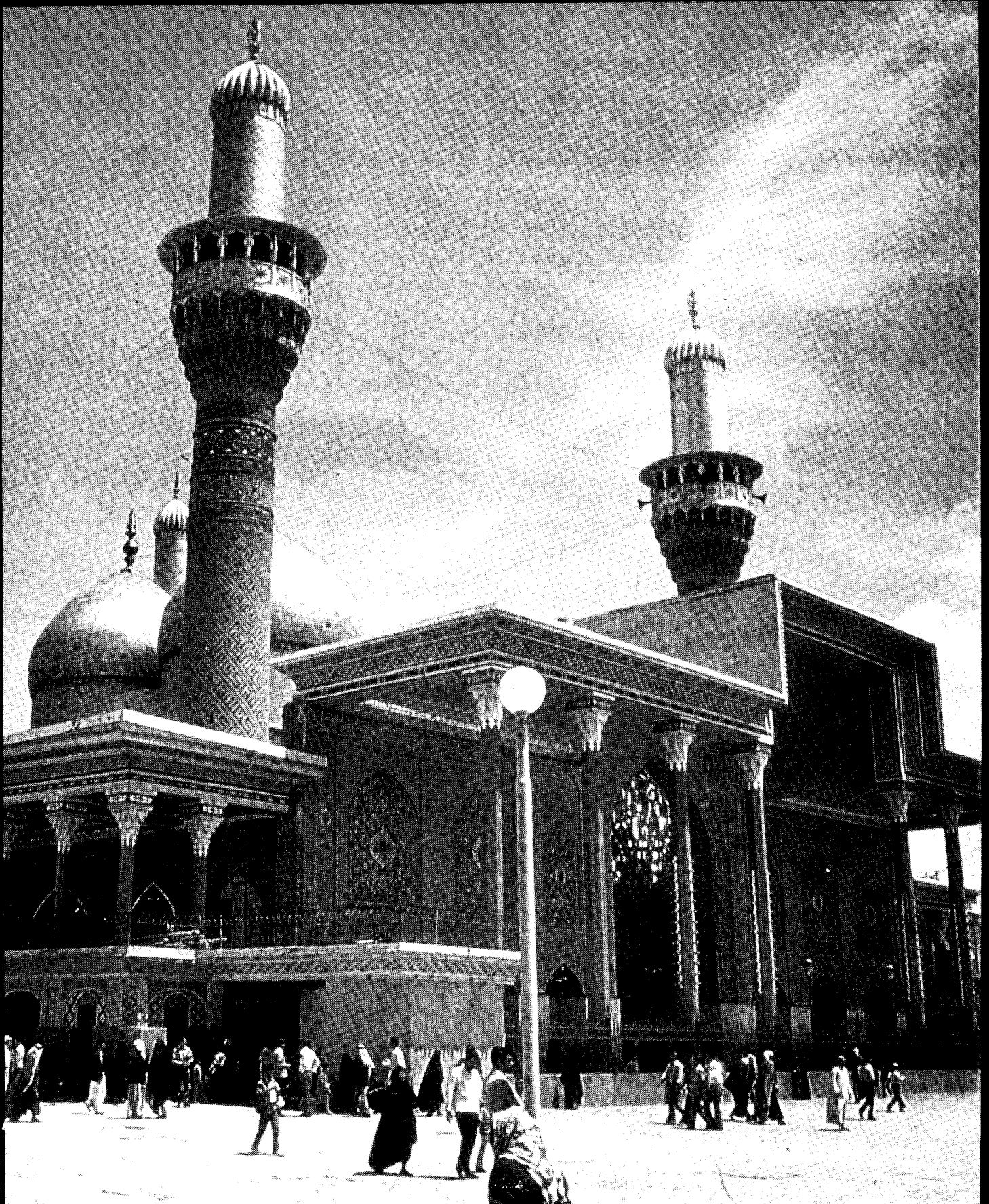


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*Promised Messiah Speaks:*

## **The Holy Quran Opens Three Doors of Divine Understanding**

**by HAZRAT MIRZA GHULAM AHMAD**  
Founder of the Ahmadiyya Movement in Islam



The Holy Qur'an opens three doors for bestowing the understanding of truth. One is the door of reason. The way of reasoning has been perfectly employed for the recognition of the existence of God and His attributes of Creation and Unity and Power and Compassion and Self-Subsistence. In the course of this reasoning, logic and eloquence and physics and medicine and astronomy and mathematics and philosophy and the method of debate have all been brought into play most appropriately whereby difficult problems have been resolved. This method is extraordinary and is a miracle of reasoning. Great philosophers who invented logic and laid down the rules of philosophy and occupied themselves much with physics and astronomy were not able, on account of the deficiency of their reason, to employ this learning in support of their faith. Nor were they able to correct their own mistakes or to confer any religious benefit upon others. Indeed most of them remained atheists or heretics or weak of faith, and those of them who believed in God Almighty to some degree mixed up error and truth and compounded the impure with the pure and thus went astray. It is thus miraculous that this Divine reasoning commits no mistake and has employed the learnings that we have mentioned for such a high purpose as no human being has attempted. It is enough proof that the statements of the Holy Qur'an with regard to the existence of the Divine and His attributes of Unity and Creation and other perfect attributes, are so comprehensive that they cannot be exceeded, nor is it possible for any man to put forth a new argument. If anyone doubts this, let him put forward some intellectual reasoning in support of the existence or the Unity or Creativeness or any other Divine attribute, so that we might point out from the Holy Qur'an the same arguments or even better ones for which we make ourselves responsible. This claim and this praise of the Qur'an are not mere words, but are true in fact, and no one can put forward an argument in support of the true doctrine which the Holy Qur'an has not put forward. The Holy Qur'an at many places claims perfect comprehensiveness for itself.

The second door of Divine understanding which the Holy Qur'an has opened wide, is intellectual fine points which on account of their extraordinary nature could be called intellectual miracles. They are of many types. First, the knowledge of the insights of the faith, that is to say, all high insights in the matter of faith and all its holy varieties and all the fine points of the knowledge of the Divine which are needed in this world for the perfection of the soul are fully set out in the Holy Qur'an; so also, all the illnesses of the self that incite to sin and its passions and all the remedies and requirements that are needed and all the ways of the purification of the soul and all the signs and characteristics and essentials and high moral qualities are fully dealt with. No one can set forth a verity or Divine point or a way of reaching God or a rate or holy discipline or form of Divine worship which is not mentioned in the

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## *EDITORIAL*

### **PALESTINE A Case of Human Rights**

While being in complete sympathy with the followers of Judaism for the persecution perpetrated upon them in various periods of history, and more particularly their persecution in recent centuries at the hands of the Christian Europe, no sane person will construe that these persecutions by any stretch of imagination can serve as the basis for the persecution of five million innocent Palestenians. Not a single logically conceivable reason could be marshalled in support of uprooting five million human beings from their hearths and abodes for no fault of theirs and over their protests. It is for this reason that most people in the world today consider the outrageous act of the creation of Israel at the cost of Palestenians as a slap in the face of human civilization, universally recognized principles of morality, justice and fairplay.

The Israelite invasion of Lebanon has once again made the Palestenians a focus of the attention of the whole world. The declared Israelite objectives of the invasion of Lebanon are elimination of the Palestenian guerrillas and establishment of a government in Lebanon which is favourably disposed towards Israel. Both, the invasion and the objectives, give rise to serious questions of International law. Firstly, having principally agreed at Camp David to address to the underlying issue between Israel and its Arab neighbors (re Palestenians) what was the need of a plan to eliminate PLO? The only plausible explanation, that one can think of, is that after implementation of the first phase of Camp David accord time for addressing to the Palestenians self determination issue had reached and it was considered necessary by Israel to break the will of the Palestenians prior to any negotiations in order to weaken their bargaining position. If this was the objective, then according to assessments by independent sources, the invasion has failed and is bound to fail miserably in this behalf. Rather it has boomeranged in as much as that the Palestenian issue has become the focus of the attention of the whole world.

The second important question that should attract attention of all right thinking people is as to whether we agree to and have adopted the principle of granting the right of invasion to states for establishing a government in a neighbouring country which is favourably disposed towards the invading state?

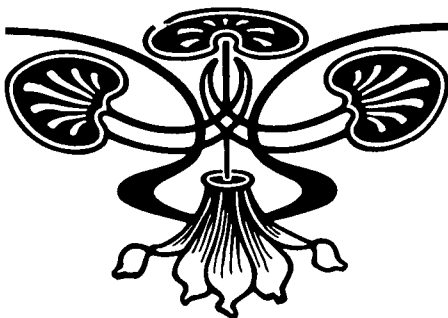
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## Palestine cont.

Yet another question that begs itself is as to whether a state has a right to dictate to a neighbourly state as to who are the people fit to reside in that state?

Leaving aside these important issues of international law and reverting to the tragedy of Palestine, let us not forget that not only have five million Palestenians been thrown out of their homes without any fault on their part but, over and above that, all doors for seeking redress of their grievances were slammed on them. Human beings, when they are subjected to injustice and when all avenues for seeking justice are closed on them, whether in a national sphere or internationally, react alike. Resort to force under compulsions of circumstances is the natural consequence of such a situation. That is what Palestenian Guerrillas are, the reaction of the injustice perpetrated upon them. There is no denying the fact that in this civilized era of ours the Super Powers of the time, through marshalling the instrumentality of the United Nations, tried to thrust down the Palestenian throats an immoral, unjust and insane decision which Palestenians have rightly been rejecting since its very first day. Use of force has been the main factor by Israel and its allies and patrons in the Palestine issue and the invasion of Lebanon is yet another example of this policy - yet the fact remains that force has not been able to break the Palestenian's will and determination. The strongest force that Palestenians have on their side is that their cause is just. They have been the victims of one of the most barbarous acts of our contemporary history and it is time to redress the wrong done to them and recognise and grant them their legitimate right of self determination in a way that may call an end to further bloodshed in that region.

M. Akhtar



## THE QURAN'S THREE DOORS TO UNDERSTANDING

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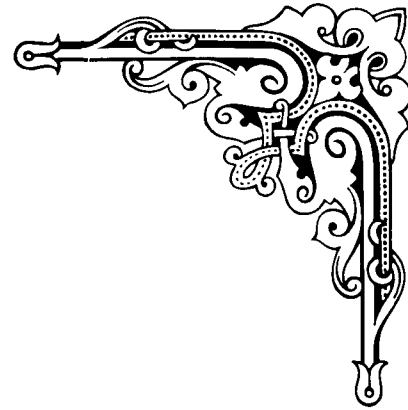
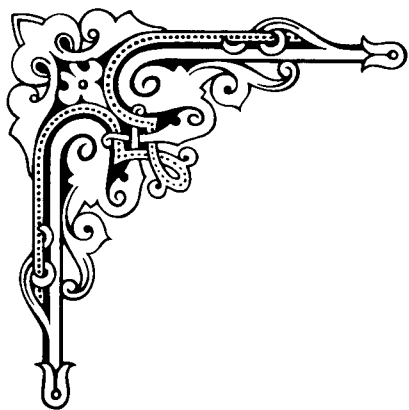
Qur'an. Secondly there is knowledge of the qualities of the soul and of psychology which is found in such a comprehensive way in this miraculous word that those who reflect can appreciate that this is not the work of any except the All-Powerful. Thirdly, there is the knowledge of the beginning, of the hereafter, and other hidden matters which are an essential part of the word of the Knower of the hidden, which comforts the hearts and proves the knowledge of the hidden possessed by the All-Powerful God. This knowledge is found in such detail and abundance in the Holy Qur'an that no other book can compare with it in this respect. Besides this, the Holy Qur'an has pressed into the service of the faith knowledge of other subjects in a miraculous manner. In this respect it has kept in mind logic, and physics, and philosophy, and astronomy, and psychology, and medicine, and mathematics, and the knowledge of composition, and has used them for expounding and explaining the knowledge of the faith, or facilitating its understanding, or drawing any conclusion from it or repelling the objection of some ignorant person. In short, all these subjects are set out in the Holy Qur'an for the service of the faith in such an extraordinary manner that every type of intellect can derive benefit from them.

The third door of the understanding of the Divine which the Holy Qur'an has opened is the door of spiritual blessings which can be called its miracle of effect. Every intelligent person knows that the country of the birth of the Holy Prophet, peace and blessings of Allah be on him, was a limited peninsula called Arabia, which was cut off from all other countries. Even a bigoted opponent, who has some knowledge, cannot deny that before the advent of the Holy Prophet, peace and blessings of Allah be on him, the people of this country led a wild and animal existence and were entirely unaware of religion, or faith, or the rights of God, or the rights of man, and that through the centuries they had been steeped in idol worship and other impure notions, and had reached the extremes of debauchery and drinking and gambling and other vices, and did not regard theft or

robbery or murder or infanticide or devouring the substance of orphans or trespassing against the rights of others as a sin. In short, every vicious condition and every type of darkness and heedlessness enveloped the hearts of the Arabs. Then, it is also known that the same ignorant and wild and impious people embraced Islam and accepted the Holy Qur'an and were completely changed. The effectiveness of the Divine word and the companionship of the immaculate Prophet so changed their hearts suddenly within a short time, that after their period of ignorance they were enriched with the insights of faith, and abandoning the love of the world, they were so lost in the love of God that they abandoned their homes and dear ones, and their honour and their comforts for the sake of winning the pleasure of Allah, the Glorious. Both these pictures of their original condition and of the new life, which they acquired after their embracing Islam, are set out so clearly in the Holy Qur'an that a righteous and good-hearted person's eyes are filled with tears at reading the account. What was it then which pulled them away from one world into another so rapidly? There were two things; one was that immaculate Prophet was most effective in his holy power such as never was nor will be. Secondly, it was the mighty and wonderful effect of the holy word of the absolutely Powerful, Ever-Living and Self-Subsisting God which pulled a large population out of thousands of darkensses into the light. Without doubt this effect of the holy Qur'an is miraculous for no one can cite another instance in the world that a book had proved so effective. Who can give proof that another book brought about such a change and such reform as was brought about by the Holy Qur'an?

