



لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ  
(There is but one God: Muhammad is the Messenger of God)

# Daigham-e-Haqq

IN THE NAME OF ALLAH  
THE BENEFICENT THE MERCIFUL

ORGAN OF THE AHMADIYYA ANJUMAN ISHAAT-I-ISLAM, FIJI

PUBLISHED QUARTERLY – HEADQUARTERS: 12 BAU STREET, SUVA, FIJI.

APRIL/SEPTEMBER 1988

No. 50

## THE FULFILLMENT OF PROPHECIES

and the laws governing them as expounded by the Holy Quran, Hadith and classical Muslim scholars

By Hafiz Sher Muhammad

### 1. Prophecies received through spiritual, not physical, senses

The first point to note is that when God informs His chosen ones and other righteous servants of events of the future, or shows them a scene with physical happenings, the recipient receives this information not through his physical senses such as the eye, but through his spiritual senses in a dream or vision. Furthermore, all religious scriptures and all the religious savants of Islam are agreed that most dreams and visions need to be interpreted, there being only one prophecy in a hundred which may be fulfilled literally.

The Holy Quran, in its account of Joseph's history, mentions three dreams containing prophecies which were interpreted and fulfilled metaphorically:

- 1) Joseph's own dream is mentioned in the following words: "I saw eleven stars and the sun and the moon, bowing down before me" (The Holy Quran, ch. 12, v. 4). This prophecy, which indicated the greatness to which Joseph was to rise, was not unravelled until Joseph had risen to become the head of the Treasury in Egypt. When he attained that honour, he said: "This is the interpretation of my dream of old which my Lord has made to come true" (12:100). Hence the significance of the dream was that great and powerful men would obey him, not that anyone would literally bow down to him.
- 2) A fellow-prisoner of Joseph had a dream which he related as follows: "I saw myself carrying bread on my head, and the birds were eating of it" (12:36). Joseph interpreted this dream in this way: "He shall be crucified so that birds will eat from his head" (12:41).
- 3) The king of Egypt, the country where Joseph was imprisoned, had a puzzling dream as follows: "And the king said, I saw seven fat kine which were being devoured by seven lean ones, and seven green ears and seven others dry" (12:43). In interpreting this dream, Joseph took "seven fat kine" to be seven years of good harvest and "seven lean ones" to be seven years of drought.

From these three examples, it will have become obvious that while the words of a prophecy may say one thing, they are taken to mean something different.

It will also be seen that even sinners and disbelievers can have true dreams.

Besides the above examples from the Holy Quran, the Hadith books contain numerous instances of dreams and visions of the Holy Prophet Muhammad which required to be interpreted. A few such examples are given below:

- 1) "I was asleep when a cup of milk was brought to me. I drank of it until its freshness could be seen coming out of my nails. Then I gave what remained to Umar ibn al-Khattab. People asked, 'What did you take it to mean, O Messenger of God?' He said, 'Knowledge' " (Bukhari, Book 3: *Kitab al-Ilm*, ch. 22).
- 2) "While I was asleep I saw people brought before me wearing shirts, some of which extended as far as their chests, while others were shorter than this. Umar was brought before me, and he was wearing a shirt which was (so long that it was) trailing. People asked, 'What did you take it to mean, O Messenger of God?' He said, 'religion' " [Bukhari, Book 2: *Kitab al-Iman*, ch. 14).
- 3) "I was asleep when I saw two gold bracelets on my hands. I was perturbed by them. Then a revelation came to me in my dream to blow on them. I did, and they blew away. I took them to mean the two liars to arise after me, the first Aswad Ansi, and the second Musailama, the liar of Yamama" (Bukhari, Book 61: *Kitab al-Manaqib*, ch. 25).
- 4) "I saw in a dream that I moved my sword and the leading part of it broke. This was the misfortune to befall the Muslims on the day of (the battle of) Uhud" (Bukhari, Book 92: *Kitab al-Ta bir*, ch. 44).
- 5) "In a dream I saw cows being slaughtered. These were the Muslims on the day of Uhud" (Ibid., ch. 39).
- 6) "I saw, as it were a black woman with disheveled hair, leaving Madina 'til she reached Mahya which is called Juhfa. I took it to mean that the pestilence of Madina had shifted there" (Ibid., ch. 41).
- 7) "The Holy Prophet said: I saw (in a dream or vision) a spotted dog putting his mouth in the blood of members of my family. This was taken to mean Shimr (the assassin of Imam Husain) who had leprosy."

