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AHMADIYYAT OR THE TRUE ISLAM



هو الذى ارسل رسوله
بالهدى ودين الحق ليظهره على الدين كله



AHMADIYYAT
OR
THE TRUE ISLAM
BY

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Ahmadiyya Community**



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PREFACE TO THE SECOND EDITION

This work—a translation into English from the original in Urdu and now in its second edition—was first published in the autumn of 1924, when the Head of the Ahmadiyya Community accompanied by his staff, visited England and took part in the Conference of Living Religions within the Empire, held in London, in connection with the great exhibition at Wembley.

The work grew out of a paper on the Ahmadiyya Movement, which the Head of the Ahmadiyya Community had undertaken to prepare for the Conference. As the paper took shape it increased in size and, as such seemed the intention of God, he allowed it to assume its present dimensions. A shorter paper was prepared by him for the Conference,* and the present work, which continued to retain the form of a paper, was published because of its obvious utility to those who seek a systematic account of the religion of Islam, as re-interpreted in our age, by Ahmad, the Holy Founder of the Ahmadiyya Movement.

Ahmadiyyat or The True Islam furnishes the only

*An interesting Report of this Conference, published by Messrs. Duckworth of London, contains this paper as well as an account of the activities of the Ahmadiyya delegation to the Conference.

authoritative account from the Ahmadiyya standpoint, of the teaching of Islam on God, Morals, Society, and Life after Death. Its logical structure, its positive emphasis, and its clear and confident style are bound to make a deep impression on the reader; while its power and appeal are such as to rank it second only to the marvellous *Teachings of Islam* which was written by the Holy Founder of the Ahmadiyya Movement also for a conference of religions, and which *The True Islam* closely follows in the way in which it draws all its assertions and arguments from the Holy Quran.

The first English edition was hurriedly produced and though this second edition too has not had all the time which it needed, there is little doubt that the second edition marks a distinct improvement upon the first. The translation has been revised and made more readable, printing errors have been reduced almost to the point of disappearance, and in addition, an analytic Table of Contents and a useful Index have been provided.

No change has been made in the body of the book. It is only fair, however, to remember that since its first publication, the Ahmadiyya Movement has added a long chapter to its history. Its work for the rejuvenation of Islam has spread to many more parts of the world. Active missionary centres have grown since, both in the Near and the Far East, while Hungary,

Spain and the Argentine are among the countries which have just been added to the Ahmadiyya map. Many more signs—such as the assassination of King Nadir Shah of Afghanistan, and the Bihar and Quetta earthquakes—have appeared in the world, which testify to the truth of the Founder of the Movement. Three more stonings have been suffered by the Movement in Afghanistan, while in India just now, it is undergoing a period of fresh and increased persecution, which is being met by fresh and enhanced sacrifices by Ahmadis, who are volunteering, under the New Scheme, their time and their money, and some of them their lives, for the propagation of Islam. Those who become acquainted with the Ahmadiyya Movement, for the first time, through this book, need only remember, therefore, that the Movement has gone far ahead, since this work was written. Should they wish to read further, and keep themselves informed about it from day to day, they cannot do better than consult and read the English periodicals of the Movement such as *The Review of Religions* published monthly from Qadian, *The Sunrise* published weekly from (49, Kashmir Buildings, McLeod Road), Lahore, *The Muslim Times* published fortnightly from (The London Mosque, 63, Melrose Road, S. W. 18), London, and *The Muslim Sunrise* published quarterly from (56-E, Congress St., Suite 1307), Chicago.

The present edition owes itself to the voluntary labour of several friends to all of whom, as also to our printers, our thanks are due.

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Hazrat Mirza Bashir ud-Deen Mahmud Ahmad,
Second Successor of the Promised Messiah,
and Head of the Ahmadiyya Community.

اعوذ بالله من الشيطان الرجيم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَبِحَمْدِهِ سُبْحَانَكَ اللَّهُمَّ

I seek refuge with Allah from Satan, the accursed. In the name of Allah, the Beneficent, the Merciful. We praise Him and invoke His blessings on His noble Prophet.

With the Grace and Mercy of Allah.

He alone is the Helper.

AHMADIYYAT

or

THE TRUE ISLAM

الحمد لله رب العلمين - الرحمن الرحيم - مالك يوم الدين -
اياہ نعبد و اياہ نستعين - و اياہ ندعو ان يهدينا الى
الصراط المستقيم - صراط الذين انعم عليهم - غير المغضوب
عليهم ولا الضالين - اللهم يا رب الهمما ما يكون فيه رضاك
و ارزقنا نقواك وصف خواطرنا ونق افكارنا و جردنا على
مقابلة الشر ودواعيه و شجعنا على مخالفة الخناس
و مساعيه - اما بعد *

We render countless thanks to Allah, the Most High, Who has given us powers and capacities whereby we can attain to the highest plane of progress,

and has equipped us with the wings of perception and knowledge whereby we can fly into the heights of the spiritual heavens, and Who, seeing our shortcomings and weaknesses, has revealed to us the secrets of spiritual remedies and has sent to us, to heal our ills, spiritual physicians, who have cured us and conferred on us added strength and power. Again we render grateful thanks to Allah, the Most Compassionate, Who infused His love into our hearts and then made us happy with His meeting; Who caused us to taste the cup of His Love and then made us drink deep from the cup of Union; Who, in this age of Darkness, when seekers after Truth were groping blindly in the gloom, caused the Sun of His Knowledge to appear, and raised His Messenger and Prophet, Hazrat Ahmad (on whom be peace) in the East, and dispelled the darkness of doubt and misgiving with the rays of His Light. He then caused the breeze of His Grace to blow and the clouds of His Mercy to pour forth life-giving rain, so that all parched lands be refreshed, and the world become one smiling garden of Purity and Righteousness after it had been a barren wilderness; and so that men should draw the breath of Life and Happiness after they had become rotten and dead.

We invoke blessings on His Holy Prophet, Muhammad (on whom be peace), through whom was

caused to flow that Fountain which shall never run dry and through whom were opened the Gates of Divine Knowledge which shall never be shut on those who seek.

Lastly, we pray to Allah, the Most High, that He may be pleased, in the fulfilment of His Divine Promises, to guide the world towards Truth and Righteousness, and enable it to accept the Truth so that Peace may reign on Earth, and strife and discord may vanish and men may attain to true happiness which can only be found in Union with God. Amen !

I must next give expression to the pleasure which I feel on finding that God has, in fulfilment of His word which He had revealed in the Holy Quran thirteen hundred years ago, enabled the conveners of the Conference of Religions in London to collect all of us together in this gathering. I refer to the following verses of the Holy Book :—

والصِّفِّ صَفًّا - فَالزُّجَرَاتِ زَجْرًا - فَالتَّلِيَّتِ ذِكْرًا - اِنْ
لَهُمْ لَوَاحِدٌ - رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَ مَا بَيْنَهُمَا وَ رَبُّ
لِمُشَارِقٍ - اَنَا زِينَةُ السَّمَاءِ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ - وَحِفْظًا
مِنْ كُلِّ شَيْطَانٍ مَارِدٍ * (الصِّفِّ ١ ع)

i.e., To bear witness to the fact that Truth shall prevail in the end, I refer to the gatherings in which

people shall sit in rows, and to the committees which shall convene such gatherings, and which shall not permit anybody to infringe another's rights, and the persons who shall read papers on the beauties of the different religions: the efforts of all these will lead but to one conclusion—that God is One, the Lord of the Heavens and of the Earth and of all that is between them, the Lord of the East as of the West. We have adorned the nearest spiritual heavens with stars, charging them to guard the Truth from the attacks of all those who lead astray, and those who have renounced allegiance to God. (XXXVII: 1—7).

I now turn to the subject on which I have been asked to address you, *viz.*, the Ahmadiyya Movement. But before I discuss its purely religious aspects, I deem it necessary to make a brief reference to its history and its present extent and strength.

HISTORY OF THE MOVEMENT.

The Ahmadiyya Movement was founded by Hazrat Mirza Ghulam Ahmad (1836—1908), (on whom be peace and the blessings of God), in March 1889, when he was about 54 years of age. Ahmad (on whom be peace) belonged to a noble and ancient Mughal family of the Punjab which had migrated to India from Samarkand in or about the reign of Babar. The first ancestor of Ahmad (on whom be peace) to



Hazrat Maulawi Noor-ud-Din,
First Successor of the Promise Messiah.

come to India was Mirza Hadi Beg who, says Sir Lepel Griffin in his "Punjab Chiefs", "was appointed Qazi or Magistrate over seventy villages in the neighbourhood of Qadian which town he is said to have founded, naming it Islampur Qazi from which Qadian has, by a natural change, arisen. For several generations the family held offices of respectability under the Imperial Government and it was only when the Sikhs became powerful that it fell into poverty." The Headquarters of the Movement were established by Ahmad at Qadian, a small town in the Punjab (India), to which he belonged, and which is situated at a distance of about 11 miles to the north east of Batala, a railway station on the N. W. R. system. In spite of the violent opposition offered to him by the followers of every religion in India and the unsympathetic attitude of the Government officials towards him in the beginning, the Movement founded by him continued to make steady progress in all parts of India, so that at the time of his death, which took place in May, 1908, his followers could be counted by hundreds of thousands, and the Movement had spread into the neighbouring countries of Arabia, Afghanistan, etc.

After the death of Hazrat Mirza Ghulam Ahmad (on whom be peace and the blessings of God), my revered teacher Hazrat Maulvi Noor-ud-Din (may God

be pleased with him) was elected the Spiritual Head of the Movement, and on his death, which occurred in March, 1914, I was elected to succeed him.

It may not be out of place to mention here that, as was the case in the early days of Islam, the Ahmadiyya Community is guided and governed by a Spiritual Head, who is elected by the Community. It is not necessary that the Head of the Community should be, in any way, related to the Holy Founder of the Movement, as, for instance, his First Successor was not related to him either by blood or by marriage, nor, on the other hand, is it necessary, that the Head of the Community should not be related to the Holy Founder of the Movement, as, for instance, I have the honour to be his son.

By this time the Movement has spread to almost all parts of the world and its members number over half a million, the majority of whom are to be found in India and the countries adjacent to it. Owing, however, to the violent opposition and persecution to which the members of the Movement are subjected, many people, who have accepted it at heart, are unable to join it openly, and such persons are to be found in large numbers among the Sikhs, the Hindus and the various sects of Islam.

People of all ranks and classes *i.e.*, those belonging to the higher castes, as well as those belonging to the

so-called low castes have joined the Movement. For instance, during the last two years about three thousand persons, who had originally been members of certain low castes in the Punjab and the U. P., have joined the Movement, and this number is being added to every month. Similarly, several hundred low-caste people in the Hyderabad State have been under the instruction of the Movement during the last year.

So far as different countries are concerned the Ahmadiyya Community is to be found in every province of India, and in both the Pashto speaking and Persian speaking parts of Afghanistan.

Of the countries to the South and East of India, members of the Movement are to be found in Ceylon, Burma, the Malay States and the Straits Settlements. Two papers in the Malay and English languages, are issued by the members of the Ahmaddiyya Community in Ceylon.

There is no regular mission in China, but a book named عالم اسلام (*The Moslem World*, printed at Constantinople in Turkish), written by a famous traveller, Sheikh Abdul Rashid Ibrahim, who is one of the learned men of Qazan and is a member of the Russian Parliament, shows that members of the Movement are to be found in that country also, although those in the interior have not yet been able to establish

relations with the Headquarters of the Movement at Qadian.

Several people in the Philippines and Sumatra have also joined the Movement.

Of the countries in the North and the West of Asia, members of the Movement are to be found in Bokhara, Persia, Mesopotamia, the Vilayet of Mosul, Arabia and Syria.

In Africa, regular communities have been formed in Egypt, Zanzibar, Natal, Sierra Leone, Gold Coast, Nigeria and Morocco, and also in the island of Mauritius. A paper in the French language is issued by the Movement from Mauritius.

In Europe the Movement has so far found adherents only in England and France. The English mission was established about ten years ago.

In America a mission was established only three years ago, and in the United States the members of the Movement already exceed fifteen hundred. A quarterly journal is issued by the Movement from Chicago. The Movement has also spread to Trinidad, Brazil, and Costa Rica in South America.

Australia also shares in this great blessing, and, relying on the Word of God, we firmly believe that the rest of the world, before long, will also participate in this blessing.

DISTINCTIVE FEATURES OF THE MOVEMENT.

A question that suggests itself at the outset is, what purpose is the Ahmadiyya Movement meant to serve in the presence of such a diversity of religions and movements that already exists, and I shall, therefore, discuss this question first. Every person who believes in any of the revealed religions, must also believe that God has, at different times, sent various Prophets to the world, and that no nation has been left without a Messenger of God. The spiritual progress of this world is due entirely to this class of persons, and but for them there would have been nothing but darkness in the world. In the Holy Quran, God says :—

و ان من امة الا خلا فيها نذير (فاطر ع ٣)

i. e., there has been no people unvisited by a warner, (XXXV : 24).

Our researches into ancient history and archaeological discoveries confirm us in this belief, which is proving a great factor in promoting unity among nations, and for which all credit is due to the Holy Quran, because this truth was first proclaimed by that Book. If we try to discover the object for which these Prophets have been sent, we shall find that the cause of their advent has always been the spiritual corruption of the world and the cessation of all direct

relations with God. These Prophets always appear like the rain-laden clouds which refresh and re-quicken the world after a long season of drought. They are, as it were, God's answer sent down from Heaven to the cries of those who seek after Him. They are like the horn blown by the hunter who spots the quarry, in order to collect together his scattered companions. The world is called by them back to the Truth, and commences its march towards its real goal under their direction.

We hold the belief that this succession of Prophets will continue in the future as it has existed in the past, for reason repudiates any permanent cessation of this system. If this world is to continue to pass through ages of spiritual darkness, ages in which men will wander away from their Maker; if from time to time men are to be liable to go astray from the right path and to grope in the thick darkness of doubt and despair in their efforts to regain it; if they are to continue their search after the light in all such ages and times, it is impossible to believe that Divine Torch-bearers and Guides, should cease to appear; for it is inconsistent with رحمانیت (Rahmaniyyat), the Mercy of God, that He should permit the ill but should not provide the remedy, that He should create the yearning but should abolish the means of satisfying it. To imagine so would be to offer an

insult to the Fountain-head of mercy and compassion, and to betray one's spiritual blindness.

We, therefore, believe that the world was in these days in sore need of a Guide and Preceptor who should point out the way to God, and should lead us, out of doubt and misgiving, to belief and certainty. If the world was ever in need of a Prophet, it is much more in need of one to-day, when religion has become hollow and Truth is, as it were, dead.

At the present time, with respect to their attitude towards religion, men may be divided into three classes. *First*, those who deny the need of religion and either repudiate God altogether, or believe in Him just as they believe in rivers and mountains, for this belief does not in any way affect their daily life. If they were to decide that there is no God, their mode of life would undergo no change whatever, for their belief in God has nothing to do with their acts and conduct. Such people have sometimes gone so far as to declare that they cannot surrender their independence even to God and that they cannot wound their self-respect by praying to, and humiliating themselves before, Him.

The *second* class of people are those who believe in God and His attributes, but they are like a thirsty man who has lost his way among the sand-hills of the desert, and who for miles and miles does not meet

with a single drop of water. The more he searches for it, the fiercer becomes his thirst and the greater his agony, but his wanderings profit him not; he runs from one deluding mirage to another, but each time his disappointment augments his pain, and in the search of water he wanders farther away from it, till he arrives at the gates of death.

The *third* class of men are content with their lot and are satisfied with their condition, not because they believe that they have satisfied all their natural yearnings, but because they have lost courage and have despaired of God's Grace. They imagine that God's bounties were limited to those who have gone before and that they are like step-sons who cannot hope to inherit their step-father's property. They are, therefore, content to feed on the crumbs which those, who have gone before, have left for them out of charity.

But none of these conditions is natural. The indifference of the first class of people referred to above, the fruitless efforts of the second, and the contentment born of despair of the last, are alike unavailing and cannot profit them. The only thing which can profit the seekers of God is the true recognition and knowledge of Him, which dispels all gloom and removes all that separates man from his Maker and ultimately brings man into the very presence of God. Such knowledge alone can present religion to

man in a shape which is acceptable and which the judgment of man can approve; and this has always been done and can only be done by a Prophet of God.

Then consider, sisters and brothers, whether there is any religion to-day, whose followers claim still to possess that which was given to the world through the Prophets? Is it not true that men have either reconciled themselves to the belief that God's blessings have been exhausted on those who have gone before, or renounced religion altogether, or they are pleased to think that they have arrived at the goal, only, however, like the person in a mesmeric trance, who accepts all absurdities as true which have no reality for the lookers on? If this is so, and it certainly is so, the world is as much in need of a Prophet to-day as it was in any other age. That is why the Holy Founder of the Ahmadiyya Movement teaches that the door of Revelation has ever remained open and will continue to remain open, and that the present age bears emphatic testimony to the need of a Prophet. But we do not base our belief on the testimony of the age alone; we are also supported by the testimony of the previous Prophets. We find that all religions contain prophecies concerning the advent of a Prophet in this age. The Hindus are awaiting the advent of the *Neha Kalank Avatar*, which has been foretold in their scriptures; the Christians are awaiting the second

advent of the Messiah ; the Muslims are looking forward to the appearance of the Mahdi and the Promised Messiah ; the Zoroastrians believe in the coming of *Mesio Darbahmi*, etc., etc. If the advent of Prophets had ceased for the future, how could all these people have agreed on the single fact that a Prophet, whose advent had been foretold, would arise. One peculiar feature of these prophecies is that there is a great deal of similarity between the various signs detailed by different religions concerning the appearance of the Promised Prophet. All these prophecies indicate the time of that Prophet by foretelling spread of evils, multiplication of diseases, falling of stars, eclipses of the Sun and the Moon, wars, etc. Again, it is foretold that these Promised Prophets will propagate the Truth throughout the world, and that the true religion will manifestly triumph over all other religions in an unprecedented manner. Now, on the one hand, the fulfilment of the signs contained in these prophecies shows that they cannot be false, and, on the other, the appointed task of all the promised Prophets makes it impossible that at one and the same time all these Prophets should cause their respective religions to triumph over all the others. The conclusion, therefore, is unavoidable that all these prophecies refer to one and the same person who shall, by

means of his spiritual powers, gather together men of all faiths, and guide the nations of the world on the right path. These prophecies also show that whereas the Promised one shall be the same for all religions, he shall possess such peculiar distinctions that every nation shall accept him as its own. He shall be so related to India that the Hindus shall be able to accept him as their *Neha Kalank Avatar*; he shall be so related to Persia that the Zoroastrians shall be able to accept him as their *Mesio Darbahmi*; he shall be so related to the Muslims that they shall be able to claim him as their Mahdi; and he shall be so related to the Christians that they will be able to recognise in him the Messiah. And this can happen only if he is related to different peoples in different capacities; for instance, he may be connected with one by religion, with another by race, and with a third his relations may be social or political, so that every nation may be prepared to acknowledge him as its own. Our own belief is that all these things are to be found in the Holy Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad (on whom be peace and the blessings of God) whom God raised for the reformation of the present age. He claimed to be the Messiah for the Christians, the Mahdi for the Muslims, Krishna or the *Neha Kalank Avatar* for the Hindus, and *Mesio Darbahmi* for the

Zoroastrians. In short, he was the Promised Prophet of every nation and was appointed to collect all mankind under the banner of one religion. In him were centred the hopes and expectations of all nations ; he is the Dome of Peace under which every nation can worship its Maker ; he is the aperture through which all nations can have a vision of their Lord ; and he is the centre at which meet all the radii of the circle. It is ordained, therefore, that the world should find peace and rest only through him. Being a Persian by race he was the Promised one of the Zoroastrians ; being an Indian he was the Promised one of the Hindus ; being a Muslim by religion he was the Promised one of the Muslims ; and having come in the spirit and power of Jesus, bringing with him remedies for the reformation of the social evils prevailing in Christian countries—evils, which have laid an intolerable burden on the backs of the Christian nations—having been born under a Christian Government, and also having defended the honour of Jesus against the attacks which had been levelled at it for hundreds of years, he was entitled to be recognised as the Promised one of the Christians. All prophecies of the previous Prophets were fulfilled in his person and at his hands ; and when the time for the fulfilment of these prophecies drew near, God informed him of it and thus showed that in him alone were

these prophecies to be fulfilled. It had been said that the Promised One would appear in the East (*Matt. XXIV : 27, Isaiah XLI : 2*) and so it came to pass. Similarly, it had been said that before the coming of the Messiah, false prophets would appear ; and so it came to pass, *i.e.*, before Ahmad announced himself, several persons claimed to be Messiahs, the claims of some of whom well-nigh deceived the wise. Then there were, as it was told, wars and pestilences and famines, and in the end was fulfilled that mighty sign which is described in general words in the Bible and in the Jamaspi, the book of the Zoroastrians, as the darkening of the Sun and the Moon, but which is described in more detail in Islamic books. It had been specified in these books that at the time of the advent of the Mahdi, the Sun shall be eclipsed on the second day of the eclipse days, and the Moon shall be eclipsed on the first of the eclipse nights. It had been particularly mentioned that this sign had never been appointed for any other claimant. This prophecy has also been fulfilled, and its fulfilment has set the seal of truth to Ahmad's claim to be the Mahdi and the Messiah as against those of others. These eclipses occurred in 1894 in the month of Ramazan on the dates which had already been foretold, and although many persons had claimed to be the Mahdi or the Messiah before him, this

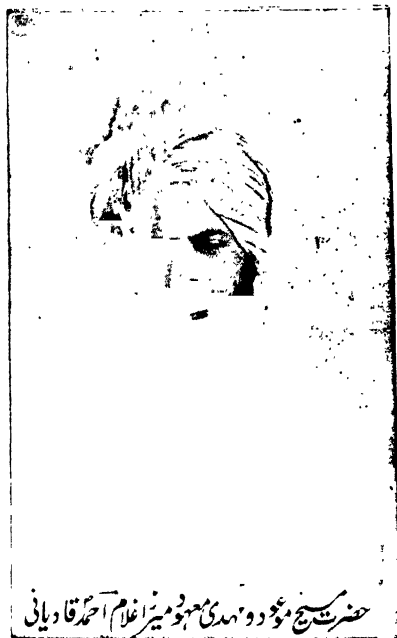
conjunction did not take place during the time of any one of them.

In his time was also witnessed that most extraordinary phenomenon which had been foretold in earlier scriptures, but which had never been experienced before. It had been said that in the time of the Promised One, there would be peace, that children would play with snakes and goats with wolves, but that there would also be wars; in other words, that peace and war would exist side by side. We find that this startling spectacle is presented by the world on every side to-day. Patriotism, on the one hand, has in most countries put an end to oppression and strife which were only too frequent in ancient days and has enabled States to put their respective territories in order, and, on the other, international relations are in great disorder, causing one nation to live in constant dread and suspicion of the other, and international jealousies are at their height.

Besides these prophecies, detailed prophecies concerning the advent of the Promised One are given in Islamic books, all of which have been fulfilled and some of which may be mentioned here. It was foretold, for instance, that in the time of the Promised One a new means of conveyance would be invented which would render camels useless. This has been fulfilled

by the invention of railways. Again, it was told that news would be carried instantaneously from one part of the world to another. This has been fulfilled by the invention of the telegraph and wireless telegraphy. It was also written that women would increase in number and would be employed in large numbers for the sale of goods, that women's dress would leave exposed those parts of the body which were formerly thought fit to be covered. It was written that three great powers would wage war with three other great powers, and that the victorious three would occupy Constantinople, but that a man shall run away from Constantinople to Asia Minor, and shall wage a war and shall recover his territory. It was written that the Christian nations would be supreme everywhere, and Arabia would be severed from the Turkish Empire, and separate Governments would be established in Mesopotamia, Syria and Egypt. It was written that a certain people would shorten the months, the Islamic law would be disregarded, that gambling would increase; large forces of police would have to be employed; women would dress like men; working classes would be in power; the rich would grudge charity to the poor; Islamic governments would be destroyed; religious condition of Arabia would become deplorable; inanimate objects would speak (this refers to the invention of the gramophone, etc.);

new modes of conveyance would be invented (this refers to airships, etc.). It was written that a certain land lying between two seas, on one side of which there were corals and on the other pearls, would be cut, and thus the seas would be joined and a large number of vessels would pass through the opening. This refers clearly to the Suez and the Panama canals. Again it was written, that books and newspapers would be published in large numbers; several discoveries would be made in astronomy; irrigation canals would be cut out of rivers which would consequently run dry; mountains would be blown up; travelling would increase; in some countries the aboriginal inhabitants would be wiped out; immolation of widows and similar other ancient customs would be stopped by the State. Similarly, it was foretold that the Promised One would suffer from two maladies, one in the upper part of his body and the other in the lower, that the hair of his head would be straight, that he would be wheat-coloured, that he would slightly stammer in his speech, that he would belong to a family of farmers, that, while talking, he would occasionally strike his hand against his thigh, that he would appear in a village named *Kada*, and that he would combine in himself the offices of the Messiah and the Mahdi. And so it has turned out to be. Ahmad, the Promised Messiah, suffered from vertigo and



Hazrat Mirza Ghulam Ahmad,
The Promised Messiah.

diabetes; he had straight hair, was wheat-coloured, and occasionally faltered in his speech. He had the habit of striking his hand against his thigh while giving a discourse, and belonged to a family of landowners. He was a native of *Kadian* or *Kade* as Qadian is popularly called. In short, when we consider all these prophecies collectively, we find that they apply to no age but to the present, and to no person but to Ahmad (on whom be peace); and it appears that the present age is clearly the age of the advent of the Promised One, whose appearance was foretold by the former prophets, and that Ahmad alone is the Promised One whose advent had been eagerly awaited for centuries. And when we see that before most of these signs were witnessed, the Holy Founder of the Ahmadiyya Movement, having received revelations from on High, foretold the appearance of many of these signs, as, for instance, the approach of the plague, the Great European War, universal earthquakes, the influenza epidemic, etc., etc., our faith and conviction are further strengthened, and we are compelled to believe, and every person, who does not act thoughtlessly but considers and reflects and acts with justice, will arrive at the same conclusion, that God has fulfilled the hopes and expectations of all nations in the person of the Holy Founder of the Ahmadiyya Movement. The clouds of His mercy have

sent down showers of rain, and lands which had been dry have been watered; blessed is he who collects this water in his fields, and renounces all manner of pride and hypocrisy and values his faith more than the world !