Hundreds of thousands have the experience that by following the Holy Qur'an, Divine blessings descend upon the heart and wonderful relationship is established with the Divine. Divine lights and revelation descend upon the hearts, and insights and fine points issue from mouths. They are bestowed a strong trust and a firm certainty and the delicious love of God which is nurtured by the delight of meeting, is generated in

*continued on page 12*



## WHO IS A MUSLIM?

by MAULANA HAFIZ SHER MUHAMMAD  
English: Ch. Masud Akhtar, BA, LIB

The question 'Who is a muslim?' should normally be much too simple to answer and the definition of a muslim is so easily intelligible that it should not be difficult for a person of average mental competence to know as to who is a muslim. But selfish motives and political ambitions render one's thinking so crooked that he becomes incapable of seeing and recognizing simple and common truths. This, coupled with the practice of 'Professional Priestcraft' pooling the monopoly of religious teachings in a self motivated class of people generally known as 'Ulema' has so completely confused the perception of the common muslim that most of even those who hath had the benefit of receiving modern education in colleges and universities can not fully understand as to who is and who is not a muslim. The nefarious practice of proclaiming a muslim a heretic or kafir has been so extensively indulged into by the so-called 'Ulema' of various ages in Islamic history that without proper insight into the teachings of Islam it is really difficult to determine as to who is a muslim or what is the definition of a muslim. It will be no exaggeration to say that the blood bath of muslims by muslims in the name of religion that has gone on in the name of religion at various intervals since the times of Hadhrat Ali, Allah be pleased with him, and the proclamation of Kufr (heresy) against the great Imams and the Savants of the Muslim Ummah in various periods during the last fourteen hundred years, all emanated from political and selfish motives. The very fact that there is not a single sect or school of thought in the whole Muslim World which has not been made victim of a proclamation of Kufr by the Ulema of one or the other muslim sect should suffice to bear out the truth of our above assertion to a man of average common sense.

History of the muslims of the Indo-Pakistan subcontinent for the past hundred years or so warrants a special

study in this regards. The induction of the political process of electioneering into Indian Politics by the British rulers helped accelerate the practice of proclaiming Kafir of muslims by the Ulema of India. As and when the elections drew nearer, the politicians, who otherwise had nothing to do with religion, would start experiencing the 'fits' of religion - "Religion is in danger at the hands of so and so sect or school of thought." They will proclaim and resultantly a political or mass movement in the name of religion will be mounted. At times Shia-Sunni differences will be fanned or Brailvi-Dev-Bandi issue will be jumped, anti-wahabi or anti-Ahmadi sentiments will be generated and exploited in the name of 'danger to Islam' or 'protection of the Finality of the Prophethood'. Strange though it may appear, yet the fact remains that all such political movements and proclamations of kufr originated in those areas of India where either the Muslims formed the majority of the population or they formed quite a sizeable minority. This tradition has been kept going even after the independence of India and partition into two Sovereign States of Bharat and Pakistan as 'danger to Islam' and 'Finality of Prophethood' continues to loom in Pakistan, a muslim majority state, and not in Bharat inspite of more than three hundred anti-muslim riots during the past 35 years. The pattern of this process is not difficult to follow. The politicians are interested in the votes of the majority of the populace, hence they select as their victim any Muslim Sect which is smaller in number and level all sorts of false and fabricated allegations against it. Since the media and press are either in the hands of the majority, or none dares incur the displeasure of the majority in the better interest of their business, the poor victim of the process finds itself completely helpless. No one listens to them in the wilderness of the hysteria generated by political forces of the country. No one cares to verify as to what the true facts are, and this goes on year after year. No one stops to think that 'Islam' and 'Finality of Prophethood' are not that weak as would exist only through the help and assistance of those 'political wrestlers'. No one remembers that Almighty Allah

has 'vouchsafed' 'Islam' and 'the Finality of the Prophethood' and Himself is the best protector of all. Since, in this political halloo-baloo, the real teachings of the Qur'an and Sunnah as to 'Who is a muslim' and what are his rights to be considered a muslim are relegated to the back of minds and, since this practice of proclamation of Kufr is being now extended to all over the world, hence it seems necessary that the teachings of Islam, with regard to this problem, be brought to the knowledge of our readers.

Before going into the teachings of the Qur'an and Sunnah about who is a muslim, we deem it necessary to state that Islam has granted complete freedom of professing any religion and has guaranteed complete freedom of belief and conduct in accordance with an individual's religious belief. Even the most modern secular state like the U.S.A. do not grant that much freedom of religion to its citizens as has been guaranteed by Islam in as much as these modern states require the conduct or actions of a citizen to conform to the laws of the State when such laws are in conflict with their religious belief. Thus a distinction is made between the religious 'belief' and 'conduct'. There is complete freedom of belief but not that of conduct. As against this, Islam guarantees complete freedom of both 'religious belief' and 'conduct', if such conduct is traceable to one's religious belief. Under the teachings of Islam, professing any religious belief is an individual's personal right, exercise whereof is in her absolute will and wisdom. If the governments were to determine as to what is the religion of a person in complete deference to the professed beliefs of an individual, then no religious minority, be they Muslims or non-Muslims, shall ever be able to dream of the 'freedom of religion' guaranteed by Islam - nay, there will be no religion left.

*continued on next page*

## WHO IS A MUSLIM?

Cont.

### MUSLIM AS DEFINED IN THE HOLY QUR'AN

1. 'but those who believe in our Ayah (messages) so they are Muslim'(30:53)
2. "Say, we believe in Allah and that which is revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was given to Moses and Jesus and to the Prophets from their Lord; we make no distinction between any of them, and to him we are 'Muslemoon' (i.e. to Him we submit)." (3:83)
3. "The dwellers of the desert say: We believe, say you believe not but say we became Muslims and faith has not entered into your hearts." (49:14)
4. "And say not to any one who offers you salutations, thou art not a believer." (4:94)

The above four verses have been selected from various Surah of the Qur'an to bring home to the readers the fact of how liberal a view in the matter of one's being a Muslim has been revealed by Allah to the Holy Prophet Muhammad, peace be upon him. The verse (30:53) requires a belief in the Ayah or messages of Allah to be called a muslim. Verse (3:83) in fact is an explanation to (30:53) whereby a 'belief in our Ayah' has been explained to be a belief in Allah and the messages brought by all the Messengers of Allah without making any distinction between them and acknowledging to be a Muslim to Allah. Verse (49:14) declares that even if the faith has not entered into the heart of a person but he professes it he is to be deemed to be a Muslim. This gives the fine distinction between a 'Momin' and a 'Muslim'. Verse (4:94) enlarges the liberal view of the matter to the extent that one who offers you salutation (in Islamic manner) he is not to be called a non-believer.

If, in spite of the occurrence of these verses in the Holy Qur'an and in spite of expressing belief in the Holy Qur'an as the word of Allah, one chooses to bypass these and indulges in proclaiming Kafir of those who profess to be Muslims, then Allah alone can forgive them for this sin.

### MUSLIM AS DEFINED IN HADITH

Now let us see how the Holy Prophet Muhammad, peace be upon him, on whom the above verses of the Qur'an were revealed expresses his views in this matter:

1. Hadhrat Umar, Allah be pleased with him, narrated that once Gabriel came to a meeting of the Holy Prophet Muhammad, peace be on him, and inquired 'What is Islam?'. The Holy Prophet replied, "Islam is that you bear witness that there is no God but Allah and that Muhammad is the messenger of Allah and keep up the prayers and pay Zakah, and keep fast in Ramadan and perform pilgrimage to Ka'bah if you have means for it." (Mishkatul Masabeeh Kitabal Iman)
2. Ibne Umar narrated 'The Messenger of Allah said', "Islam is built on five (things), the bearing of witness that there is no god but Allah and that Muhammad is the Messenger of Allah and the keeping up of prayer and the payment of Zakat and the pilgrimage and fasting in Ramadan. (Bukhari 2:1 Kitabal Iman)
3. Anas said 'The Messenger of Allah said', "Whoever bears witness that there is no God but Allah, offers prayers as we do and turns his face to our Qiblah and eats the animal slaughtered by us, he is a Muslim for whom is the covenant of Allah and the covenant of the Messenger of Allah." (Bukhan 8:28) And in Bukhai Kitabal Salat Bab Fazal Istaqbal Al Qiblah - instead of the words 'for whom is the covenant of Allah and the covenant of the Messenger of Allah', the words 'for him is that is for Muslims and on him is that is on a Muslim' i.e. he has the rights and liabilities of a Muslim like other Muslims.
4. "Whoever recites 'There is no god but Allah', and dies thereafter sticking to this belief, he will enter the paradise." (Mishkat al Masabeeh - Kitabal Iman)
5. Abu Hurrairh said 'The Prophet was one day sitting outside among the people when a man came to him and asked, what is Islam?'. The Prophet said, "Islam is that thou shalt worship Allah and not associate aught with him and that thou keep up prayer and pay the Zakat as ordained and fast in Ramadan." (B 2:36)

6. The Holy Prophet used to say, "Islam is the name of your apparent conduct (or actions) and Iman is the name of the belief which you entertain in your heart."

7. Islam is ten parts, whomsoever could not get even one of it his life went waste and that first part is that one bears witness that there is no god but Allah by reciting which he enters the Millat (Islam). (Narrated by Tibrani from Ibne Abbas - Kanzul Ammal Vol. 1, 8-9)
8. Abu Saeed Khudn' narrated that Khalid bin Waleed asked for the permission of the Prophet for killing a person. The Holy Prophet did not permit saying "May be he offers Salat (prayers). Thereupon Khalid said "There are many who offer salat and they profess from their mouths what is not in their hearts." The Holy Prophet replied "I have not been ordained to cut open the hearts of the people and search for their inner intentions." (Agreed upon) Tarjaman us Sunnah Vol.2p.135
9. Usameh Ibn Zaid narrated from Ibn-Abi-Shaibah, He said the Holy Prophet sent us to a battle in the morning. We fought against Hurqat who are from Juhinah. During the encounter I found a person who recited "La ilaha illa Allah." Even then I killed him with my spear. Thereafter it occurred to my mind and I stated this event to the Holy Prophet. The Prophet of Allah enquired, "Had he recited 'La ilaha ill Allah' and even then you killed him." I said, "O Messenger of Allah, he had recited it under fear of my weapons." the Prophet replied, "Did you tear open his heart so as to be able to know as to whether he had recited 'La ilaha ill Allah' from his heart?" and the Prophet kept repeating this so much that I desired that I could have embraced Islam only on that day. (Muslim in Babe Tahreem Qatal al Kafir Baad Qaul. La Ilaha Ill Allah)

The above sayings of the Holy Prophet establish without an iota of doubt that a person's apparent conduct that he professes belief in Allah and associates none with Him and offers prayers like the muslims offer facing towards Qiblah, eats the animal slaughtered by muslims, pays Zekat and observes fasting in the month of

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## WHO IS A MUSLIM?

Cont.

Ramadhan like other muslims suffices for his being recognized as a muslim and a probe into his internal condition as to whether his belief is only tongue deep or heart deep is not allowed.

### MUSLIM IN THE EYES OF JURISTS

Having known the teachings of Qur'an and Sunnah, we now proceed to see how well known Muslim jurists and Imams of Fiqah have defined a Muslim.

1. Imam Abu Mansoor Muhammad Ibn Muhammad Hanfi Ma Tareedi Samarqundi wrote: "If any one likes to be counted amongst the Ummah of the Holy Prophet Muhammad, then he has simply to recite 'La Ilaha ill Allah Muhammad ar Rasul Allah' (There is no god but Allah and Muhammad is the Messenger of Allah) and confirm it with his heart, so he is believer even though he may not be informed upon obligatory and prohibitory injunctions. (Sharah Fiqah e Akbar - Published by Dairah Tul Ma'arif, p. 34)

2. Hadhrat Imam Shaafai, mercy of Allah be on him, wrote: "It was reported to Hadhrat Umar, Allah be pleased with him, that a certain person was not a believer from his heart and is a Muslim only outwardly. Hadhrat Umar inquired from him 'Is not it true that you became Muslim only outwardly and in reality you are not a Muslim? Your object in embracing Islam has only been to enjoy the rights of a Muslim?' In reply that person inquired from Hadhrat Umar, 'Does Islam completely deprive such people of rights who accept Islam outwardly and does not leave any door open for them?' Hadhrat Umar in reply said, 'Yes Islam has left the door open for them;' and then Hadhrat Umar assumed silence." (Kitab al Aam Vol. 6 p. 159)

3. The author of *Lissan Al Hukkam* wrote: "It is written in the Commentary of Qadoori that even if a person is an atheist or an idolator or one who believes in God but also believes in other associates of God when he recites 'La ilaha ill Allah' (there is no God but Allah) then he enters in Islam or when he says I believe that Muhammad, peace be on him, is a Messenger of Allah then he enters in the pale of Islam

because the deniers of Islam shun reciting or making these statements. Thus when a person manifests acknowledging any one of the two statements then he will be taken out of the fold of the non-Muslim and will be declared a Muslim." (Lissan Al Hukkam - Footnote on Moinul Hukkam p. 204)

4. Allama Isphani Rehmat Allah Alaih wrote: "According to Islamic Shariah, Islam is of two types. One Islam is below Iman and that is acknowledging with tongue and reciting Kalemah. This entitles one to security of life and is not conditioned with the correctness of belief. The verse of the Qur'an 'the dwellers of the desert say, we believe, say to them, you have not become Momins rather say we became Muslim' refers to this type of Islam. The other type of Islam is that which is higher than Iman and it is that in addition to recital of Kalemah the heart also testifies the belief and such a person manifests his faithfulness by his conduct too, and completely submits to all the injunctions of Allah. this type of Islam is referred to in the verse of the Qur'an regarding Hadhrat Ibrahim (Abraham) in these words":

(Muffarradat Imam Raghbi p. 240)

5. Hadhrat Shah wali Allah Muhaddath Dehlvi Rehmat Allah Alaih wrote: "Shaarea Alaih as Salaam has stated two types of Iman. One is that on which worldly injunctions are dependent e.g. security of life and property and its application is to such matters as indicate submission and these are that the Holy Prophet, peace be on him, said 'I have been ordained Jihad (struggle) with the people till such time as they testify that none except Allah is worth worship and Muhammad is the Messenger of Allah and offers prayers and pays Zakat when they do this, they will find security of life and property except for the calls of Islam on them and whatever sins or disobedience they will indulge in secretly Allah will take account for that from them.' Holy Prophet, peace be on him, has said, 'Whoever offers prayers as we do and takes our Qiblah for his Qiblah and eats from the animal slaughtered by us, he is a Muslim for whom there is a covenant of Allah and His Messenger so do not do any foul in

that covenant;' and Holy Prophet, peace be on him, said these things are the basis of Iman, any one who recites from his tongue 'La Ilaha ill Allah' never call him a Kafir for any sin nor consider him out of the pale of Islam for any bad deed." (Hayetal Balighah Vol. I Al Qissamal Thani Min Abwab Al Iman p. 322)

### AS DEFINED BY MUSLIM SCHOLARS

Having known the views of the jurists now we see how reputed Muslim scholars have dealt with the matter.