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## EDITORIAL

### A Muslim's Prayer

While the institution of prayer exists in every religion and while every religion has its own adopted format for the offering of prayers, the institution of prayer and its format in Islam are unique in that it is much more than a supplication or a ritual recitation of verses. Indeed, the concept of prayer in Islam is a sublime expression of the grandeur of the Divinity of the Almighty as well as the commonality and brotherhood of all mankind. It is in a Muslim's posture as well as in his expressions that he acknowledges the majesty of the Supreme One as he submissively prostrates himself and says "Subhana Rabbi yal ala", i.e., "Oh Allah, glory be to you, the Most High!" The Holy Quran tell us:

"And say: Glory to our Lord!

Surely the promise of our Lord was to be fulfilled.  
And they fall down on their faces weeping, and it adds to their humility."

(17:108,109)

There is no more humble posture than one of prostration. And yet, in this submissiveness, in this position of humility, the man's spirit soars to spiritual heights far above the grandeur of any material loftiness of social status. Be it a king or a beggar — the effect of prostrating before his Lord is the same — an expression of humble surrender to the Infinite and Omnipresent Creator of all. This has a great levelling effect on all mankind. There are no special privileges for social ranking. Kings, beggars, scholars and the unlettered stand shoulder to shoulder, bow together and prostrate together without any regard for their positions in material life. There are no chosen positions for any. A king arriving late stands in a back row as would anyone else. Can there be any question that the brotherhood of mankind is expressed therein as people of all races, colours and calling forget their material or physical differences to acknowledge their equality before their maker and sing His praises?

"And to Allah makes obeisance every living creature that is in the heavens and that is in the earth, and the angels (too), and they are not proud."

(Holy Quran 16:49)

Just as Islam is an embodiment of all revealed religions that preceded it, so too are all the postures of the Muslim prayer an embodiment of all the various religions in their prayers. Whether it be standing, bowing, sitting or prostrating, each finds its expression as a Muslim prays, and at each position, he sings the praise of his Lord, while in the more humble positions of sitting or prostrating he begs the indulgence of Divine mercy and forgiveness, much as any supplicant would

do before a mighty ruler with power of life and death over him.

This, a Muslim's prayer is an expression of the unity of mankind, a brotherhood and a fellowships, while it demonstrates, at the same time, that Islam is the sum total and completion of all religions revealed through the ages. It removes haughtiness from the proud and inculcates spiritual and moral growth and uplifting for all. It removes social aloftness and pride and replaces them with humility and fellowships. It expresses the recognition of the infinite majesty of his Lord while yet drawing from that Fountain of Goodness and seeking His love and spiritual nourishment and His guidance. The great lessons of life teach us of fraternity, equality and love. The Muslim prayer, by expressing these in its very form of expression, enables man to recognise and accept these values with a submission to them as being spiritually elevated attributes. It is a common knowledge that two Muslims, strangers to each other, on their first meeting, meet as long-lost brothers, irrespective of their racial or national background. Thus does prayer, offered as a Muslim does, opens man's eyes to his common heritage and reminds him daily, five times, that human race is but one race of children of God.

## HUMAN LIFE

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of life as set forth in a simple and majestic way in the Holy Quran.

When a person feels the hand of God working in the world, and directing the humblest details of his life, he gives himself up to God in absolute trust and child-like confidence, and, by leading a beautiful, spotless life, made up of constant prayers, hourly made and hourly considered, "carries a life-long hunger in his heart," and aspires after a union with the Divine. Such a constant feeding upon Divine love, such a belief in a Living and Speaking God, such a feeling of Divine presence may have the effect of enlivening the routine of our social life, of throwing a charm over the otherwise dark secular concerns, and illumining the humble everyday duties of our life. Such an inspiration clothes the daily round of our life with a sanctity, breathes a life into our dead and barren morality, and sets aglow all our latent energies and capabilities. A man of such a belief and such an inspiration naturally becomes an ideal member of the society to which he belongs, for a society must crumble to pieces if it is not founded on high morals, which again derive their life and energy from religion, the great organising force of this world. It is not your incessant worker nor even your philosopher or moralist that fulfils the high purpose of God, and redeems the pledge of his inner self; but it is he whose whole life is dominated by an unshakeable belief in the goodness, mercy and justice of God, who has lost his own in the will of his Creator, and quietly resigns himself into the arms of God, which literally means Islam. He has found the true "anchor of his soul," and with it the turmoils of his inner being have ceased; his soul has found rest, peace and a solemn serenity. He becomes a saint, and his nature changes into one "of ineffable sweetness and serenity a nature in which struggle and revolt is over, and the whole man, so far as is possible to human infirmity, swallowed up in love."