Having explained that the Ahmadiyya Community is to be distinguished from other religious communities and sects by the fact that the members of this community, having considered the appointed signs for the advent of the Prophet and the Reformer of the latter days, have accepted the claims of Hazrat Mirza Ghulam Ahmad (on whom be peace and the blessings of God), and that unlike so many other peoples they no longer await the advent of the messenger of the latter days, I proceed to explain the object of the advent of the Holy Founder of the Ahmadiyya Movement as described by himself. He says :—“ The task for which God has appointed me is, that I should, by removing the obstacles which have been set up between man and his Maker, re-establish in the hearts of men love and devotion to God, and by making manifest the Truth, should put an end to all religious wars and strife and thus lay the foundations of abiding peace, and should acquaint the world with the spiritual truths which it had forgotten, and should demonstrate to the world the true spiritual life which had been displaced by material desires, and should in my own life manifest those Divine powers

which have been endowed on man but which can be manifested only through prayer and devotion; and above all that I should permanently re-establish that bright and pure Unity of God free from all polytheistic ideas, which had entirely disappeared from the hearts of men" (*Lecture on Islam*, p. 34). Again, "God has endowed me with knowledge that I should warn those who have gone astray and should lead those who dwell in Darkness into Light." "God has sent me to reform this sad plight and to lead mankind back to His pure Unity. Accordingly, I have explained all things to you. I have also been sent to give to the world a firmer faith and to demonstrate to the world the existence of God; for faith has withered and the belief in a life hereafter has become a mere fable, and the conduct of man shows that his whole trust is placed in the world and in things material, and that he has no faith in God or the life to come. They talk of God and of spirituality but their hearts are filled with the love of this world. Jesus had found the Jews in the same state in which I find the world to-day, and just as lack of faith had driven love of God from the hearts of the Jews and had destroyed their morals, the world has to-day ceased to love God, and I have been sent to restore Truth and Faith and to revive the love and fear of God in the hearts of

men. This alone is the object of my existence. God has informed me that the Heaven shall again draw nigh to the earth after it had drawn itself away. So I have come to renew these things and have been sent for this purpose" (*Kitabul Bariyya*, pp. 253-256). Again, he says that he has been sent to attract men "to Truth in all things relating to belief, morals, knowledge and conduct, in such a manner that they should gain special strength in all these matters" (*Review of Religions*, Vol. 1, p. 3).

Again, he says, that one of his sons shall be the liberator of captives, that is to say, nations, classes and countries, oppressed by other nations, classes and States, shall through him, be released from the bonds of tyranny and shall obtain their freedom, and God shall remove their difficulties and shall confer on them a life of peace and comfort. Again, he says that it is his duty, firstly, "to demonstrate the truth of Islam to all nations," secondly, "to present to the world the true and unalloyed teachings of Islam, which are full of truth and spirituality, free from all false interpretations and irrelevant interpolations," and thirdly, "to bestow the Light of Faith on all those who, from among the nations of the world, are eager for it."

From all this it would appear that his mission was

to preach the perfect Unity of God, to establish virtue and righteousness, to restore to the hearts of mankind the fear of God, to strengthen the relations between man and his Maker, to lead men out of doubt and darkness into the certainty of faith, and to restore rest and calm to troubled hearts, to open the gates of spiritual knowledge, to find a solution for moral, spiritual, intellectual and practical difficulties, to relieve and succour the oppressed through heavenly means, to restore the rights of those who have been despoiled, to abolish war and disorder, to bring about universal peace, to collect all mankind under the banner of one faith and one creed, to propagate the Truth among all nations, to purify Islam of extraneous errors and to present the true doctrines of Islam to the world, and finally to demonstrate to the world the Glory of God by manifest signs.

A truly splendid mission and a glorious prospect! But has any claimant ever said anything different from this? Every one of them is bound to place before the world equally glorious prospects, for nobody would pay any attention to mere commonplace assertions. Such fine declarations are all the more necessary in the present age when every thing depends upon propagation and advertisement. Hence, if the claims of the Holy Founder of the Ahmadiyya Movement had been supported merely by such declarations,

they would have deserved no particular attention and would not have been entitled to any preference over the claims of any other person. But as I shall presently show he has left us such a complete code of instructions and rules of conduct, that all sensible persons will be bound to admit that by acting on them the objects of his advent, as above stated, can be easily and fully achieved.

One question, however, presents itself at this stage, and although it is a little difficult of comprehension, it is impossible, without understanding it, to arrive at a full realisation of the true significance of the Ahmadiyya Movement. And that question is that whereas the Holy Founder of the Movement calls himself a Muslim and is one of the followers of Muhammad (on whom be peace and the blessings of God) and asserts that his mission is to propagate the true teachings of the Holy Quran, what special significance can be attached to the Ahmadiyya Movement? Is not the Holy Founder of the Movement, in that case, a mere Doctor or Sufi, and the Movement, itself a mere intellectual movement, of second rate importance? This, however, is far from the truth, and to think so would be entirely to misconceive the scope and significance of the Ahmadiyya Movement.

We believe that Prophets are of two kinds, those

who are law-bearers and those who come only to interpret and establish the Law and to do away with corruptions that creep into the system of a religion owing to lapse of time. All religious systems accept this distinction, and it is well illustrated by the succession of Prophets who followed Moses (on whom be peace). The latter was a law-bearer and his contemporary Aaron and his successors Joshua and others, including Jesus (on all of whom be peace), were sent only to establish the Law revealed through Moses. Jesus himself says, "Think not that I am come to destroy the law, or the Prophets: I am not come to destroy but to fulfil" (*Matt. V : 17*). The fact that the law of Moses was in force in the time of Jesus and was binding on him and his disciples is clearly borne out by the advice which he gave to his disciples and others in *Matt. XXIII : 2—3*. "The Scribes and the Pharisees," says he, "sit in Moses' seat: all, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say, and do not."

No doubt, some of the sayings and teachings of Jesus are said to be different from the teachings of the Torah, but if we carefully study the Torah we can discover in it the basis of all that Jesus taught. He says himself, concerning these teachings, that they are not new and are contained in the Torah. For instance,

towards the close of the Sermon on the Mount, which is regarded as laying down rules of conduct not contained in the Torah, Jesus says, "for this is the Law and the Prophets" (*Matt. VII : 12*).

In short, Prophets are of two kinds, those who are law-bearers like Moses (on whom be peace) and those who only restore and re-establish the Law after mankind have forsaken it; as, for instance, Elijah, Isaiah, Ezekiel, Daniel and Jesus (on all of whom be peace).

The Promised Messiah (on whom be peace) also claimed to be a Prophet like the latter, and asserted that as Jesus was the last Khalifa (Successor) of the Mosaic dispensation, he was the last Khalifa of the Islamic dispensation. The Ahmadiyya Movement, therefore, occupies, with respect to the other sects of Islam, the same position which Christianity occupied with respect to the other sects of Judaism. We believe that in the Holy Prophet Muhammad (on whom be peace and the blessings of God) was fulfilled the prophecy of Moses (on whom be peace) which is contained in *Deuteronomy XVIII : 18*, and which foretells the advent of a Prophet from among the brethren of the Israelites, who would be a law-bearer like Moses. Muhammad (on whom be peace and the blessings of God), being a descendant of Ishmael, one of the brethren of the Israelites, was the bearer of

a new law. The Holy Quran refers to the fulfilment of the prophecy of Moses in his person in the following verse :—

انا ارسلنا اليكم رسولا - شاهداً عليكم كما ارسلنا الى
فرعون رسولا (المزمل ع ١)

i.e., " We have sent an Apostle to you who enforces the commandments of the Law by superintending your performance of them, as We sent an apostle to Pharaoh " (*LXXIII*, 15). Muhammad (on whom be peace and the blessings of God), being thus the like of Moses (on whom be peace), it was necessary that the Messiah of Islamic dispensation should not only be from among his followers but should come to re-establish and propagate the Quranic Law just as Jesus came with no new Law but only confirmed the Torah.

I have so far endeavoured to explain the relation of the Ahmadiyya Movement to Islam. I now proceed to explain the significance of the Movement.

I have already indicated that one of the functions of a Prophet who is not the bearer of a new Law is to sift all errors and misinterpretations which may have crept into an existing religious system owing to lapse of time, and this in itself is a great task. To discover and restore that which had been lost is almost as great a task as to supply that which is new. But we believe that the Promised Messiah (on whom be peace) had a much higher mission to perform. In

order, however, to understand what that mission was it is necessary first to understand clearly our position with regard to the Holy Quran. Unlike other Muslims we believe that the fountain of Divine knowledge contained in the Holy Quran has not been exhausted, and that the Holy Quran is a complete code. As the work of God is an unlimited treasure-house of wonders which are manifested according to the needs of mankind, so should the perfect Word of God be an inexhaustible treasure of wisdom and truth which should provide cures for the moral and spiritual ailments of all times. God does not daily create new things in this world, but every created thing is full of so many virtues and mysteries, that there is not a single thing in the world concerning which it may be said that its secrets have been fully revealed and that it is impossible to discover any new property or virtue in it. Man has not yet been able to lay bare all the mysteries of the human body, let alone a complete knowledge of the virtues and properties of other things. If this is so in the case of material things which are meant to serve comparatively temporary purposes, how much more must this be necessary in the case of the perfect Word of God which represents the spiritual world. Should we not in the case of the latter be ever prepared to discover new and limitless treasures of eternal truths and hidden powers? We,

therefore, believe—and every sensible person will agree—that a book which claims to be the perfect Word of God must possess this indispensable quality; and if it lacks this quality, its claim to be a perfect Word of God cannot be accepted.

The Promised Messiah (on whom be peace), addressing those who believed that the treasures of Divine Knowledge contained in the Holy Quran had been fully discovered and made known by those who had gone before, says, “Know, therefore, that the open miracle of the Holy Quran which can be demonstrated to the people of all nations and all tongues, and whereby we can convince and confute every person, whether an Indian, Persian, European, American or other, is that it is a limitless treasure of Divine Truths and Realities, heavenly Sciences and spiritual Philosophies, which are discovered in it in every age according to the needs of mankind, and which, like armed soldiers, stand ever ready to combat every new falsehood. If the Holy Quran had been limited in its meaning and interpretation, it could not be regarded as a perfect miracle. Mere beauty of diction and purity of language, even if miraculous, are not matters which can be appreciated by the literate and illiterate alike. The greatest miracle of the Holy Quran is, that its treasures are inexhaustible, and a person, who does not perceive this miracle, is entirely

shut out from the real knowledge of the Holy Quran. Remember that this miracle of the Holy Quran is so perfect that it has in every age proved more potent than the sword. The Holy Quran contains a full and complete refutation of every doubt which is suggested by each succeeding age under the ever-changing conditions of the world, and a reply to every criticism which may be based on new knowledge and new discoveries.

“ No Divine Truth has been put forward or can ever be put forward by a follower of any other religion, be he a Brahmo, a Buddhist or an Arya, or by a follower of any other school of thought, which Truth has not already found a place in the Holy Quran. The treasures of the Holy Quran are inexhaustible, and as the wonders of the Book of Nature are limitless, and each succeeding age discovers fresh properties and new virtues in nature, the same is the case with the Word of God, so that there may be no disparity between God's Work and His Word ” (*Izala-i-Auham*, pp. 305-311).

By pointing out this great miracle of the Holy Quran, the Promised Messiah (on whom be peace) has effected a revolution in spiritual matters. The Muslims certainly believed that the Holy Quran was perfect, but during the last thirteen hundred years nobody imagined that not only was it perfect but that it was an inexhaustible store-house in which the needs

of all the future ages had been provided for, and that on investigation and research it would yield far richer treasures of spiritual knowledge, than the material treasures which Nature is capable of yielding. The Holy Founder of the Ahmadiyya Movement has, by presenting to the world, this miraculous aspect of the Holy Quran, thrown open the door to a far wider field of discovery and research in matters spiritual, than any scientific discovery has ever done in the realm of physical science. He not only purified Islam of all extraneous errors and presented it to the world in its pristine purity and simplicity, but also presented the Holy Quran to the world in a light which at once satisfied all the intellectual needs of mankind which the rapidly changing conditions of the world had brought into existence and furnished a key to the solution of all future difficulties.

The world is undoubtedly being harassed by complicated social and political problems and is thirsting after spiritual knowledge. Not finding any solution of these difficulties in the current religious books, some people have become disgusted with religion, and others are adding to these difficulties by endeavouring to frame new codes of law. But as you will presently discover, the solution of all these difficulties has been provided for in the teaching of the Promised Messiah (on whom be peace). It was

no doubt, contained in the Holy Qūran, but a part of it was like water which had been rendered impure by the introduction of noxious matter (*i.e.*, false and impious interpretations) and a part of it was like a fountain flowing deep under the earth, hidden from the eyes of men. He distilled the impure water and discovered the subterranean channel, and removed the veil from our eyes, and opened wide the door to a vast field of research and discovery, thus providing for the ever-increasing needs of mankind, without in the least going outside the scope of the teachings of the Holy Quran and interfering with that form of Islam which was established by the Holy Prophet (peace and the blessings of God be upon him) and which it is the will of God to preserve till the end of days. Once this is realised, it will be easy to understand that although the Ahmadiyya Community believes firmly in the Holy Quran and is a Community of Muslims, it cannot be ranked merely as one of the sects of Islam. On the contrary, it claims that it alone presents to the world the real Islam that was revealed thirteen hundred years ago, and that its special mission is to enrich mankind with unlimited spiritual treasures contained in the Holy Quran. The existence of this Community is not the result of the culmination of any particular idea, nor is it the last wave of a natural current set in motion by any particular

sect or school of thought. It is an entirely new current which has, on the one hand, moved rapidly back through thirteen centuries and, on the other, is pressing forward through the present into the future, supplying from the inexhaustible treasure of the Holy Quran all the new and varied needs of mankind. It is a current which has united not only the East and the West, but has also brought together the past and the future. We can now confidently assert that the Holy Prophet Muhammad (on whom be peace and the blessings of God), to whom was revealed the final and perfect Code of Law, was an Adam for the perfection of the Law, and that the Promised Messiah (on whom be peace), who had been sent by God to demonstrate to the world the vast extent of the spiritual sciences and philosophies of the Holy Quran, which satisfy the needs of every age, was an Adam for the perfection of the interpretation and propagation of the Law, as the first Adam was the Adam of the physical perfection of man.

It was necessary for me to dilate on this aspect of the Ahmadiyya Movement, for, as I have indicated, the Ahmadiyya Movement is not the name of any new religion, and if I had proceeded to discuss the teachings and principles of the Movement which are wholly based on the Holy Quran, without this preliminary explanation a certain amount of confusion might have

arisen and it would have been difficult to understand whether I was speaking of the Ahmadiyya Movement or of Islam. It must now be perfectly clear that *Ahmadiyyat* and *Islam* are one and the same thing, and that by Ahmadiyyat is meant that real Islam which God has manifested to the world through the Promised One of the present age. It is based wholly on the Holy Quran and the Law of Islam, and yet it is entirely different from the other existing sects of Islam in its teachings and its doctrines. It has firstly re-discovered many truths which had been altogether lost sight of, and has, secondly, for the first time, revealed to the world many new truths relating to the special conditions and needs of the present age. These truths were presented by the Promised Messiah (on whom be peace) who has enriched the intellectual and spiritual worlds by discovering many spiritual sciences which lay hidden beneath the words of the Holy Quran. Hence when in the course of this paper I refer to the teachings of Islam I shall be referring to the teachings which are in consonance with the point of view of the Ahmadiyya Movement irrespective of the fact, whether they are accepted by other Muslims or not, and when I refer to the teachings of the Ahmadiyya Movement, I shall be referring to the teachings of Islam and not to any new doctrine or teaching.

WHAT SHOULD BE THE PRINCIPAL OBJECT OF RELIGIOUS CONFERENCES.

But, before I proceed to describe the teachings and doctrines which distinguish the Ahmadiyya Movement from other religions, I wish to remark, that whatever may be the object of the conveners of the Conference, in my opinion the principal object of such conferences should be to provide opportunities for the people to contrast the merits of different religions in order to be able to decide which of them can be of assistance in achieving the object for which men consider it necessary to seek a religion. Hence, although it may not be necessary, in the papers which are read here, to state and explain every rule and principle inculcated by the religion to which the paper refers, it is in my opinion absolutely necessary that a brief but complete outline of the basic principles of each religion should be presented in order to enable the audience to judge whether a particular religion deals with every aspect of a man's life or is confined only to a few matters of greater or less importance.

Another principle which must be insisted upon is that the representatives of each religion should explain the teachings of their respective religions and not their own personal views. If this principle is not

observed, it would be extremely difficult for people to distinguish the true from the false. Ideas and thoughts are not material things which the followers of different religions can keep under lock and key, for, as soon as an idea is discovered or a thought is expressed it becomes common property and it is open to everybody to adopt it as his own. Hence if no means are devised to test whether a particular idea belongs to the particular religion to which it is ascribed or has been borrowed from others, it will be impossible to contrast the teachings of the different religions in order to arrive at a definite conclusion as to the truth of a religion. On the contrary, the result will be very undesirable, for people will run away with the idea that all religions are alike, whereas a particular truth may be the property of a particular religion and others may merely be borrowers from it. The Holy Founder of the Ahmadiyya Movement had devised a plan which he used always to follow on such occasions, and the adoption of which would obviate the difficulty indicated above, and that is this, that the advocates of each religion should support all that they ascribe to their religion by reference to the scriptures of that religion, that is, the revealed book on which that religion is based, or by reference to the explanations offered by the recipient of the revelation himself.

This would remove all chances of confusion and misunderstanding, and would clearly show which religion is perfect and which of them has merely borrowed from others. As this is not a condition which has been laid down by the conveners of this conference (although I hope that on all such occasions in future it will not be lost sight of, so that people may be able easily to judge of the merits of different religions) the representatives of other religions will probably not be able to keep it in view, but I shall voluntarily submit to it. Whatever, therefore, I present in the name of Islam or the Ahmadiyya Movement will be taken direct from the teachings of Islam itself and will not be ideas borrowed from other sources. I shall endeavour to support every statement made by me by reference to the scriptures of Islam ; but if considerations of time and space compel me to omit such references in any case, it would be the right of every person addressed to demand from me a reference to the particular book or passage on the basis of which I have ascribed any particular statement or doctrine to Islam.

THE PRINCIPAL OBJECTS OF RELIGION.

After these preliminary remarks I turn to the subject of my paper.

The principal objects of religion are four in number :—

(1) The *first* object of religion is to instruct man as to his source, that is to say, to furnish him with correct knowledge concerning his Maker, so that he may not be debarred from profiting by the Divine source of all power and strength, and not remain ignorant of the object of his existence, which can be explained by the Creator Himself. For this purpose it is necessary to explain four matters :—

(a) The person and attributes of God ;

(b) The nature of man's relation to God ;

(c) The way in which such relationship should be expressed, and the responsibilities which are laid upon man by God ; and

(d) The means whereby man can attain to God and satisfy his longing for union with Him ; and the practical realisation of this object in this very life so that man may pass beyond the stage of surmise and attain to certainty concerning God.

(2) The *second* object of religion is to provide a complete code of rules of moral conduct. For *this*

purpose, again, it is necessary to explain the following seven matters :—

- (a) What are good morals ?
- (b) What are bad morals ?
- (c) The different stages of good morals.
- (d) The different stages of bad morals.
- (e) Why are particular morals called good or bad ?
- (f) The means whereby man can acquire good morals.
- (g) The means whereby man can avoid bad morals.

(3) The *third* object of religion is to provide a solution for the social problems which confront mankind, for man being by nature social, it is necessary that religion should lay down basic principles which should govern his social conduct, and whereby peace and order should be established and all orders and classes of people should content themselves with their respective rights and privileges and none of them should, consciously or unconsciously, trespass against the other. A little consideration would show that rules for the government of society can be equitably framed by God alone, for no man or class of men can, owing to the consideration of personal interests, be possessed of that breadth of outlook which is a

necessary qualification for this purpose. The statement of such principles, therefore, on which human society should be based is one of the important functions of religion, and a religion which fails in this respect can hardly be called by that name. For this purpose it is necessary for a religion to throw light on the following matters :—

- (a) Domestic relations, that is, the rights of relations *inter se*, this being the first stage of human society ;
- (b) the rights and duties of citizens and how they may best be discharged ;
- (c) the relations between master and servant, the rulers and the ruled, and the rich and the poor ;
- (d) the relations between the followers of one religion and those of another, and the subjects of one government and those of another.

(4) The *fourth* object of religion is to explain the end of man, that is to say, as to what happens to man after his death. For this purpose it is necessary to explain :—

- (a) Is there a life after death ? If so, what is its nature ?

- (b) If there is a life after death, is it subject to pain and pleasure ?
- (c) If it is so subject, what is the nature of that pain and pleasure ?
- (d) Is it open to man to travel from evil to good after his death ? If so, how ?

A consideration of the teachings of a religion concerning these four objects can alone enable us to arrive at an estimate of the true value of that religion. I, therefore, proceed to explain the teachings of the Ahmadiyya Movement relating to these four objects, and hope that everyone who will consider the matter dispassionately will admit that Islam alone completely fulfils these four objects.

THE FIRST OBJECT OF RELIGION.

The Islamic Conception of God.

As I have stated above, the first object of religion relates to four questions, and I shall, therefore, state what Islam teaches concerning each of these questions.

The first question is, what does Islam teach concerning the person and attributes of God? Islam describes God as a Perfect Being, possessing every excellence. The opening verse of the Holy Quran runs :—

الحمد لله رب العالمين

“ All praise is due to Allah, the Creator and Sustainer of all the worlds.” As God has created all things, and all things depend on Him for their sustenance, He alone deserves all praise for the beauties and excellences to be found in different things, for all these beauties and excellences are derived from God. The beauty of a scene, the charm of a voice, the fragrance of a flower, the softness of a bed, the daintiness of a dish, in short the beauty and charm of all that pleases and appeals to the senses of man, is created and bestowed by God.

The verse then proceeds :— الرحمن الرحيم (ar-Rahman, ar-Rahim) i.e., God has, out of His pure

Grace and Bounty, created all those things the need of which was to be felt by man ; for instance, light and air ; fire and water ; different kinds of food and medicines ; timber, iron, stone, etc. He has created so many things for the use and research of man, that whichever way he turns he finds enough to occupy his attention and is afforded countless opportunities of improving and perfecting his knowledge and capacities. In fact, man cannot possibly feel any need which has not been met and provided for before his birth. All this has been done under God's attribute of *Rahmaniyyat* (رحمانييت).

Again, He has been called *Raheem* (رحيم) in the Holy Quran, that is to say, He rewards all labour and effort according to its deserts. Man's effort is never wasted, and he is ever rewarded in true proportion to its merits.

Again, He is called *Malik-i-Yaum-id-Din* (مالك يوم الدين), i.e., He is the Master of the Day of Retribution. In other words, apart from the operation of the laws of Nature, and the rewards or punishments which are meted out contemporaneously, He has fixed the limits of every action, and as soon as those limits are reached, final judgment is passed on each action whereby the good are rewarded, and the evil ones are punished, subject always to this, that under His

attribute of *Malikiyyat* (مالکیت) it is always open to Him to forgive and to remit the punishment.