1. Maulana Shibli Naumani wrote: "The principles that form the basis of Islam are Tauheed (belief in the Unity of God) and Nabuwwah (belief in the prophethood of Holy Prophet Muhammad). Whoever said 'La ilaha ill Allah', he entered the garden (of Islam). This is Islam simple, clear and short; and this simplicity is Islam's mark of distinction compared to other religions and a European scholar has expressed his opinion about this simplicity in these words: 'If a christian thinker will cast a look on lengthy and complicated beliefs of his religion then he will acclaim, 'why could not my religion be so clear and simple that I could be a believer by simply declaring belief in one God and His Messenger Muhammad' ' In fact these were the only two statements by reciting which and by expressing belief in which a Kafir becomes a Muslim, a wicked becomes a righteous, a vicious becomes auspicious and a reprobated becomes a chosen one." (Ilm-ul-Kalam Aur AlKalam p. 237)

2. Manlana Shabbir Ahmad Uthmani wrote: "The word *Muslim* only means this much that a person covered by it claims to be a Muslim and recites Kalemah-e-Tayyabah 'La ilaha ill Allah & Muhammad ur-Rasul Allah' (there is no god but Allah & Muhammad is the Messenger of Allah)." (Khubabat-e-Saddarat p. 15)

3. Maulana Syed Abul-Aala-Maududi wrote: "The Holy Prophet, peace be on him, has explained the constitutional law of Islam in these Ahaadith (sayings) and it is that when a person acknowledges the unity of God and prophethood of the Holy Prophet he

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## WHO IS A MUSLIM?

Cont.

enters the pale of Islam and becomes a citizen of the Islamic State. The matter whether he is a real believer or not is for Allah to decide. We are nobody to decide this because of the Hadith. 'I have not been ordained to tear open the hearts of the people and probe their hidden intents.' The security of life and property is established simply by reciting the Kalamah-e-Tauheed (unity of God) and belief in the prophethood of the Holy Prophet. (Tafheemat p. 164)

### POSITION AT LAW IN INDIA BEFORE 1947

After quoting the views of three well known Muslim scholars of Indo-Pakistan subcontinent it deems fit to look into the position at law in India before independence.

1. The British rulers in India had left intact the personal laws of Hindus and Muslims. These laws were enforceable through courts of law and for this reason courses in Hindu Law and Muhammadan Law (as the Islamic laws were termed by the Britishers those days) were offered in almost all the universities and law colleges in India as a part of the degree in Law. *Muslim* as defined at law those days in the text books of Law was: "22 Who is a Muslim? Every person who acknowledges having embraced Islam i.e. every person who acknowledges (i) that there is only one God and God has no associates, and (ii) Muhammad is the Prophet of God, will be called a Muslim. (a) Such a person can be a Muslim by any of the two methods: (i) by having born in a Muslim family or (ii) by changing his religion. (b) It is not necessary that he follows particular religious rites or ceremonies or is an orthodox Muslim. No court has authority to go into the truth or otherwise of his religious beliefs. (c) For being a Muslim it suffices that one acknowledge being a Muslim by expressing his belief in the unity of God and Prophethood of Muhammad." (Muhammadan Law - Chapter II, Conversion 2. Muhammadanism)

The issue, whether a member of a sect against whom the Ulema have issued a proclamation (fatwa) of Kufr is deprived of being treated as a Muslim and his rights under the Muhammadan

Law was raised in many judicial cases. Various High Courts of India and even the Privy Council at London, which at that time was the highest appellate court for India, decided that 'no one has the authority to throw out of the pale of Islam any such person who professes to be a Muslim.'

(i) All India Reports Lahore High Court (1933-p. 759) (ii) Indian Law Reports Allahabad High Court (Vol. 12, p. 290) (iii) All India Reports Allahabad High Court (1933 p. 284) 2. A Pakistani lawyer, Mr. Tanzil-ur-Rehman, M.A., LL.B., in his books published in 1965 defined a Muslim in the following words: "Whoever believes in the Unity of god and the Finality of Prophethood of the Holy Prophet Muhammad and professes to be a Muslim, is a Muslim." (Majmua-e-Quanin-e-Islam Vol. 1 Chap. 1 p. 55)

This definition by Mr. Tanzil-ur-Rehman slightly differs from those given herein above from the Qur'an, the Hadith, the writings of the jurists and the scholars and the texts of Muslim law as taught and administered before independence in as much as that he instead of 'belief in the Prophethood of Muhammad' uses the term 'belief in the Finality of the Prophethood of the Prophet Muhammad'. He most probably has been extra cautious in choosing such words for the definition of a 'Muslim' as would satisfy and please the political quarters who had mounted the political movement under the name and style of 'The Protection of the Finality of Prophethood'. Otherwise the fact remains that the words 'belief in the Prophethood of Muhammad' has always been considered by both Muslim jurists as well as Masses as inclusive of a belief in the Finality of the prophethood of Prophet Muhammad, peace and blessings of Allah be on him.

By now it should be clear to our reader that the definition of a 'Muslim' is so simple and commonly intelligible that even an unlettered person can easily comprehend it, and no special skill, learning or knowledge is required for knowing as to who is a Muslim. It is a great tragedy that inspite of it a great number of Muslim Ulema in various countries indulge in calling Muslims a Kafir or non-Muslim simply because of

difference of opinion or interpretation on certain point. They do so in open deference to the clear injunctions of Allah and His Prophet, peace be on him.

### QURAN & HADITH PROHIBIT TAKFIR

The Holy Qur'an prohibits calling a Muslim a Kafir so much so that if one greets a Muslim with 'Assalam-o-Alaikum' he may not be called a non-Muslim. Verse 4:49.

Likewise, prohibition of Takfir of Muslims occurs in many sayings of the Holy Prophet Muhammad, peace be on him. To quote a few:

1. Holy Prophet, peace be on him, said, "Do not call those Kafir who follow your Qibla." (Tibrani from IBN. E. UMAR)
2. "Whosoever will call him Kafir who recites 'La ilaha ill Allah' will render himself much nearer to Kufr."
3. IBN. E. UMAR, Allah be pleased with him, narrated that the Holy Prophet, peace be on him, said, "Whoever calls a Muslim a Kafir will himself become a Kafir." (Sunan Abu Daud vol. 2 Kitabussunnat)
4. "Whoever calls a Muslim a Kafir is like a Murderer." (Tirmizi)
5. Hadhrat Ans narrated that the Holy Prophet, peace be on him, said, "There are three matters in Islam and one of these is that if any one recites 'La ilaha ill Allah', do not fight with him, do not call him a Kafir for any of his sins and, do not throw him out of the pale of Islam.

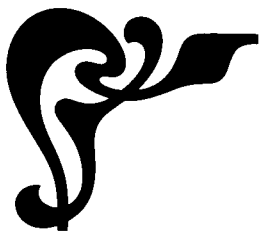
Evidently if anyone has any respect and regard for the above quoted statements of the Holy Prophet, peace be on him, he will never dare calling Kafir any person who recites 'La ilaha ill Allah'.

**The Righteous Imams, jurists and Scholars also prohibited from calling a Muslim a Kafir.**

*The Jurists View:*

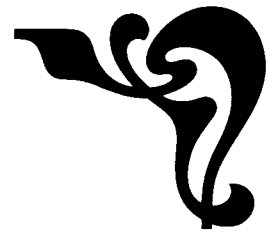
Prohibition of calling a Muslim a Kafir in fact is one of the basic principles of Ahle-Sunnah-wal-jamaat and great jurists have condemned in very strong terms the practice of the Takfir of Ahle-Qublah as is evident from their writings quoted hereunder:

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# JESUS AND MUHAMMAD

## CO-WORKERS IN THE ESTABLISHMENT OF KINGDOM OF GOD ON EARTH



Firstly, as a sort of introduction, I wish to make a confession. Those who study philosophy are very much aware of what is known as the 'temperamental bias', the type of innate inclination, which as the proverb says in political terms, "makes every child a little liberal or a little conservative", or in terms of Greek Philosophy, "a little Platonist or a little Aristotelian". Ethnic factors no doubt enter in this. As my surname indicates, I am of Irish, i.e., Celtic origin, and have noted that most people of this same origin tend to have a temperamental bias identical to or very similar to my own. Though at times it may cause controversy, I believe that the above is really an advantage for religions such as Islam, Christianity, Buddhism, and, to a great extent, Hinduism which include people of a great number of ethnic groups, because it gives great richness and variety, a greater completeness.

To get to the point, I have a certain idiosyncrasy which, if not universal, is at least very widespread and complements the famous 'temperamental bias'. I myself am a Roman Catholic, and tend to favor the mystics and also the mystically-oriented theologians such as St. Gregory of Nyssa, John Scotus Erugena and St. Bernard of Clairvaux. But when studying other religions I tend to identify with one or another tendency within said religions. For example, when studying Buddhism I tend to identify with Mahayana, when studying Hinduism I tend to identify with Vedanta, when studying Islam I tend toward Sufism and Shi'ism, a position very near to if not identical with that of the contemporary Iranian thinker Seyyed Hossein Nasr, and also very near to that of the other 'esoterics' such as Frithjof Schuon, Rene' Guenon and Titus Berkhardt, converts to Islam. As an anecdote, I was once with a group in which I was the only non-Muslim. Some in the group did not know me, and took it for granted that I was also a Muslim. During a discussion one of them said to me; "You seem to have Shi'ite tendencies." in spite of the fact that I had not made a single mention of the Imams, the martyrdom of Hussein or anything similar.

I certainly do not condemn those whose temperamental bias is different from mine; on the contrary I consider these differences to be complementary rather than conflictive and am perfectly willing to extend tolerance and understanding to them if they extend them to me.

To get to the main theme, a short time ago someone sent me a reprint of the article *Islam and Communism* by Muhammad Yakub Khan, which was published in *The Islamic Review* in April, 1957. In reference to the central theme of said article, I am in complete agreement. Islam is most certainly a barrier to rather than a preparation for Communism. In Afghanistan the resistance to the Communist tyranny is inspired by Islam. In other Muslim countries too Communism is resisted in the name of Islam. If Islam were indeed "a preparation for Communism", such facts would be inexplicable. The truth is that Islam and Communism are incompatible, in fact are mortal enemies. Before Communism can achieve its aim of extending its tyranny over the whole world it must exterminate Islam. The same is, of course, true of other religions. In Poland one sees a very clear example of resistance to Communism inspired by Christianity. In the long run, either Communism will exterminate Islam along with the other religions, or Islam, aided by other religions will exterminate Communism. Personally, I have no doubt as to the final outcome. As I said in a newspaper article, "The Cross and the Crescent will crush the hammer and Sickle."

In spite of the fact that Marx and Lenin were quite explicit in proclaiming their militant atheism and materialism and in affirming that religion must be annihilated, there is indeed some evidence that Communism is attempting to 'don turban and robe'. However, it is also true that said attempts have met with very little success. Even if Communism seriously attempts to don turban and robe, the disguise does not fit and deceives very few.

Empires come and go, and Imperialism is at least as old as recorded history. Until quite recently the Ottoman Empire included a great number of non-Turkish peoples, some of which were Muslim, some Christian.

The Ottoman Empire conducted wars of conquest not only against Christian nations, but also against fellow Muslims. At one time the Ottoman Empire was at war with Austria and Spain on one hand and the Safavids of Persia on the other. The very Turkification of Anatolia (as well as parts of Central Asia) is the result of wars of conquest by the Ghuzz, Seljuk and Ottoman Turks. The examples could be multiplied. Modern European Imperialism is a phenomenon mainly of the 18th and particularly 19th centuries. Among the European Colonial powers (there were also Asiatic colonial powers, such as Japan and Turkey) was Czarist Russia, which extended its empire not only in Siberia, Central Asia and the Caucasus, but also in Eastern Europe. The USSR is not a nation but an empire, by far the greatest imperial power in the world today. If the Bolsheviks had been sincere in their anti-imperialist pronouncements they would have granted independence to all the non-Russian peoples which had been subjected to Imperial Russian Rule over a period of slightly more than three centuries. Of course, the Bolsheviks did no such thing. Some peoples, i.e., the Poles, Finns, Estonians, Latvians and Lithuanians received strong support from the victors of World War I and were able to, temporarily at least, free themselves from the Soviet yoke. The Bolsheviks attempted to reconquer Finland and Poland, but in both cases the Red Army was defeated. Other peoples in Eastern Europe, the Caucasus and Central Asia who attempted to throw off the Soviet yoke were savagely crushed by the Red Army. In Central Asia resistance to the Bolsheviks continued for more than ten years. During World War II and its aftermath the Soviets reconquered most of the territories which had once belonged to the Russian Empire of the Czars and in Central and Southern Europe extended their dominions far beyond the old frontiers of the Empire of the Czars. In an age when other European Colonial powers have been gradually divesting themselves of their empires, the USSR continues a policy of unabated imperialist expansion, Afghanistan being perhaps the most

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## JESUS AND MUHAMMAD

Continued

recent example. In summary, the USSR is by far the greatest colonial and imperial power in the world today. That the USSR should accuse the other countries of being 'imperialist' is the most blatant and cynical hypocrisy imaginable.