# FULFILLMENT OF PROPHECIES

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- 8) "Imam Husain, peace be upon him, said that he heard his father (Hazrat Ali) say: "I heard the Holy Prophet say that a ram would violate the sanctity of the Kaaba, so I wonder if I am that ram." The commentators of Hadith have written that this prophecy applied to Abdullah Ibn Zubair.
- 9) "It is related from Aishah that the Holy Prophet said (to her): 'You were shown to me in a dream twice (before marriage). A man was carrying you wrapped up in a silk cloth saying, 'This is your wife, look at her face.' So when I opened it up, it was you. I said, 'If this is from God it shall be fulfilled.'" (Bukhari, Book 92: *Kitab al-Ta bir*, ch. 20).

These hadith show that dreams and visions usually stand in need of interpretation.

## II. Errors made in the interpretation of dreams and visions.

- 1) Sometimes errors are made in interpreting various matters related to a prophecy, such as the time when it is to be fulfilled. The Holy Quran says: "God indeed fulfilled the vision of His Messenger: You shall enter the Sacred Mosque, if God please, in security, your heads shaved and hair cut short, not fearing" (48:27). The Holy Prophet was in Madina when he saw in a dream that he had entered Makka and was performing the *Tawaf* (circuits) around the Kaaba. So he and his companions marched forth towards Makka, being certain that the vision would be fulfilled that very year. However, this could not come about, and the Muslims had to return, having concluded the peace treaty of Hudaibiyya. A few companions began to wonder why they had failed to achieve their goal, so much so that Hazrat Umar asked the Holy Prophet if he had not said that they would go to the Kaaba and perform the *Tawaf*. The Holy Prophet said, "Yes, but did I also say that it would be this year?" They said, 'No.' He then told them that they would certainly go to the Kaaba and perform the *Tawaf*.

*This proves three points*

- a. The prophet or other holy man who is the recipient of the prophecy from God, is not informed of all the details relating to its fulfillment.
  - b. The recipient of the prophecy can commit an error of personal judgement in interpreting the prophecy.
  - c. It is in order for the prophet to take some legitimate course of action on the basis of his own interpretation of the prophecy (as in this instance the Holy Prophet attempted to go to Makka to perform the *Tawaf* on the basis of his dream).
- 2) The Holy Prophet Muhammad related: "I saw in a dream that I was migrating from Makka to a place having date trees. So I thought that this would be Yamama or Hajar, but it turned out to be Madina."

- 3) "It is related from Aishah: Some of the wives of the Holy Prophet asked him, 'Which one of us shall join you first after your death?' He said, 'The one with the longest hands.' So they compared their hands before him, and it was Sauda who had the longest hands. But we learnt afterwards (upon the death of the first one of his wives to pass away after him) that it meant the length of the hand in giving charity, and the first one to join him after his death was Zainab who loved to give in charity."

## III. Fulfilment of a prophecy at the hands of someone else.

Sometimes the prophecy made by a godly person about himself is actually fulfilled after him through his followers. Traditions record:

- 1) "The Holy Prophet said, 'I was asleep and the keys to the treasures of the earth were brought before me 'til they were placed in my hands. Abu Hurairah said, 'The Holy Prophet departed from this world and you (O Muslims) are bringing forth those treasures'" (Bukhari, Book 92: *Kitab al-Ta bir*, ch. 11).
- 2) "Ismaili said: People who interpret dreams say that the Holy Prophet saw in a dream that Usaid ibn Abi al-Ais was the Chief of Makka, having become a Muslim. However, he died while still a disbeliever, and the dream was fulfilled in his son Uttab who became a Muslim.

## IV. Delay in fulfillment of prophecy 'till after Prophet's lifetime

It is not necessary that all the prophecies made by a prophet or other appointed one of God should be fulfilled within his lifetime. The Holy Quran, addressing the Holy Prophet, says in this regard: "Be patient; surely God's promise is true. Whether We [God] show you some of those things with which We threaten them [i.e. the opponents], or cause you to die [before the fulfillment], in any case they will return to Us" (40:77).

In accordance with this, countless prophecies made by the Holy Prophet Muhammad have been coming to pass since his death even up to today, and will continue to find fulfillment 'til the end of the world.

## V. Abrogation of prophecy

Prophecies can sometimes be abrogated, as the Holy Quran says: "And it is not in the power of a messenger to bring a sign except by God's permission. For every term (of fulfillment of a prophecy) there is a command. God effaces what he pleases and establishes what he pleases" (13:38).