Again, He is called *Qadeer* (قدیر), that is to say, He has fixed the nature and properties of all things, for if this had been not so, there would have been constant confusion and disorder in the world and the affairs of the world would have come to an end. If men had not been certain about the nature, effect and properties of things, they could never have undertaken any work, not knowing what result it might lead to. For instance, a man who desires to cook food lights a fire in the certain belief that fire would produce heat. If the production of heat had not been the fixed property of fire, and the extinguishing of fire had not been the fixed property of water, if fire had sometimes produced heat and at other times had caused cold, if water had sometimes extinguished fire and at other times had set it alight, nobody could have derived any benefit from them, and men would have lost heart in despair and would eventually have perished.

Similarly, God has been described as *Aleem* (علیم), that is to say, He has knowledge of secret as well as of manifest things. He is aware of the secrets of a man's heart and knows all hidden things. He is acquainted with the hidden secrets of man's nature of which the latter is not even himself aware. Things buried under the earth and those placed on

mountain tops are equally within His knowledge. He knows that which is past and that which is to come.

He is *Samee* (سميع), that is, He hears everything ; the slightest whisper does not escape Him and the sound of a crawling ant, and of the blood coursing through a man's veins reaches Him.

He is *Hayy* (حي), that is, He is Himself alive and bestows Life on others.

He is *Khaliq* (خالق), the Creator.

He is *Qayyum* (قيوم), that is, He supports the existence of others.

He is *Samad* (صمد), that is, nothing can exist without His support and assistance.

He is *Ghafur* (غفور), that is, He forgives our trespasses.

He is *Qahhar* (قهار), that is, all things are subject to His power.

He is *Jabbar* (جبار), that is, He remedies all ills and disorders.

He is *Wahhab* (وهاب), that is, He bestows favours and bounties on His creatures.

He is *Subbuh* (سبح), that is, He is free from all defects.

He is *Quddus* (قدوس), that is, He comprises in Himself all kinds of purity and holiness.

He does not sleep, nor is He fatigued. He is Eternal and Ever-existing.

He is *Muhaimin* (مهيمن), that is, He guards all things. It is under the working of this Divine attribute that man is guarded from evils and sufferings, of the approach of which he may not even be aware. He is very often saved from a disease or a calamity by secret influences which have been working in his favour. As soon as a disease attacks the human system, counter influences begin to destroy germs of the disease. So long as a man does not persist in acting rashly and breaking the laws of nature, he is saved from many of the evil consequences of his conduct. God says in the Holy Quran :—

و لو يؤخذ الله الناس بظلمهم ما ترك عليها من دابة

(النحل ع ٨)

that is, if God were to start punishing men for all their irregularities of conduct not one of them would have been spared (XVI, 61).

In short, He possesses all perfect attributes and His mercy encompasses all things, as He says:

رحمتي وسعت كل شيء (الاعراف ع ١٩)

i.e., "My mercy encompasseth all things." In other

words, His attributes of anger and punishment are governed by His attributes of mercy.

He is *Ahad* (احد) that is, nothing is His equal; He is *Wahid* (واحد) that is, all things had their origin in His command and He is the first cause of all creation. Many other attributes of His are mentioned in the Holy Quran, which show that Islam teaches a perfect conception of God as possessing attributes which create love on the one hand and fear on the other, both of which are indispensable for a perfect relationship between man and God.

Every sensible person will realise that perfect unity and perfect obedience can be produced only either by love or by fear. No doubt, love is the higher and the more perfect relationship, but there is equally no doubt that some natures are affected by nothing but fear. A religion, therefore, which does not emphasize the Divine attributes both of mercy and of punishment can never be universally beneficial. In considering the sources and causes of human conduct, a religion must have regard, not only to the motives which influence the higher classes of people, but to the motives governing the actions of all classes and conditions of men. In fact, the higher classes of people are generally naturally inclined towards good, and the greater part of our attention must be devoted to those

who have fallen low and have wholly forgotten their duties as human beings. This class of people, with rare exceptions, is amenable only to fear, and no moral or spiritual reform can be effected in this class unless it is attended with the prospect of loss or harm. A religion which claims to bring all mankind in direct relationship with God, must, therefore, have regard to this characteristic of human nature. In describing the attributes of God, Islam has so balanced the different attributes that no more perfect combination could be imagined which could attract and control the different natures of man. The attributes both of Love and Anger have been emphasized, subject to the assurance (الاعراف ع ١٩) رحمتي وسعت كل شيء *i.e.*, "My Mercy encompasseth all things," that is, that Mercy overcomes Anger, for the object of the latter is to reform and not to inflict pain.

This is a supreme and perfect conception of God, and completely answers the real object of religion, and yet it is not distinctive of Islam. I believe that most religions ascribe similar attributes to God, with slight differences. This causes superficial observers to wonder why different religions should be opposed to each other. The fallacy, however, that all religions present a similar conception of God, arises from the fact that most people, when considering this question

lose sight of the workings of human nature. It is a characteristic of human nature that it accepts or rejects certain things as a matter of course, without any external aid or interference. These things are said to be self-evident, and although some thinkers may not accept them as such, the mass of the people accept them without question as they become a second nature with them, and nobody can hope to obtain any support for an assertion to the contrary. One of these things which is almost unanimously accepted by mankind is that God is a Perfect Being Who is free from all defects, and no religion which asserts that God lacks perfection or is subject to certain shortcomings can ever hope to obtain a hearing. Therefore, there cannot be much difference between the names which various religions ascribe to God. Differences, however, arise in the manner in which the followers of different religions explain these names and attributes. The apparent agreement as to these names is not due to the fact that all religions are agreed as to the attributes of God, but the cause of it is to be found in the unwillingness of the mass of the people to accept any other names in place of them. In comparing the merits of different religions, therefore, one must consider the explanations which each religion puts forward in interpreting these names or attributes.

For instance, all religions are agreed that God is

the Creator of the Universe and that He enables each created thing to progress within its own circle, but vast differences are revealed between the teachings of different religions with respect to this attribute of God. As I am explaining the teachings of Ahmadiyyat, I proceed to state what Islam teaches concerning this attribute. It is obvious that this attribute means that God is not the Creator and Sustainer of any particular class or nation, but that He is the Creator and Sustainer of the whole Universe, and that, so far as the attribute of creation is concerned, all men are equal and no nation can claim any particular relationship with God. He provides for the people of Asia in the same manner as He provides for the people of Europe, and He looks after the people of Africa, just as He looks after the people of America; and as He provides for our physical needs, so does He provide for our spiritual needs. On the basis of this principle, the Holy Quran, at a time when the spirit of national exclusiveness was rife, and political prejudices were at their height and the people of one country were not even aware whether people of other countries had any conception of prophethood, proclaimed

و ان من امة الا خلا فيها نذير (فاطر ع ٣)

i.e., "There has been no people in the world but that God raised among them a Prophet for their

guidance" (XXXV, 24). At another place, it says :—

و لقد بعثنا في كل امة رسولا ان اعبدوا الله واجتنبوا
الطاغوت - فمنهم من هدى الله و منهم من حقت عليه
الضلالة - فسيروا في الارض فانظروا كيف كان عاقبة المكذبين
(التحليل ع ٥)

i.e., "Verily We have sent Prophets to every nation with the message, 'Worship God and do not listen to the wicked and the rebellious,' and some of them believed by the Grace of God, and others remained in their error. So travel round the world and you will find that God has sent His Prophets to all nations and you will learn the end of those who had rejected the Prophets" (XVI, 36). It is related in one of the traditions that the Holy Prophet (on whom be peace and the blessings of God) was once asked whether God had revealed anything in the Persian tongue and he replied, "Yes, God spoke to a Prophet in Persian."

Consider, therefore, how Islam has, by offering this explanation of the expression رب العالمين which is common to the followers of all religions, discovered to the world a new truth, and laid the foundations of the common brotherhood of man. Thereafter a Muslim can have nothing but reverence for the founders and leaders of other religions. To him,

Krishna, Ramchandra, Buddha, Zoroaster and Confucius are as much the Prophets of God as Moses and Jesus, the only difference being that as the latter are mentioned in the Holy Quran, there is a greater amount of certainty concerning them. This fact fundamentally affects the attitude of Islam towards other religions. As soon as a Muslim hears of an old religion of which he was not aware before, or learns about an old Prophet of whom he had never heard before, he is not troubled, as if another rival had appeared in the field, but he welcomes the discovery as a fresh proof of the truth of Islam and a fresh confirmation of the teachings of the Holy Quran. Does not Islam teach that God is رب العالمين and that His bounties are not confined to Arabia and Syria, and that as the physical Sun lights up every corner of the world, so must the Word of God illumine every valley and give light to all nations?

It may here be asked, that if all religions have a Divine origin, why should we not accept all of them as true and believe that every one of them leads to God? This question has been answered by the Holy Quran in the following verses:—

تالله لقد ارسلنا الى امم من قبلك فزين لهم الشيطان
اعمالهم فهو وليهم اليوم ولهم عذاب اليم وما انزلنا عليك

الكتب الا لتبين لهم الذى اختلفوا فيه و هدى و رحمة
لقوم يؤمنون (النحل ع ٨)

i.e., "We swear by Our Ownself, that We sent messengers to all nations before you, but the wicked people engaged them (*i.e.*, the nations) in other pursuits and such people are their friends to-day; they shall suffer a grievous punishment. And We have not revealed to thee the book but that thou mayest make clear to them that in which they had differed, and as a guidance and blessing for those who believe" (XVI, 65, 66). This verse indicates that the integrity of all previous books and teachings had become doubtful and extraneous doubts and errors had found place in them before the advent of the Holy Prophet (on whom be peace and the blessings of God) so that in spite of their Divine origin they had become unworthy of practice and could not afford the certainty that by acting on them a man could reach God.

Another question concerning God which it is the duty of a religion to answer is, why cannot we see God if He exists? It is easy to assert that God exists, but the difficulty is to prove the various attributes of God. The Holy Quran recognises this responsibility and furnishes proofs of the various Divine attributes.

For instance concerning the above-mentioned question it says :—

لا تدركه الابصار و هو يدرك الابصار. و هو اللطيف
الخبير (الانعام ع ١٣)

i.e., "God cannot be seen with the physical eyes but He reveals Himself to the eyes of man. He is too subtle to be seen by the eye of man, but He is aware of everything!" (VI, 103). What a brief but comprehensive explanation! Subtle things cannot be seen by man, for instance, air, electricity, ether, etc. How then, can he see God, Who is more subtle than the subtlest thing and is not made of matter however subtle, but is Himself the creator of all things? On the other hand God knows that man is restlessly seeking His union and is impatient for His meeting. He, therefore, Himself comes to man and reveals Himself to his eyes, that is to say, manifests Himself through His Powers and Attributes and thus man is enabled to see Him with the eyes of reason.

Concerning the proof of the existence of God, the Holy Quran says :—

تبرك الذى بيده الملك. و هو على كل شئ قدير -
ن الذى خلق الموت والحياة ليلوكم ايكم احسن عملا و هو
العزيز الغفور. الذى خلق سبع سموات طباقا - ما ترى فى

خلق الرحمن من تقوت - فارجع البصر هل ترى من فطور -
ثم ارجع البصر كرتين ينقلب اليك البصر خاسئا وهو حسير -
(الملك ع ١)

i.e., " Blessed is He in Whose hand is the kingdom and Who has power over all things, Who has created Life and Death to ascertain which of you is best in deeds. (That is to say, He has created Life for actions and Death for compensation, for perfect compensation could not be awarded in this life, lest Faith should become a thing of no value). He is the Mighty, the Forgiving. He has created the seven heights, each supporting the other. You will find no incongruity in Rahman's creation. Then look and see whether you can discover any defect, and look again and again and your look will return to you unsuccessful and fatigued " (LXVII, 1—4).

In other words, if one considers the entire Universe, one will find that every need has been met, and the most appropriate materials for the development of every faculty and capacity have been provided. Some of the needs of the meanest worm that crawls on the earth, are being provided by a planet which is travelling billions of miles away from the earth. Let the contemplation of this circle of the want and its satisfaction teach us that this

Universe has a Creator, Who has not omitted to foresee our smallest want and has provided the means of satisfaction of every yearning and every true desire.

Another question which is sometimes asked is, if God is a Beneficent Creator, why has He created things like wild and savage animals, worms and reptiles, pains, troubles, ailments, and pestilences, etc. Islam offers an explanation of this also. For instance, the Holy Quran says:—

الحمد لله الذى خلق السموت والارض و جعل
لظلمت و النور- ثم الذين كفروا بربهم يعدلون (الانعام ع ١)

i.e., "All praise is due to God Who has created the Heavens and the Earth and has made the Light and Darkness, and yet those who deny the Truth associate others with Him" (VI, 2). That is to say, all things that are troublesome and are called the children of Darkness, for instance, reptiles, wild beasts, poisons, plagues, etc., are also the creation of God, and their creation does not offend against the attribute of Mercy but on the contrary proves the Mercy of God. If their true nature is considered, they add to the praise and glory of God and do not in any way detract from it, yet those who are ignorant of the nature of these things, regard their creation as derogatory to God and associate others with Him, believing that these things must have been created by some other being. See

how beautifully Islam has unveiled the truth and has explained the object of creating those things which appear at first sight to be harmful. It teaches that they have all been created for a useful purpose and that man ought to praise God for their creation. Considered in this light the whole position is reversed. Arsenic, strychnia and morphia are deadly poisons, yet how frequently are they used to relieve human distress and to combat disease. Do more men die of these poisons, or are more men saved through them? Millions of men are every year saved from the clutches of death by the use of these poisons. How can it then be said that these things are harmful or even useless? The same is the case with snakes, scorpions and other reptiles. Much attention has not yet been devoted to these creatures, but further research is bound to disclose the fact that their existence is of great value from medicinal point of view. Besides, as it appears from the Holy Quran, the creation of these insects, reptiles, etc., was a preliminary to the creation of man, and they had a large share in the purification of the atmosphere of the earth. These insects and animals were in fact the first links in the creation of man, not, however, in the sense in which evolution is generally understood in these days, but as indicating and representing the different stages of development through which the earth has passed.

Again He says :—

و من آيته خلق السموت والارض و ما بث فيهما من دابة و هو على جمعهم اذا يشاء قدير . و ما اصابكم من مصيبة فبما كسبت ايديكم و يعفوا عن كثير . (الشورى ع ٣٠٣) *

i.e., " One of His bounties is the creation of the Heavens and the Earth, and of all living things between them, and He can do away with them when He pleases, and whatever befalls you is the consequence of your own actions; and God suppresses many evil consequences of your errors " (XLII, 29, 30.) In other words God has created the Sun, the Moon and the stars and the Heavens and the Earth and all that is between them to serve man, but if he fails to take advantage of them or misuses any of them and thus suffers loss or injury, it is his own fault. In many cases God averts the evil consequences of man's errors, and the evils suffered by him are not, therefore, due to God's action but to man's contravention of the laws of Nature which had been devised for his benefit. Disease is also due to the action of the active (فاعلى) and the impressible (انفعالى) faculties with which man has been endowed. All man's progress is due to the action and re-action of these faculties and if these faculties did not exist man would not be

what he is. Under a general law of Nature man influences all things around him and is in his turn influenced by all of them, and whenever in this process of influencing or being influenced he contravenes the laws of nature he exposes himself to the attack of a disease or becomes liable to some other ill or inconvenience. God has not, therefore, created disease, but has created the Law of Nature which is indispensable to man's progress, and disease is the result of an infringement of this law. As this Law is in itself the result of the beneficence of God, the mere fact that disease may result from the ignorance or infringement of it does not in any way detract from the perfection of God's Beneficence.

And as with disease, so with sin, which again has no independent existence. An infringement of a natural or spiritual law is termed a sin, and the existence of sin, therefore, does not offend against the Beneficence or Sanctity of God. The names which have been used in the Holy Quran to signify sin, indicate either excess or default, none of them being an underived noun, which shows that according to the Holy Quran sin has no independent existence, and signifies merely the absence of righteousness. Excess and default are the direct result of man's action or omission, his failure to use God's bounties or his attempt to infringe the rights of others.

No other religious book presents God in this light, and it is the Holy Quran alone which asserts and explains that the existence of these apparently harmful and injurious things does not detract from the perfect attributes of God. The Holy Quran does not merely enumerate the attributes of God; it explains and illustrates them in such detail that all doubts and misgivings vanish and a revelation of their beauty enchants the eye, compels admiration and fills the heart with the longing to love and obey. A mere enumeration of Divine attributes, however, is of no great merit.

Again, it is sometimes objected that it is incompatible with God's Mercy that children should suffer from diseases and disorders which they have in no way earned or brought upon themselves.

The answer to this objection is contained in the above explanation, that is to say, God has made a law that all things are influenced by their surroundings, and this law is wholly beneficent. If this had not been so, man could neither have been influenced by external things nor could he have made any progress. Under the operation of this law children are influenced, both for good and for evil, by their parents. They get from them both health and disease. If they could not have inherited disease they would equally have been prevented from inheriting the powers and

capacities of their parents, and man would have been born a mere image of stone, impervious both to good and to evil influences, and the object underlying the creation of man would have failed and his existence would have been worse than that of animals.

The next question is, whether there is any compensation for the loss and suffering caused by inherited diseases and disabilities. The answer given to this question by Islam is that in measuring the spiritual progress of each man allowance will be made for every disability under which he had suffered and which had not been incurred by some fault of his own. For instance, the Holy Quran says :—

و الوزن يومئذ الحق (الاعراف ع ١)

i.e., “ On the day of the final Retribution ‘causes which had impeded the spiritual progress of a man and over which he had no control will be taken into consideration ” (VII, 7). At another place it says :—

لا يستوى القاعدون من المؤمنين غير اولى الضرر
(النساء ع ١٣)

i.e., “ Those of the faithful who do not strive in the path of God cannot be put on the same level with

those who strive, except those whose inability is due to some natural deficiency. God will keep their disability in view " (IV, 95).

The Holy Prophet (on whom be peace and the blessings of God) says :—

ما يزال البلاء بالمؤمن والمؤمنة في نفسه ووارثه

وما له حتى يلقي الله تعالى وما عليه خطيئة (ترمذى)

i.e., "No believing men or women experience any suffering concerning their bodies or their children or property, but that their sins are thereby reduced and they are so purified by the suffering that by the time they appear before God, their sins have been entirely washed away" (Tirmidhi). Although this tradition refers particularly to the believers, the principle laid down by the Holy Quran is of universal application, and the believers are mentioned in the tradition because this explanation was given in answer to their question.

What has been described above is an apt illustration of the different teachings of religions concerning the attributes of God. Islam defines the attribute of beneficence in one way and other religions define it in quite another way. Some of them have had to import the doctrine of transmigration of souls in order to support the Beneficence of God. But even a brief

consideration would show that the explanation given by Islam is perfectly reasonable and in accord with the laws of Nature, whereas the doctrine of transmigration of souls is based on mere suppositions.

The working of the Divine attributes of Justice and Mercy also requires attention. All religions describe God both as Just and Merciful, but there is a vast difference between their respective explanations of the working of these attributes. Islam says that there is no conflict between these two attributes and that both of them can and do operate simultaneously. Mercy is not opposed to Justice but is above it. The Holy Quran says :—

من جاء بالحسنة فله عشر امثالها - و من جاء بالسيئة

فلا يجرى الا مثلا و هم لا يظلمون - (الانعام ع ٢٠)

i.e., “Whoever does a good deed will have a tenfold reward, and whoever does an evil thing, will be recompensed only in proportion thereto, and they will not be unjustly dealt with” (VI, 160). This shows that according to Islam it is not unjust to reward a person in excess of his deserts, but that it is unjust to inflict on a man punishment greater than he deserves.

Surely, injustice means to reward a man in a measure less than that he has earned, or to punish a man in a measure larger than that he deserves, or to

give to one man that which is due to another, and God never does any of these things. All that He does is that He forgives a repentant creature who, having seen the error of his ways, gives up his evil course of life and presents himself before the Throne of Divine Mercy supplicating for forgiveness with a beating heart, trembling lips, streaming eyes, a head bowed with shame, and a mind bursting with tumultuous thoughts, and a determination to lead a pure and unsullied life in future. God enables such a person to start on a new course in life. He is like the father whose son goes astray and comes home humbled and repentant after a long time, unable to lift his eyes to his father, who, overcome by natural affection, draws him to his breast, and does not reject him, but on the contrary proclaims his joy at the return of his son. Would this be an occasion for his other sons who had remained at home and served him, to complain of the injustice of their father? By God, no, and a thousand times no!

No doubt punishment is one of the instruments of reform, but the tortures of hell are not a greater punishment than true remorse. What the fire of hell can effect in the course of a hundred thousand years, true remorse can effect in the course of a few minutes. When a man appears before God truly repentant and with a determination to lead a better life in future,

the Merciful God must take pity on h.m. Shall the Merciful and Forgiving Lord turn away from, and reject a servant of His who throws himself down at the door of His Mercy, all remorse for the past and hope for the future ? Surely, No !

Lastly, I shall refer to the attribute which is better known than any other attribute of God, but concerning which there is greater disagreement among the different religions than in the case of any other attribute, that is, the attribute of Unity. There is not a single religion in existence which teaches plurality of Gods : as a matter of principle all of them proclaim the Unity of God. Nay, the followers of one religion charge the followers of another religion with non-belief in a perfect Unity. I have seen it stated in some books written by Europeans that the Muslims are polytheists, and I am told that many people in Europe and America who are ignorant of Islamic literature, imagine that the Muslims worship the Holy Prophet (on whom be peace and the blessings of God). This indicates the general feeling that the doctrine of plurality of Gods is impossible of acceptance in this age. But notwithstanding the agreement of all religions in their professed belief in the Unity of God, everyone of them differs from the others in its interpretation of it, and many of them use the expression only as a cloak to hide their polytheistic beliefs. But

Islam is wholly free from polytheistic conceptions and doctrines and has completely uprooted all beliefs and practices which even remotely suggest such ideas. It has defined and explained the doctrine of associating aught with God so exhaustively that nobody is left in any doubt concerning it.

The Holy Quran classifies *Shirk* (or association of other gods with God) into four kinds. *Firstly*, a belief in a plurality of gods. *Secondly*, a belief that any other being shares, in a greater or lesser degree, in God's attributes, irrespective of the fact whether such being is or is not called a deity. For instance, a belief that a particular person can create living things or can bring the dead to life amounts to *shirk*, although the person to whom such attributes are ascribed be a human being. For here, there is a difference only in name, and the essence of Divinity has been ascribed to another. *Thirdly*, to look upon a being other than God as worthy of worship although that being is not considered a god, nor is believed to share in the attributes of God ; as, for instance, parents were worshipped in some tribes in ancient days. *Fourthly*, to regard a human being as infallible. For instance, a belief that a particular saint or holy person is wholly free from the natural weaknesses of man and must therefore, be implicitly obeyed in all matters, however objectionable his orders may be, and practically

to prefer his commands to those of God, although as a matter of belief that person is not regarded as God.

The Holy Quran indicates these four kinds of *shirk* in the following verse :—

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ
أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا
أَرْبَابًا مِنْ دُونِ اللَّهِ - فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ
(ال عمران ع ۷)

i.e., “O, people of the Book, let us agree in this one matter, which both of us accept, that we worship none but Allah, Who has no partner, and that we associate with Him none in His attributes and that we prefer to Him nobody from among His servants. If they refuse, say, bear witness ye people that we submit ourselves to God in this manner” (III, 64).

What a complete refutation of all kinds of *shirk* is contained in this one little verse! In view of what is laid down in this verse when a Muslim says he believes in one God, he means that he worships none but God, that he does not ascribe to any other being any of the attributes of God, that he considers Him free from all earthly relationships, that he believes that God is above assuming human form, that he believes

that God is not subject to death or hunger or thirst, that he bows to none except God, that his hopes are centred in no other being, that he addresses his prayers to none but Him, and that although he venerates the Prophets of God, he does not regard them as anything more than human. This is what Islam teaches him and to which he holds throughout his life.

Generally speaking, all religions agree with Islam in declaring the Unity of God, but when we come to details we find that each religion differs greatly from the others.

In short, the conception of God, both in principle and in detail, which is presented by Islam is most perfect and a contemplation of it draws men to God in a manner which is not possible in the case of any other religion. Islam explains every attribute of God in detail and states the effect which each of these attributes produces on the daily life of man. It also describes the inter-relations of different attributes and the limits of their action and re-action. Hence a complete and perfect conception of God is presented before the eyes of man's judgment, and his heart overflows with love. Other religions may share with Islam only the names of the attributes of God, but none of them shares with it the reality of those attributes, and it is

obvious that in judging different religions we must consider the reality and not merely the name.

Relation of Man to God.