The above is very far from being the whole story. The anti-Christian persecutions of the Soviet Regime and its puppets are fairly well known. But if anything Islam is even more persecuted than Christianity by the Soviets. Before the invasion of Afghanistan a Muslim journal published in Kuwait claimed that 30,000,000 Muslims had been liquidated by the Communist Regimes in the USSR and China. This figure seemed very large to me, so I asked a Polish friend what he thought about it. He rubbed his chin for a few seconds and said that, considering the total number of people liquidated by said regimes, the figure of 30,000,000 for Muslims alone if anything seemed low. The Czarist Russian Empire had Eastern Orthodox Christianity as its official creed. Yet it is very difficult or impossible to demonstrate that the Czars ever made a sustained and systematic attempt to eradicate Islam within their Empire or were guilty of systematic anti-Islamic persecution. Comparing the number of Mosques, medrasas, etc. which existed in Czarist times and those permitted to function at present is proof of this. To give a concrete example, in the city of Baku live about 750,000 people who are at least nominally Muslims, yet only six Mosques are allowed to function. I know of a small town in the State of Ohio with a total population of less than 10,000 where there are ten churches. Certainly no other European Colonial Power has been guilty of such fierce anti-Islamic persecution nor of such a systematic, savage and bloody attempt to eradicate Islam. In reference to Palestine, it should not be forgotten that in 1948 the USSR and its satellites voted in favor of the creation of the State of Israel, and that the USSR and its satellite Czechoslovakia were the only countries who violated the UN embargo in favor of Israel. Not so long ago the leftists were more Zionist than the Zionists themselves. I remember very well when anyone who voiced the

slightest criticism of the State of Israel was immediately accused by the leftists of being 'anti-Semitic', 'Nazi', etc.

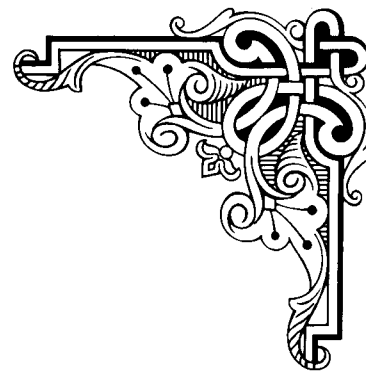
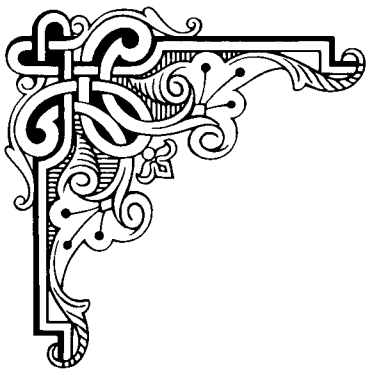
Of course, it should also be noted that Marxism is very much a European and Western doctrine, a veritable compendium of the most negative aspects of post-Medieval Western Civilization in such an extreme form that most Occidentals find it unpalatable and refuse to recognize it as being Western at all. Much is made of the tyrannical and totalitarian aspect of Marxism, while Karl Popper has clearly demonstrated that, in spite of its claims, Marxism is anti-scientific and that a true scientist has no alternative but to reject it as a superstition. A man is often loath to recognize the paternity of a disreputable bastard child. But said paternity is still a fact whether recognized or not. As Crane Brinton says in *A History of Western Morals*: "The (Marxist-Leninist) 'Church' which the Communists attempt to establish in Russia (i.e., in what once was the Russian Empire of the Czars) as the only 'Church' is really nothing more than a sect of the (pseudo) religion of the Enlightenment." Anyone with the slightest knowledge of the history of Europe in the 18th and 19th centuries knows what the term 'Enlightenment' means in the above context. What is known as 'Modern Western Civilization' must be defined in three terms:

1. Geographical, i.e., Western Europe and its extensions in America, North and South.
2. Chronological; is a product of the Renaissance, Reformation (even countries which remained predominantly Catholic were affected by it in the very act of reacting against it) and Enlightenment; the Middle Ages were 'Western' only in the geographic sense, in the Middle Ages the present dichotomy 'East-West' did not exist.
3. Cultural or ethnolinguistic; in this sense the components are ancient Greco-Roman and Germanic; various ethnic groups such as the Celts, Slavs and Byzantine-Greeks, who formed an integral part of Christendom in the Middle Ages are pointedly excluded from Modernism unless they Romanize and/or Germanize. Indeed, one way to define Modernism in contrast to the Middle Ages (there are other ways) is

the fierce anti-Celtism of Modern Times, relieved only by Romanticism, itself an anti-modern, anti-Enlightenment reaction. The Celts and certain peoples of Spain savagely resisted Modernism for centuries, defending their own ethnic values and also the values of the Middle Ages. Thus the contemporary Breton musicologist and Celtic militant Alain Stivell speaks with hatred and contempt of 'Roman-Germanic Materialism', the great enemy the Celts and the ethnic values of Celtic Civilization. 'Roman-Germanic materialism' is a fine, concise and precise definition of Modern Western Civilization. In reference to Islam, in the Middle Ages the relations between Christendom and Islam were very close, and indeed one cannot really understand one of them without also knowing the other. Modernism turns its back on Islam and regards it with hatred and disdain. One of the reasons (perhaps the principal reason) for the hatred and disdain which the Modern West feels for Islam is precisely because in Islam it sees a reflexion of its own Medieval past. This one may easily note in those who condemn the present Islamic Resurgence as "a return to the Middle Ages." Romanticism, that anti-modern anti-Enlightenment reaction, is characterized not only by Celtophilia, nature mysticism, exaltation of sentiments and imagination, but also by nostalgia for the Middle Ages and what was called 'Orientalism', really an interest in the East, which in France and Spain tended toward Arab countries, in Great Britain toward Persia and India, and Russia toward the exotic peoples of the Caucasus. It is very important that these facts be remembered.

In the book *The New World Order*, Maulana Muhammad Ali of Lahore wrote some of the most concise and irrefutable condemnations of Marxism which have ever been written. This is particularly notable because said book was written during World War II. Unlike so many others, Maulana Muhammad Ali did not allow the circumstances of the war to blind him to the real nature of the Soviet Regime, and predicted very accurately the inevitable 'Cold War' after the defeat of the Axis Powers. The perspective of

*continued on page 15*



# THE MEANING OF PRAYER

by Al-Hajj Khwaja Kamal-ud-Din

This is the first of two extracts from the writings of Al-Hajj Hazrat Khwaja Kamal-ud-Din, founder of the first Muslim mission in England at Woking, Surrey, in which he explains the conception of worship in Islam and the meaning of the Muslim prayers. They are taken from the book *Islam and the Muslim Prayer*, written by Hazrat Khwaja and first published in 1914 by the Woking Muslim Mission and Literary Trust.

Selim Ahmad

The Muslim conception of worship must not be confused with what is in vogue among other religions. Allah needs no worship, nor does He require any praise or thanksgiving.<sup>1</sup> If we worship Him, we do so for our own good.<sup>2</sup> This Qur'anic statement may seem to a free-thinker a mere dogmatic assertion on the part of the Holy Qur'an; but this free-thinker will appreciate its significance if he will apply himself to study human psychology in the case of a person who adores something. Such adoration results in imitation of what appears to the adorer as good, beautiful and sublime in the thing adored. If we consider our own moral code and such knowledge as we possess, with which we were not born,<sup>3</sup> but which we took from others by a process of imitation, they attracted our fancy and we admired them. Then we came to love them and extol them, and our admiration became converted into adoration and worship. If character is the first requisite of good citizenship, then we need two things for the shaping of it. First, it must be brought home to us that true worship lies in imitating the ways of our Deity; secondly, that the object of our worship, i.e. our Deity, must possess attributes which go to make the best form of character.

## Prayer & Contemplation

It should not be forgotten that anything that merely pleases our senses cannot edify or induce real morality.

Aesthetic tastes may commend such things, but they do not make up a character. It is the mind and not the body which needs that elevation which can only be attained through meditation. Therefore, anything that hinders us from true contemplation must be excluded from our worship. For this purpose all Muslim mosques are bare of decorations. They are erected after the model of the House of God at Makka - four homely walls of earth with an unhewn piece of rock as its corner stone. For the same reason Muslim worship is never accompanied by singing or other forms of music or the burning of incense. These, doubtless, create a sort of rapture in the mind, but they also tend to intoxicate the spirit. Besides, we experience the same feelings when we attend any place where music is performed or look on any cheerful scene. These things in a measure may assist our meditations in our worship, but they mislead us as well. We must listen rather to the music of our own minds and create in ourselves a sort of mental symphony which may in its inception no doubt resemble that given by ceremonial adjuncts above mentioned. But we have to soar higher than this. In order to free us from any deception, our adoration should be stripped of all the 'paraphernalia' of worship loved by other religions. It should consist purely of meditation. We need recital and gesticulations to a certain extent, the latter to relieve monotony, the former to furnish subjects for contemplation. Besides, different postures for meditation suit different persons. But the movements in prayer should refer to those Divine characters with which we must imbue ourselves. We have only to contemplate the beauties of the object of our adoration to obtain inspiration for deeds.

## Divine Qualities

But God is transcendental and stands beyond the perception of our senses.<sup>4</sup> It would be absurd to say that He is 'knowable', yet it cannot be denied that we feel His presence by reason of certain manifestations of Himself. Most Buddhists of the present day evince atheistic tendencies, but they should not forget that Lord Buddha believed in the

existence of Intellect, Compassion and Liberality in the working of Nature. How then could we disbelieve in the existence of the great mind if these were the conditions of mentality? We must have some conception of God for our meditation. We need not bother about dogmatized theology, for Nature itself and in itself is the best revealer of its Maker. If the universe presents the highest type of civilization and is the work of the Mind that seems to possess the best qualities, we must discover the object of our adoration by the aid of Natural Theology. This is a very difficult task, and wrong data are bound to lead us to erroneous conclusions. How gracious, then, was the Revealer of the Qur'an, Who saved us the incalculable labour of this sacred research work in the pages of Nature! If the universe refers to certain qualities of its Maker, they are no other than the Attributes of Allah given in the Holy Qur'an. The Holy Qur'an does not claim to furnish us with an exhaustive list of the divine Attributes. It speaks only of such excellent names as can come within our comprehension and the scope of our imitation. It shows us how to inspire ourselves with all that they require. If the Holy Prophet Muhammad (peace be upon him) summarized all our religion in one sentence when he said, "Imbue yourself with the Divine character," the Holy Qur'an gives us one hundred Attributes of God, and it is our contemplation of these Names in order to clothe our character with them which has been called *worship* in the Holy Qur'an.<sup>5</sup>

## Moral and Spiritual Development

If we, therefore, glorify Allah, when He clearly says that He needs no worship, we are, in fact, glorifying the coming man who has to be evolved from our inner selves, equipped as already stated. In reciting certain Holy Names in our prayer we keep before us, as it were, a sacred cast in which we have to mould our character. Why should we

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## THE MEANING OF PRAYER

continued

look for Christ, when each one of us possesses the Christos in himself? All of us are Christs, Krishnas and Ramchandras potentially. It is ours to seek to actualize those high capacities. They may come to the surface in the course of our earthly career or in the Hereafter. Our Holy Prophet assures us of this when he says that through implicit obedience to our Lord, He becomes our limbs and joints.

I wonder why secularized minds should take exception to such a religion as this. We do not ask them to worship a *fetish*, but to deify themselves by worship. By deification I mean attaining to the highest morals, which they will find when they study these hundred Holy Names set forth in the Qur'an. I could ask them: "And what (harm) would it have done them if they had believed in Allah or the Last Day and spent (benevolently) of what Allah had given them, if worship in the Holy Qur'an means to fulfill the requirements of those Names?" We, as good citizens, must behave ourselves in a seemly fashion. We must observe certain rules of good conduct in life, and it is impossible to think of a better system of morals than that carved on the lines of the said Names.

### PART II

Prayer, like charity, is as old as humanity itself, but Islam has given it a new meaning. Its object is not to glorify God by repeating His praise, for God is above such necessities and does not want such service, so the Holy Qur'an tells us. In saying our prayers on Muslim lines we are doing the best service possible to our own selves. In adoring God we are reminded of the ways which will make us, too, an object of adoration. To glorify God is, in Islam, to edify oneself. The Muslim prayer has, therefore, been devised for this object. It consists of three parts: (1) physical purification, (2) certain movements and gesticulations, and (3) recitals.

#### Cleanliness

Cleanliness is next to godliness, and Islam teaches us to cleanse various parts of our body five times a day before the hour of prayer. These parts of the body

are those which we have to use if a sin is committed. This cleansing of the body also hints that we must wash our hands, mouth and feet clean of all things unclean.

#### Gestures

Our physical movements are often the index to our inner feelings and in Muslim prayer certain gesticulations accompany certain recitals. No good can be attained unless and until evil is absolutely avoided. Just as in ordinary life, if we are moved to assert emphatically that we have nothing to do with such and such a thing, we raise our hands in the same way and thus renounce every ungodly thing. We then stand before the Lord with folded hands, as though about to receive certain orders from our Ruler, which are made known to us in the words which we recite. Then we bend our bodies forward, as in salutation, keeping both the knees straight with both hands placed separately on them with certain other recitals, thereby displaying our willingness to bow before His decrees. And last of all, we prostrate ourselves by placing our head, which is the symbol of honour and dignity, on the ground. This action expresses humility in its highest form. It means that we have lost our own entity in complete submission to the Divine Will.