## VI. Prophecies of chastisement

In case of *wa'eed*, i.e. a prophecy of death, destruction or doom, the fulfillment is conditional upon the subsequent behaviour of those against whom the warning is directed. The prophesied punishment may come to pass, or it may be mitigated or even set aside altogether, depending on their reaction. The Holy Quran has given three types of examples in this regard:

- 1) Those who do not heed the warning of the com-

ing doom and destruction cannot escape the punishment. The Quran cites the instance of the prophet Salih who warned his people as follows: "This is the she-camel of God, a sign for you. So leave her alone to pasture in God's earth, and do her no harm; otherwise a punishment shall afflict you" (7:73). However,, their reaction was: "Then they hamstrung the she-camel and revolted against their Lord's commandment, and said: 'O Salih, bring us the punishment with which you threaten us, if you are a messenger (of God). So the earthquake seized them, and they were motionless bodies in their houses" (7:77,78).

- 2) The second kind of people are those who, while not repenting fully upon hearing the warning, are frightened by it temporarily. In this case, even if they do not make their inner fear openly known, God will still grant them a period of respite to turn to Him so that the punishment can be averted. If, however, they abuse this respite to continue their opposition to the Divine cause, God sends down His punishment upon them. A case in point is that of the Pharaoh and his people who opposed Moses. Every time an affliction from God befell them, they would go to Moses and say, "O enchanter, call on your Lord for us, as He has made the covenant with you; we shall surely follow the guidance" (43: 49); but then "when We removed from them the chastisement, they broke the pledge" (43:50). When the punishment would again come, they would say: "Our Lord, remove from us the chastisement, for surely we are believers" (44:12). In reply God says: "We shall remove the chastisement a little, but you will surely return to doing evil" (44:15).
- 3) Finally, there are those who are so frightened by the prophecy of doom that they turn fully to repentance and seeking of forgiveness from God. Speaking of Jonah's nation, the Holy Quran says: "And why was there not a town which believed, so that their belief should have profited them except the people of Jonah? When they believed, We removed from them the chastisement of disgrace in this world's life" (10:98). Classical commentators make the following observations about this case:
  - a. "Jonah told them that their time-limit was forty nights. They replied, "If we see the omens of destruction we shall believe in you' " (*Tafsir Kashaf*, p. 599).
  - b. "Jonah was sent to Nineveh from Mosal. The people of Nineveh denied him and persisted in this (denial). Then Jonah promised them the punishment to befall in thirty days, or some say forty, nights" (*Badawi*, vol. iv, p. 186).
  - c. "Jonah told them, 'Your time-limit is forty nights' " (*Tasfir Kabir*, vol. v, p. 42).
  - d. "It is related from Ibn Masud and others that God sent Jonah to the people of Nineveh in the land of Mosal. They rejected him. He then promised them the coming of punishment within an appointed period, and left them angrily" (*Fath al-Bari*, vol. vi, p. 325).

e. "After thirty-five days had elapsed, a terrifying, dark, smokey cloud appeared. It enveloped the city and turned surfaces black. So that they put on sackcloth and went out into the field along with their women and children... and they manifested faith, repentance, and humility. So God had mercy on them and removed their punishment from them. This happened on a Friday on the day of *Ashura* (i.e., 10th *Muharram*)."

Another example of doom being averted from someone because of their turning to good deeds is recorded in a commentary of the Quran as follows:

"A washer of clothes passed by Jesus and a company of his disciples. Jesus said to them, "Attend his funeral at mid-day today.' However, 'Did you not give me the news of the death of this washer of clothes?' He said, 'Yes, but afterwards he gave in charity three pieces of bread, and was therefore reprieved.' " (*Ruh al-Bayan*, vol. i, p.257).

### Summary

The chief points to bear in mind about prophecies have been noted above. Critics who lack this knowledge stumble here due to their prejudice and hostility. But a study of the Holy Quran, Hadith, and other classical Muslim literature shows that the whole subject of prophecies is a veritable science the terminology of which is composed of metaphors and allusions. Some measure of ambiguity and uncertainty are necessarily to be found in a prophecy, as has been shown here.

These principles also apply to the prophecies of the Holy Prophet Muhammad relating to the latter days when, according to these predictions, the world was to turn away from religion, become a stranger to spiritual matters, and be heedless of Divine commandments. The tribulations of the *Dajjal* were to have been at their height, and at this juncture a man having the characteristics of Jesus was to have been sent to the world for its spiritual regeneration. The Holy Prophet, having received intimation from on High, told Muslims of the dramatic events to happen after the appearance of the *Dajjal* and of the signs of the coming of the Messiah, explaining to them all the details of these happenings. All these prophecies are dominated by metaphorical descriptions for the simple reason that the Holy Prophet was shown these scenes of the future through his spiritual, not physical, senses. The metaphors require interpretation according to the established criteria for prophecies, and cannot be taken literally.

