidlal or inference

Istidlal literally signifies the inferring of one thing from another, and the two chief sources recognized for such inferences are customs and usages, and the laws of religions revealed before Islam. It is admitted that customs and usages which prevailed in Arabia at the advent of Islam, and which were not abrogated by Islam, have the force of law. On the same principle, customs and usages prevailing anywhere, when not opposed to the spirit of the teaching of the Qur'an or not forbidden by it, would be admissible, because, according to a well-known maxim of the jurists, "permissibility is the original principle," and therefore what has not been declared unlawful is permissible. In fact as a custom is recognized by a vast majority of the people, it is looked upon as having the force of *Ijma'*, and, hence it has precedence over a rule of law derived from analogy. The only condition required is that it must not be opposed to a clear text of the Qur'an or a reliable tradition of the Holy Pro-

phet, peace and blessings of Allah be upon him. The Hanafi law lays special stress on the value of customs and usages.¹ As regards laws revealed previous to Islam, opinion is divided. Some jurists hold that all such laws as have not been expressly abrogated have the force of law even now, while others argue that they have not. According to the Hanafi school, those laws of the previous religions are binding which have been mentioned in the Qur'an without being abrogated.

Ijma' or consensus of opinion

In the terminology of the Muslim jurists, *Ijma'*² means a consensus of opinion of the Muslim jurists of a particular age on a question of law. This agreement is inferred in three ways: firstly by word (*qaul*), i.e., by recognized jurists expressing an opinion on the

1. It is thus laid down in *Al-Ashbah wal-Naza'ir*: "Many decisions of law are based on usage and customs, so much so that it has been taken as principle of laws" (M.J.).

2. The word *Ijma'* is derived from *jam'* which means *collecting* or *gathering together*, and *ijma'* carries the double significance of *composing and settling a thing which has been unsettled* and hence *determining and resolving upon an affair*, and also *agreeing or uniting in opinion* (*Lane's Lexicon*).

point in question ; secondly, by deed (*fi'l*), i.e., when there is unanimity in practice ; and thirdly, by silence (*sukut*)—when the recognized jurists do not controvert an opinion expressed by one or more of them. It is generally held that *Ijma'* means the consensus of opinion of such authorities only (*mujtahids*), and those who are not learned in law do not participate in it, but some are of opinion that it means the agreement of all Muslims. There is a difference of opinion as to whether *ijma'* is confined to a particular place or to one or more particular generations. Imam Malik based his *Ijtihad* on the consensus of opinion of the people of Madinah. Theoretically, such a limitation is untenable, as learned men were not confined to Madinah, and were sent out to outlying parts of the country even in the Holy Prophet's lifetime. The more generally received opinion is that men of all places must be included. Again, the Sunni schools of thought exclude the Shi'a jurists (*mujtahid*) and *vice versa*. The Shi'as further hold that only the descendants of Hazrat 'Ali and the Holy Prophet's daughter Fatimah are the proper persons to exercise *Ijtihad*. Among the Sunnis, some jurists are of opinion that *Ijma'* is restricted only to the Companions of the Holy Prophet, peace and blessings of Allah be upon him, others extending it to the next generation, but the general opinion is that it is

not confined to any one generation, nor to any one country, and therefore only the consensus of opinion of all the Jurists of all countries in any one age it is an effective *Ijma'*, and this is almost an impossibility.

There is considerable difference of opinion as to whether an effective *Ijma'* is formed by a majority of the jurists or by the agreement of the entire body of them. Most authorities require the unanimity of opinion of all the jurists of a particular age, but others have held the opposite view. However, it is generally agreed that if there is an overwhelming preponderance of jurists holding a certain view, that view is valid and binding, though not absolute. (Mkh. II p. 35, 111 p. 291). *Ijma'* is said to be complete when all the jurists of a particular age have come to an agreement on a certain question, though according to some it is necessary that all of them should have passed away without changing their opinion on that question. Some go still further and assert that no *Ijma'* is effective unless it is shown that no jurists born in that age has expressed a contrary opinion.