I now turn to the second question relating to the first object of religion, which concerns the relation of man to God. We must remember that it is one thing merely to believe in a thing and quite another to stand in a special relationship towards it. For instance, all educated persons believe in the existence of the North and South Poles, but with the exception of a few who are engaged in Polar research, nobody is specially interested in them, and a mention of the Poles does not excite any particular feeling in the minds of the general public. On the contrary the smallest thing connected with a person or thing one is interested in, is apt to excite one's feelings. It is, therefore, a relevant question to ask what sort of relationship between God and man does a religion insist on? The answer to this question and the nature of such relationship would constitute a test of the truth or error, and the success or failure of a religion. If a religion insists upon something which is repugnant to the Majesty of God, one would have to conclude that it has no real faith in the attributes of God; or if it demands something which, though not objectionable,

has never been complied with by its followers, one would have to infer that that religion has failed to fulfil its object.

A consideration of the attributes of God, to some of which I have referred above, and which are accepted by almost all religions, would show that our real relationship is with God alone, for He is the author of our being ; He has created all things necessary for our comfort, progress and success ; and our future life depends upon His grace. Our parents, our children, brothers, wives, husbands, friends, countrymen, governments, countries, properties, rank, honour and our very lives do not stand towards us in any closer relationship than God ; for all these are a part of His gifts and He alone is the Donor. In truth, once we realise the nature of the attributes that have been described above, we cannot accept a religion as true which does not require man to love God above all other things, to respect and obey Him above all earthly potentates, to be ready to sacrifice all things to His Will, and not to tolerate the postponement of His commands for the sake of other objects. A true religion must require man to love God with a love greater than that bestowed on earthly objects of affection, and to think of Him and remember Him more than any other beloved. He must not be regarded merely as a part of the Universe

like a river or a mountain in a distant land, but must be regarded as the fountain-head of all life, the centre of all hope, the cynosure of all eyes. This is exactly what Islam teaches. The Holy Quran says:—

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ نَقَرْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكَنٌ تَرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْهَاسِقِينَ (التوبة ع ٣)*

i.e., “Say, O Prophet: If your parents, and your children, and your brethren, and your wives, and your husbands, and your kinsfolk, and your property, which you have acquired with labour, and your trade the dullness of which you fear, and your homes which you love, are dearer to you than Allah and His Messenger and your striving in the path of Allah to gain His pleasure, you have no faith in Allah. Then wait till Allah issues a decree concerning you, and Allah does not guide the transgressors” (IX, 23). A person cannot claim to be a Muslim unless he stands towards God in the relationship described in this verse. He ought to be prepared to sacrifice every object and feeling for the pleasure of God, and ought to prefer the love of God to all other things.

In another verse the Holy Quran describes a sure indication of the love of God in the words :

الذين يذكرون الله قياما و قعودا و على جنوبهم (آل عمران ع ٢٠) *

i.e., " True believers are those who remember God, standing and sitting and when lying down on their sides " (III, 191). They are so possessed by the love of God that, every moment, they desire to be close to God, and they are utterly lost in His contemplation and remembrance, much more than a lover who is lost in the contemplation of his beloved. The remembrance of His bounties and His excellences and the desire to be near Him and the longing to become one with Him recur to them every moment, and, whether working or resting, standing or sitting, waking or sleeping, they constantly think of Him. Again the Holy Quran says :—

انما المؤمنون الذين اذا ذكر الله وجلت قلوبهم واذا تليت عليهم آياته زادتهم ايمانا وعلى ربهم يتوكلون (الانفال ع ١) :

i.e., " Those alone are believers whose hearts become flooded with the fear of God whenever God's name is mentioned ; and when the Word of God is recited to them their hearts are filled with faith, and they put their whole trust in God " (VIII, 2.) That is to say,

they believe that no undertaking can be brought to a successful issue without His aid, and that all success depends upon His Grace.

At this stage I desire to correct a misunderstanding which is prevalent concerning the teachings of Islam, namely, that Islam teaches a complete disregard of material means and insists merely upon trust in God. No doubt such ideas are entertained by some people, but this is not the teaching of Islam. The Holy Quran is full of verses which say that God has created all things in the world for the use and benefit of man. How then, can it be said that He means us to disregard all material resources? At one place He says:—

واتوا البيوت من ابوابها (البقرة ع ٢٣)*

i.e., “In every undertaking adopt the means appointed by Me therefor” (II, 188). Material objects are also the creation of God and a proper use of them in all undertakings is absolutely necessary. Again He says, “خذوا حذرکم (النساء ع ١٠) Collect all material necessary for success” (IV, 71), and at another place, *i.e.*, “وتزودوا (البقرة ع ٢٥) “When you go on a journey provide for it” (II, 196).

It is related in a tradition that a man came to the Holy Prophet (on whom be peace and the blessings of God) and the latter enquired from him where he had

left his camel. The man replied that, trusting God, he had left it in His care. The Prophet (on whom be peace and the blessings of God) said, "This is not trust in God. Trust in God means that you should first secure the knee of the camel and then trust in God," meaning that trust in God does not warrant disregard of natural precautions; it signifies a belief that God is a living God, and that He still controls the world and the consequences of all actions are regulated by His command. He guards those who believe in Him at a time when they are not even aware of the danger, and watches over their affairs when they are absent. Trust in God, therefore, is the belief that God helps His servants in their distress and helplessness and that without His aid, or in opposition to His will, material resources can avail nothing. In other words, it is a condition of mind, and not a physical act or omission.

To continue, the Holy Quran says:—

وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرُ (التوبة ع ٩)

i.e., "The pleasure of God is to be put above all things" (IX, 71). Man should not, therefore, base his relationship with God, in the hope of any reward in this life or in the life to come; his sole object should be to achieve the pleasure of God, for God being

his beloved, it would be an insult to His love to prefer any object or thing to His pleasure.

This brief discussion will indicate the relationship which, according to Islam, must exist between God and man, and I think that every person who really believes in God will agree with me that our relationship with God ought to be exactly of the nature described above.

The Way by which Man can Express his Relationship with God.

I now take up the third question, that is, what are the ways by which man can express his relationship with God : in other words, what are the duties imposed by God on man ? Each religion has answered this question differently, and I believe, there is greater disagreement between them concerning this question, than is the case with regard to the first two questions. Islam answers this question by saying that man ought to fulfil the object of His creation, that is to say, he should try to become a perfect servant of God and should seek Union with Him. This indeed is the only natural answer that can be given. The Holy Quran says :—

الله الذى جعل لكم الارض قراارا و السماء بناء و صوركم
فاحسن صوركم و رزقكم من الطيبات - ذلكم الله ربكم - فتبرك

الله رب العلمين - هو الحي لا اله الا هو فادعوه . مخلصين
 له الدين - الحمد لله رب العلمين - قل اى نهيت . ان
 اعبد الذين يدعون من دون الله لما جاء فى البيت . من
 ربى - واسرت ان اسلم لرب العلمين - (المؤمن ع ٧) *

i.e., "Allah is He Who has created the Earth for you containing all things necessary for you, Who has created the Heavens for your protection, has fashioned you in a form most suitable to your requirements, and has given you pure food ; that is Allah, your Lord, and blessed is Allah, the Lord of the Universe. He is alive and bestows life on others, there is none worthy of worship besides Him, so call on Him and worship none besides Him. All praise is due to Allah, the Lord of the Universe. Say : I have been commanded not to worship those whom you call besides Allah after I have received open signs from my Lord and I have been commanded to submit myself to the Lord of the Universe". (XL, 64—66). These verses show that apart from the spiritual relationship existing between God and man, which has been indicated above, God also requires obedience to His commands pertaining to things physical. It appears from the Holy Quran that these commands are of several kinds, but I shall confine myself only to such commands as relate to

worship, that is to say, the principal object of which is to signify man's own relation to God and which do not directly concern other men. Islam places such commands under five categories :—

- (1) Nimaz, or prayer ;
- (2) Zikr, or remembrance of God ;
- (3) Fasts ;
- (4) Pilgrimage to Mecca ; and
- (5) Sacrifices.

Recent researches show that almost all religions enjoin such acts of worship, although there are differences relating to the manner in which they are to be performed. As against this, there is the modern tendency to condemn them as mere useless ceremonies and to declare that God could never have meant to confine man within mere formalities. The result is that outward acts of worship are now not so common as they used to be, and the followers of other religions are renouncing them gradually. But while Islam, on the one hand, reveals new aspects of its teachings to suit the requirements of every age, it possesses, on the other, the characteristic that the teachings laid down by it in the words of the Holy Quran are unalterable and fixed like a rock which the beating waters can never move from its place. Like Nature it is capable of yielding new

treasures, but like Nature again its laws are immutable for they have been framed by a Being Who knows the hidden and the future and Who has based them on Truth and Wisdom.

There is no doubt that the heart is the seat of feelings, and that if the heart is corrupt and void of feelings no amount of outward humility and show of sincerity can be of any avail. On the contrary such show is a curse which leads but to the pit of darkness. The Holy Quran not only accepts this principle but particularly emphasizes it. It says :—

فويل للمصابين الذين هم عن صلاتهم ساهون الذين هم
يراءون (الماعون) *

i.e., “Woe to those who pray but are unmindful of their prayers, and pray in order to be seen” (CVII, 4, 5). Similarly, it says that those who give charity to be seen and not out of the sincerity of their hearts are

فمثله كمثل صفوان عليه تراب فأصابه وابل فتركه صلدا
(البقره ع ٣٦) *

i.e., “like a slab of stone on which there is some dust, and the rain comes and washes it away and nothing can grow on it” (II : 263). Such persons, instead of earning any reward for their sincerity, only harm themselves by their lack of sincerity. Mere outward

acts of worship, therefore, unless accompanied by sincerity of heart are not approved by Islam and cannot be of any avail. Islam requires that not only the tongue and the body but the heart must also join in worship.

The Holy Quran, and the sayings of the Holy Prophet (on whom be peace and the blessings of God) clearly show that faith is perfected by the heart and the tongue and the limbs joining in proclaiming it. A person whose heart does not accept the truth but whose tongue and limbs proclaim his faith in it is a hypocrite, and so is the person whose heart accepts the truth but his tongue and his limbs contradict his heart. True belief is that which is accepted by the heart and is proclaimed by the tongue and the limbs.

We observe that a lover's face betrays a peculiar emotion when his beloved's name is mentioned in his presence, or when the beloved appears before him, so that even a stranger is able to perceive his love. Again, although nobody can doubt the parents' love for their children, the former very often demonstrate their affection by kissing or fondling their little ones. Similarly when two friends meet, they express their pleasure by clasping each other's hands. The people of Europe when they appear before their monarchs do so with bare heads and kneel before the latter. Why is all this done? Do not the love and sincerity of

the heart suffice on such occasions? It would not be correct to say in answer to this that it is done in order to indicate the feelings of the heart to the other party who, being human, is incapable of gauging the true feelings of the former without some sort of demonstration on his part; for everybody knows that we do not fondle a child or greet a friend with the intention of demonstrating our affection for them. Do not parents fondle a newly born or a sleeping child? This shows that this demonstration of affection is an involuntary, spontaneous act, not dictated by any ulterior motives.

It is impossible, therefore, that a man who loves God and entertains a true longing for Him, should not seek to express his love or longing by some outward act. This is the secret of all worship. Worship is the physical symbol of the true relationship of man to God; and a man who truly loves God, knowing that he daily expresses his love and affection by outward signs, cannot object to physical acts of worship. Such objections are due to lack of love.

This would be a sufficient explanation of outward acts of worship prescribed by Islam, but there are also other significances underlying them, one of which is, that, as the Holy Quran explains, physical acts react on the mind and the condition of the mind

reacts on the outward condition of the body. It says

ومن يعظم شعائر الله فانها من تقوى القلوب (الحج
ع ٢) *

i.e., "It is only right that men should demonstrate veneration for the places where God's glory was manifested, for righteousness of the heart does naturally express itself outwardly" (XXII, 32). This refers to the reaction of the condition of the mind on the body. At another place the reaction of physical acts on the mind is referred to in the words

كلا بل ران على قلوبهم ما كانوا يكسبون (التطيف) *

i.e., "Beware, that their hearts have been corrupted by what they have wrought." (LXXXIII: 14.) At first they acted against truth in order to gain material objects, with the result that, in the end, the love of truth vanished from their hearts. This is a truth which has been fully demonstrated by psychologists. I happened to read once in an American psychologist's book that a professor, who was regarded as a very able man but who was in the habit of keeping his mouth open, was appointed the head of an institution, but in that capacity he failed utterly as he could show no firmness in matters of discipline and administration. He was, then, advised by a friend to keep his mouth

shut and, acting on this advice, he discovered that he gained daily in firmness and determination, and he became a very successful administrator. In the ordinary incidents of daily life we observe that physical conditions constantly react on the mind. A man who puts on a frown and exhibits signs of anger begins to feel really angry, and if a man in a towering passion is somehow made to laugh, his anger instantly subsides. Tears induce sadness of heart and laughter induces joy. Islam has, therefore, kept this principle in view in prescribing outward acts of worship, like the *Nimaz*, etc., for when a man assumes the outward appearance of humility and supplication, his heart gradually surrenders itself to love and in the end he is drawn to God as a piece of steel is drawn to a magnet.

Another significance underlying physical acts of worship is that they promote a universal feeling of love and obedience to God. Children learn to love their brothers and sisters and other relatives by observing that other people do the same. If all feelings of love and affection had been confined to the heart and had never found outward expression there could not have existed any feelings of affection between relatives, for how could a child have discovered whether any person was loved or hated by its parents and other relatives? It is obvious that

this can only be discovered from outward demonstration of the different kinds of feelings, which are perpetuated generation after generation by such demonstration.

If, therefore, no outward signs are prescribed for the expression of man's love for his Creator, and if His majesty is not constantly and repeatedly proclaimed by physical acts, the unborn generations who must receive their first impressions from the conduct of their parents, will not have those feelings of love and sincerity for God, which would be created by observing daily certain external symbols of love and respect. We can even now see that atheism and indifference towards God are on the increase among people who have grown indifferent to outward worship.

Again in physical worship all those parts of man's body which are loaded with God's favours and bounties can join in rendering thanks for such favours and bounties. God's favours encompass the body as well as the soul, and perfect worship is that in which both body and soul join, for without such combination even spiritual worship cannot be preserved ; for though the worship and adoration of the heart are the substance and the essence, the worship and adoration of the body are the shell, and the substance cannot

be preserved without the shell. If the shell is destroyed, the substance also is bound to be injured.

Having demonstrated that physical acts of worship are indispensable for our spiritual progress, I now turn to the specific acts of worship prescribed by Islam for its followers. The first and the chief of these is the *Nimaz*, which may be called the soul of all Islamic worship. Five times a day a Muslim must present himself before God and worship Him in the mode prescribed. He must first perform the *Wuzu*, that is to say, wash his hands, face, forearms and feet in the prescribed manner. This is not only conducive towards physical cleanliness and purity, upon which Islam insists, but also has the effect of guarding, as it were, all avenues through which disturbance or interruption can enter, *viz.*, the five senses represented by the eyes, ears, nose, mouth, hands and feet, the latter two representing the sense of touch. Those who are given to thinking over spiritual matters can easily understand this, but owing to considerations of time and space I cannot here enter into details. The very word *Wuzu* indicates both these objects, for it means both 'cleanliness' and 'beauty'. The performance of *Wuzu*, therefore, promotes physical cleanliness which is indispensable for spiritual purity, and renders the *Nimaz* beautiful by preventing and arresting the interruption or disturbance of the

worshipper's thoughts, thus making it possible for him to attain the real object of prayer.

Having performed the *Wuzu* the worshipper stands with his face towards the *Ka'ba* which is meant to remind him of the sacrifices made by Abraham (peace be with him) in the path of God and the good which resulted from them. He then repeats certain prescribed passages, the first part of which is devoted to the praise and adoration of God, whereby he can perceive, as it were, the reflection of God's image, and his heart is flooded with love and longing and he is drawn towards God; in the second he confesses that at every step in the course of his progress he is dependent on the help and assistance of God, and thus perceiving his own helplessness he is impelled towards self-improvement and greater trust in God; and the third contains prayers and supplications, which are the essence of *Nimaz*. By prayer man attracts the Grace of God, and by the union of the love of man with the love of God the seed is sown of a new spiritual creation in the same way as a new physical being comes into existence by the union of a male and a female.

In short, *Nimaz* is so rich in spiritual benefits that man's reason is forced into admiration of it. But in order to be effective it must be performed in the

manner and subject to the conditions prescribed by Islam.

The external acts prescribed by the law of Islam for the performance of *Nimaz* are not without their significance. During the course of *Nimaz* the worshipper must at different stages stand with folded arms, bow down with his hands on his knees, stand erect with his arms hanging by his side, prostrate himself on the ground and sit with folded legs. All these movements are symbols of perfect humility and surrender in different countries. In some countries men express complete submission by standing with folded arms, in other countries; by standing with their arms hanging by their sides. In ancient Egypt, bowing with one's hands on one's knees was regarded as a symbol of deep respect; in India prostration was in vogue and in Europe falling on one's knees is considered to be a mode of showing reverence. Islam has combined all these symbols in its mode of worship.

Islam enjoins that *Nimaz* should ordinarily be performed in congregation, so that the spirit of brotherhood may be fostered. Under this injunction a monarch has to stand side by side with his meanest subject to perform the *Nimaz*. This striking spectacle affords a strong proof of the fact that *Nimaz* is a reality and not a mere form. All who join in it

realize that they are standing in a Presence where a monarch has to lay aside his sceptre, and where he becomes a mere servant along with his subjects.

It is sometimes objected that the *Nimaz* of Islam is merely a piece of bargaining with God, which is performed in the hope of obtaining something in return. This, however, is exactly the reverse of the truth. Islam is the only religion which repudiates this idea and teaches that the acts of worship prescribed by it are not the selfish requests of a wordly-minded man. Their principal object is to acknowledge the favours and bounties of Allah and to render thanks to Him for all of them, without doing which a man could hardly deserve to be called man, and, secondly, to seek spiritual development. As is said in the Holy Quran:—

فاذكروني اذ كرتم واشكروا لى ولا تكفرون (البقره ع ١٩) *

i.e., "O Men! worship Me, so that I may favour you with My meeting, and render thanks for My favours and be not ungrateful" (II: 152). This shows, that the object of worship is to render thanks and to seek spiritual development. At another place it is said:—

ان الصلوة تنهى عن الفحشاء والمنكر (العنكبوت ع ٥) *

i.e., "*Nimaz* saves a man from indecency and evil" (XXIX: 45). The Holy Prophet (on whom be peace

and the blessings of God) was once asked why he was so constant in his prayers and he replied

الا اكون عبدا شكورا *

i.e., "Should I not be a grateful servant of the Lord?"

Again the Holy Quran says concerning *Nimaz* :

الا بذكر الله تطمئن القلوب (الرعد ع ٣) *

i.e., "Verily hearts are comforted through prayer" (XIII: 28). Through *Nimaz* one attains to the certainty of knowledge which dispels all doubts. Hence *Nimaz* is a means of spiritual progress just as there are means for the attainment of different objects in the material world.

In short, the institution of *Nimaz* is based on profound truths and combines so many excellences that no other religion can claim the like of them for the acts of worship prescribed by it. It satisfies the objects of worship in every respect and is the only means of attaining righteousness. Those who imagine that they can do without external acts of worship are labouring under a grievous error. Who would be willing to believe that whereas Abraham, in spite of his righteousness, Moses, in spite of his sacrifices, Jesus, in spite of his humility and meekness, and Muhammad (on whom be peace and the blessings of God), in spite of his perfection and excellence, could not dispense with such acts of worship and were not

content with the heart's worship alone, people who are engaged in worldly pursuits from morning till night and have no thought to spare for God, can dispense with them, and can confine themselves to the mere inward remembrance of God? The idea that the external worship is a mere matter of form and is of no real benefit is the outcome of laziness, is encouraged only to drown the voice of conscience and is a cloak under which people seek to hide their lack of faith.

The second mode of worship prescribed by Islam is *Zikr*, or the remembrance of God. *Nimaz*, which can be performed only in a certain manner and subject to certain conditions, is confined only to special periods of time. But as the body needs water or moisture at brief intervals, and begins to feel dry and tired without it, the soul also stands in constant need of spiritual water, for it is apt to be starved when man is engaged in material pursuits. Islam has, therefore, taught that man should, from time to time, in the midst of his pursuits and pre-occupations, recall and think over the different attributes of God, so that his whole attention should not be occupied by worldly affairs, and the remembrance and the love of God should continue constantly to refresh his soul like a running fountain. The benefits of *Zikr* are the same as have been described above in the case of *Nimaz*.

The third mode of worship prescribed by Islam is fasting. This mode of worship is also common to almost all religions, but the form in which Islam has prescribed it is different from that recognised or prescribed in other religions. Islam enjoins upon every adult Muslim the duty of keeping fasts during one month in every year. Those suffering from a temporary illness and those who are on a journey during the month of fasting are permitted to substitute an equal number of days during some other part of the year. Those who are suffering from some permanent disorder or are too old or too weak to be able to keep fasts are exempted altogether. Those who are fasting must abstain from food and drink of every description, and from intercourse with their wives or husbands, from the hour of dawn till sunset. It is desirable that some breakfast should be taken before dawn, so that the body should be saved from unnecessary suffering. Moreover continuous fasts of twenty four hours each, without taking breakfast before dawn, are not approved of by the Islamic law. The Holy Quran describes the object of fasting as,

اتكبروا الله على : ا هدكم و لعلمكم تشكرون (البقرة

ع ٢٣)*

i.e., " That you may exalt the greatness of Allah for

having guided you, and that you may learn to be grateful" (II: 185). In other words, one object in view is that, being relieved from the necessity of preparing and eating food and having more time to spare, men may pay greater attention to spiritual matters and may remember God oftener. Another object is that the pangs of hunger and thirst may help men to realise the value of the favours and bounties of God which they ordinarily enjoy and may render them grateful to God. Man does not value that which he possesses, and he learns the value of it only when he loses it. Most people never realise that eyes are a great blessing of God, but when they lose them they realise their value. Similarly when a man abstains from food during a fast and suffers from hunger he begins to realise how many comforts God has bestowed upon him, and that he ought to employ such a comfortable life in good and useful occupations and should not fritter it away in trivial pursuits.

Again, God says, the object of fasting is that you should attain *Taqwa* لعلكم تتقون (II: 183). The word *Taqwa* (تقوى) is used in the Holy Quran in three senses. It signifies security from pain, security from sin, and the attainment of a high spiritual level. Fasting produces all these three effects. At first sight it appears paradoxical to say that fasting saves a man from suffering, for fasting

itself imposes a certain amount of suffering on man. But a little consideration would show that fasting teaches men lessons which secure their national welfare. The first lesson is that a rich man, who has never suffered hunger or privation can never realise the sufferings of his poorer brethren who have very often to go without food, but when he is keeping fasts himself he realises what hunger is and all that the poor have to suffer. This produces in his mind a wave of sympathy with the poor which finds vent in measures calculated to ameliorate the lot of the poor, the natural result of which is an increase in the national welfare; and it is obvious that the welfare of the individual is bound up with the welfare of the nation. Another aspect of fasting is that Islam does not wish to encourage in its followers sloth and laziness and a disinclination to bear hardships. On the contrary, it desires them to be ready and able to accept all manner of privations and inconveniences in times of need. Fasts habituate the Muslims to bear hunger and thirst and to restrain themselves in all their desires and passions, and those who faithfully carry out this command never become lazy or self-indulgent.

Again, fasting secures one against sin, for sin is born of inclination towards material pleasures. When a man becomes accustomed to a course of conduct it

becomes very difficult for him to renounce it. But a man who is able to give up a habit or a course of conduct at his will, never becomes its slave. A man who, in order to seek the pleasure of God, gives up for a whole month, all material pleasures which sometimes draw him towards sin, and learns how to exercise self-control and self-restraint, can easily overcome temptations to commit sin.

Again, as a man has to wake up during the month of fasts in the latter part of the night for his breakfast, he gets extra opportunities of prayer and worship which speed him on the path of spiritual progress, and when he sacrifices his ease and comfort for the sake of God, the latter strengthens his spirit and draws him towards Himself.

The fourth form of worship prescribed by Islam is the pilgrimage to Mecca, and its objects are similar to those of *Nimaz* and the fasts, *viz.*, to accustom a man to leave his home and country and to suffer separation from his relatives and friends for the sake of God. Besides these, the Holy Quran ascribes to the pilgrimage an object which is peculiar to it, that is to say, the pilgrimage to Mecca is a symbol of the respect shown to places where the will of God was manifested and reminds people of the incidents connected with that manifestation. It reminds them of Ishmael's being left in the desert by Abraham, and

how those who make sacrifices in the way of God are protected and honoured ; it fosters their faith in the Power and Might of God. Again the pilgrim, on finding himself near the place which has, from the beginning of the world, been dedicated to the worship of God, is sure to experience a peculiar spiritual association with those who have through numerous centuries been bound together by the love and remembrance of God, and among whom he also counts himself.