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

'A'ishah reported, In the Islamic times marriage was in four ways; one of these being as the people's marriage today, a man asking another man for marriage with his ward or his daughter, then he settles on her a dowry, then marries her. (Bukhari, 67 : 37)

# HUMAN LIFE

## ITS END AND PURPOSE, AND HOW IT CAN BE ACCOMPLISHED ACCORDING TO THE TEACHINGS OF THE HOLY QURAN

BY PROFESSOR ATTA-UR-RAHMAN

“Life is no grimace, but a most serious fact”, So said Carlyle, and men now seldom doubt that life is real and earnest, and that it has got a great purpose, a great mission which is not understood by all.

We often meet men who, whatever may be their belief respecting life and its purpose, take life easily and whistle it away. The only principle of their life, if it can be called a principle, is to eat, drink and be merry. Their life has nothing essential to distinguish it from the life of the brute; with them life has no meaning, and we may dismiss them in a moment.

There are others who take life earnestly and declare that:

“Work is the Be-All and End-All of Existence”

In continuous and incessant work they find the true solution of the problem of life. That physical or manual labour has dignity one cannot deny. A study of the life of the Holy Prophet Muhammad clearly shows how highly he thought of manual labour. His Companions often found him working with his own hands, although there were men who would do anything, even to lay down their very life, at his bidding. However, it is worth our while to inquire if it is for such work alone that man was created. The worker at the mills or the labourer of the field rises early in the morning, hurries to his work, returns home at dusk after a day's labour, dines with his kin and kith, and then goes to his bed, to rise next morning and resume the same routine. That is what we practically find even in the higher calls of labour. Is not such a man little better than a machine-work, stunting thereby the growth of the mental and spiritual elements within him! Such machine-work can hardly be set as the purpose of the life of man, who is endowed with faculties higher and nobler than the mere use of the limbs.

There are others who say that the world must submit to:

“The Sovereignty of the Intellect”

According to them, he may be said to have fulfilled the object of his being, whose life has been a process of intellectual growth. Engrossed with whatever concerns the mind, they lose sight of the other and better parts of human nature. To this class belong the philosophers, with whom reason is all in all. They refuse to credit anything which is beyond the comprehension of human reason. They quite ignore the fact that the data which furnish them with the materials of reasoning are neither exhaustive nor sufficient, for there are facts and phenomena that have never come within their observation. And then, again, there is the unfortunate fact of the shortness of life; even to the greatest genius a full and complete observation of men and greater things in heaven and earth than our vaunted philosophy can ever dream of. The merely intellectual philosopher is a sorry creature, blown about by the egotism of unaided and uncontrolled reason. He becomes either a downright atheist, speculative or

practical or a skeptic at any rate.

The position of the Scientist is not a whit better. His eyes, bent on things material, are never lifted up to catch glimpses of the heaven. To him nothing appeals that cannot be perceived by his five senses. He believes in nothing unless it can be weighed, analysed, decomposed, dissected, and finally tabulated. The philosopher and the scientist, whose vision is solely confined to reason and the intellect, cannot have a true belief in God. God is to them either a fiction or a supposed ideal for the advancement of mankind, as if He exists by man's courtesy and for man's own interest.

According to the Islamic conception, a life which has nothing but the service of the intellect for its ultimate aim and purpose is totally inadmissible. It hardly strengthens our moral and spiritual side. In every age we may find geniuses without any moral inspiration, far less the spiritual. The private life of a Byron, a Burns, a Bacon, or a Napoleon shows us that genius can thrive and prosper side by side with moral depravity and utter want of character. It is clear, therefore that here intellect does not lead us very far towards the realisation of the object of our life.

Many persons say, all that a man needs is that he should be moral, and declare that the purpose of life is served if we only work with the sweat of our brow to earn an honest living, and be good members of society, good citizens of the Empire, by contributing to the greatest good of the greatest number. It is an ethical morality: it has no references to the Deity or to the duties that man owes to his Creator, and Islam rightly interprets such a morality as being lifeless, cold and shrunken. An atheist, too, may be a highly moral man in this sense, obeying unconsciously, perhaps, all the Ten Commandments of the Bible. But is the morality of the atheist on the same plane as the morality of the true believer, who derives from moment to moment inspiration from above? Can it be safely said of an atheist, as it can be of a prophet or a saint, that he cannot but be moral? Belief in an Omnipotent Being, Who guides and controls the universe, Who watches and regulates human actions, Who speaks unto the pious soul that bows before Him in submissive resignation, and will sit in judgment on the Last Day over our everyday thoughts, speeches and actions, is beyond doubt the most powerful incentive to an unbroken course of righteousness, and is the true dynamic of a pre-eminently moral life. Such a belief constitutes a sure and stable foundation of the soul to get what lies latent in man evolved. But can this be possible unless one follows the dictates of the Great Creator of the universe, Who alone knows what He created in man and what are the ways to be adopted by man to get the object accomplished? If development of what is latent in us is the great purpose of life, it can therefore be accomplished only by obeying and worshipping the All-Powerful. “And We have not created the Jinn and men but for worshipping Our own self” such is the purpose