When *Ijma'* is established on a point, its effect is that no single jurist is permitted to reopen it, unless some jurists of the age in which the *Ijma'* came about had expressed a different view. One *Ijma'* may, however, be repealed

by another in the same age or in a subsequent age, with this reservation that the *Ijma'* of the Companions of the Holy Prophet, peace and blessings of Allah be upon him, cannot be reversed by any later generation (kA. 111, p. 262). Views differ as to whether or not, when there is disagreement on a question among the Companions, an *Ijma'* upholding one view or the other is debarred. The fact that even a Companion may have made an error in forming a judgment is admitted on all hands, and therefore technically, there can be no objection to an *Ijma'* which goes against the opinion of a Companion.

Two more points have to be elucidated in order to realize the full force of *Ijma'*. From what has been stated above, it would seem that a very large number of jurists would be needed for a valid *Ijma'*. It is, however, held that if three or even two of them take part in deliberating on a question, the *Ijma'* is valid, while one jurist is of opinion that, if in any particular age there is only one jurist his solitary opinion would have the authority of *Ijma'*. And now we come to the most important question: What is the authority on which *Ijma'* is to be based? According to the four great *Imams*, it may be based on the Qur'an or on Tradition or an analogy. The Mu'tazilas, however, hold that it cannot be based on isolated traditions or on analogy. (*Jam' al-Jawami'* 3,

p. 396). They, and some others, hold that as *Ijma'* is absolute, the authority on which it is based must also be absolute.

***Ijma'* is only *Ijtihad* on a wider basis**

It would thus be seen that it is a mistake to call *Ijma'* an independent source of the laws of Islam. It is essentially reasoning or exercise of judgement (*Ijtihad*), with this distinction that it is *Ijtihad* on which all or the majority of the jurists of a certain generation are agreed. It is even admitted that, barring the *Ijma'* of the Companions, the *Ijma'* of one generation of Muslims may be set aside by that of another. The fact, however, is that if *Ijma'* is taken to mean the consensus of opinion of all the jurists of a certain generation of Muslims, it has never been practicable after perhaps the early days of the Companions. The Muslims, having spread far and wide and living, as they did, in distant places, could not all be occupied with the discussion of a certain question at one and the same time. Even in one country the same question need not occupy the attention of all the jurists simultaneously. There is, however, no denying the fact that, if many of them are agreed on a certain question, their opinion would carry greater weight than that of a single one, but even the opinion of many, or of all, is not infallible. *Ijma'*, after all, is only *Ijtihad* on a wider basis, and like the latter it is always open to correction.

Mr. Leo Mohammad Ismail Moenne Passes away

Maulana Muhammad Bedar, our missionary in Suriname has sent us the sad news of the death of Mr. Leo Mohammad Ismail Moenne due to heart failure on 2nd October, 1984. "We are from Allah and to Him we shall return". May Allah bless the departed soul and grant patience to the members of the bereaved family.

Late Mr. Moenne was an energetic and devoted member of Suriname Ahmadiyya Community. His zeal and selfless work in the completion of the recently completed Central Jami'ah in Paramaribo will long be remembered. He took keen interest in the ac-

tivities of the Anjuman and contributed generously towards various projects of the Suriname Anjuman. His involvement in other welfare organisations in Suriname was equally remarkable. He was a leading Muslim businessman and was known for his integrity. His funeral service was attended by hundreds of his friends and admirers belonging to various walks of life. His death has deprived Suriname Ahmadiyya community of a devoted member. May his soul rest in peace. Ghaibana funeral prayer was offered for the late Mr. Moenne at the Central Jami'ah at Darul Salam, Lahore as well as at our other branches in Pakistan.

THUS SPOKE THE HOLY PROPHET
(Peace and blessings of Allah be on him)

Abu Hurairah reported on the authority of the Holy Prophet, peace and blessings of Allah be upon him, That he forbade the wearing of a gold ring. (Bukhari, 77 : 45)

Ibn Umar said, Two 'Ids occurred together in the time of the Messenger of Allah, peace and blessings of Allah be upon him, so he performed the ('Id) prayer with the people, then said : "Whoever desires to come to the Friday

service, he may come ; and whoever desires to remain absent, he may remain absent". (Bukhari, 5 : 166)

Anas said, The Holy Prophet, peace and blessings of Allah be upon him, allowed the wearing of silk to Zubair and 'Abd al-Rahman on account of itching. (Bukhari, 77 : 29)

Anas reported, He saw Umm Kulthum, daughter of the Messenger of Allah, peace and blessings of Allah be upon him, wearing a striped garment of silk. (Bukhari, 77 : 33)

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