Besides this, the pilgrimage has a great political advantage underlying it, for leading Muslims from all parts of the world who meet together once a year can exchange views and establish and renew relations of love and brotherhood. They have opportunities of acquainting themselves with the problems that confront them in different countries, of copying one another's good points, and of co-operating with each other. I am sorry however to observe that no advantage is, at present, being taken of this aspect of the pilgrimage.

The fifth mode of worship prescribed by Islam is sacrifice. Many people fail to understand the significance of sacrifice in Islam. They imagine that the animal sacrificed is supposed to carry away the sins of the persons making the sacrifice. This is an entirely erroneous conception of the teachings of Islam on the subject. The equivalent in Arabic

of the word sacrifice (قرباني) is derived from a root meaning nearness. Sacrifice is a symbol, the failure to understand the significance of which is responsible for the erroneous conception which people entertain concerning it. In ancient days, the language of symbols was in very common use and in spite of the development of spoken and written languages and the advance of literature in modern times symbols are still extensively used and accepted for the communication of thoughts and ideas, especially in social matters. For instance, when two friends meet they shake hands, and nobody questions the propriety of the action, nor does it occur to anybody to analyse the feelings underlying it. It is a symbol inherited from very ancient days and though its origin has been lost sight of, it is regarded as one of the most useful social practices, for it expresses and promotes friendship and brotherly relations. In ancient times when two men entered into an offensive and defensive alliance they used to clasp each other's hands in order to signify that the hand of the one would be the hand of the other thenceforward, and that they were henceforth allies and would fight and defend together. In course of time this symbolical ceremony became the emblem of the expression of affection and friendship, and nobody would now be prepared to relinquish it. Similarly, kissing is a symbol signifying the desire

of the animal nature to draw the person kissed into itself and to become one with it.

These and* other symbols are used constantly in our daily lives and numerous benefits are derived from their use. Sacrifice is also one such symbol. If we ponder a little, it is not a small thing to sacrifice a life, and it is bound to create a profound impression on the mind except in the case of those who are accustomed to the taking of life. Some squeamish people have gone so far as to condemn sacrifice as an act of cruelty, but there is no doubt that it powerfully stirs the feelings, and it is for this reason that it has been appointed as a form of worship. A man who offers a sacrifice declares in symbolical language that as the animal which is inferior to him has been sacrificed for him, he will, if called upon to do so, cheerfully give up his own life for that which is more precious than his own existence. How profoundly must the man, who understands the true significance of sacrifice, be affected at the time when he offers a sacrifice and how vividly he must remember the significance of it and the responsibility which it lays upon him. He would ever afterwards be reminded of the principle that inferior things must be sacrificed for superior things, and that he must be ready to sacrifice himself in the service of truth or of mankind. The

Holy Quran refers to this significance of sacrifice when it says :—

لَنْ يَنَالَ اِلَهَ لَحْمُهَا وَلَا دَمُهَا وَلَكِنْ يَنَالُهُ التَّقْوٰى
مِنْكُمْ (الحج ع ٥)

i.e., “Neither the flesh nor the blood of your sacrifices reaches God, but it is the righteous motive underlying them that reaches Him.” (XXII : 37). That is to say, your sacrifices will benefit you only if you fulfil the object underlying them, but if you fail to do that you will merely have killed an animal as you slaughter animals for the purposes of food and you will gain nothing by it.

This will show that the significance of sacrifice in Islam is totally different from that in other religions and that Islam has preserved the object which underlies this symbol, whereas other religions have lost sight of it and have invented new objects for it.

The means whereby man can attain to God and the practical realisation of this object in this very Life.

The fourth question under the first object of religion is whether man can attain to God and whether there is a religion which claims that this is possible under its teachings. It is obvious that this is a

vital question, and the real value of a religion depends upon the answer to it. Every person who is guided by his natural instincts, and who does not wish purposely to ignore them must feel that the only function of religion is to point out the way to God and to lead man to Him. All other questions are merely introductory to, and are covered by it.

If a religion explains the attributes of God, emphasizes His unity, exhorts its followers to love Him sincerely, lays down the modes of worship, but is silent as to whether it can lead men to God in this world, its teachings are mere mockery, and attending to them mere waste of time. The example of such a religion would be the example of a man who causes a proclamation to be made throughout the land with blowing of bugles and beating of drums that a momentous discovery has been made and that people should collect together to be told about it,—and let no man lag behind, for the discovery is so wonderful that the like of it never was before, and it is necessary that all men should learn of it, as it is useful for all and its benefits exceed those of any other discovery, and that it would be the height of ill-luck not to take advantage of it,—and when men have gathered from far and near leaving their pursuits and occupations, in their eagerness to hear of this wonderful discovery; he makes a speech telling them that a new land has been discovered.

which is so vast that all men can settle in it comfortably, that it lies at every man's door, that there are running springs and bubbling brooks in it, and that there is such abundance of flowers and fruits and other delicacies that men need not quarrel between themselves, for every one can have as much as he desires, and life in it would be altogether very pleasant; the sun lights up its beautiful surface, and its deep shades afford relief and rest, and a man who enters it once does not desire to leave it again, etc., etc., thus exciting the curiosity of his listeners who eagerly enquire as to the whereabouts of this wonderful land so that they might proceed thither and taste of its fruits and delicacies and enjoy the pleasant life it affords, he makes answer that the land, no doubt, exists as he has described it, but that he is sorry that he is not aware of its exact situation, nor does he know how it might be reached; that he had read of it in a book which he had discovered in his father's library, and he could not endure that others should remain ignorant of it. There can be no doubt as to what would be thought of such a man. Yet there are persons who daily mock us in this manner and nobody questions them as to why they do so. They call men to God but those who come at their call find nothing, only their longing and uneasiness are intensified.

Has anybody ever heard of people falling in love

with an imaginary beauty, whom nobody has ever seen? Love is excited by the sight of beauty and not by merely hearing of it. How can a man then feel the love which he is expected to have for God, without having seen Him? Love is the melting of the heart, and how can the heart melt when no heat is applied to it? Let men first perceive the glorious face of the Beloved, and bask in its sunshine, so that their hearts may be melted and be filled with love. No religion can create in the hearts of its followers true love for God unless it opens the door to His meeting.

Look round you and see how many people love God in their hearts. Surely not ten in a hundred thousand; and even these only imagine that they love God, whereas they are merely following ancient customs and treading the path which their ancestors had once trodden. The world is plunged in darkness. Nobody is willing to sacrifice anything for God, and sacrifices made in the name of religion are prompted mostly by patriotism or nationalism. From the remotest corners of the earth men have gathered to see the British Exhibition, but how many are there who step outside their houses to see God? They think that they cannot see Him either at home or abroad, and they, therefore, make no effort to find Him.

We cannot afford to trust our spiritual welfare

to the life to come. No man is permitted to visit this world twice ; and if he can find nothing in this life, and in the life to come and he discovers that he has all along been in error, where lies the remedy ? And in case there is no God and no future life, he shall have wasted this life in running after a delusion.

Every religion asserts that it can lead men to God in the life to come, but in such a vital matter how can one act on a supposition ? We are told to do this or that deed, but what we want to know is what will God do in return for our deeds ? Our acts and conduct are like knocking at a door, but the question is (in the words of a man who lit up the world by his Light nineteen hundred years ago) will it be opened to us ? If the door is not to be opened to us and our knocking is to be in vain, what has religion taught us ? An incongruous noise, which we could have made even without the guidance of a religion ! All that it has done for us is that it has created in our hearts a longing which it cannot satisfy. A true religion, therefore, must teach us something whereby we can cause the door to open before we leave this world, so that before our retreat is finally cut off we should be assured that we are following the right path.

Sisters and brothers, I give you the glad tidings that Islam, or in other words, Ahmadiyyat claims to teach the way how the door may be caused to open ; nay, it claims that through it the door has already been opened to many who have in this very life entered it and seen the Face and Majesty of God, and that, if you so desire, it can, God willing, do the same for you.

Before proceeding to explain the means by which Ahmadiyyat leads man to God, it is necessary to state what is meant by meeting or seeing God. It must be remembered that God is not a material object whom man can see with his physical eyes. He can only be seen with the eyes of the soul. This does not mean, however, that it is a mere trick of the fancy. This spiritual vision of God is as real and as irrefutable as our physical vision by which we perceive physical objects like the sun and the moon, so that no doubt is left in our minds as to their existence. If ten million men were to assert that there is no such thing as the sun, we would believe that these ten million men have gone mad. No doubt would arise in our minds that we have not seen the sun, for we have seen it in a manner which can leave no possible doubt behind it. There is this difference between fancy and fact, that the former is generally the result of the working of one sense only,

whereas knowledge is the result of the working of more senses than one. For instance, when a man imagines that a certain other person is standing before him, while in reality there is no such person standing there, he can find out his mistake if he extends his hand to touch him, for his hand will meet nothing but empty space. But if a man is actually standing there his sense of touch will confirm his sense of sight, and his hand will meet a solid object. It may sometimes happen that more faculties than one are deranged; this however would amount to lunacy and nobody is likely to be deceived by it. There is, however, a further test which can be applied to detect even unsoundness of the mind, and that is that a man who is labouring under an hallucination may be deceived by himself, but he cannot deceive others, and cannot show to others that which he imagines he sees himself. But a reality is capable of being demonstrated to others. Therefore when I say that through Islam or Ahmadiyyat a man can see God, I do not mean the mere working of fancy as the result of which the followers of most religions imagine that they can and do see God, but I mean the certain meeting of God which can be perceived not only by different faculties but can also be demonstrated to others. Nevertheless this seeing or meeting is spiritual and not physical. In support of the assertion that Islam makes such a claim, reference

may be made to several verses of the Holy Quran. In the very beginning of the Holy Quran God says:—

ذلك الكتاب لا ريب فيه هدى للمتقين (البقره ع ١)*

i.e., “This is that promised book which is referred to in previous scriptures. There is no room for doubt in it, for it guides the righteous to still higher levels.” (II : 2). Other religions only claim to make a man righteous but Islam not only does that, but also leads him still higher. Not only does it teach a man his duties but when he has performed all that lies on him, it carries him higher and he becomes the recipient of attention and favours from God, and a mutual relationship of love and sincerity is established between him and God.

At another place He says :—

ومن يطع الله و الرسول فاولئك مع الذين انعم الله عليهم من النبيين و الصديقين و الشهداء و الصالحين و حسن اولئك رفيقا. ذلك الفضل من الله و كفى بالله علما.
(النساء ع ٩)

i.e., “Those who render perfect obedience to God and His apostle (on whom be peace and the blessings of God), God will confer upon them one of four dignities according to their deserts. Those who attain the highest stage of perfection will be made prophets, and those next to them will be made *Siddiques*, *i.e.*,

favourites of God, and those coming after them will be made *Shaheeds*, i.e., those from whose eyes the veil has been removed, but who have not yet attained the dignity of special friends, and those that are next below them will be made *Salih*, i.e., they will be righteous men who are trying to improve themselves but who have not yet been admitted to the inner presence of God. These are the best companions whose company benefits others. These different stages of development can be attained only through the Grace of God, and God well knows His servants," that is to say, God is aware that He has endowed man with the capacity for unlimited development, and has put in his heart the longing to seek the Beloved, and thus it was necessary for Him to provide the means of satisfying this longing, which He has done, leaving it to man to take advantage of them (IV. 69, 70).

Again He says,

ان الذين لا يرجون لقاءنا ورضوا بالحياة الدنيا واطمانوا

بها و الذين هم عن آياتنا غفلون - اولئك ما لهم النار بما كانوا

يكسبون - (يونس ع ١)*

i.e., "Verily, those who desire not to meet Us and are content with material resources and material development, and desire nothing beyond this world, and

those who are indifferent to Our signs which We show them to draw their attention, inasmuch as they have voluntarily withdrawn from the source of real happiness, will never attain to true happiness and will ever suffer spiritual tortures as the result of their actions (X. 9, 10). At another place God says,

و لمن خاف مقام ربه جنتن (الرحمن ع ٣)

i.e., "Those who recognise the Majesty of God, and act in accord therewith, will be given two paradises," that is, one in this life and one in the life to come. (LV. 46).

Again describing the blessings of paradise He refers to the principal blessing in the verse

وجوه يومئذ ناضرة - الى ربها ناظرة (القيمة ع ١)*

i.e., "Some faces (that is, those who enter paradise) will be lit up with joy, for they will see God (LXXV. 21, 22). So that attaining paradise in this life, would mean that man should see God in this life and should experience the working of His attributes within himself.

At one place He says,

فاذكروني اذكركم واشكروا الى ولا تكفرون (البقره

ع ١٨)*

i.e., "If you remember Me, I shall cause you to

see Me, so you should render thanks to Me and should not be ungrateful" (II. 158). That is, you should not imagine that having created every thing necessary for your material development, I would leave your higher needs unprovided for.

The next question is what is the nature of this meeting with God ? It is really beyond the power of man to describe such an essentially spiritual experience ; it can be realised but can hardly be fully described. He alone who experiences this condition can understand the nature of it, but he cannot convey an adequate impression of it to another, for it is an entirely novel experience and people can understand the nature of only those experiences through which they have themselves passed. For instance, we can describe the taste of sugar to a man who has himself tasted it and when we say to such a person that a certain thing is very sweet he will at once realise our meaning. But a man who has never tasted sugar can never fully realise what sweetness means. We can give him a poor and imperfect idea of it by distinguishing it from other things which can be tasted, but the only perfect way of making him understand what sweetness signifies would be to put a lump of sugar in his mouth and to tell him that it is sweet. Similarly the nature of the experience of a meeting with God cannot be put in words, but as this is a matter which.

concerns faith and on which depends the whole spiritual progress of man, God invests those who have gone through it with such attributes that everybody can perceive that they stand in a special relationship towards the Living God. Just as a machine becomes alive when it is connected with an electric current, and people can at once recognise that some mighty force is working through it, so is the case with those who attain to union with God, and since the beginning of time this fact has been proclaimed in the same way. The fact that Noah, Abraham, Moses, Jesus and Muhammad (on whom be peace and the blessings of God) and the other prophets of God were His favourites was proclaimed to the world only through the manifestations of God's attributes for them; otherwise the nature of the relationship in which each of them stood towards God was not and cannot be understood by any stranger.

The truth is that God being all spirit, His relationship with man can be expressed only through the reflection of His attributes in him. As the Holy Prophet (on whom be peace and the blessings of God) has said : *تخلقوا باخلاق الله* i.e., "If you desire to meet God, you must assimilate the attributes of God and must fashion your lives accordingly."

With beings that belong to the world of spirit a

relationship can be established only through perfect understanding and knowledge. The Holy Quran describes this understanding or realisation as being of three kinds or having three stages. The first stage is called علم اليقين that is to say, knowledge or realisation by inference. In this stage a thing is not itself visible but its effects are visible from which a man can conclude that the thing exists. The second stage is عين اليقين that is to say, knowledge or realisation by sight. In this stage not only are the effects of a thing visible, but the thing itself is seen, although its nature has not been completely realised. The third stage is the stage of perfect realisation or experience, that is to say, as complete an understanding of the nature of a thing as it is possible for a man to have, both through an observation of its effects on others and a realisation of its effects on himself. This is called حق اليقين or perfect realisation. These three stages may be illustrated by a reference to the knowledge and realisation of fire. When a man sees smoke from a distance, he concludes that there must be a fire from which it issues, but he cannot be certain of it, for there is the possibility that his eye might be mistaken and what he imagines to be smoke may be merely dust or a mist. But if he draws nearer and sees the flames with his own eyes, his certainty will increase, but perfect realisation of the nature of fire cannot be achieved till he

puts his hand in it and experiences its burning effect. There are sub-divisions of these stages of realisation, but these are the principal ones, and man is constantly striving to attain them. We find that when a child begins to grow up, he wants to realise the nature of everything and is not afraid to put his hand in the fire to experience its effects. I imagine there would be very few children in the world who have not, at some time or other, scorched their hands in an attempt to find out the effects and nature of fire.

Islam lays down the same three stages of realisation. The first stage is, that a man hears about the manifestation of God's attributes from others, or reads in books as to how God used to deal with His servants in the past, and he begins to think that there must be some reality underlying it. But this creates no more than a temporary impression on his mind. For, when he begins to strive in the same path himself he at first meets with disappointment and very often loses courage, like a man who, from a distance sees smoke rising up, begins to advance towards it, but as he proceeds further he sees nothing but smoke without any other 'indication of a fire, till he begins to imagine that his eye had deceived him and that what he had seen was not smoke but possibly a speck of a cloud or some other similar thing. Only such persons are satisfied

with the ancient records of the lives of holy men as never strive to have an experience at first hand themselves, and whose self-complacency remains, therefore, unshaken. This, however, is far from being enviable. Islam does not confine man to the first stage of realisation, it keeps the door open to the highest stage, and it claims that any one striving after God in accordance with its teachings, gains in understanding and realisation in proportion to his efforts, and that there is no stage of realisation which was opened for others but from which men are now debarred. I have explained that true realisation is a purely inward condition of mind; it is that sharpness of spiritual vision by which man begins to perceive the attributes of God in a new light; it is that keenness of spiritual perception by which man discovers himself clothed with the attributes of God, but as every condition and experience has an outward manifestation, the perfect realisation of God or, in other words, union with God, has also its outward manifestation by which the other people as well as the man himself realise his relationship with God. It is obvious that when two things approach each other the peculiar quality of one affects the other. For instance, a man who approaches fire begins to feel its heat, and a man who approaches ice begins to feel cold; similarly, if he touches a perfume, his body or

his clothes begin to emit its fragrance, and if he is near another man who utters a speech, he can listen to it. In the same way, it is necessary that a man who attains to a stage of union with God should manifest certain qualities which should show that he has attained to that state of blessedness. For, if there is nothing more than a mere verbal assertion, how can we distinguish between the claims of an impostor and a righteous servant of God, and what benefit can other people derive from seeing or associating with the latter ?

Islam has described three stages of union with God, which can be distinguished by their manifestations. They are the proof of a man having attained to union with God, and they are also the means of increasing one's belief in God. The *first* stage is that of acceptance of prayer. The *second* of revelation, and the *third* is the stage in which man becomes the manifestation of divine attributes.

THE FIRST STAGE : ACCEPTANCE OF PRAYER.

Islam teaches that acceptance of prayers is a means of enabling men to attain to union with God. That is to say, when a man prays to God his prayers are accepted, provided they are made in the manner, and are continued up to the point; appointed for their

acceptance. He says:—

امن يجيب المضطر اذا دعاه و يكشف سوء و يجعلكم

خلفاء الارض ءاله مع الله قليلا ما تذكرون (النمل ع ٥) *

i.e., “ Then who is He, who hears the cry of a distressed person, when he calls on Him, and accepts his prayers and relieves his pain, and, removing the oppression of the oppressor sets up the oppressed in his place? Is there, then, another god who has this power? but you derive no lessons from it ” (XXVII. 60). This stage has been made open to all and God hears the prayers of every one who prays to Him in his distress, to whatever religion he may belong, and thus affords an opportunity to all to get into direct touch with Himself in order to be able to emerge from the stage of doubt and darkness. It is necessary that a certain amount of realisation should be open to people of every class and condition in order to draw their attention to God, for men turn their attention only to those things with whose importance they are impressed.

As I have said, the followers of every religion can pass through this stage and can experience the effects of prayer. They will find that many obstacles can be overcome and inconveniences removed by prayer. But this stage of knowledge is an inferior

one, for there is room for doubt that the thing which has happened after prayer might even have happened without it, or that a trouble which has been averted might have been averted even if no prayer had been offered, for we very often observe that an undertaking which is on a fair way towards being accomplished fails, and that which was regarded difficult of accomplishment is brought about through natural causes, when no prayer has been offered or even in cases when the person concerned has no faith in prayer. Another element which renders this stage doubtful is that its results bear a resemblance to the results of the operation of certain natural laws, for instance mesmerism and hypnotism, by means of which several ailments and diseases may be cured and remedied. This may give rise to the doubt that the results of prayer also are due to the concentration of one's attention or some such other cause, and are not due to any Divine aid or interference.

Though prayer of this kind is subject to such doubts, on the whole it is a means of attaining certainty to some extent, and people can derive benefit from it. I have used the expression, "prayer of this kind", advisedly, for there is another stage in which the acceptance of prayer is not subject to any doubt, but that is a part of the higher stages of

knowledge and realisation, and will be explained in its proper place.

The second stage of realisation is revelation. Islam particularly emphasizes this stage, while all other religions regard the door of revelation as having been irrevocably closed. Reason, however, cannot endorse the doctrine that God, Who used to speak to His servants in days gone by to assure them of His existence, has now ceased to speak altogether. The attributes of God are ever-existing and He is not subject to diminution or decline, then why has He been silent during all these centuries? If He has ceased to speak, how are we to assure ourselves that He has not ceased to hear, and that His other attributes are unimpaired? Would not His silence justify the conclusion that He can no longer see, and that He has lost the attribute of knowledge, and that He has lost the power to watch over and protect us, and that the universe is now going on of itself? If His other attributes are acting just as they used to, why has He ceased to speak? He is hidden from our eyes and is beyond the ken of our physical perceptions, and his revelation was the principal means by which men could be assured of His existence. and now that this door is also closed, what means is left to demonstrate His existence? Sisters and brothers, Islam teaches that God still speaks as He used to do,

and He still talks to His servants as of yore. Like the acceptance of prayer, revelation is not entirely confined to the followers of a particular religion, and in order to enable people to testify to, and believe in, the revelations received by His righteous servants, God does occasionally speak to persons who are outside the true faith. That God even now speaks to His righteous servants has been expressly mentioned in the following words of the Holy Quran:—

ان الذين قالوا ربنا الله ثم استقاموا تنزل عليهم الملائكة
 الاتخافوا ولا تحزنوا و ابشروا بالجنة التى كنتم توعدون -
 نحن اوليكم فى الحياة الدنيا وفى الآخرة ولكم فيها ما
 تشتهى انفسكم ولكم فيها ما تدعون (حم السجده ع ٣) *

i.e., "Those who say Allah is our Lord, and then hold fast to it, angels descend upon them with the revelation, 'Fear not, nor be grieved but be happy in the realisation of the paradise which you were promised. We shall be your friends in this world's life and in the life to come, and you will receive all that you desire and all that you ask for' " (XLI. 31, 32). That is, the desire to attain union with God, which is the real desire of every believer, will be completely and fully realised. This verse shows, that Islam regards the door of revelation as ever open, and promises revelation in certain cases. It may be

imagined how the fact that God speaks to a man direct or through angels will add to his belief and faith in God and what an accession of strength it will be to his heart, for speech is also a kind of meeting. For instance, if one is separated from a friend in a jungle at night and hears his voice in the darkness that he is near, one is as much comforted as if one had seen one's friend. Therefore, a man to whom God has spoken believes in Him with as perfect a faith as he has in things which he has actually seen.

This is not a mere empty claim made by Islam. During the last thirteen hundred years Islam has constantly produced men to whom God has spoken, and it would be mere sophistry to doubt it. In the present age God has spoken to the Promised Messiah (on whom be peace and the blessings of God) and as the result of the holy influence exercised by him, thousands of the adherents of the Ahmadiyya Movement have been the recipients of Divine revelation. I believe that there are hardly fifty per cent Ahmadies who have not been the recipients of revelation in some form or other, and whose faith has not been strengthened thereby.

It must be remembered that by revelation I do not mean the commonly but wrongly accepted explanation of it, under which any brilliant idea which suddenly flashes on a man's mind is called revelation.

Some people have in their ignorance gone so far as to imagine that God never speaks in words, and that only the thoughts and ideas of a prophet are described as revelation. Islam emphatically repudiates this explanation, and teaches that revelation is conveyed in words and that God speaks to man in the same way as one man speaks to another. A sound similar to that produced in the speeches of men is produced in revelation and the recipient of revelation hears that sound as he hears the speeches of men in his daily life. The only difference is that revelation is far more majestic than the speech of man, and there is a special glory in it, and yet it carries in itself such bliss and such a sense of happiness, that the recipient of revelation feels exalted as if he is lifted upwards and some great power has absorbed him. Then the words of the revelation are conveyed to his ears and he hears them, or they are conveyed to his tongue and he recites them, or they are presented before him in writing and he commits them to memory. But all the while the feeling of exaltation continues, whereby he perceives that all this is not merely his imagination but is the direct action of some Superior Power.

There are two other kinds of revelation besides those described above which are conveyed not in words but in symbolical language. One of these is a dream in which something is shown as a symbol of an abstract

thing ; for instance, milk indicates knowledge, a buffalo a disease or an epidemic, etc., etc.

The second kind is called *Kashf* or vision, which is experienced while a man is wide awake, and is engaged in his normal pursuits. In such a condition he is enabled to hold spiritual intercourse with the dead, or to witness incidents happening at a distance from him, etc., etc.