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# “THERE IS NO UNANSWERED PRAYER”

BY SH. NISAR AHMAD, SIALKOT

The caption of this article is spelt out by a “non-Muslim” lady. It is very encouraging indeed. The penetrating observation: “More things are wrought by prayer than this world dreams of” by Shakespeare is also well-known. God belongs not to one community but to all people of the world irrespective of race, colour or creed. Our faith increases manifold when we find that the Holy Quran opens with the words:

الحمد لله رب العالمين

i.e. All praise is due to Allah the Nourisher of the worlds”. No doubt He is the Lord and Fosterer of the world, known and unknown, a truth undeniable. The religion of Islam is as cosmic in its conception as humanity itself. Hence the complete Code of Life for the entire humanity was brought by the Holy Prophet Muhammad (may peace and blessings be upon him).

Prayer is the most frequently repeated injunction of the Holy Quran. It is really the first step in the onward progress of man. Prayer keeps man away from evil and thus enables him to attain to his perfections. It is also the means of levelling all differences of rank, colour and nationality. It may be said that we do not get the things so ardently asked for and desired, but can see that we begin to get close to some thing far more precious and “there is more to a miracle than getting what you want.” The miracle is indeed seen. The deep hurt may bring comfort and prove to be a blessing in disguise. Again we read in the Holy Quran:

عسى ان تکرهوا شيئاً و هو خير لکم  
وعسى ان تحبوا شيئاً و هو شر لکم

“You may despise a thing and there may be immense good in it for you, and you may covet a thing and it may prove harmful to you”. Time alone can afford practical vindication of the sublime truth enshrined in the above-quoted Quranic verse.

We should not expect True God to always answer prayers. But He does answer. There may be great apparent disappointments and failures, but we should realize that there are healthy experiences that guide us to more determined efforts to get over our despairs and achieve our aims through right approach. “Black despair will scarcely clutch and hold for long if we can talk it out to a friend who understands.” A philosopher once said: “This is secret of the kind of therapy which comes to the troubled mind that finds a counsellor to Whom all things can be poured out freely. And this is the key to the healing that the broken heart finds on turning to the Counsellor unto Whom all be open, all desires known and from Whom no vents are hid.” There is no friend equal nay not ever near to the Compassionate God meriting these descriptions. We should therefore completely resign and submit ourselves to Him. All our needs are met by His mercy. Our very existence depends on His bountiful Grace. We should make full use of the resources at our disposal and work with the manifold powers through which He works. An inventor said: “We do not know the millionth part of one per cent about anything such as water, electricity, heat. Also we have a lot of hypotheses about these things but that is all. But we do not let our ignorance deprive us of their use”.

So with prayer. But what we do know is enough to enable us to use it. Divine Guidance has all along come to our rescue and Prayer is the soul’s desire uttered or unexpressed and how right is the observation: “Many who would not kneel before their Lord do not hesitate to recline in the psychiatrist’s office”. Those who incline solely towards the world of money and matter are drinking saline water which only increases thirst making it insatiable, giving no satisfaction. But those who drink at the sweet fountainhead of spiritual bliss receive true contentment which is denied to self-seeking men of earth. Prayer is an effective means to attain moral greatness, purification of heart and unification of human race. God by His infinite mercy provided guidance through His Messengers who were bearers of glad Tidings as well as Warnings. The World Prophet Muhammad took the place of national prophets and religion was thus brought to perfection through his Apostolic Mission. By bringing prophethood to a close, Islam has not deprived the world of the ever-needed blessing. The appearance of the Divine Reformers serves this purpose and they are raised to remove the errors which may have crept in and thus they save religion and faith from degeneration. The Imam of the century Hazrat Mirza Ghulam Ahmad of Qadian is an illustrious proof. By his clarion call, he announced the existence of a Living God Who speaks and hears as He did in the past and that the door of Divine revelation was open now and will remain so in future as it was open in the past and he gave undeniable ample proofs of it in his own person. He revealed the face of God with flaming clarity and laid great stress on Prayer being an efficacious experience. So much so that he was prepared to prove his claim by curing patients by prayers vis-a-vis medical men and doctors who may come forward to face the challenge. This is belief and faith. It is truly observed:

کرامت گرچه ہے نام و نشاند  
بیا بنکر ز غلمان ہند

i.e. “Although miraculous events are nowhere to be found, but these can be seen hapening at the hands of the servants of Muhammad”. In short many are the ways in which God manifests Himself. For those interested in their own welfare, the present time offers a great opportunity as the field is vast and is lying fallow for growing a bumper harvest. And along with the cry which sooner or later comes to all of us should give the lasting affirmation. How merciful is the Divine offer:

ان یجیب المضر اذا دعاه ویکشف السوء

“Who answers the afflicted person when he calls upon Him and delivers him of his woe”. (27:63) Can there be any deity as partner in His Godhead? We should accept Him and mould our lives accordingly and live up to the acceptable ethical standards.

Today meditation is in great vogue. This may be an “inward journey and a search for understanding.” New ideas and even personality-changes may occur by it but prayer as prescribed for practice in Islam is a much better and more disciplined form of meditation. By our own admissions and declarations we adore God and

# CONCEPTION OF GOD IN ISLAM

BY HAZRAT MAULANA MUHAMMAD ALI

(God be pleased with him)

Of the fundamental principles of belief in Islam, the first is a belief in God. The belief in a Higher Power than man, though not seen by him, can be traced back to remotest antiquity, to the earliest times to which history can take us, but different people in different ages and different countries have had different conceptions of the Divine Being. Islam in the first place preaches a God Who is above all tribal deities and national gods. The God of Islam is not the god of a particular nation so that He should look after their needs only, but He is described in the opening words of the Holy Quran to be Rubbul Alameen, or the "Lord of the worlds", and thus while widening the conception of the Divine Being, it also enlarges the circle of the brotherhood of man so as to include all nations of the earth, and thus widens the outlook of human sympathy. The Unity of God is the great theme on which the Holy Quran lays great stress. There is absolute unity in Divine nature; it admits of no participation or manifoldness. Unity is the keynote to the conception of the Divine Being in Islam. It denies all plurality of persons in Godhead, and any participation of any being in the affairs of the world, His are the sublimest and most perfect attributes, but the attribute of mercy reigns over all. It is with the names Ar-Rahman and Ar-Rahim that every chapter of the Holy Quran opens. Merciful and Compassionate convey to the English reader of the Holy Quran only a very defective idea of the deep and all-encompassing love and mercy of God, which enfold all creation. "Wa Rahmati Wasiat Kulla Shain" —i.e. "My mercy comprehendeth all conceivable things" — says the Holy Quran (vii. 155). Hence the Messenger who preached this conception of the Divine Being is rightly called in the Holy Quran "Rahmat-Lilalemeen," "A mercy to all the worlds" (xx-xi. 107). The Great Apostle of the Unity of God could not conceive of a God Who was not the author of all that existed. Such detraction from His power and knowledge would have given a death-blow to the very loftiness and sublimity of conception of the Divine Being. Thus ends one of the shorter chapters of the Holy Quran:

"He is God beside Whom there is none, who should be served, the Knower of the unseen and the seen, He is the Merciful and the Compassionate. He is God beside whom there is no god, the King, the Holy, the Author of peace, the Granter of security, Guardian over all, the Mighty, the Restorer of every loss, the Possessor of every greatness; High is God above what they set up with Him, He is God the Maker of all things, the Creator of all existence, the Fashioner of all images — His are the most excellent beautiful attributes that man can imagine; everything that exists in the heavens or in the earth sing His glory and His perfection, and He is the Mighty, the Wise." (lix. 22-24).

He is God the all-Hearing, the all-Seeing, the Deliverer from every affliction, the Generous, the Gracious, the Forgiving, the Near-at-hand, Who loves

good and hates evil, Who takes account of all human actions. Thus, while Islam in common with other religions takes the existence of God for its basis, it differs from others in claiming absolute unity for the Divine Person and in not placing any such limitation upon His power and knowledge as is involved in the idea of His not being the Creator of matter and soul, or in His assumption of the form of a mortal human being. If the idea of the existence of God finds general acceptance among mankind, there is no reason why such a perfect and sublime conception of the Divine Being as is met with in Islam should be repugnant to anybody.