#### Recitals

The recital of various prayers is intended to raise us to the highest conceivable level. I doubt if anything else can be imagined so admittedly calculated to achieve that purpose. Man was standing on the lowest rung of the ladder of civilization when Islam appeared with its mission. Its object was to exalt him and raise him to greatness, as is shown by the very first revelation to the Holy Prophet Muhammad (bpuh).<sup>6</sup> The whole prayer speaks of our greatness and refers to the various means that we must adopt in order to reach our goal. In the beginning of the prayer we say *Allahu Akbar* - "God is great." This reminds us that the object of our life is to be great also, since we have to represent our Lord as His viceregents on earth.<sup>7</sup> This phrase accompanies almost all the movements

in our prayers, and reminds us that the main object of these sacred gesticulations is to heighten our self-respect. We, of course, repeat another phrase *sami Allahu li-man hamidah*, "Allah listens to him who gives praise to Him." which tells us that we are addressing the Lord who can alone give heed to the suppliant who in all sincerity strives after goodness.

When we stand in prayer, we make three recitals. The first is called *tasbih*, which unfortunately has no equivalent (in a word) in other languages. It means that we declare that Allah is free from all imperfections and defects, and is above all evil. The second is *hamd*, and this signifies that God possesses all good qualities. The third consists of a portion of the Qur'an.

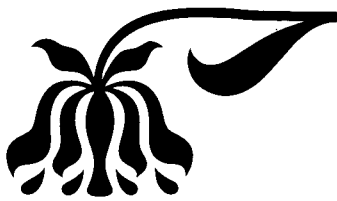
In reciting *tasbih* we make mention again of three things. First, God is above all imperfections and defects. Secondly, He possesses all good qualities, and thirdly we ask His help and betake ourselves to Him for refuge from the devil, the chief tempter.

It must not, however, be forgotten that we cannot attain to any greatness unless we free ourselves from all defects and possess good qualities. When we begin our prayer by saying "God is great," we are told we shall have to do the three things mentioned in the *tasbih* if we are to attain greatness.

#### First Chapter of the Holy Qur'an

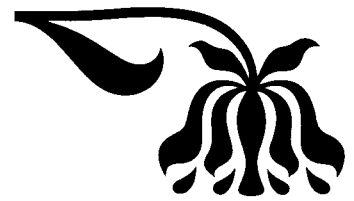
In performing *hamd*, the second of our recitals, standing, we read the first chapter of the Holy Qur'an, which is the whole of the Holy Qur'an in miniature. It is at once an outpouring of the human soul and a prayer that excels all other prayers in other religions. Not only does it beseech the Lord for certain blessings, but also it brings before us the best code of conduct to adopt in our life and shows us how to become great. At the very outset we say that we submit ourselves to the ways of the Lord who works in Nature with certain qualities, four of which are comprehended in the hundred Holy Names already mentioned by me. We can lead the best conceivable life if we follow these Four Names, in their material, moral and spiritual aspects. They are *Rabb*,

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## HOW BEST A MUSLIM CAN IDENTIFY HIMSELF WITH ISLAM, QURAN AND THE HOLY PROPHET

by Choudry Saeed Ahmad



To be a Muslim one has to admit by just saying 'Kalimah', saying "There is no god by Allah and Muhammad is his Messenger."

There are two parts of Kalimah. First is to believe in absolute unity of Divine Being. Believing in a Divine Being means total submission and total obedience of His commandments - that is Holy Qur'an. Second, is to admit that Muhammad is his Messenger. To admit that Muhammad is his Messenger is to believe and have faith in his teachings and his practices. It seems essential to point out again that while Qur'an is the last and ultimate guidance for humanity, Muhammad - peace be upon him, is the last and final Prophet of Allah. After his advent - no prophet, new or old, will come with further guidance.

These are the essential requirements of a Muslim by Divine law. There remains no confusion about the issue raised "What is the identity of a Muslim?" As long as we obey faithfully Quranic injunctions and find solutions of practical difficulties in our lives, from Sihah Sittah - the six corrected books of traditions, we can live as Muslims lived during the life of the Prophet.

The differences which created sects came later on due to personal reasons, practice of ego, politics, geographical conditions and climatic conditions, etc. The local traditions and taboos practiced for centuries, before advent of religions, still have an upper hand influence in many places of the world. This very fact explains the need of struggle to attain knowledge and to propagate knowledge selflessly. One who does it - is the true follower of our beloved Prophet.

By reciting Kalimah, we do acquire the Muslim faith, but beside many obligatory injunctions and details of law and the way of life, there is a chapter which sets a minimum qualification mark for all believers. By studying we realize that faith alone is not enough and there is more to it.

Chapter 103, Al-Asr. (The Time)

In the name of Allah, the Beneficent, the Merciful.

1. By the time! -
2. Surely man is in loss,

3. Except those who believe and do good, and exhort one another to Truth, and exhort one another to patience.

Allah has made the ticking away of time a witness. The passing time is history which teaches us that those who stood by the Truth before and during the time of our Prophet, and who believed in revelations and prophets, and who did good deeds - (that, according to the Prophet is helping the fellow beings, parents, poor relations, needy, travellers and students, etc.) and who instructed each other to spread the Truth, were honored. History again teaches that whenever truth is propagated, there is opposition. The prophets, Imams and Mujaddids (reformers) all faced opposition. The education here being to exhort one another to patience on meeting opposition, persecution or torture used as a measure to stop propagation of the Truth. Therefore only those people who are steadfast on all four conditions i.e. faith, good deeds, exhorting truth and exhorting patience to one another are just on the minimum qualifying mark. Those who do not qualify are losers and, as history teaches, might be brought to naught.

Some, however, understand by Al-asr (afternoon) the time of the Prophet in which a great spiritual resurrection was brought about. Those who did not respond to the Prophet's call were losers while the faithful exhorted goodness in the world and patience to others, who faced difficulties because of being truthful. In this chapter Truth supports faith and patience supports doing good deeds.

Among us there are people who are faithful and good in themselves. But considering verse 3 of this chapter they are losers unless they instruct truthfulness to fellow beings, friends, family and children. They should also instruct others to be patient in case they face difficulties due to being truthful. Now is the time to assess ourselves in the light of above noted chapter of the Holy Qur'an.

Do we try to attain the truthful knowledge of Guidance?

Do we obey the Quranic injunctions?

Do we practically follow in the footsteps of the Prophet?

Are we kind and well wishers to friends, family and children and our neighbors?

### **A Few Traditions:**

The Prophet said that the best men among you are those who are kind to their wives and children. The best women among you are those who are kind to children and spend wisely the earnings of their husbands. The man who annoys his neighbors will not enter heaven. The best thing that any father can give to his children is education.

Are we good parents? Do we teach our children knowledge of Faith, besides knowledge of sciences? It is our responsibility to keep in our homes Holy Qur'an and biography of the Prophet in the language we know. The children should be lovingly encouraged to learn about Faith.

I conclude this article by quoting two instances from the life of Maulana Mohammad Ali, the first Muslim to translate the Holy Qur'an into English and write such books as Religion of Islam and Muhammad the Prophet. Once he addressed the younger people and said: "Make a habit to refer to Qur'an every day. Read a verse with meanings. If you are too busy, read a line. If still more busy just open the Book, look in and close it, but do make a contact daily to maintain the habit."

The Maulana fell seriously ill and every moment seemed like his last moment. With great effort he whispered these words: "Take the Holy Qur'an to far corners of the world. It will do its own job."

### **THE FOUNDER OF ISLAM THE BEST EXAMPLER AND THE FINAL SAVIOUR OF MANKIND**

We need to study the qualities and virtues of the man who was to be chosen by Allah Almighty as the last Prophet and the seal of prophethood and final saviour of humanity. About his advent, Jesus - peace be upon him, had given the good news of coming after him, by the name Ahmad (61:6). That our Prophet was known by two names, Muhammad and Ahmad is a well known fact of the history. He is stated to be one who shall abide for ever, and so is the Prophets law, for after him comes no prophet to

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## HOW BEST A MUSLIM CAN IDENTIFY WITH ISLAM, QURAN & HOLY PROPHET

continued.

promulgate a new law. He is spoken of as teaching all things, and it was with a perfect law that the Prophet Muhammad - peace be upon him, came. And Clearest of all are the words of John (16:12-14) "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth is come, he will guide you into all Truth, for he shall not speak of himself, but whatsoever, he shall hear that shall he speak, and he will show you things to come. he shall glorify me." It should be noted that our Prophet is frequently called 'The Truth' in Qur'an as in (17:81). Such was the covenant which Allah through the previous prophets confirmed with their people. Through Moses - "a prophet from among their brethren like unto thee" that "Whosoever will not hearken unto My words which he shall speak in My name, I will require it of him (Deut. 18:19). As a matter of fact the Prophet had his advent foretold by all the prophets of the world. The New Testament bears testimony to this "Whom the heaven must receive until the time of all His holy prophets since the world began. For Moses truly said unto the fathers. A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you (Acts 3:21-22)."

During childhood, youth, before the Divine call and after the call, Muhammad - peace be upon him, had two distinct virtues for which he earned the titles, while still a youth, of Sadiq meaning truthful and Amin meaning trustworthy. Living among a society of idolators he made such an example of living, without going near idolatry, that his fellow beings held him in high esteem. Besides being perfectly honest he was kind and sympathetic to fellow beings. He took good care of widows, orphans, poor and the needy. A few of his virtues were always there throughout his life. He never offended others. In case others offended him out of ignorant behaviour he not only forgave them but wished forgiveness and protection for them. When two persons had a fight, he would act as a peacemaker. He was compassionate and merciful. For all these reasons his fellow beings trusted his word and tried to seek his advice in difficulties. When

he got the Divine call it was difficult, rather hurting for people in general to think about changing the faith of their forefathers. At the same time it was difficult too to disbelieve him as he never told a lie in his lifetime. Persecuted and tortured, though, he was ultimately successful, in a period of twenty three years, in transforming an entire nation from a state of perversion to eminence and glory. He is considered to be one of the most successful persons by all, even today, because he witnessed in his life time the greatest triumph known to history. The Encyclopaedia Britannica describes the Prophet Muhammad as 'The most successful of all the prophets and religious personalities' (11th edition, page 898).

During early days after call, the opposition to the new faith - Islam, was so great that, at certain times success of its propagation became doubtful. At such occasions the integrity of his character, particularly his honest dealings, even to his extreme disadvantage, apparently saved the situation. Religion of Islam, of course, was there to survive by the help of Allah Almighty, but these moments of doubt, perhaps, were there to teach mankind that a deep faith, honesty and perseverance win in the long struggle.

It is again most fortunate for Muslims that what ever the Prophet did or said, particularly after the divine call was recorded, and memorized too, in the form of Ahadith - traditions. These traditions were later cross scrutinized from various sources, and finally six books compiled by Bukhari, Muslim, Abu-Daud, Tirmazi, Iben-i-Maja and Nisai were considered to be 'mustanad' - all correct. These six books are known as Sihah-Sittah, meaning the six correct ones. The Prophet's life had been a practical demonstration of the teachings of Qur'an. Presently and for all times to come a faithful person can have all the guidance to lead a clean, healthy and peaceful life, for himself, his family, and the society around him, by following Quranic injunctions, and for practical purposes following in the footsteps of the Prophet.

To sum up the teachings of Islam or Qur'an, and the object of these teachings, is to bring humanity to perfection. The Holy Qur'an opens thus: "Praise be to Allah, the Nourisher

of the worlds to perfection" (1:1) And it ends thus: "Say, I seek refuge with the nourisher of mankind to perfection (114:1)."

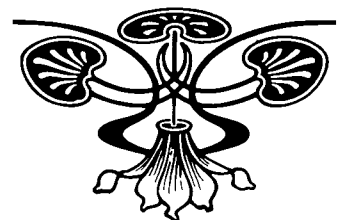
To sum up the practices of the Prophet, emphasis is laid on truthful and honest living, justice, not to encroach upon the rights of others and perfect good behavior with fellow beings. Towering above his other habits was his virtue of giving charity, compassion and mercy. His dislike was ignorance and hypocrisy.



### QURAN'S 3 DOORS

cont. from page 2

their hearts. If their beings are ground down in the mortar of calamities and are squeezed in powerful presses, their essence would be found only to be the love of God. The world is unaware of them and they are far above and higher than the world. The treatment accorded to them by God is miraculous. It has been proved to them that God exists and that He is One. When they pray to Him, He hears them, and when they call on Him, He responds to them. When they seek refuge with Him, He runs to them. He loves them more than a father. He rains down blessings on their homes. They are recognized by His overt and covert and spiritual and material support. He helps them in every field for they are not without proof (*Surmah Chasm Arya*, pp. 24 31, footnote).





# IS THE NEW TESTAMENT INSPIRED?

by Arfaque Malik



The foundation stone of the Christian faith is the New Testament. If that book is not true, and if its authors were unaided men, if it contains blunders and falsehood, then that stone crumbles to dust.

Who wrote the books of the New Testament? No one knows for certain. "The first mention that has been found of one of our Gospels was made about one hundred and eighty years after the birth of Christ, and the four Gospels were first named and quoted from at the beginning of the third century, about one hundred and seventy years after the death of Christ. We know that there were many other Gospels besides our four, some of which have been lost. There were the Gospels of Paul, of the Egyptians, of the Hebrews, of Perfection, of Judas, of Thaddeus, of the Infancy, of Thomas, of Mary, of Andrew, of Nicodemus, of Marcion, and several others. So there were the Acts of Pilate, of Andrew, of Mary, of Paul and Thecla and many others. Another book was called the Shepherd of Hermes."<sup>1</sup> On what authority were those books rejected and the books in the present New Testament selected? The books of the New Testament, the Church will reply, were inspired. If they were inspired, they must be true. The four Gospels must agree. They must not be at variance and must not contain contradictions. The truth is that the four Gospels don't agree, as we shall prove in these pages.

Matthew, Mark and Luke neither knew anything about the atonement nor salvation by faith. They preached good deeds and charity. They teach that if we forgive others God will forgive us. With this the Gospel of John does not agree. The Gospel of John teaches that we must believe in Jesus Christ to be saved (John 3:3; 3:5) and that we must drink the blood and eat the flesh of Jesus Christ (John 6:56). In this Gospel we are taught the doctrine of atonement and that Jesus died for our sins and suffered in our place. This Gospel of John is at variance with those of Matthew, Mark and Luke. If the first three Gospels are true then the Gospel of John is false. If the Gospel of John is inspired then the other three gospels are un-inspired. The four cannot be true.