All these kinds of revelation are referred to in the Holy Quran, but a detailed discussion of them would be out of place here. I have briefly indicated that Islam does not define revelation as mere chance inspiration. This definition of revelation is due to an entire ignorance of the nature of revelation, and if it is accepted as correct, revelation becomes mere mockery. Every person experiences at some time or other inspired thoughts and ideas, and if these are called revelation, every man will call his thoughts revelations. In this sense there is no book in the world which can be said to be devoid of revelation.

The Word of God is meant to lead us to certainty and faith and not to land us in doubt and suspicion, and if our thoughts and ideas are to be called revelation, most men will begin to imagine that whatever passes in their minds is revelation. But Divine Revelation ought to possess distinctive features which are not possessed by mere fancies and

imagination, in order that men should not be led astray. What, then, is the test by which a man may judge that a particular idea is his and is not revealed, or that it is revealed and not his, or that a particular writing is his and not revealed, or that it is revealed and not his? If it be urged that his reason will point out the distinction to him, the answer is that if we begin to call ideas revelation, it will not take our reason long to succumb to the fancy that all our ideas are revealed and are not our own.

In fact such ideas do not merely destroy our faith in religion, but also produce so many doubts and misgivings, and encourage such freedom in these matters, that people who entertain such ideas are likely at every step to fashion new religions and thus to deceive not only themselves but also the rest of mankind. There is no doubt that in some cases of mental derangement a man may be deceived into imagining that he hears certain voices or sees certain sights, but the security against such cases is that they are confined to maniacs and mad men, and no one is likely to be deceived by them. But if revelation is defined as ideas flashing across the mind, a perfectly sensible man may begin to believe that they are revealed and there would be no means available to correct this misconception. Such a supposition is the result

of ignorance of the nature of real revelation. If the people holding this view had themselves experienced revelation they could never have been deceived as to its real nature and would have realised that God speaks to His servants in a majestic and at the same time an inexpressibly sweet voice, which is heard by them in the same way in which they hear other voices; and there can be no possibility of delusion or doubt about it.

By the Grace of God the writer of this paper has had personal experience of revelation and can confidently assert on the basis of his own experience that revelation is conveyed in words and is not a mere idea of the mind.

It must, however, be remembered that there is nothing in the Holy Quran to warrant the belief that every dream or vision (*Kashf*) or revelation is from God. Islam concedes that dreams and revelations may be of different kinds. For instance the Holy Quran says:—

والنجم اذا هوى ماضل صاحبكم وما غوى - وما
ينطق عن الهوى ان هو الا وحى يوحى - علمه شديد
القوى (النجم ع ١١)*

i.e., "I call to witness the stemless plant when it falleth", that is to say, a plant which has no stem falls to the ground when it grows up and in the same way, a false claimant, whether an impostor

or one self-deceived, never triumphs. As such a man's teachings are not based on essential spiritual truths they contain in themselves the seed of their own destruction. Therefore, when his following begins to increase, signs of decline simultaneously begin to appear, and before such a man is universally accepted, before his movement firmly establishes itself as an independent religion (that is to say, before his movement assumes such proportions as to justify it to be permanently reckoned among the great religions of the world) and before such period of time has passed over his system as to justify one to say that it has endured the effects of time, his movement begins to decay, till eventually the whole fabric falls to the ground. The verse proceeds, "Your companion has not gone astray nor is his claim based on wickedness," *i.e.*, he is neither deceived nor is he an impostor. "Nor does he speak from selfish desire," *i.e.*, it is not as if the wish were father to the thought, nor that the things of his imagination are taken by him to be divine revelation. What he has received is revelation which has come to him from an outside power, and think not that it is the Devil that prompts him, for "The source of his revelation is the mighty and powerful God" (*LIII.* 1—5), Who controls everything, and Who will, by His might and power, establish the truth of His revelation; His doctrine will spread like a mighty tree, men of all

classes and conditions will accept it, and time will never be able to efface it.

In this verse, revelation has been described as being of four kinds. *First*, that, the source of which it is difficult to ascertain, *i.e.*, which is the result of mental derangement. *Secondly*, that, which is the direct result of a man's own desires, and which can easily be ascertained to be so. *Thirdly*, that, which proceeds from an evil spirit and contains nothing but evil and impurities. *Fourthly*, Divine Revelation. Therefore, when I say that Islam describes revelation as one of the means of union with God, I do not mean all dreams or revelation. I admit, and, as a matter of fact, many centuries before the modern psychological view of dreams, etc., took its shape, the Holy Quran had explained that dreams and revelations may naturally be due to mental derangement or to personal desires. By revelation I mean, therefore, Divine Revelation which is clearly distinguishable from mental delusions or the creations of one's desires.

Still, as there is again some room for doubt and similarity here, mere revelation is not as perfect and as sure a means of Divine realisation as is required for absolute certainty of faith which excludes all possibility of any doubt or misgiving. Islam emphatically asserts that this stage of perfect and absolute certainty can

be attained through it. It enjoins its followers to repeat in their five daily prayers, about forty or fifty times a day, the prayer, "Lord, guide us along straight path, travelled by those on whom Thou hast bestowed Thy favours." At another place the Holy Quran explains that those on whom God has bestowed His favours are the *Prophets*; the *Siddiques*, i.e., those who are close to the prophets; the *Shaheeds*, i.e., those who are not close to prophethood, but nevertheless can, in their persons, demonstrate the working of the Divine attributes, and can on the basis of their personal experience lead people to God; and the *Salihin*, or the righteous. Unless a man attains to one of the first-mentioned three dignities he cannot attain to perfect certainty of faith.

How can we benefit by Divine attributes? What is the use of our asserting that God is All-knowing, if we do not experience a certain proof of His knowledge? Until we can see with our own eyes the workings of this attribute, how can we, with confidence, nay, how can we with honesty, say that He is All-knowing? We are told that He quickens the dead to life, but if we have no evidence of it, how can we honestly say that He brings the dead to life? We are told that He is the Creator, but we observe that the whole creation is governed by certain laws of nature. How can we, then, believe that God

has had a hand in the creation of this universe, and how can we honestly assert that He is the Creator ? Again, we are told that all things are in His hands, and all things acknowledge His might, but, when we find that thousands of men deny His very existence, how can we, in the absence of some apparent sign of His might, say with certainty, nay, how can we say with honesty, that He controls the Universe ? The same is the case with all His attributes. Unless we are convinced that the attributes of God manifest themselves in a manner which excludes all possibility of mere chance or coincidence, how can we believe that those attributes exist at all. We cannot perceive God by our physical senses, but know Him only through His attributes, and if we possess no certain proof of the manifestation of those attributes, how can we honestly say that God does exist and that our Universe is not based on the operation of some complicated but perfect Law of Nature ?

This doubt is resolved by Islam alone, for it constantly produces men who are manifestations of the attributes of God, first receiving a reflection of them in their own beings and then leading others to the perfect knowledge and realisation of God by demonstrating in their own persons the working of those attributes.

In the present age God sent the Promised Messiah (on whom be peace and the blessings of God) so that

men might be able to attain to a perfect knowledge and realisation of Him and be freed from doubt and despair. He was such a perfect follower of Islam that he attained to the stage of prophethood and God raised him to that level of spiritual knowledge which had not been attained even by Abraham, Moses or Jesus (on whom be peace). He manifested in himself the attributes of God in such a certain and perfect manner that all who saw it marvelled, and all who hear of it are filled with wonder. Hundreds of thousands have been restored to new life through the signs shown by him, and multitudes have been healed by his miraculous power. He attained to that perfect stage of Divine realisation which excludes the possibility of doubt and misgiving, and found that complete union with God which admits of no separation afterwards. He was so imbued with the Divine colour, that all other colours faded before it. He renounced the world altogether and devoted himself wholly to the service of the Eternal Beloved, Who, as the result of that service, became his. He tested each doctrine and commandment of Islam in his own person, found them perfect, and himself experienced their fruits. God clothed him in the mantle of His attributes, and he returned to the world decked in it to lead mankind to God, for only those can proceed upwards who have come from above. Jesus has said,

“No man hath ascended up to heaven but he that came down from heaven”. To this I add, No man can lead others to heaven, but he who is sent from heaven. The Promised Messiah (on whom be peace and the blessings of God) whom God had clothed in the mantle of His glory and whom He had sent for the guidance of mankind, was, therefore, alone entitled, and able, to lead mankind to God. In support of this, he manifested each attribute of God in his own person, and by bringing God closer to man, brought man closer to God. The Holy Quran says :--

وهو يدرك الابصار (الانعام ع ١٣)*

i.e., “As man cannot approach God, the latter approaches Himself nearer to man” (VI. 104). This being His custom in the past, He has in this age appeared to the Promised Messiah (on whom be peace and the blessings of God) and has through him manifested Himself to the rest of mankind, in order to show that He is the Living God, and that as He was the God of Abraham, the God of Moses, the God of Jesus, and the God of Muhammad (on whom be peace and the blessings of God), He is to-day our God, and has not abandoned us; only we, through our ignorance, had forgotten Him.

It is impossible for me within the time and space at my disposal to explain with regard to each attribute

of God how the Promised Messiah (on whom be peace and the blessings of God) manifested and demonstrated it to the world after he had attained perfect Divine realisation himself. However, a few of them I shall illustrate here.

One attribute of God, which is very commonly known is the attribute of knowledge. All religions teach that He is All-knowing, but none of them explains as to how can we assure ourselves that this is true of Him. The Promised Messiah (on whom be peace and the blessings of God) has provided us with practical illustrations of this attribute of God. He has discovered for us secrets of knowledge which were either (1) hidden from the eyes of the world, or (2) were acquired by him in an extraordinary manner or (3) were beyond the power of man to acquire. As an illustration of the first of these, I might only refer to his teachings which I have already partly discussed and portions of which I shall discuss later on. Just now I shall only illustrate the second and the third. Most people are probably unaware that the Promised Messiah (on whom be peace and the blessings of God) was born in that part of India, which was then under the rule of the Sikhs under whom knowledge and learning were at a discount. He never attended school for a single day, but read some elementary books with private tutors.

When, however, God conferred prophethood on him, He bestowed on him, during the course of a single night, such thorough knowledge of the Arabic language that the learned men of Egypt and Arabia could not rival him in it. He wrote books in Arabic and repeatedly challenged his opponents to produce the like of them if they considered them to be the result of ordinary education and instruction, but none of them dared take up this challenge in India, Egypt, Syria or Arabia. Is this not a convincing proof of God's omniscience? Can the acquisition of such knowledge be the result of man's fancy? The Punjab is so far away from Arabia and is at such a distance from all the recognised centres of learning, that it is impossible that the Promised Messiah may have acquired his knowledge of Arabic from other people. But even if it were possible, how was he able to acquire such knowledge as enabled him to write, in the Arabic language, nearly a score of books, on the basis of which he successfully challenged people learned in it, especially when we also know that persons who have studied the language for years in the schools and colleges of the province, can scarcely write a few pages of it. No doubt, occasionally, people like Dante and Shakespeare do acquire an almost unrivalled mastery over their respective languages, but they cannot be compared to the Promised Messiah,

for they never claimed beforehand that they would acquire such mastery over a certain language. Nay, they were not even aware of the value which was subsequently placed upon their works. It was only when those books became better known that they were appreciated at their true value, and people discovered that they were really wonderful. If several persons run a race, one of them is bound to outstrip the others, and such a feat is never regarded as anything out of the ordinary. But, when a weak and emaciated man who can hardly stand on his legs joins a race, and declares beforehand that he shall win it, and he does win it, this will certainly be something out of the ordinary and will be ascribed to the working of some higher agency.

That God manifests His attribute of Omniscience in this manner is borne out by the second Chapter of the Acts, where it is written that the disciples were taught the languages of different tribes through the Holy Ghost, but the difference between the case of the disciples and that of the Promised Messiah is that the former were taught the languages of the Jewish tribes only and even so they sometimes made mistakes in them, but the Promised Messiah was taught the language of another country and was given such perfect command over it that none of those whose

mother tongue it was, could, after repeated challenges from him, equal him in this.

'Another proof of the Omniscience of God which we have had through the Promised Messiah is the holding of this year's Religious Conference in London. Thirty-four years ago the Promised Messiah saw a *Kashf* relating to the spread of his Movement in England. He published it in his book "*Izala-i-Auham*," the date of whose publication is the year 1892. The words are these:—"The rising of the Sun from the West (as predicted by the Holy Prophet of Islam) means that western countries which have for centuries been in the darkness of unbelief and error, shall be illumined by the Sun of righteousness, and shall share in the blessings of Islam. And I once saw myself (in a vision) standing on a pulpit in London and delivering a reasoned speech in English on the truth of Islam and thereafter catching several white-feathered birds sitting on small trees, whose bodies resembled those of partridges. I understood this to mean that though it may not be given to me to proceed personally to London, my writings would be published among those people and many righteous Englishmen would fall a prey to the truth. Western countries have so far not been conspicuous for their attachment to spiritual truths, as if, God had bestowed spiritual wisdom on the

East only, and wisdom of the world on Europe and America. All the Prophets from the first to the last have appeared in Asia, and spiritual men other than the prophets who attained nearness to God have also been confined to the Eastern peoples. But God wishes now to extend His Beneficence to the West" (*Izala-i-Auham*, p. 516). The meaning of this passage is perfectly clear. Thirty-four years ago God informed the Promised Messiah that Islam would be propagated in Europe through him, that the means of such propagation would be his writings, and that in the end the West will share the blessings of the Faith, as it shares to-day the good things of the world.

No doubt, what he saw in the vision was that he was delivering the speech himself, but as a Prophet is represented by his followers, particularly by his successors (Khalifas) the vision means that he or one of his representatives or successors would proceed to England to call men to Islam, and indicates that Islam and Ahmadiyyat would be preached from a pulpit or a stage and that men will accept it and be blessed.

Sisters and brothers, the fulfilment of this vision is not a mere coincidence. The importance of an event can only be measured when all the circumstances attending it are known. Now, consider the circumstances

under which this vision was published and in which the man who published it was placed.

When this *Kashf* was published the Christian religion was so powerful that it overawed the Muslims. Not only did European and Christian writers prophesy the complete annihilation of Islam by Christianity in the course of a century, but Muslim writers also had begun indirectly to admit it. Some Muslims, under the guise of religious reform, started a movement for a mutual understanding between Islam and Christianity on the basis of the assumption that both were true and of the necessity of avoiding collision between the two, for these men feared that Islam would not withstand Christianity. Others had started writing apologies on behalf of Islam, and tried to explain that certain Islamic doctrines to which Europe took exception, were really no part of Islam, that Islam taught exactly what Europe approved of; that Islam was revealed in an age of darkness when the Arabs were in a very degraded condition, that many of the doctrines and commandments of Islam were meant only to improve the condition of the Arabs and were not of universal application, that they would now be repealed by a conference of Muslim Doctors and Ulema; and that the Holy Prophet (on whom be peace and the blessings of God) used to preach to the Arabs with due regard to

their national and religious prejudices and that his meaning was really different from that which his words would ordinarily bear. In short, the Muslims had begun to admit by their conduct that the days of Islam were numbered; they had lost not merely the power to take the offensive but even the heart to defend Islam; they were ready to surrender, and awaited only the offer of better terms by Christianity, under which they would not be treated as mere savages.

On the other hand, the man who published this vision was alone and had no following. He had just proclaimed his claim to Messiahship, which had aroused universal resentment and opposition. The Government looked upon him with suspicion, the people were hostile to him; Christians, Hindus and the very Muslims whose faith he championed, were opposed to him, the last most bitterly of all. His claim was novel and unexpected. The Muslims were expecting a warrior Mahdi, and a Messiah who should descend from the skies, and this man claimed to be not a warrior but a peaceful and peace-making Mahdi and taught that the Mahdi and Messiah were one and the same person who was to come not from the skies but appear from the earth, and strangest of all, that he was the person who was both Mahdi and Messiah, a person who possessed no distinctive mark of learning, rank or honour.

Again, travelling to distant countries for propagation requires money, and this man had at the time a following of forty or fifty persons, all of whom with the exception of one or two, who were in comparatively easy circumstances, were extremely poor, earning on an average less than five shillings a week, out of which they had to provide for all the needs of their relatives and themselves. Now in these circumstances, living six thousand miles away from Europe, in a country which formed part of the British Empire and which was at that time in a condition of extreme political degradation, in a province which was regarded as the least intellectual and most backward in India and which is situated at a distance of several hundred miles from the ocean, being resident of a village which is eleven miles from the nearest railway station and which was at that time served only twice a week by the post, the postmaster being also the village schoolmaster, and which could boast of no higher educational institution than a vernacular primary school (for such was Qadian at the time), this man proclaims that God would propagate his doctrine in the West, that it would be preached from platforms and pulpits, and that men would accept its truth and join his movement. And all this in fact comes to pass; his movement spreads and men of all classes join it; it reaches, and begins to attract the truth-loving spirits, of the West.

The invitation extended by the Religious Conference to the representatives of different religions is not very extraordinary so far as other religions are concerned, for such invitation was bound to be issued to make the Conference a success, but in our case it bears a peculiar significance, for it has been the means of fulfilling the *Kashf* to which I have referred above and which was published under very inimical circumstances. If this movement had followed the normal course it would not have been invited to participate in this Conference to-day for it should have ceased to exist long ago owing to the extremely adverse circumstances through which it has had to pass ; but God has, in accordance with this *Kashf*, caused it to prosper, and, in the end, that which had been foretold has happened. Thus it has been proved that God is Omniscient, and that He reveals things of which man can have no knowledge and which at the time are regarded by mankind as opposed to reason and common sense.

I cannot conclude this portion of my paper without quoting one more instance of the demonstration by the Promised Messiah of the Omniscience of God, for this instance also pertains to Europe where, and in America, it has exercised, and is still exercising, a profound influence. I refer to his prophecy concerning the Great European War and the end of the Czar. This

prophecy was published piecemeal and was completed in four years from 1904 to 1908. He prophesied that God had told him that 'a mighty earthquake was impending,' and he explained that it did not necessarily mean that the earth would be actually shaken, but that it only meant some form of calamity 'which would cause great loss of life and destruction of buildings, and which would cause rivers of blood to flow and create great consternation among men.' From the details of this earthquake as foretold at the time it appears that the prophecy foreshadowed a great war, for he says that 'consternation would be caused in the whole world, and travellers would be put to great trouble.' This clearly shows that the calamity foretold was a war, for an earthquake would not particularly affect travellers. Again, he says that 'rivers of blood would flow and that the calamity would come all of a sudden. Young men would be turned grey by the shock. Mountains would be blown up and many people would go mad. The whole world would feel its effects, but the Czar's plight would be particularly miserable. The foundations of Governments would be shaken; naval fleets would be on the look out for enemy fleets and would scour the seas in search of enemy vessels and there would be naval duels, the earth would be turned upside down and God would appear with His hosts to punish the transgressors and the oppressors. The calamity

will also affect the birds of the air. The Arabs will prepare for war and the Turks will be defeated in Asia Minor, but would recover a portion of their lost territory.' It was also said that 'signs of this calamity would appear in advance,' but that 'God will delay it for a time.' That in any case, 'it would overtake the world within sixteen years of the publication of the prophecy, but not during the lifetime of the Promised Messiah' (on whom be peace and the blessings of God) (*Vide Baraheen Ahmadiyya, part V, Haqiqatul Wahy, etc.*).

How clearly and powerfully has this prophecy been fulfilled! How terrible was the earthquake which had been foretold and how the earth was shaken by it! As I have already said the word did not mean an actual earthquake for the same word has been used in the Holy Quran, and in the Bible (*see I Samuel XIV, 15*) to signify war. Every detail of this prophecy was clearly fulfilled. The war broke out suddenly and the whole world was affected by it. The prophecy was first published in 1904, and the war broke out in 1914, after the death of the Promised Messiah, which took place in 1908. It affected not only those Powers and Governments which joined in it, but also other Powers and countries. It brought such terrible sufferings upon travellers which one would not like even to imagine. People who were travelling in foreign countries at the

time when the war broke out have long and painful tales to tell of weary journeys, midnight escapes, captivity and starvation. Many of them were unable for years to communicate with those near and dear to them and no exchange of news was possible. Mountains were blown up as if they were no more than mere mounds of earth. Some of the French hills which were within the actual war area were levelled to the ground. So much blood was shed that streams and rivers actually ran red with it. Many people turned grey with shock, and, as had been said, so many men became mad that shell-shock became the name of a new kind of mental disorder, as the result of which thousands became incapacitated for months, and even years. Naval demonstrations and movements of fleets took place on an unprecedented scale. Such vast tracts of land were turned upside down that France has not yet been able to restore its devastated areas. The noise of cannonading and bursting of shells kept the birds flying in the air and prevented them from alighting on the trees so that many of them died of exhaustion and fatigue.

The war was almost precipitated in 1911, when Germany sent the Panther to Agadir, but in accordance with the prophecy, it was then averted owing to the firm attitude taken up by Great Britain and the feeling of continental statesmen that they were not

prepared for war. The Arabs also joined the Allies and deemed it politic to separate from the Turks. The Dardanelles and Mesopotamia were considered to be the chief strategic points with the Turks but the Allies failed in both these theatres and in the end the Turks were defeated in Palestine in accordance with the prophecy and the war came to an end. But the Turks again acquired strength under the leadership of Mustapha Kamal Pasha and as had been foretold retrieved a portion of their lost fortunes. But the most terrible portion of the prophecy concerned the Czar of Russia. Out of all the monarchs concerned in the war the Czar was singled out in the prophecy and it was said that during the war his plight would become pitiable, that is, not only would he lose his throne but would also undergo other hardships, sufferings and privations. The prophecy seemed to indicate that the Czar would not die or be killed at once, but would undergo painful sufferings. The prophecy has been fulfilled in every detail. The Czar lost his throne but his life was spared. Later on he was killed after being subjected to the most painful physical and mental torture. His wife and his daughters were disgraced in his presence while he was powerless to help or save them.

A recital of his sufferings makes one's hair stand on end and causes one's heart to weep for him,

but at the same time, one's faith in the Omniscient God, is also enhanced, when one sees how He had revealed these things twelve years prior to their occurrence, at a time when nobody could even imagine that they would come to pass.

Are these facts not sufficient to prove that the God of Islam is All-knowing, and that Islam alone is a religion which makes one realise an All-knowing God, and that this is the only religion that can establish a relationship between man and God ?

Another well-known attribute of God which is accepted by almost all religions is the attribute of creation. Most religions claim that the conception of God presented by them includes the attribute of creation, that is to say, that every atom and man, have been created by God and that the whole Universe is His creation. But what proof have they in support of their assertion? Nothing! Their claim is based only on a negative assumption that if God is not the Creator of this Universe, who else is? An atheist has the same data before him. He is, however, a more diligent student of the Laws of Nature; his world and his religion are a study of these Laws as the result of which he arrives at the conclusion that this Universe goes on of itself and is not controlled by any outside power or agency. When, therefore, those who make Nature a life study

obtain no guidance from it, how can Nature produce certainty in the hearts of those who are mere laymen ?

The utmost that Nature suggests is that there ought to be a Creator of this Universe. This is, however, a mere inference and cannot be a substitute for faith and certainty. Experience teaches us that very often when we discover the cause of a phenomenon, of which we were not previously aware, it turns out to be something entirely different from what we had imagined it to be. Is it not, therefore, possible that our belief, that apart from the Laws of Nature there ought to be a Creator and regulator of this world, may be due to our ignorance of the nature, properties, and the action and re-action of matter ? It may be that matter possesses such energy and properties, which are unknown to us, and which render it independent of any outside control in its working. In the presence of such possibilities how can we be comforted by the mere inference that there ought to be a Creator of the Universe ? We want proof which should carry us from the stage of *ought to be* to the stage of *is* and should remove all doubts and misgivings, and this is possible only if we are able to observe the working of the attribute of creation with our own eyes and thus satisfy ourselves that God does actually create. No religion is in a position to give us certainty as regards this attribute of God. The Promised Messiah, however,

does lead us to this stage of Knowledge. He does not ask us merely to believe that there is a God and that He is also the Creator. He claims to show us the actual working of God's attribute of creation and to demonstrate that it is not Nature that creates but the Creator of Nature itself, Who creates. There are many instances of this, but I shall content myself with relating only two or three of them.

It must be remembered that a particular result cannot be ascribed to the action or interference of any being until we are convinced of its existence both positively and negatively, that is to say, until we are satisfied that that result can be brought about by that being if it desires and that it cannot be brought about if it does not so desire. Looked at from the positive point of view, there is left room for the conjecture that there might be other beings who can also effect similar results. The assertion therefore that a certain thing can be done by a particular being means, that if that being does not do it, it cannot be done at all. Keeping this principle in mind I proceed to state the positive and negative proofs, which the Promised Messiah has given of the working of the Divine attribute of creation.