## NO UNANSWERED PRAYER

(Continued from Page 6)

profess allegiance to Him five times a day and undertake to be faithful and practise social justice. After all there is some sanctity attaching to a declaration. Our repeated declarations should not go unheeded. Great pity! if they evoke no response. It must be remembered that we renewed and strengthened this bond by a vow at the hands of the Divine Imam (peace be upon him) and declared:

میں دین کو دلوا ہر مقدم رکھوں گا

("I will subordinate my mundane pursuits to the dictates of my Faith.") Efforts in this direction will have to be continued ceaselessly if we long to be worthy of receiving that for which we pray. Obstacles will have to be overcome. Frontiers of race and colour must be crossed and hearts must be bound with hoops of steel" to understanding between man and man. Prayer is the only way of changing lives and changing the world.

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

Abu Hurairah reported, The Holy Prophet, peace and blessings of Allah be upon him, said: "The widow shall not be married until she is consulted, and the virgin shall not be married until her consent is obtained". They said, O Messenger of Allah! How shall her consent be obtained? He said: "(It is sufficient) that she remains silent." (Bukhari, 67 : 42)

'Alqamah said, While I was going along with 'Abd Allah, he said, We were with the Holy Prophet, peace and blessings of Allah be upon him, and he said: "He who is able to marry, should marry for it keeps the eye cast down and keeps a man chaste; and he who cannot, should take to fasting, for it will have a castrating effect upon him. (Bukhari, 30 : 10)

Abu Hurairah reported, The Holy Prophet, peace and blessings of Allah be upon him said: "A woman is married on account of four things; on account of her wealth, and on account of (the nobility of) her family, and her beauty, and on account of her character, so attain success with the one possessing nobility of character." (Bukhari, 67 : 16)



اِسْلَامِيْ اِفْكَارِ كَاتِرِ جَمَانِ

# پيامِ حق

احمدیہ انجمن اشاعت اسلام فیجی



## ملفوظات حضرت بانی سلسلہ

”یاد رکھو ہماری جماعت اس بات کے لئے نہیں ہے جیسے عام دنیا دار زندگی بسر کرتے ہیں۔ نرا زبان سے کہہ دیا کہ ہم اس سلسلہ میں داخل ہیں اور عمل کی ضرورت نہ سمجھی جیسے بدقسمتی سے مسلمانوں کا حال ہے کہ پوچھو تم مسلمان ہو تو کہتے ہیں شکر الحمد للہ مگر نماز نہیں پڑھتے۔ اور شکر اللہ کی حرمت نہیں کرتے پس میں تم سے یہ نہیں چاہتا کہ صرف زبان سے ہی اقرار کرو اور عمل سے کچھ نہ دکھاؤ۔“

”پہلی حالت ہے خدا تعالیٰ اس کو پسند نہیں کرتا۔ اور دنیا کی اس حالت نے ہی تقاضا کیا کہ خدا تعالیٰ نے مجھے اصلاح کے لئے کھڑا کیا ہے۔ پس اب اگر کوئی میرے ساتھ تعلق رکھ کر کبھی اپنی حالت کی اصلاح نہیں کرتا اور عملی قوتوں کو ترقی نہیں دیتا بلکہ زبانی اقرار کھاتا ہے مگر سمجھتا ہے وہ گویا اپنے عمل سے میری عدم ضرورت پر زور دیتا ہے۔ پھر تم اگر اپنے عمل سے ثابت کرنا چاہتے ہو کہ میرا آنا بے سود ہے تو پھر میرے ساتھ تعلق کرنے کے کیا معنی ہیں؟ میرے ساتھ تعلق پیدا کرتے ہو تو میری اغراض و مقاصد کو پورا کرو اور وہ یہی ہیں کہ خدا تعالیٰ کے حضور اپنا اخلاص اور وفاداری دکھلاؤ اور قرآن شریف کی تعلیم پر اسی طرح عمل کرو جس طرح رسول اللہ صلی اللہ علیہ وسلم نے کر کے دکھایا اور صحابہ نے کیا۔ قرآن شریف کے صحیح نثر کو معلوم کرو اور اس پر عمل کرو۔ خدا کے حضور اتنی ہی بات کافی نہیں ہو سکتی کہ زبان سے اقرار کر لیا اور عمل میں کوئی روشنی اور سرگرمی نہ پائی جاوے۔“

یاد رکھو کہ وہ جماعت جو خدا تعالیٰ قائم کرنی چاہتا ہے وہ عمل کے بدوں زندہ نہیں رہ سکتی۔

از عمل ثابت کن آں نوے کہ در ایماں تست

دل چوں دادی یوسفے را راه کنعان ہم گزینے

(الحکم - ۳۱ راکت ۱۹۰۲ء)