Evidently there are numerous interpolations in the four Gospels which come to surface when critically examined. For instance, the twenty eighth chapter of Matthew relates an account to the effect that the soldiers at the tomb of Jesus were bribed to 'say that the disciples of Jesus stole away his body while they, the soldiers, slept' (Matthew 28:13). This clearly is an interpolation as (i) the soldiers could not have known that the disciples stole the body as they were sleeping and (ii) by declaring that they were 'sleeping' while being on duty they were unnecessarily subjecting themselves to severe punishment by the Roman authorities. Moreover, Mark, Luke and John never heard that the soldiers had been bribed.

The accounts of the so-called Ascension of Jesus in Mark and Luke are interpolations. Matthew, who we are told was an eyewitness, did not mention it. In fact, the last words of Jesus, according to Matthew, contradict the Story of Ascension: "Lo, I am with you always, even unto the end of the world." (Matthew 28:20) John, another eye-witness, does not say a single word on the subject. How could they miss recording such an important event? How could they record something that never happened? If Luke and Mark are true then Matthew and John are false. Obviously if Luke and Mark are inspired then Matthew and John are un-inspired.

The Gospels do not agree on the Story of Ascension. The last conversation of Jesus according to Mark is as follows: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God." (Mark 16:15-19)

Could an eye-witness write this description? The same miracle is described by Luke as follows: "And it

came to pass, while he blessed them, he was parted from them, and carried up into heaven." (Luke 24:51) In the Acts we are told that "When he had spoken these things, while they beheld he was taken up; and a cloud received him out of their sight." (The Acts 1:9) We have seen neither Luke nor Matthew nor the writer of the Acts heard one word of the conversation attributed to Jesus by Mark. Could they miss such an important event? The fact is that the Ascension of Jesus was never claimed by his disciples. The questions that rise are: If Jesus rose from the dead, why did he not appear to his enemies? Why did he not call on Caiaphas, the high priest? Why did he not make another triumphal entry into Jerusalem? If he really ascended, why did he not do so in public, in the presence of his prosecutors? Why did this 'greatest miracle' take place in secret? The ascension of Jesus, if true, was a miracle that could have been seen by a vast multitude - a miracle that would have convinced hundreds of thousands. No one saw it. Why? Because there was no ascension.

The Gospels are filled with accounts of miracles. Matthew gives the particulars of twenty-two miracles, Mark records about nineteen, Luke about eighteen and John about seven. Why is there a difference in numbers? Why do the Gospels not agree on the events of major importance? Were these miracles performed? According to the Gospels Jesus healed diseases, cast out devils, cured the blind, turned water into wine, walked on the sea, etc. etc. The Jews, among whom the miracles (we are told) were performed, did not believe them. The diseased, the blind, the leprous who were cured did not become his disciples. Those that were raised from the dead were never heard of again.

John is the only one who says anything about the resurrection of Lazarus (John Chapter 11), and Luke is the only one who records an account of the raising from the dead a widow's son in the city called Nain (Luke 7:11-15). Why were these events not recorded by other Gospel writers? Were they not inspired? We read that a widow living in

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## IS THE NEW TESTAMENT INSPIRED?

continued

Nain is following the body of her son to the tomb. Jesus halts the funeral procession, raises the young man from the dead and gives him back to the arms of his mother. This man disappears. He is never heard of again. No one takes the slightest interest in the man who returned from the realm of death. No one in the procession, not even the widow in question, accepts Jesus and becomes his follower. Why? Luke is the only one who tells the story. Matthew, Mark and John never heard of it. If Luke was inspired then Matthew, Mark and John were un-inspired. Similarly John, in the eleventh chapter, narrates the story of Lazarus being raised from the dead. Matthew, Mark and Luke say nothing about it.

The story of Lazarus is fascinating. It is more wonderful than the raising of the widow's son (Luke 7:11-15). The widow's son had not been laid in the tomb and was only on his way to the grave, but Lazarus "had lain in the grave four days already" (John 11:17). He was actually dead for four days (John:11:39) and had begun to decay. Lazarus did not excite the least interest. No one asked him about the other world. No one inquired about their dead friends and relations. These events never occurred or we would have had their record in the contemporary history. They were the product of the fertile imagination of various writers.

Is it not strange that at the trial of Jesus no one uttered a word in his favour save himself? Could not his disciples testify? No one stood forth and said: "I was a leper and this man cured me by a touch." No woman said: "I am the widow of Nain and this is my son whom this man raised from the dead." No one said: "I was blind and this man gave me sight."

To conclude, we quote below some Christian testimonies in support of our view that the New Testament cannot be considered as inspired:

1. "The New Testament was written by Christians for Christians . . . An overwhelming majority of the 'various readings' of the messages of the New Testament were from the very first intentional alterations. The New Testament in very early times had no canonical authority and alterations and additions were actually made where they seemed improvements."<sup>2</sup>

2. "The Bible, as we have it, is a much edited body of literature, and the various echelons have treated their earlier sources with considerable freedom; nor have they always been very skilful in their treatment."<sup>3</sup>

3. "Thus Gospels were produced which clearly reflected the conception of the practical needs of the community of which they were written. In them the traditional material was used, but there was no hesitation in altering it or making additions to it, or in leaving out what did not suit the writers purpose."<sup>4</sup>

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- 4 Tucker T.A. *The History of the Christians in the Light of Modern Knowledge*, London (1929) p. 320 quoted from Al. Haj Khawaja Nazir Ahmad's book *Jesus in Heaven on Earth*, Lahore (1972) p 16.



### THE MEANING OF PRAYER

cont. from page 10

**Rahman, Rahim** and **Maliki Yaum-id-Din**.<sup>8</sup> It is for us to translate them into actions. The First Attribute assures us that the world is full of resources for our advantage, and that they are open to all of us equally. Every kind of material needed for every kind of work has been created by **Rahman**, which means "He, who creates what is needful before we need it." The quality of **Rahim** - "He who rewards good actions manifold" assures us of two things: first, that our activities will bear a rich harvest, but that we shall gain nothing if we give way

to inactivity and sloth. Elsewhere, the Holy Qur'an assures us that the blessings of God are beyond our comprehension but that they want us to act, before they manifest themselves. The last Attribute of God puts us on our guard, for it tells us that every wrong action on our part will at some time or other receive punishment, though that punishment be intended for our own good. Thus, the recital of these four Names urges us on to a life of activity. If we need material wherewith to work, there is abundance of it. If we are in doubt as to the reward, we are assured of it, but we are also warned that laziness will bring us no gain, and that wrongdoing invites punishment. I can derive no such inspiration for material success from any prayer suggested by any other religion in the world.

Again, on the moral side, these Four Names are of the best aid to a worshipper. In pursuance of the First Name, His gifts should go to all, without distinction. In pursuance of the second, these gifts should not be dependent on others' action, but should be bestowed on others of our own accord. Thirdly, we should compensate others manifold, and give to them as their wages more than their deserts. In following the Fourth Attribute, we should not fail to correct the errors of others. It is our duty to forgive them; but if forgiveness fails in its object, which is correction, we should resort to punishment, since the said Attribute clearly teaches that harsh measures should not be adopted except for purposes of discipline. It is the last resort, when forgiveness creates obstinacy in a wrongdoer.

Moreover, these Four Names contribute in a marvellous way to our spirituality which can only be gained at the expense of our physical nature. I have just said that the First Three Names inspire us to be unstintedly generous to others, but no generosity can be shown unless we part with something that is ours - something that we have earned to provide for our own physical needs. Thus every act of generosity is an act of sacrifice in which we deprive ourselves of some of the physical benefits in the interest of others. We can follow these Names only

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## THE MEANING OF PRAYER CONT.

when we try to live for others and leave the proceeds of our labour for the benefit of others. Such a course will surely tend to kill the physical nature and thereby engender the spiritual. After repeating these Four Holy Names, we say that we will observe and obey their demands and then we ask Divine help to enable us to do so. The sixth verse is a prayer for knowledge - knowledge of the right path which we must tread if we are to receive the Blessings of God. *Nimat*, the equivalent of blessing in the text, includes in its significance everything that is good and desirable. The concluding verse is also a prayer in which we beseech the Lord to keep us from the company of those whose actions have brought them under His displeasure. We also pray to be kept from association with those who have been misled, or have wandered from the right path.

### NOTES

1 Holy Qur'an, 17:15. "Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray. And no bearer of a burden can bear the burden of another. Nor do we chastise until we raise a messenger." Holy Qur'an, 31:12. "And certainly We gave Lugman wisdom, saying: 'Give thanks to Allah. And whoever is thankful, is thankful for his own soul; and whoever denies, then surely Allah is Self-Sufficient, Praised.'"

2 Holy Qur'an, 17:7. "If you do good, you do good for your own souls. And if you do evil, it is for them."

3 Holy Qur'an, 16:78. "And Allah brought you forth from the wombs of your mothers - you knew nothing - and He gave you hearing and sight and hearts that you might give thanks."

4 Holy Qur'an, 6:104. "Vision comprehends Him not, and He comprehends (all) vision; and He is the Subtle, the Aware."

5 Holy Qur'an, 7:180. "And Allah's are the best names, so call on Him thereby and leave alone those who violate the sanctity of His names. They will be recompensed for what they do."

6 Holy Qur'an, 96:1-6. "Read in the name of thy Lord who creates - creates Man from a clot; read, and thy Lord is most generous, Who taught by the pen, taught Man what he knew not."

7 Holy Qur'an, 2:30. "And when thy Lord said to the angels, I am going to place a ruler (khalifa) in the earth, they said: Wilt thou place in it such as make mischief in it and shed blood? And we celebrate thy praise and extol thy holiness? He said: Surely I know what you know not."

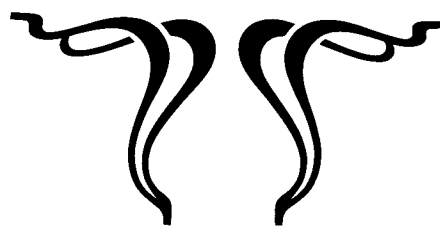
8 **Ar-Rabb**: Creator, Maintainer, Reposer of properties in things in Nature, Developer of the said properties, Framers of rules and laws of the growth of things, Regularizer, One Who brings

every thing to perfection. We, of course, cannot of ourselves repose faculties in things, but the Name suggests to us that we should try our hardest to find them out.

**Ar-Rahman**: He Who supplies the needful material before it is needed.

**Ar-Rahim**: He Who makes every labour abundantly fruitful.

**Maliki-Yaum-id-Din**: He Who corrects errors and uses stern, nay, harsh measures to ensure amendments.



**Jesus & Muhammad**  
cont. from page 8

time has shown that Maulana Muhammad Ali was absolutely right, that Communism or Socialism, far from being 'a road to development' leads only to tyranny, impoverishment and misery, as the 'New Philosophers' now proclaim. However, Maulana Muhammad Ali anticipated the New Philosophers by nearly 40 years in his analysis of Marxism.

General MacArthur was not only a military genius but was also a man of vast learning, wide experience and great competence in many fields, as was amply proven by his work as military governor of Japan after World War II. In 1948 he strongly opposed the creation of the State of Israel, saying that if this were done there would be no peace in the Middle East for a century and that, even against its will and intentions the existence of Israel would serve as an opening wedge for Soviet expansionism in the Arab World, separating America from its natural Arab friends and allies. Though proud of his Scottish origin and cherishing the tartan of Clan MacArthur, yet he had a deep and abiding distrust of Modern Europe. He believed Modern Europe to be selfish, perfidious and mercantile, and believed that the most firm and trustworthy allies against Communism were those peoples of Asia as yet very

little contaminated by materialism and irreligion, where spiritual values still have influence and religion is still vital. It is tragic that he did not live to see the present Islamic Resurgence. Significantly, on his father's side he was of Highland Scot, i.e., Celtic origin, while on his mother's side he was descended from Southern Gentlemen, and with his tall stature, dark eyes, dark straight hair and large, aquiline but well-formed nose he could easily have passed for a Pathan.

Returning to the article by Muhammad Yakub Khan, unlike 'totalitarianism', 'authoritarianism' is a rather elastic term. Certainly in the long history of Islam one can find examples of regimes which are 'authoritarian' by any measure. One can find the same thing in the history of any religion, including, as Crane Brinton pointed out, in pseudo-religion of the Enlightenment. This certainly does not prove at all that Islam is inherently authoritarian. If this were so, authoritarian regimes would be universal in the history of Islam, and such is not the case. Totalitarianism is incompatible with any religion, because it is an idolatry that puts the Almighty State in place of God. As Emmanuel Todd has noted, atheism is one of the prerequisites of a totalitarian regime. Cromwell was a bloody-handed tyrant and dictator, but was not totalitarian (however much he would have liked to have been so) because he lacked the means provided by modern technology to the totalitarian regimes of the 20th century, and because in Cromwell's time religion was still strong. Twentieth century totalitarianism is Cromwell plus atheism and modern technology. But Cromwell was a Calvinist, neither a Muslim nor a Catholic nor a Hindu nor an 'Oriental' of any sort.

The statement that "the dignity and freedom of man are altogether unknown in Islam" is so absurd and frankly stupid that it merits no commentary.

In reference to predestination, this tendency exists in Islam as well as other religions, including Christianity, and has its secular counterpart in the rigid determinism of many scientists. It would appear that a certain part of humanity has an innate tendency (or

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## JESUS AND MUHAMMAD

Cont.

temperamental bias) to believe in Fatalism, Predestination, Determinism or whatever one wishes to call it, since this tendency is found in all religions and also among atheists and materialists. In Christianity John Calvin is perhaps the best example of a Predestinarian. Said tendency does indeed exist in Islam, as Muhammad Yakub Khan recognizes. However, it is by no means characteristic of Islam, since it is far from being universal in said religion. The 'Twelver' Shi'ites very strongly and pointedly reject Predestination, and it cannot be said that Predestination is a universal characteristic of Sunni Islam either. The fact that the tendency toward Predestination exists within Islam no more proves that it is characteristic of Islam than the example of Calvin proves that it is characteristic of Christianity.