I shall first describe those signs which are the positive proofs of the working of this attribute and with regard to the first of them I shall merely quote

the statement of the man who is the principal witness of the sign. This man's name is Ata Muhammad. He is a Patwari (*i.e.*, a subordinate revenue official), and his statement, which is taken from the *Seerat-ul-Mahdi*, is as follows :—

“ Before I became an Ahmadi, I used to be a Patwari at Winjwan in the Gurdaspur District, and Qazi Nimatullah of Batala, whom I used to see often used to talk to me of Hazrat Sahib (meaning the Promised Messiah, on whom be peace and the blessings of God), but I never paid much heed to his talk. On one occasion when he was very persistent I told him that I would write to his Mirza asking the latter to pray for me with respect to a certain matter and that if his prayers were heard I would accept him. I then wrote to Hazrat Sahib, saying that as he claimed to be the Messiah and a *Wali* (*i.e.*, saint) his prayers ought to be heard, and I requested him to pray that God may vouchsafe to me a beautiful and lucky child by whichever of my wives I desired a son. At the end of my letter I wrote that I had had three wives for many years, but that no child had been born to them and that I desired to have a child from my eldest wife, (meaning that as she was growing old there was less hope of a son being born to her). I received a reply written by the late Maulvi Abdul Kareem Sahib (who

was one of the leading members of the Ahmadiyya Movement and used to act as Secretary to the Promised Messiah) saying that Hazrat Sahib had prayed for me and that God would vouchsafe to me a beautiful, lucky and well-disposed son by whichever of my wives I had desired it but that I must repent like Zacharias. I used to live in those days a life of debauchery, was addicted to liquor and used to accept bribes. On receiving this reply I went to the mosque and enquired from the Mullah what was meant by the repentance of Zacharias. The Mullah and the other people in the mosque were surprised to see a devil like me in the mosque and the Mullah was unable to answer my question. Then I enquired from Maulvi Fatteh Din of Dharamkot, who was an Ahmadi, and he told me that the repentance of Zacharias meant that I should renounce my evil course of life, should give up bribe-taking, should be regular in *Nimaz*, observe fasts, and should attend the mosque frequently. Accordingly, I entirely changed my way of living, I gave up liquor, stopped taking bribes and became regular in my prayers and fasting. Four or five months later, when I entered my my house one day I found my eldest wife in tears. On enquiring from her the cause of her distress she told me that I had already had, besides her, two other wives, as she had borne me no children, and that a

fresh calamity had now befallen her, namely that her monthly courses had ceased and that there was now left no hope of her ever bearing a child. Her brother used in those days to be a Sub-Inspector of Police at Amritsar, and she asked me to send her to her brother to obtain medical advice. I advised her, however, to consult the local midwife. She did so and asked the midwife to treat her. The latter examined her and told her that she would have nothing to do with her as in her opinion God had made a mistake in her case (meaning that she had been barren, and now that there were indications of her being with child God must have made a mistake!) and she went out of the house saying that God had made a mistake. I asked her not to say so, for I had requested the Mirza Sahib to pray for me and I thought that this might be the result of his prayer. Some time later my expectations were confirmed and I began to tell people that there would be given to me a beautiful son. People marvelled at this and said that if this happened, it would indeed be a miracle. At last the time came and the child was born. It was a male child and was handsome. The child was born at night time and I at once ran to Dharamkot where my relatives lived, and informed them of the event. On hearing this piece of news many people at once started for Qadian to join the

Movement, but there were others who did not go. Some people of Winjwan also joined the Ahmadiyya Movement as the result of this wonderful occurrence, and I too did so. I named the child Abdul Haq. I had been married for more than twelve years and had not had a child before." Can there be a clearer proof of the fact that our God is a living God and that He is also the Creator? If there is no God, or if God is not the Creator how could it be that as the result of the prayers of the Promised Messiah, a son should be born to a childless man, who had married three wives in the course of twelve years in order that he may have a child but had, despite that, remained childless. Not only was a child born, but its birth took place in accordance with the father's desire and with the conditions laid down by him, that is to say, the child was born to his eldest wife, was a male and was handsome. If there is no God or if He is not the Creator, how did the Promised Messiah's prayers effect all this? We are further impressed by this wonderful sign when we know that the man who asked for it was informed beforehand that the sign asked for would be shown to him in accordance with the conditions laid down by him. The importance of an event must be gauged with reference to the effect which it produces at the time of its occurrence on those who are witnesses to it. As has been stated

above the effect of this incident was that the man who had asked for the sign as well as many of his relatives and fellow-villagers became Ahmadies and many of them immediately started from their village to join the Ahmadiyya Movement. The child and his father and many of those who were witnesses of this sign are still alive and any one who wishes to verify the truth of this statement can do so by making enquiries from them.

Many other signs of a similar character were shown by the Promised Messiah; every one of his own children was born as the result of a prophecy, and children were born to many childless persons as the result of his prayers, but I think the one related above will be a sufficient illustration of such signs.

Another miracle of his, which also has reference to God's attribute of creation, happened in this manner: He saw in a dream that he had prepared a chart which related to some future events of his own and some of his friends' lives, which he desired God to approve. He then saw God personified; and he placed the chart before Him for His signature. God signed the chart with red ink and before signing flicked the surplus ink from the end of the pen with a movement of His hand. Some drops of the ink thus flicked fell on the clothes of the Promised Messiah and, being conscious of the love and graciousness of God in granting his request, his eyes filled

with tears and his body slightly quivered. At this stage he woke up and when a disciple of his named Mian Abdullah Sannouri, who was at that time massaging his legs, drew his attention to some wet drops of red on his clothes, the Promised Messiah related the *Kashf* to him in detail. These red drops had fallen on the shirt of the Promised Messiah and on the cap of Mian Abdullah who was at the time engaged in massaging his legs (Mian Abdullah is a Revenue Official in the service of the Patiala State). Mian Abdullah requested that this shirt might be given to him as a memento of this miracle and the Promised Messiah gave him the shirt on the condition that he must in his will direct that the shirt should be buried along with his body lest people should begin to worship it. Mian Abdullah is still alive and I have enquired of him whether there was any possibility of the liquid having fallen from the roof, etc., and he states that the roof of the chamber was perfectly clean and that there was no such possibility and that as soon as he observed the liquid he had looked up to the roof to ascertain its apparent cause, but had found none. He also states that there was at that time, no ink-pot or any other similar object in the room. The shirt is still carefully preserved by Mian Abdullah and the above statement is supported by him on oath.

It must be remembered, however, that we do not

at all believe that God has a physical form or that He signs his name, and uses pen and ink, or that the drops that fell on the shirt of the Promised Massiah were actually the drops of the ink which God used on the occasion. On the contrary, as I have indicated above, we believe that God has no form or likeness and that He is above assuming the human or any other form. We believe that whatever the Promised Massiah saw was a *Kashf* and the form in which he saw God was a symbolical representation of the relationship in which he stood towards Him. The act of signing meant that God would make him achieve his objects and desires. The ink which actually fell on his clothes and the clothes of Mian Abdullah, was not ink which had in fact fallen from God's pen, for God uses neither ink nor pen, but was created by God under His attribute of creation to serve as a sign for the Promised Messiah and for others, so that people might believe in His attribute of creation and understand that God creates out of nothing and that this attribute of His can, and is, working even to-day, as it worked in the beginning of creation.

I shall now cite an instance which would show that as God has the power to create, He also has the negative power of preventing a thing from coming into existence, if and when He so directs. It is clear, then, that the attribute of creation is peculiar

to God alone, and that no other being is a sharer in it, for had it been so, it would have been possible to bring about that which had been decreed against by God.

Now the instance referred to above is, that a man named Sa'dullah, who was a teacher in the Mission School, Ludhiana, was a very bitter and foul-mouthed enemy of the Promised Messiah. He used to write and publish poems and articles against the Promised Messiah, full of such filthy abuse that I imagine no decent man would be able even to conceive of the obscenity of the language used by him. The Promised Messiah himself says that no other prophet had been abused so much by any man as he had been abused by Sa'dullah. In addition to such abuse this man used to say that as the Promised Messiah was an impostor he would be destroyed and that his prophecies concerning his children would not be fulfilled and that his end would be miserable. When his opposition and abuse exceeded all limits, and he became the means of preventing many people from seeing the Truth, the Promised Messiah prayed to God to show a sign to this man. His prayer was heard, and as this man had turned his back upon the Truth and had shut the gates of God's mercy upon himself, God decreed that he should die by the weapon which he had attempted to wield against the Promised

Messiah. Accordingly, the Promised Messiah received this revelation concerning that man: *ان شائنك هو البتر viz.,* "Thine enemy who says concerning thee that thou shalt die childless, shall himself be cut off and his line will become extinct." When this revelation was received by the Promised Messiah, Sa'dullah had a son about fourteen years of age, and he was himself in the prime of youth and there was no reason why he should not have had more children. But God, the Creator, withdrew from him the operation of His attribute of creation after this revelation, and although the man was still young and survived the revelation for nearly fifteen years, no more children were born to him, and he died in 1907, confirming the truth of this revelation. If matters had stopped here, this alone would have been a mighty proof of God's attribute of creation, but it was still further strengthened; and that happened in this wise: When Sa'dullah died, the enemies of the Promised Messiah objected that the prophecy had not been fulfilled as Sa'dullah had left a son behind him. They also arranged a marriage for Sa'dullah's son in the hope that he might beget children and thus falsify the prophecy that had been published concerning Sa'dullah. The Promised Messiah replied to his critics in his book, the *Haqiqatul Wahy*, that as Sa'dullah's son was in existence at the time when

the revelation concerning his father was received, his surviving Sa'dullah did not affect the truth or fulfilment of the prophecy. The prophecy could only be rendered doubtful if he should beget a child, and the Promised Messiah again declared that the young man would remain without children and Sa'dullah's line would become extinct. And it so happened that although the enemies of the Promised Messiah persuaded Sa'dullah's son to marry two wives in the hope that he might beget a son, no children were born to him.

To say concerning a young man that he would remain childless requires a great amount of courage and when the Promised Messiah published this concerning Sa'dullah's son, one of his followers, who was a lawyer, and was a man of weak faith, and who stumbled after the death of the Promised Messiah just as some of the disciples of Jesus had stumbled, strongly objected to the publication of such a prophecy, for, as he suggested, if a child was born to the young man the Promised Messiah would be placed in a very awkward position, that he would be discredited, and that there was also the apprehension of a criminal prosecution being started against him. The Promised Messiah replied that he could neither doubt nor turn aside from that which God had

revealed to him, and that his objection to the publication of the prophecy was only due to the weakness of his faith ; and so in the end it turned out to be.

Now, consider. If Sa'dullah's son had died in his childhood people might have said that it was a pure coincidence, but the fact that his father survived the revelation for nearly fifteen years and had no more children, coupled with the fact that the son was married twice but had no children, conclusively establishes the fact that all this had happened under a Divine decree, whereby God meant to punish a rebel by making an example of him for his abusing the Promised Messiah.

Will any one who ponders over these signs with a mind free from prejudice say that the God of Islam is not to-day the Creator just as He was in the beginning of creation. For, has it not happened that He said concerning one man 'Let him have a child,' and the man was given a child, and that He said concerning another, 'Let this man remain childless,' and the man remained childless? Then, do not these signs and miracles fill a man's heart with faith and certainty, and carry him from the stage of there *ought to be* a creator to the certain and sure stage that there *is* a creator? Blessed be Allah, the best of creators !

Next I deal with another well-known attribute which is turned to advantage by many people, *viz.*, the attribute of healing. All religions are agreed that God is the Healer. But some people, also, claim to heal men by prayer. A little consideration, however, would show that this healing has nothing to do with God or with prayer, for it is not confined to any particular religion, and the followers of every religion can effect such cures. How can the exercise of this art (for it is no more than an art) be put forward, therefore, as a proof of a man's relations with God ?

Supposing that the effecting of such cures is the result of the acceptance of prayer and indicates that the person who had effected the cure stands in a special relationship towards God, are we not entitled to ask why the other attributes of God, for instance, the attributes of creation, knowledge, bringing the dead to life, protection, etc., are not manifested through that person ? Those who totally deny the attributes of God would not be concerned with this question, but those who claim to manifest one attribute of God are bound to give a satisfactory explanation of their inability to manifest the others.

The real explanation is that every person possesses certain psychic powers whereby he can influence and control the thoughts and actions of other persons, the

process being that through the concentration of the operator's attention a wave of his thoughts influences the nervous system of the subject and assumes control over it, so that his actions and conduct become subject to the will of the operator who can direct them in any manner he chooses. But such influence is confined almost wholly to matters connected with the nervous system. For instance, it is possible that fever, headache, conjunctivitis, etc., may be cured by such action, but it would be impossible to cure by such means any disease or disorder affecting the constitution, for instance, syphilis, leprosy, phthisis, etc.

The power to heal nervous or superficial disorders can be considerably increased by practice, and is based practically upon the ability of the operator to concentrate his attention, and it is not necessary that he should touch or handle the subject in any way or should make any prescribed movements. If the necessary stage of concentration of attention is achieved, no matter whether in prayer or in any other manner, the desired result can be brought about. Every person can, by a little practice, acquire this art, and people who avoid the drinking of wine and the eating of swine's flesh can easily become expert healers. But this has nothing to do with the spiritual condition of man, nor can such cures be regarded as

a sign or a miracle. It is an art, like any other art, and advantage can be taken of it as of any other law of nature.

On the other hand, the signs shown by the Promised Messiah as illustrations of the manifestation of the Divine attribute of healing clearly prove that God exists and that He possesses the power to heal. The following incident may be related as an instance of such signs.

When the Movement began to spread, the Promised Messiah (on whom be peace and the blessings of God) founded a High School at Qadian, his object being to provide a proper place of instruction for the future generations of Ahmadies, where they could imbibe the traditions of the Movement and be imbued with the spirit of its doctrines and teachings. Ahmadi young men belonging to distant places had, therefore, joined the school for secular and spiritual instruction. One of these was a student named Abdul Karim who belonged to a village in the Nizam's Dominions in the Deccan, nearly sixteen hundred miles away from Qadian. While at Qadian he was bitten by a mad dog and was sent for treatment to the Pasteur Institute at Kasauli. After he had had his treatment it was supposed that he had passed out of danger. On returning to Qadian, however,

he had an attack of hydrophobia and developed the symptoms and suffered the tortures by which this terrible disease is always attended. He developed contraction of the throat muscles, convulsive dread of water, excess of fear, sleeplessness, fits of mania during which he felt a strong desire to attack and injure those who attended upon him—acts of which he felt ashamed during the intervals of relief when he begged his attendants to leave him lest he should do them any harm. He rapidly grew worse, and a telegram was despatched by the Headmaster of the school to the Doctor in charge of the Pasteur Institute at Kasauli enquiring whether anything could be done for the boy. A reply arrived to the effect, "Sorry, nothing can be done for Abdul Karim." As the boy belonged to a distant place and the people of that part of the country were illiterate and ignorant, it was feared that his death would have a very bad effect on them. The Promised Messiah was very much affected by his condition and he prayed to God for his recovery. At last his prayer was heard and Abdul Karim, whose life had been absolutely despaired of and whose sufferings were terrible to witness, was restored to health by God, as the result of the Promised Messiah's prayers.

Those who are conversant with medical science are aware that once a person is attacked by hydrophobia, no remedy on earth can save him and his death is inevitable. There has not been a single case known to medical science in which a person actually attacked by hydrophobia has been saved, and when the news of Abdul Karim's recovery reached Kasauli, one of the people there wrote saying: "We were very sorry to learn that Abdul Karim, who had been bitten by a mad dog, had been attacked by hydrophobia, but we are very glad to learn that he has been saved as the result of prayers. We have never heard of such a recovery before."

This is an instance of real healing by prayer which shows that there does exist a God Who has the power to heal, and those through whose prayers such healing is effected, are entitled to say that they have presented a true picture of God in a most unmistakable manner.

The Promised Messiah has shown many other similar signs, but they cannot all be detailed here. This paper, however, would not be complete without a brief mention of a challenge which he once gave to Christian Missionaries. He wrote to them saying that as they claimed to be followers and representatives of Jesus, who showed signs, and he claimed to be a servant and repre-

sentative of Muhammad (on both of whom be peace and the blessings of God), a way of discriminating between the claims of their respective religions to truth would be to demonstrate as to who it was whose prayers were accepted by God. The method suggested was that a number of men who suffered from what were ordinarily regarded as fatal diseases should be selected and divided equally between the Promised Messiah and the Christians by casting lots, and that each party should pray for the recovery of the patients allotted to it, and the result of the prayer of each would show whose prayer had been heard. The Christian Missionaries, however, declined to take up the challenge.

Another attribute of God is that He is *Quddus* (قدوس), i.e., Holy, and all the religions are agreed as to this, but none of them tells how we can satisfy ourselves of His Holiness. In the first place, all the attributes of God described by various religions are in themselves doubtful. How, then, can we judge, on the basis of these attributes, that He is indeed Holy? But even if we were to take this attribute alone, there is nothing to show that God possesses Holiness. This attribute can be manifested only in one manner and that is that we should be able to see the manifestation of this attribute of holiness in persons who have acquired nearness to, and union with, God. If this could not be shown, not only would we remain

in doubt concerning the Divine attribute of Holiness, but we would also be compelled to deny that man can at all attain to union with God, for when we observe that a rose leaves its fragrance in a garment to which it has been attached for a short time, or the clothes of a person who sits near another person, who has perfumed himself, begin to exhale the perfume, how can we believe that a man should attain to union with God but should not be able to show signs of such union and should remain unaffected by God's attribute of Holiness, which is really the essence of all other attributes? Only that man can be regarded as having attained to union with God who can manifest God's attribute of Holiness in his own person by proving that he has himself been rendered holy by the operation of this attribute, and whose life is a model of purity and righteousness.

The life of the Promised Messiah clearly satisfies this test. He illustrated the Divine attribute of Holiness by his own life which was a reflection of the attributes of God. There is no doubt that such manifestations can be effected only in a manner compatible with one's being a human being, otherwise one would become God, which is absurd. But a reflection of these attributes in a man in a manner not incompatible with his being a man, does not, in any way, detract from their value. On the contrary,

it is the only clear means of proving the possession by God of His various attributes.

As I have said the Promised Messiah manifested the Divine attribute of Holiness in his person so clearly that his bitterest enemies admit that his life was absolutely pure and blameless. It must be remembered in this connection that whenever a prophet appears in the world, his opponents accuse him of many evils and vices, for, enmity renders a man deaf and blind so that even virtues appear as vices to him. Hence in looking at a prophet's life from this point of view, his career previous to his claim should be considered, for, before he lays claim to prophethood people bear him no special grudge and are not blinded by religious prejudice, and hence that period of his life alone can furnish us with materials for a test of his purity and righteousness.

The life of Jesus, who was also one of the prophets of God and thus belonged to the brotherhood to which the Promised Messiah belonged, fulfilled a similar test of purity and righteousness and he challenged his enemies saying, "Which of you convinceth me of sin" (*John VIII, 46*). But it is obvious that this could only relate to the period of his life previous to his claim of prophethood, for concerning his life after he started preaching, his enemies who had been blinded by religious prejudice charged him with excess in eating

and a disregard of the Divine Commands and called him a wine-bibber, etc. Of course his life falsified such charges ; only his enemies had become blind.

Similarly the life of the Promised Messiah was a model of purity and righteousness, a fact admitted by his bitterest enemies. Maulvi Muhammad Hussain of Batala, who proved to be his bitterest enemy after the publication of his claim to Messiahship, wrote concerning him in his paper, the *Ishaat-Us-Sunnat* : " The author of the *Barahin-i-Ahmadiyya* (this was the name of a book written by the Promised Messiah before he published his claim) has been so steadfast in serving Islam with his example, his physical energy, with money, and with pen and speech that it is difficult to discover his equal among those Musalmans who have gone before him." The expression, " serving Islam with his example," is significant and meant that the life of the Promised Messiah was such a perfect model of good morals and conduct that people who saw it were drawn to Islam and that few such lives can be found among the Muslims who had gone before.

Those who are aware of the tendency of religious writers to exaggerate the virtues and merits of those who have preceded them, can judge what it would cost a Maulvi to have to admit that a certain living man had surpassed all those who had gone before.

Particular value attaches to the testimony of this Maulvi for the reason that he was a resident of Batala, which is only a short distance from Qadian, and he was, therefore, familiar with the life of the Promised Messiah from his childhood upwards.

In addition to this written testimony of one of his most inveterate enemies, every person who knew him was convinced of his purity and goodness. Men belonging to different religions, Hindus, Sikhs and non-Ahmadi Muslims of Qadian, who are perhaps bitterer enemies of the Promised Messiah than those who live at a distance—for a prophet is not honoured in his own city—are all agreed that from his childhood up to his death his life was a uniform record of blameless purity. People were so convinced of his righteousness and had such a strong faith in it, that in their civil suits with his family, whenever they saw their cause to be just they always expressed their readiness to abide by his award, for, they knew that he would never depart from that which was just and true in his opinion, even if it caused loss to himself and his family.

He was once prosecuted for a technical breach of the postal rules which was liable to be punished with imprisonment and fine. Such breaches of postal rules had become common in those days and the postal officials were anxious to obtain convictions in one

or two cases in order to put an end to such practices. The case, therefore, was being very keenly conducted on behalf of the prosecution. The charge against the Promised Messiah was that he had enclosed a letter in a packet contrary to postal regulations and the only evidence in support of the charge was that of the man who had received the packet. This man was a Christian missionary with whom the Promised Messiah had had several religious discussions and who was, on that account, hostile to the Promised Messiah, and to whose uncorroborated evidence, therefore, much weight could not be attached. On the other hand, the breach of the regulations was clear, and if the fact was established a conviction was inevitable. The legal adviser of the Promised Messiah, therefore, advised him to deny the charge and to plead not guilty, as there was no independent evidence in support of it. But he refused to take this advice and said he could not tell a lie, as he had certainly put the letter in the packet under the impression that as the letter only contained formal directions with regard to the contents of the packet there was nothing wrong in placing the letter in the packet. He made the same statement in court and the magistrate was so struck by his truth that he acquitted him in spite of the remonstrances of the postal official who was a European, remarking that he had not the heart to convict a man who could

have secured his acquittal by a mere plea of not guilty or by a mere refusal to plead, but would not adopt that course as lending colour to a lie.

In this connection I always love to listen to the reminiscences of an old Sikh who knew the Promised Messiah from his childhood. He cannot talk of him without tears in his eyes. He says that when he used to go to the Promised Messiah, the latter used to ask him to go to his (Promised Messiah's) father and request him that he should let him (*i.e.*, the Promised Messiah) serve God and the Faith and should not insist upon his undertaking the conduct of worldly affairs. This old Sikh always concludes his narrative by exclaiming, "He (meaning the Promised Messiah) was a saint from his childhood," and on this he invariably bursts into tears.

This simple and natural testimony from the mouth of a follower of another religion who had witnessed all the ups and downs of the Promised Messiah's life is not without its special value and significance. But this is not a solitary instance. Every man who came in contact with him carried away the same impression, and the more familiar a man was with the mode of his life, the louder he would be in praise of his purity, righteousness and love of humanity; and what greater test can there be of the purity of a man's life than this, that friends and enemies, who are familiar with the whole course of

his life, should unite in praising his integrity, purity and high moral character.

The Promised Messiah, like Jesus, challenges his enemies in these words: "I have spent forty years of my life among you, and you have seen that I am not given to lies and imposture and that God has guarded me against all evil. How is it possible, then, that a man who has for forty years avoided all manner of falsehood, trickery, fraud and dishonesty, and has never told a lie concerning the affairs of men, should suddenly embark on a course of imposture, contrary to his previous habits and custom?" (*Tiryaqul-Qulub*). Again, he says, "Which of you can find fault with anything in my life? God has, out of His especial grace, throughout guarded me against evil" (*Tazkiratul-Shahadatain*, p. 62).

These claims and testimonies show that not only was his life free from blemish of any kind, but that it was so full of purity and righteousness that even his enemies, who rejected his claim to prophethood, are unanimous in deposing to the personal purity and beauty of his life. As has been said, grand virtue is that which is admitted by one's enemies.

His life was, therefore, a clear manifestation of the Divine attribute of Holiness, and having seen him we marvelled as to the Holiness of Him Whose servant had led such a sinless life from childhood to old

age, and not only freed himself from all moral and spiritual shortcomings, but was a perfect model of morality and righteous living. "Glory be to God ; and exalted is He above that which they ascribe to Him."

Another attribute of God is the bringing the dead to life. The New Testament repeatedly states that Jesus brought the dead to life, but is there any one in the present age who can bring the dead to life ? Ancient recitals of such miracles are not enough to convince us. We can believe in this attribute only if we are shown proofs of it in this life, and the Promised Messiah has, by furnishing practical proofs of this attribute of God, renewed and refreshed our belief in it.