I am very much in agreement that "more than ever before closer understanding between Islam and Christianity on the religious level" is necessary, even vital, that the factors "which made the two drift apart must give place to a dispassionate, rational assesment of their common origin, common values and common destiny" and that "Jesus and Muhammad, so far as Quranic teachings are concerned, are co-workers in the same cause - the establishment of the Kingdom of God on earth." In a great many articles I have expressed exactly this viewpoint, extending it to include other religions, especially Hinduism and Sikhism. However, the statement that it was "the Medieval Church attitude" which caused Islam and Christianity to drift apart needs some clarification. True it is that Christians often have misconceptions concerning Islam and its history. However, it is also true that Muslims also frequently have misconceptions concerning Christianity and its history. Said misconceptions in the majority of cases reflect Protestant and secularist errors and propaganda, so that it is clear enough from where they spring. It is curious how often Protestants and atheists coincide in their anti-Catholic and anti-Islamic calumnies and propaganda. In Great Britain the Protestant extremists joined atheists, abortionists and homosexuals in protesting against the Pope's visit. As

the old proverb says, "You can judge a man by the company he keeps."

The Early Church Fathers took a surprisingly ecumenical attitude. Using a 'spoils of Egypt' analogy (see the book of Exodus in the Bible), St. Jerome and St. Augustine among others defended the study of non-Christian philosophies and religions, rejecting only that which is clearly incompatible with the message of Jesus. St. Augustine went so far as to say that the Christian religion existed before the time of Jesus. As a result, the writings of the Early Church Fathers are full of echoes not only of neo-Platonism but also of Zoroastrianism, Mithraism, Hinduism and Buddhism. Under the name of St. Josaphat, Buddha is a saint of the Church. Early Christian commentarists on the Bible had no qualms about seeking the help of the Rabbis in this task. The Medieval Church continued this tradition.

It must be stressed that in the Middle Ages the present 'East-West' dichotomy did not exist. In the treatise *The Antichrist Gog and Magog* Maulana Muhammad Ali speaks of "... between Europe and Islam, or, to put it more correctly, between the material and spiritual forces" is perhaps with some qualification accurate enough in reference to modern times but absolutely **not** applicable to the Middle Ages. Medieval Europe was as spiritual and God-directed as was Islam. In the Middle Ages the same general philosophical and even theological trends are found in both Christianity and Islam. For example, it would not be too much to say that John Scotus Erugena has more in common with Avicenna (Ibn Sina) than with St. Thomas Aquinas, while Aquinas has more in common with Averroes (Ibn Rushd) than with Eurgena. Christian scholastics made no secret of being influenced by Muslim thinkers. I have on good authority that in a fresco in the Cathedral of St. Marks in Venice al-Ghazzali appears included among the Doctors of the Church. Medieval Christendom admired Islamic civilization, and its influence can be found in almost all aspects of Medieval Christian life from the most humble and mundane to the most noble and exalted. The influence was mutual at least to some extent. In the Middle Ages Christendom and Islam really formed

an organic whole. See the words of the Dervish Pir Turki in the book *Among the Dervishes* by O.M. Burke in this respect. Indeed, as I know from experience, to attempt to know and understand either Medieval Christendom or Medieval Islam while ignoring the other is futile.

Various are the factors which soured relations between the two faiths and gradually caused them to drift apart. One factor is the conquests first of the Seljuk and later the Ottoman Turks in the Eastern Mediterranean area. Another is the terrible disaster to Islamic Civilization caused by the Turkish and Mongol invasions of the 12th and 13th centuries. This also damaged Christendom, but to a much lesser extent; in Christendom said disaster was partial; in Islam it was very nearly total.

Other factors are far more important. The Renaissance destroyed the Medieval Christian World and caused Europe to turn toward secularism, though the process was slow, for a long time confined mainly to politicians and the Urban merchant classes, while both the old nobility and the mass of the people remained quite 'Medieval'. Also, as Frithjof Schuon says, "The Renaissance represents the posthumous revenge of the dead Greco-Roman civilization." Medieval Christian Civilization was very eclectic and heterogenous - particularly in the fields of philosophy, literature, music, art and architecture - incorporating Germanic, Byzantine, Celtic, Sarmatian, Indian, Sassanian Persian elements, as well as countless elements from Islamic Civilization, both its Arabiac and Iranian branches. The Renaissance proclaimed that all that was **not** Greco-Roman was 'barbarian', though allowing at least a partial exception in relation to the Germanic peoples. Islamic Civilization was of course among the many components of Medieval Christian Civilization which were condemned as 'barbaric'. In contrast to the Middle Ages, the Renaissance, in effect, 'turned its back on Islam'. One may certainly speak of Islamic contributions to Medieval Christian Civilization, particularly to its great flowering of the 12th and 13th

*continued on next page*

## JESUS AND MUHAMMAD

Cont.

centuries. However, since the Renaissance firmly turned its back on Islamic Civilization and condemned it as 'barbaric', it is practically impossible to speak of direct Islamic contributions to the Renaissance. Any such contributions were a heritage of the Middle Ages, which, try as it might, the Renaissance was unable to disavow.

One of the accusations which the Protestants leveled against the Catholic Church was that of being too open, of having accepted 'pagan' elements. Determined to 'reduce the Christian Religion to its bare bones', the Protestants condemned the Medieval scholastics for letting themselves be influenced by Muslim philosophers and theologians. To the Protestants, Muslims were 'pagans', and thus everything Islamic was to be a priori rejected and ignored. I myself have heard Protestants condemn St. Thomas Aquinas as a 'pagan' because he quite openly admitted to having been influenced by such 'pagan' thinkers as Plato, Aristotle, Plotinus, Avicenna, al-Ghazzali and Averroes. Though it could not and did not attempt to renounce and disavow the Church fathers and the Medieval Scholastics, in the struggle against Protestantism and in defending itself against Protestant accusations the Catholic Church inevitably tended to withdraw into itself and to be less open and ecumenical than before. Though not of course avowedly secularist, the Reformation inevitably furthered secularization because it destroyed the Unity of the Church (which the schism between the Catholic and Orthodox Churches did not really do), thus weakening the fibre of Christendom and, by creating so much division and controversy, gave a powerful weapon to the secularists.

Though there were secularizing tendencies, the Renaissance still contained a great deal of Medieval spirituality, and was not openly secularists or anti-religious. that the Reformation was able to arouse such fierce religious passions is proof of this. The Enlightenment of the 18th Century continued the tendency to consider the 'Classical', i.e., Greco-Roman, as the acme of civilization and everything else as 'barbarian'. But the Enlightenment was openly and avowedly secularist and anti-religious. The French Revolution-

aries were guilty of savage anti-religious persecutions, which provoked the revellion of the 'Chouans' in La Vendee and Brittany (significantly those parts of France which still conserved a Celtic language and a Celtic civilization little influenced by Roman and Germanic elements). Those affected by the Enlightenment (events in Ireland, the Scottish Highlands, Brittany, La Vendee and parts of Spain proved that not everyone was, and the romantics later condemned the Enlightenment) despised Islam not only as 'non-Classical' but also as 'backward'. Islam was a society still based on religion, which gave first place to the spiritual over the material; and thus to those of the Enlightenment was 'backward', 'benighted', 'obscurantist' and 'reactionary'. Those of the Enlightenment hated and despised Islam because they saw in it a reflection of their own Medieval past; for this reason they also feared it, because events were showing that the Middle Ages were not completely dead. Many of the same calumnies and misconceptions directed against Islam were also directed against the Middle Ages. Today many in the West condemn the present Islamic Resurgence as 'a return to the Middle Ages', 'a return to the 12th (Christian) Century', etc. It is both ironic and tragic that so many Muslim accept uncritically the misconceptions directed against the Middle Ages by both Protestants and atheists. Fortunately, many Sufis and Dervishes are exceptions, and know the truth about the Christian Middle Ages. Also, Christian mystics such as St. John of the Cross maintained close relations with Islam in the religious field even near the end of the 16th (Christian) Century. In summary, the fact that relations between Islam and Christianity soured and the two religions gradually drifted apart is not the fault of the Medieval Church. For the sort of reencounter and closer understanding of which Muhammad Yakub Khan speaks, a 'return to the Middle Ages' in a very real sense would be necessary.

The reencounter mentioned above may seem utopian; prejudices and misconceptions are still strong in both camps, i.e., the Christian and the Islamic. However, there are some

hopeful signs. False and superficial though it may be at times, the present 'fad' of Sufism is nevertheless a vehicle for promoting understanding between the two faiths. Before the affair of the hostages of the Embassy, Khomeini was gaining great popularity in USA among the vast numbers of people who want to 'stop the rot'. In the city of La Corunna I saw a graffiti written in rather ungrammatical Gallego-Portuguese which said 'Shi'ism in the schools', written, I suppose, by someone who thinks it is 'time to stop the rot', since I very much doubt that the author of said graffiti has any knowledge of Shi'ism. Very frequently I hear someone say "We need a Khomeini here to stop the rot." or those degenerate (or red) bastards should be sent to Khomeini; he would know what to do with them." In an article in the local newspaper I several times cited *The New World Order* by Maulana Muhammad Ali. Several people have asked me if said book has been translated to Spanish or Gallego-Portuguese.

Padre Pracedo is a priest famous for his great learning; in Santiago de Compostela his prestige is second only to that of the Archbishop. Some time ago in the local newspaper Padre Pracedo wrote an article on the present Islamic Resurgence. Unfortunately, though free of scurrilous attacks against the Prophet Muhammad, said article still contained common misconceptions concerning Islam. However, near the end Padre Pracedo said that in reference to Communism and Islam he is very much on the side of Islam, and that he considers Islam to be an ally not only against Communism but also against atheism in general and against such things as pornography, abortion, drug abuse, homosexuality, etc. Yes, there are some hopeful signs.

*Michael McClain*

(This article represents the views of the author alone and publishers are not necessarily in agreement with everything stated herein. *EDITOR*)



## WHO IS A MUSLIM?

Cont.

1. "And it is one of the principles of the Ahle-Sunnah-wal-jamaat that those who have belief in Qiblah shall not be called Kafir."

(Sharah-Aquid-e-Nasfi p. 121)

2. "Hadhrat Imam Abu Hanifah does not call any of the Ahle-Qiblah a Kafir." (Sharah Mawaqif. Maqсад. Khas)

3. "Considering any Muslim out of the pale of Islam is a great sin." (Sharah Shafa vol. 2, p. 50)

4. "So long as his statement can possibly be interpreted in an agreeable sense, fatwa for the Takfir of a Muslim should not be issued." (Ashbah wal Nazaair Ma Sharah Hamdi p. 175)

5. Hadhrat Mullah Ali Qan Hanfi, Rehmat Allah Alaih said, "If a person has ninty nine grounds for being treated as a Kafir and one ground for being treated as a Muslim then according to scholars of Ahle-Sunnah-wal-Jamaat it is obligatory for the Qazi and Mufti to adopt that one ground of his being a Muslim and consider him a Muslim." (Sharah Frqah-e-Akbar, Published from Eqypt p. 146)

6. Whatever statements of Kufr we find in the books of Fatawa, if these are not logical and if the name of the declarant is not traceable then these are not authoritative because in the matters of religion the basis of belief is on imperative arguments and conclusive proof and calling a Muslim a Kafir is pregnant with many evils."

(Sharah Fiqah-Akbar by Mullah Ali Qari p. 139)

7. "The venerable Imams, Mercy of Allah be on them, have manifested that where even a weak or trivial ground exists for non-takfir, the Mufti should not issue a fatwa of Kufr."

(Rafa Al Ishtabah An Ibara T Al Isatabah published from Egypt p. 4)

8. "When in any matter there are many grounds for Kufr and one ground for non-Kufr then, acting on the principle of favorable view, it is proper for the Mufti to adopt that one ground which negates Kufr." (Sil-Al-Hassam-Al-Hindi by Syed Muhammad Abioin p. 45)

9. "Some prejudiced people from the Ashanah call the followers of Imam Hanbal a Kafir. It is not proper for both of them to call each other Kafir because it is the belief of the reliable Imams of Hanbliah, Ashnah, Hanfiah, Shafiah

and the Malikiah that none of the Ahle-Qiblah is a Kafir." (Miftah Dar-Al-Saadah-Wa-Misbah-Al-Sayyedah vol. 1 p. 46)

10. "Any person who recites the Kalemah (La ilaha ill Allah), whether he believes in Islam in his heart or not, cannot be declared an apostate."

(Kitab-e-Uloom-Le Shafai vol. 6 pp. 147-148)

11. Counting various stages of Iman (belief) Imam Ghazali, Rehmat Allah Aliah writes: "We have no doubt that any person who recites 'La ilaha ill Allah Muhammad ar Rasul Allah' from his tongue but does not verify it from his heart will land in the Hell on the day of reckoning but there is no doubt in it that in the matters of this world's affairs according to Imams and State officials he should be considered a Muslim and it is incombent upon us that we believe in his stated words." (Ahya-Al-Uloom vol. 1 p. 97)

12. "If any person believes in Qiblah, we do not call him a Kafir even though he may be on the wrong in many matters because after acknowledging Tauheed (Unity of God) and verifying the Prophethood of the Holy Prophet Muhammad, peace be on him, and adopting the Qiblah no person is altogether excluded from Iman and the Holy Prophet, peace be on him, has said, "Desist (your hands) from those who recite 'La ilaha ill Allah', and do not call them Kafir."

(Iam-Al-Kitab by Mir Dard Dehlvi p. 75)

13. "All great scholars are unanimous in stating that if out of hundred grounds of belief of a Muslim ninty nine are such as will bear to his Kufr but one is such as shall bear him out as a Muslim then his Takfir (proclaiming him Kafir) is not permissible nor is his property and life permissible (i.e. can fall from security), rather Hadhrat Gangohi, may Allah illuminate his resting place, clearly states in his letters, 'Anwar-al-Qaloob' that this statement of jurists pertaining to 'ninty nine grounds of Kufr' is not the one meant for placing any limits and if there be a thousand grounds out of which nine hundred ninty nine bear to his Kufr but one bears to his Iman, even then his Takfir is not permissible." (Naqash-e-Hayat by Maulana Hussain Ahmad Madni p. 126)

14. Syyed Abul-Ala Maududi wrote: "The underlying purpose of these injunctions is that in calling a believer a Kafir so much care should be exercised as is done in issuing the orders for death of a person rather more because in passing the orders of killing a person there is no danger of one himself becoming a Kafir but in proclaiming a believer a Kafir, when that believer in fact is not a Kafir and in his heart there is even an iota of Iman, then the accusation of Kufr will revert to the proclaimant. Thus any one, who entertains any fear of Allah in his heart and is capable of perceiving how great is the danger of falling in Kufr, can never dare indulge in Takfir of a Muslim until after thorough investigation he has ascertained about his becoming a Kafir. In this matter limits of so great care have been placed that even if a person's conduct points to his condition of hypocrisy and there are clear indications that he is not a Muslim within his heart but he recites Kalemah (La ilaha Ill Allah Muhammad ar Rasul Allah) from his tongue then calling him a Kafir or dealing with him as Kafir is not permissible." (Tarjaman ul Qur'an Jamade al Awal 1355 AH vol. 8 p. 5)

**It is not permissible to call a Muawwil (a person who places different interpretation) a Kafir.**

Almost all Muslim jurists & scholars are unanimous in holding that a person who places a different interpretation on an injunction of Qur'an & Sunnah shall not be declared a Kafir for the reason of difference in interpreting the same. To quote some:

1. Hadhrat Imam Razi, Rehmat Allah Alaih, wrote: "Those giving different interpretation are not called Kafir." (Al Tafseer Al Kabir Part I p. 172)

2. Hadhrat Imam Shakmi, Rehmat Allah Alaih, wrote: "There is an ijma (Consensus) of Ulema that if any person is denier of the common meanings of any NAS (injunction) and he interprets it differently then he will not be called a Kafir or Fasiq." (Irshad Al Fahool p. 67)

3. Hadhrat Imam Shafai, Rehmat Allah Alaih, wrote: "I do not call any person who believes in Qiblah, a Kafir." "I do not call any such person a Kafir

*continued on page 20*



## THE SERVICE OF HUMANITY

from The Prophet Muhammad  
Muhammad Ali, M.A., LL.B.



In the earliest preachings of the prophet as much stress was laid on prayer to God as on service to humanity, perhaps more on the latter. In fact, prayer to him was meaningless if it was not accompanied with service to humanity. It would be a mere show, severely condemnable. One of the short, earliest, chapters is devoted entirely to this:

*Hast thou considered him who gives the lie to religion? That is the one who treats the orphan with harshness, And does not urge the feeding of the needy. So woe to those who pray, Who are heedless of their prayers, Who make a show of their prayers, And refuse small acts of kindness (to their fellow-beings).<sup>1</sup>*

Prayer, therefore, had no value if it did not lead to the service of humanity. Of the two, prayer to God and service of humanity, the latter was the more difficult task. It was an uphill road:

*And (have We not) pointed out to man the two conspicuous ways? But he would not attempt the uphill road. And what will make thee comprehend what the uphill road is? It is the setting free of a slave, Or the giving of food in a day of hunger, To an orphan near of kin, Or to the needy one lying in the dust.<sup>2</sup>*

The orphan and the needy were not only to be helped; they were to be honoured:

*Nay! But you do not honour the orphan; Nor do you urge one another to feed the needy; And you eat up the heritage, devouring it indiscriminately; And you love wealth with exceeding love.<sup>3</sup>*

Wealth was not given to man for amassing; the needy had a right in the wealth of the rich:

*And in their properties is a portion due to him who begs and to him who is denied (the fortunes of life).<sup>4</sup>*

In the very early revelation, the possessors of wealth who do not help the poor are threatened with destruction:

*We will try them as We tried the owners of the garden when they swore that they would cut the produce in the morning;*

*And were not willing to set aside a portion for the needy. Then there encompassed it a visitation from thy Lord while they were sleeping; So it became as black, barren land. And they called out to each other in the morning: Go early to your tilth if you would cut the produce. So they went, saying in low tones one to another, No needy one shall enter it to-day upon you. And in the morning they went, having the power to prevent (the needy). But when they say it, they said: Surely we have gone astray; Nay! we are deprived of everything.<sup>5</sup>*

From his early life the Prophet was a staunch supporter of the cause of the weak and the oppressed. When quite young, he became a member of the *Hilfal-Fudzul*, an alliance formed to vindicate the rights of the weak and the oppressed against tyranny. Each member of this alliance was bound in honour to defend the helpless against all manner of oppression. The credit of taking the lead in the formation of this humanitarian organization belonged to the Prophet and his family, the Banu Hashim.

When deputation after deputation of the Quraish went to Abu Talib to persuade him to deliver the Prophet to them to be put to death, Abu Talib sang his praise in the memorable words which have come down to us in one of his poems. What! said he, shall I make over to you one "who is the refuge of the orphans and protector of the widows." And when on receiving the Call, Muhammad trembled for fear that he might not be able to achieve the grand task of the reformation of humanity, his wife consoled him in these words:

*Nay, I call Allah to witness that Allah will never bring thee to disgrace, for thou unitest the ties of relationship and bearest the burden of the weak and earnest for the destitute and honourst the guest and helpst people in real distress.<sup>6</sup>*

Human sympathy was implanted in the Prophet's very nature, so that he had not only a deep concern for the physical ills of humanity, but a still deeper concern for its moral degradation and spiritual fall. The Holy Quran bears clear witness to this:

*Perhaps thou wilt kill thyself with grief because they do not believe.<sup>7</sup> Maybe*

*thou wilt kill thyself with grief, sorrowing after them if they do not believe in this announcement.<sup>8</sup>*

When he rose to kingship, one of his first reforms was the suppression of the iniquitous law which deprived orphans and women of their share in inheritance. The Arabs had a strong tradition that "only he could inherit property who smites with the spear." In a country where fighting was going on day and night, the value of such a tradition cannot be overestimated. Yet it was at the very time when the Prophet stood in need of defenders of the community and the faith, that the law was laid down which abolished all such discriminations against the weak and the helpless, and placed the woman and the child on a par with the soldier who fought for their protection:

*Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the parents and the near relatives leave, whether there is little or much of it: a stated portion.<sup>9</sup>*

*And give to the orphans their property, and do not substitute worthless things for their good ones, and do not devour their property as an addition to your own property; this is surely a great crime.<sup>10</sup>*

I may add a few out of a large number of the Prophet's sayings which impressed upon his hearers that the service of humanity was a great goal of life:

*Whoever does the needful for his brother, Allah does the needful for him; and whoever removes the distress of a Muslim, Allah removes for his a distress out of the distresses of the day of Resurrection.<sup>11</sup>*

*Thou wilt see the faithful in their having mercy for one another and in their love for one another and in their kindness towards one another like the body - when one member of it ails, the entire body ails.<sup>12</sup>*

*Your slaves are your brethren; Allah has placed them under your control; so whoever has his brother under his control, he should feed him from what he eats and should give him clothes to wear from what he wears; and so not impose on them a task which should*

*continued on next page*

## The Service of Humanity

cont.

*overpower them; and if you do impose on them such a task, then help them in the doing of it.*<sup>13</sup>

*One who manages the affairs of the widow and the needy is like one who exerts himself hard in the way of Allah, or one who stands up for prayer in the night and fasts in the day.*<sup>14</sup>

*I and the man who brings up an orphan will be in paradise like this. And he pointed with his two fingers, the forefinger and the middle finger.*<sup>15</sup>

*Allah has no mercy on him who is not merciful to men.*

*He is not of us who does not show mercy to our little ones and respect to our great ones.*<sup>16</sup>

He had a tender heart even for animals. It is related that he passed by a camel that had grown extremely lean; so he said:

*Be careful of your duty to Allah regarding these dumb animals; ride them while they are in a fit condition, and eat them while they are in a fit condition.*<sup>17</sup>

*A prostitute was forgiven: she passed by a dog panting with its tongue out, on the top of a well containing water, almost dying with thirst, so she took off her boot and tied it to her head-covering and drew forth water for it; she was forgiven on account of this.*

His companions asked: Is there a reward for us in doing good to beasts? He replied: "In every animal having a liver fresh with life, there is a reward."<sup>18</sup>

### NOTES

1 107:1-7 2 90:11-16 3 89:17-20

4 51:19 5 68:17-27 6 Bukhari, I:I

7 26:3 8 18:6 9 4:7 10 4:2

11 Bukhari, 46:3 12 Ibid., 78:27

13 Bukhari, 2:31 14 Ibid., 69:1

15 Ibid., 78:24 16 Mishkat, 24:15

17 Abu Dawood, 15:43 18 Mishkat, 6:6

## WHO IS A MUSLIM?

Cont.

who due to error differently interprets against the clear meanings."

(Shawahid-Al-Haq-Libh-Sheikh Yusuf-Bin-Ismail Al-Nabheri p. 125)

4. "The argument of those research scholars who say that those differing in interpretation should not be called a Kafir is that since they have recited Kalemah (La ilaha ill Allah Muhammad Ar-Rasul Allah), therefore, their lives and properties are secure and we have not found any evidence that because of an error of interpretation one becomes a Kafir." (Al-Yawaqit-wal-jawahir Part 2, p. 425 Shawahid-ul-Haq p. 125)

5. Allama Ibn Hajar Hatmi, Rehmat Allah Alaih, referring to 'Battle of Camels,(Jaml)' wrote: "Because of these battles the companions of the Holy Prophet, Allah be pleased with them, have not gone out of the pale of Islam and both groups are equal in it. We can not call any one of the two a Fasiq nor any other defect in their belief has occurred on this account, because we have proved that each one of the two groups was interpreting differently and the interpretation of each one was such as can not be belied outright.

(Al-Asaleeb-Al-Badiat-Lish-Sheikh Yusuf Bin Ismail Al Nabheri p. 68)

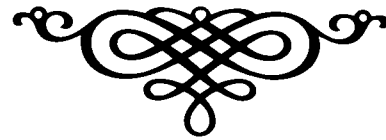
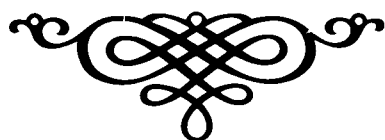
6. "This is the fatwa of Imam Abul Muhaasin and Ulema of Baghdad that any one of the followers of various schools of religion of Islam should not be called a Kafir because the Holy Prophet, peace be on him, had said, "Any one who offers our Salat(prays) and faces towards Our Qiblah and eats the animal slaughtered by us had the same rights as ours and his liabilities too are the same as ours."

(Al-Tawaqeeq-Wal-Jawahir Part 2 p. 1255 Mabhath 58)

7. Discussing the problem of 'Kufr & Islam', Allama Abdul Wahab Shirani wrote: "Certain ulema have the audacity of calling those who differ in interpretation (Muawweleen) a Kafir but a vast majority of ulema and Khulefa are opposed to this fatwa because those differing in interpretation (Muawweleen) are the people who have belief in the Holy Prophet, peace be on him, therefore, any one who calls them a Kafir indulges in injustice and wrongdoing."

The foregoing overwhelming evidence from the Qur'an and Sunnah and its interpretation and application as is apparent from the writings of the established Muslim jurists and scholars proves that: (i) One who recites the Kalemah 'La ilaha ill Allah Muhammad Ar Rasul Allah' (there is no God but Allah and Muhammad is His Messenger) is considered a Muslim as of right, and his conduct of offering prayers like other Muslims, accepting the Qiblah as his Qiblah, eating the meat of animal slaughtered by Muslims, observing fast during the month of Ramdzan and performing Haj if he has means for it suffice to qualify him to the covenant of Allah and His Messenger. (ii) Calling a person who recites 'La Ilaha Ill Allah Muhammad Ar Rasul Allah' is not permissible rather is a matter pregnant with great evil and sin. (iii) No one is to be called a Kafir for the reason of difference of interpretation of any injunction.

Now by placing these teachings of Islam derived from Qur'an and Sunnah and from the writings of the venerable Imams, jurists and scholars before all the Muslims of average common sense, where ever they be, we appeal to them to weigh all those multi-million fatawa-e-kufr that are issued by Muslim ulema day in and day out against one or the other Muslim individual, Sect or School of thought and which are unfortunately heeded to by ignorant multitude of Muslims and be thy own judge as to whether these fatawa are any worth? The choice is yours and you have a freedom of choice to opt for 'Deen Allah' or 'Deen-e-Mullah' (the man made religion as these fatawa meant to be called in the presence of clear injunction of Allah and His Messenger to the contrary).



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## MUHAMMAD THE GREATEST MAN OF HISTORY

“If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? . . . Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask: Is there any man greater than he?”

—Alphonse de Lamartine in *Histoire de la Turquie*

## QUR'AN, THE GREATEST SPIRITUAL FORCE

“It is the one miracle claimed by Muhammad—his standing miracle, he called it—and a miracle it is.”

—Bosworth Smith

“Never has a people been led more rapidly to civilization, such as it was, than were the Arabs through Islam. . . . And to it was also indirectly due the marvelous development of all branches of science in the Moslem world.”

—*New Researches* by H. Hirschfeld

“Here, therefore, its merits as a literary production should, perhaps, not be measured by some preconceived maxims of subjective and aesthetic taste, but by the effects which it produced in Muhammad's contemporaries and fellow-countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well organized body, animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh woof into the old warp of history.”

—Dr. Steingass, *Hughes' Dictionary of Islam*

## THE BEAUTIFUL CHARACTERISTICS OF ISLAM

“I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phases of existence which can make itself appeal to every age. I have studied him—the wonderful man—and in my opinion far from being an anti-Christ, he must be called the Saviour of Humanity. I believe that if a man like him were to assume the Dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness. I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today.”

—George Bernard Shaw