Before I proceed to deal with these proofs in detail, I desire to point out that the attributes of God are of two kinds. Some of them are such that they are not manifested in their full glory in this world, as such manifestations would be contrary to the operation of some other attribute of His. These attributes, therefore, are not manifested in this world in the manner in which they would be manifested in the life to come. The attribute of bringing the dead to life is one of such attributes. If the dead were actually brought to life in this world, there would be no such thing as faith, for faith can only be beneficial so long as there is some secrecy about its subject matter, and it loses all merit when all

matters concerning it are demonstrated like the formulas of applied sciences. Who would consider it meritorious for a man to believe in the sun and in the oceans? Only those people, who discover the hidden secrets of nature, deserve special rewards.

Those, therefore, who are actually and physically dead cannot be restored to life in this world. The attribute, however, can be demonstrated in two ways, *viz.*, (1) by conferring spiritual life on those who are spiritually dead, or (2) by restoring those to life and health who are lying at the door of death, but have not actually passed beyond it, as Jesus said concerning the maiden who is mentioned in the ninth chapter of St. Matthew, "Give place, for the maid is not dead but sleepeth. And they laughed him to scorn" (*Matt : IX : 24*).

I need not enlarge upon the subject of restoring those who are spiritually dead to the new life of the spirit, for, all of us, who believe in the Promised Messiah, are living instances of it. But I shall cite two instances of the second kind of the raising of the dead.

Mubarak Ahmad, the youngest son of the Promised Messiah, once fell ill and his condition became very serious. He had a succession of fits till at last he was reduced to such a condition that those who were looking after him imagined that he was dead. The Promised Messiah was at the time engaged

in prayer in an adjoining room and somebody called out to him that he should cease praying as the child was dead. He came out to the place where the child was lying and placed his hand on him. Within two or three minutes the boy began to breathe again.

Similarly, Mian Abdur Rahim Khan Khalid, son of Khan Muhammad Ali Khan (who is a maternal uncle of His Highness the Nawab of Malerkotla and who has settled down at Qadian), once fell ill with typhoid fever. Two doctors and the late Hazrat Maulvi Nur-ud-din, who subsequently became the first Khalifa of the Promised Messiah and who was a very eminent physician—having been physician to His Highness the Maharaja of Jammu and Kashmir—attended upon the patient, but the latter grew worse and worse and at last the physicians declared that it was no use giving him any more medicine as he had only a few hours to live and could not possibly recover. When the news was carried to the Promised Messiah, he at once prayed for the boy, but received a revelation to the effect that the boy's death was imminent. Then he made supplication that if the time for prayer had passed he would intercede for the boy's life to be spared. In answer he was told,

من ذا الذى يشفع عنده الا باذنه

i.e., "Who dares intercede with Him without His

permission?" The Promised Messiah says that after this he ceased praying, but another revelation followed immediately, saying, **انكى انت المجاز** "We give you leave to intercede." On this he interceded for the boy's life and on coming out of the chamber announced that the boy would live as God had saved him from death at his intercession. The boy began to improve from that very moment and was restored to health within a few days. He is still alive and is reading for the Bar in England. His father and the majority of those who had witnessed this miracle are also alive and can testify that they saw the working of this attribute of God at the hands of the Promised Messiah with their own eyes.

Another well-known attribute of God is that He is the Owner or Master of the Universe. All religions are agreed that He is the owner and master of every atom in the universe but we are not told how that is so, and unless clear proofs are forthcoming in support of this statement it is impossible for us to believe in this attribute, for we daily see the signs of other people's ownership over their property, but we can perceive no sign from which we can conclude that God is the owner and master of this universe. Indeed it may be said that God has framed the laws of nature and that the whole universe is governed and regulated by these laws. But even so, if a man claims to have attained

to union with God, he should be able to manifest this attribute, so that it should be a proof of his relation with God, and men should be able to believe that God is the owner and master of the universe. In the absence of such manifestation, anybody may claim that he is the master and owner of the universe and if such a one was asked why he should then be subject to the laws of nature it would be open to him to reply that he had himself made it an eternal law that this should be so. There have been many instances in which men have claimed to be God, knowing that there is no living proof of the attributes of God and that if their lack of those attributes is pointed out they can retort, saying, that God's attributes cannot be proved either. If, however, the ownership and mastership of God could be demonstrated such persons would never dare blaspheme in this manner and attempt to deceive the world. For in that case, those servants of God who are, as it were, clothed in the mantle of His Grace could be put forward as manifesting this attribute of God, and such claimants of Godhead could be called upon to show signs greater than those shown by the former, for they are merely the servants of God while each of the latter claims to be God Himself. This is the only manner in which such persons can be completely confuted. We believe that the Promised Messiah, having attained to union with

God, manifested this attribute of ownership and master-ship in the same manner in which he manifested the other attributes of God, and demonstrated thereby that Islam alone can lead man to God.

One such instance is that when, as had been foretold by the Promised Messiah, plague broke out in a virulent form in India, he saw in a *Kashf* that a wild and savage animal (which he understood to be the personification of plague), whose head resembled that of an elephant, had spread consternation among mankind by the terrible loss of life he had caused by his attacks, and that, after his charges in every direction, he came and settled himself down submissively and obediently before the Promised Messiah. He also received a verbal revelation when God put the following words in the mouth of the Promised Messiah, "Fire is our servant, nay, the servant of our servants," that is to say, plague was not only his servant but also the servant of those who sincerely followed him and set a very high example of obedience to him in every respect, and that it would not harm them.

Another revelation which he received in this connection was: *انى احافظ كل من فى الدار* i.e., "I shall protect all those that dwell in this house," i.e., from plague. These revelations were immediately published in books and newspapers, and

the Promised Messiah challenged his opponents to publish similar assurances of security from plague concerning their own selves and their houses, if they imagined that the Promised Messiah was a mere impostor; but none dared do so.

Those who study the conditions of the world are aware that plague has been ravaging India for the last twenty-eight years, and that it was at its height in 1901, when these revelations were published by the Promised Messiah. The total number of deaths by plague so far exceeds seven or eight million, and in some years the mortality through plague was as high as three hundred thousand. The Punjab has been the worst sufferer from it, being responsible for more than three quarters of the total deaths from plague in India. In such a province and under such conditions it is impossible for a man to assert that he and those who dwell in his house would be saved from plague, especially when the security relates to nearly three or four scores of people (for such was the number of inmates of his house) and is not confined to a limited period of time but extends over a period of several years. Can a man dare make such an assertion of his own knowledge and, relying on his own powers, secure its fulfilment? Again, Qadian is a small town where it does not seem to be the concern of the Government

or of any other body to pay any attention to sanitation. People who live in Europe or America can scarcely conceive the filthy condition of the streets of an Indian village. It may be compared to that of the villages of Syria where plague has, for a long time, made its home. The house of the Promised Messiah was situated inside the town and was on all sides surrounded by other houses, so that no special sanitary measures could be adopted, nor could a constant supply of fresh air be secured. The house was situated at a level lower than the rest of the town and the sewage of half the town passed under its walls. The village pond was only fifty yards away in which accumulated surplus rain water and other refuse of the town, and as there was no outlet from it, putrefaction was inevitable. (This pond has now been partly filled up). It was nothing short of a miracle for a man living under these conditions to assert that he and those who dwelt within the walls of his house would be secure against plague; and this assertion, if borne out, would be an irrefutable proof of the ownership and mastership of God. But this assurance of immunity was proved in circumstances much more alarming than those detailed above. At the time when this revelation was published, plague had not yet visited the neighbourhood of Qadian, and if that tract had continued immune, it might have been said that the

him to destroy Islam and its followers before the appearance of Jesus. When the Promised Messiah was informed of this he wrote to Dr. Dowie that he had been appointed to defend and propagate Islam, and that as the latter claimed to have come to destroy Islam, they could easily demonstrate the truth of their respective claims by means of prayer ; that is to say, let each of them pray that of the two whoever was the impostor may be chastised and destroyed by God in the lifetime of the other. Now, if God really is the Master of this Universe, and He appoints a man as the guardian of His garden and another man claims that he has also been appointed for the same purpose and disputes the claim of the former, surely one ought to expect that God would aid and defend His righteous servant appointed by Him, and thus demonstrate to the world which of the two had been appointed by Him and which of them is a mere personator. This would be a clear manifestation of God's attribute of Ownership and Mastership.

This challenge was sent to Dr. Alexander Dowie and was also published in English and American papers. In the challenge the Promised Messiah wrote : " I am about seventy years of age, while Dr. Dowie (as he himself states) is about fifty-five and therefore as compared with me he is still a young man. But since the matter is not to be settled by age, I do

not care for this great disparity in years. The whole matter rests in the hands of Him Who is the Lord of heaven and earth and Judge over all judges, and He will decide it in favour of the true claimant." Again, "Though he may try as hard as he can to fly from the death which awaits him, yet his flight from such a contest will be nothing less than death to him; and calamity will certainly overtake his Zion, for he must bear the consequences either of the acceptance of the challenge or its refusal" (*Vide the New Commercial Advertiser* of New York). This challenge was widely published in American papers. I know as many as 32 papers which published this challenge and it is possible that it might also have been published in others. Some of these papers commented on it, saying, that the proposed mode of decision was just and reasonable, one of such papers being the *Argonaut* of San Francisco. This challenge was first given in 1902 and was repeated in 1903, but Dr. Dowie paid no attention to it, and some of the American papers began to enquire as to why he had not given a reply. He himself says in his own paper of December, 1903:—"There is a Muhammadan Messiah in India who has repeatedly written to me that Jesus Christ lies buried in Kashmir, and people ask me why I do not answer him. Do you imagine that I shall reply to such gnats and flies? If I were to put down my foot on them

I would crush out their lives. I give them a chance to fly away and live." But as it had been written so it came to pass; that if he took up the challenge he would be destroyed in the lifetime of the Promised Messiah, and even if he evaded it he would not be able to ward off the calamity, and that his Zion would certainly be involved in it. God laid His hand on Dowie. Rebellion broke out against him in Zion. His own wife and son turned against him, and alleged that while he publicly condemned the use of wine he was himself secretly addicted to it. Many other charges were brought against him and he was finally expelled from Zion, a miserable pittance being allotted for his maintenance. This man, who used to live in greater ease and luxury than is the lot of princes, was now almost reduced to beggary and was not provided even with the necessities of life. He, then, had an attack of paralysis, and the feet under which he had said he would crush the Promised Messiah like a worm were disabled; his troubles unhinged his mind and shortly after he died in great misery and pain. His death was also commented on by the American papers and some of them referred to the prophecy concerning him, which the Promised Messiah had published. One of these papers, the *Dunnville Gazette*, remarks in its issue of 7th June, 1907, "Ahmad and his adherents may be pardoned

for taking some credit for the accuracy with which the prophecy was fulfilled a few months ago."

The *Truth Seeker* of New York referred to the fulfilment of this prophecy in its issue of 15th June, 1907, in the following words:—

"The Qadian man predicted that if Dowie accepted the challenge, 'he shall leave the world before my eyes with great sorrow and torment.' If Dowie declined, the Mirza said, 'the end would only be deferred; death awaited him just the same, and calamity will soon overtake Zion.' That was the Grand Prophecy: Zion should fall and Dowie die before Ahmad. It appeared to be a risky step for the Promised Messiah to defy the restored Elijah to an endurance test, for the challenger was by 15 years the older man of the two and probabilities in a land of plagues and fanatics were against him as a survivor, but he won out."

Again, the *Herald*, Boston, in its issue of 23rd June, 1907, writes:—

"Dowie died with his friends fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death, with Zion city torn and frayed by internal dissensions. Mirza comes forward frankly and states that he has won his challenge."

I shall next take the attribute of God which is

called باعث (Baith), *i.e.*, the bringer of the dead to life, that is to say, that attribute of God which so develops the inner and hidden faculties of man as to make him an entirely new man. Islam alone has defined this attribute of God in this form ; other religions have only a confused notion of it. Again, there is no evidence as to this attribute unless we are shown a living manifestation of it, nor can we believe that a man has attained to union with God unless he manifests this attribute in himself. As prophets are raised for the guidance of mankind, it is of the utmost importance for them to demonstrate the existence of this attribute, for unless they can point out a body of men who had been spiritually dead and who gain new life through them and thus present the spectacle of a resurrection on a small scale, we cannot believe in the need of the advent of prophets, and the object of their advent would also remain unfulfilled. The Holy Quran, therefore, in several places describes the success of a prophet as, قِيَامَةٌ or سَاعَةٌ *i.e.*, "the hour" or "the resurrection," from which some people have sought to conclude that the Holy Quran does not teach a resurrection after death. On the other hand, there are people who imagine that wherever the word سَاعَةٌ (*i.e.*, the hour) occurs in the Holy Quran it invariably means the day of resurrection. The context, however, would in every case furnish a true indication as to whether the word is used as meaning resurrection

or as indicating the success of a prophet in his mission, namely, the securing of a body of men on whom a new spiritual life has been bestowed.

The Promised Messiah (on whom be peace and the blessings of God) has also fulfilled this test which has been laid down by Jeſus in these words :—"Beware of false prophets which come to you in sheep's clothing but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so *every good tree bringeth forth good fruit* but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them" (*Matt. VII: 15—20*). This test as laid down by Jesus means that every tree produces fruit like itself and a true prophet is he who produces in his followers, in proportion to their respective capacities, the characteristics of prophets and brings about their union with God in accordance with the measure of their natural faculties.

This test does not, however, mean that from the spirit of sincerity and sacrifice of a community we must conclude that the founder of that community was true in his claims and had attained to union with God. A spirit of sacrifice is an indication only of the

fact that the members of the community have been able to discover nothing in the life of their leader on the basis of which he might be taken to be an impostor. If people believe a man to be possessed of good morals, or truthful, it only shows that either they are not fully acquainted with the details of his life, or, if they have had sufficient opportunity to study every phase of his life, that their leader is not a deceiver and that he really thinks himself to be true in his claims. But it is not necessary that every man, who thinks himself to be true, should really be true. For, it is quite possible that there should be some defect in his brain or it may be that in conformity with the views of the community to which he belongs he thinks that whatever he says is from God. Such a delusion is quite possible in the case of persons belonging to communities who do not believe in verbal revelation. For, when a man belonging to such a community thinks of the advent of a promised one; when he sees in himself some of the general resemblances which may otherwise be found in hundreds of men, and is persuaded that he himself is the promised one, it is quite possible, nay, probable, that if he is a man of some influence, no matter however little it may be, he may honestly begin to think that the idea which had occurred to his mind was really from God; and thereafter he may seriously look upon himself as the

Promised One. As he does not feel the need of verbal revelation, it will be open to him to look upon every idea of his as a revelation from God.

The mere existence of a spirit of sincerity and sacrifice, therefore, only indicates honesty of purpose but does not necessarily indicate a Divine mission; and in proof of the fact that a man has been really sent by God, there must be a reflection of Divine attributes among his followers. As a prophet manifests the Divine attributes of knowledge, creation, bringing the dead to life, healing, providence, mastership, etc., in the same manner those who follow him must, as the result of association with him, be able to acquire a reflection of these attributes according to their individual capacities. That is to say, he should be able to demonstrate on a short scale the coming to life of dead souls, and a reflection of the Day of Judgment, etc.

The Community founded by the Promised Messiah fulfils, by the grace of God, this test. The Glory of God did not depart with the Promised Messiah. He has brought a new spirit into being and there are thousands of men among his followers who have found a new spiritual life through him, and by attaining to Divine realisation have found a spiritual union with God and have arrived at the stage of perfect faith and absolute certainty. The attributes of

God are reflected in them and they serve as the manifestations of those attributes. Nay, I will say that the majority of the members of the Ahmadiyya Community, some of them more and some less, have experienced miracles in their own selves, and that the fountain of Divine Grace which the Promised Messiah had caused to flow did not cease with his death ; it is still flowing and will, God willing, continue to flow so long as people continue to act upon his teachings.

As illustrations of this I shall mention only two incidents relating to myself. The first of these occurred four years ago. I was informed that an Ahmadi doctor had been killed in a skirmish in Mesopotamia. His parents were very old and had come to see me only a few days before. The news of his death was conveyed by letters sent by his comrades mentioning the circumstances under which he had been killed. I was so affected by the news that there was a strong wish in my mind that it might turn out that he had not been killed, and my heart breathed this prayer several times during the day, although I tried to reason with myself that the dead could never return. In the night following I was told in a dream by somebody that, "the doctor was alive and that news had been received that he had returned home." I marvelled at this dream, but the nature of the dream was such that I knew that it was from

God, although, as I imagined the doctor to be dead, I thought that there must be some other interpretation of my dream than that which was suggested by the words. My younger brother related this dream to a relative of the doctor who lives at Qadian, and who wrote an account of it to the latter's parents. Some days later a relative of the doctor wrote back saying that they had received a telegram from the doctor that he was alive and safe. It turned out that he had been taken captive by the Arabs in a skirmish in which almost all of his comrades were killed by the enemy. Now, while on the one hand, God revealed to me in my dream that he was alive, on the other, He so arranged that a party of British soldiers threatened to attack the village in which he was confined by the Arabs, when during the confusion which ensued, the doctor found an opportunity to escape, God thus conferring new life upon him.

The other incident is more recent. During the last decade, plague, which had ravaged the country in accordance with the prophecy, and as a proof of the truth of the Promised Messiah, began to subside and the number of seizures during the last two or three years was so small that the Government was able to express the hope that it would be entirely stamped out within a year or two. Early last winter however, I saw in a dream a plague-stricken man and

some buffaloes which ran about in the streets. Buffaloes in the language of dreams indicate pestilence. I had the dream published in the *Alfazi*, dated 24th November, 1923, and warned the people that a severe outbreak of plague was impending. Within a month cases of plague began to occur and in February, 1924, it took the form of an epidemic. During March, April and May the epidemic assumed very serious proportions and the weekly mortality list swelled to between eight and thirteen thousand. The total mortality so far has exceeded one hundred and fifty thousand which is more than the total mortality of the last five years.

I have cited these two incidents merely as instances. God has, on numerous occasions, revealed to me the knowledge of hidden things and thousands of Ahmadies have had similar experiences with reference to the different attributes of God. It must, however, be remembered that such experiences are vouchsafed to man not at his will and pleasure but out of the pure grace of God and in the manner in which He pleases, and at the time when He wills. Man cannot at his will obtain access to the different attributes of God but the latter constantly grants such access to His servants in order to increase their knowledge and strengthen their belief and to bestow upon them a distinctive mark of honour. We believe

that if even now a people sincerely and earnestly turn towards Truth, God will, out of His perfect grace and wisdom, manifest His attributes to them, for He likes His servants to be rightly guided and not to fall into error and drift away from Him.

Islam, therefore, presents a perfect conception of God and opens the gates of certainty and faith, so that men may be saved from the darkness of doubt and error. It leads men to the presence of God in this very life, so that death loses all its terrors for them, and they await its coming with pleasurable anticipations, realising that they have found the Truth and have experienced the manifestation of God's attributes, and that death hides nothing but opportunities of limitless progress.

THE SECOND OBJECT OF RELIGION.

Morals.

The second object of religion set out above is really a corollary of the first. A man who attains to a complete realisation of God would naturally eschew immoralities and evil of all kind, and conversely the more a man is involved in vice the farther away from God he drifts. The Holy Quran says :—

الذين يعملون السوء بجهالة. (النساء ع ٣) *

i.e., "Those who sin in ignorance" (IV : 17), meaning that the real cause of sin is lack of true knowledge and realisation of God, which is a self-evident truth. A sensible man will not knowingly thrust his hand into fire; he will not eat food which to his knowledge contains poison; he will not enter a house which he is certain is about to fall; he will not thrust his hand into the hole of a serpent; nor will he enter the den of a lion unarmed. When, therefore, men are so much afraid of fire, poison, serpents, and lions, how can it be supposed that they would rush into and revel in vices and immoralities if they had a perfect realisation of God and knew that these things were more deadly than poison and more dangerous than serpents and lions. It is, therefore, clear that sin is the result of ignorance and lack of true realisation of

God, and a religion which leads to certainty of faith and to the realisation of God will necessarily perfect the morals of its followers. But as the subject is in itself a vital and interesting one, and the majority of people cannot derive any great benefit from mere inferences but stand in need of detailed expositions, I shall briefly state the teachings of Islam concerning this object of religion.

In dealing with the first object of religion I had pointed out that the fact that all religions agreed in giving some name or another to the attributes of God held no significance at all, and that rather our attention should be directed to the details and explanations furnished by each religion concerning such attributes; for it could never be that a religion should openly ascribe some defect or shortcoming to God. Therefore a comparison between different religions was possible only if we tried to discover the details of their teachings concerning the attributes of God. If these details do not correspond with the true attributes of God, a religion cannot claim that it acknowledges these attributes, nor can a third person, in that case, conclude that that religion shares with other religions a common conception of God. If a man called water milk, that will not make water milk; nor, in this case, will any sensible person be deceived by a mere name in the

absence of the qualities of milk in water. The same is the case with the moral teachings of different religions. In instituting a comparison of these teachings we can pay but little regard to general moral injunctions, for no religion is likely to teach its followers to win the pleasure of God by, for instance, a course of lies, thefts, robberies, oppression, breaches of trust, abuse, vituperation, quarrels, strife, disorder, etc. Nor can we imagine that a religion would exhort its followers not to speak the truth, or not to act with kindness or affection, or to commit breaches of trust, or to dislike progress and reform, or to discard nobility, dignity, self-respect and meekness, or to suppress all feelings of beneficence and gratitude. A religion which aspires for universal acceptance and respect, is bound to provide a code of moral teachings, that code being common to all religions. If it fails in this respect human nature is sure to revolt against it, and thus it would be doomed to swift disappearance. Such general moral injunctions, therefore, do not help us much. They are common to all religions, and no religion can pride itself on its exclusive proprietorship of them, nor can we derive any intellectual benefit from this sameness of moral teachings, for it is the result of compulsion and not of any deep insight or research into the sources and working of human nature and conduct. I am very often amused by the attempts of some people, who seek to establish the superiority of

their respective religions, to propagate their faiths by first putting together all the general moral injunctions and then representing them as their own exclusive teachings; whereas the fact is that these injunctions are not peculiar to any religion, they are common to the most ancient, the most primitive as well as the latest and, if I may say so, the most advanced religions. Even the peoples or tribes that are reckoned among savages and have very crude ideas about religion would, if we disregard their actions, and question them calmly and kindly about morals, tell us something very closely resembling that which is taught by more advanced religions. It is, therefore; absurd to base the truth of one's religion on matters which are the property even of savages. In comparing the moral teachings of different religions, therefore, we must have regard to the details and explanations of moral qualities, their sources and the means of acquiring them, and the sources of evil conduct and the means of avoiding it, etc.

I desire at the outset to point out that there is a great deal of misapprehension and misunderstanding concerning the true conception of morals and moral qualities; and this too operates as an obstacle in the way of instituting an accurate comparison of the teachings of different religions. There is a general

notion that love, forgiveness, courage, etc., are good moral qualities, and that anger, hate, severity, fear, etc., are undesirable qualities. This is an entirely erroneous conception, for all these are natural instincts and are neither good nor bad in themselves. Neither are love, forgiveness and courage; nor anger, hate, severity and fear, moral qualities. They are merely the natural instincts of man—nay even of animals. We find them among animals also, for they too love and forgive, exhibit courage, anger, fear and hate. But has any one ever said that a sheep or a cow or a horse possesses high morals? What we call high moral qualities in man are called instincts in animals. Why should this be so? Why is it that those things which are described as high morals in man are not given that name when found in the lower animals? The reason is obvious. We know that these natural instincts or tendencies are not in themselves good or bad morals, and that it is something else in man the operation of which turns them into moral qualities.

We must, therefore, search for that something else in man, which converts natural tendencies into moral qualities. That something else is supplied by the operation of reason and good sense. Natural tendencies when governed and regulated by reason and good sense become moral qualities, and as every man is

presumed to regulate his conduct by reason and good sense, these being the qualities which distinguish man from other animals, man's conduct is termed moral, although, as a matter of fact, in many instances it may only be the result of a natural instinct or tendency. Some people, for instance, are so forbearing by nature that they never object to anything, and some are so determined that they never relinquish a project which they have once taken in hand. Neither of these classes of persons can be described as possessing high moral qualities, for their acts and omissions are not governed by reason or intention but are almost involuntary, just as the fact that a dumb person refrains from abusing others or that a maimed person refrains from causing hurt to others, is not a moral quality, but the result of a physical disability. In short, *the proper use*, and not merely *the use*, of natural instincts and tendencies is a moral quality.

Having cleared the ground so far, we can easily understand that a religion which teaches us merely to be kind, or forgiving or affectionate or brave, does not teach us good morals, but merely enumerates our natural tendencies. Are not all these qualities to be found in animals? Are not animals kind and brave? Do they not love and forgive and show sympathy? We very often see that an animal

approaches another animal which happens to have been injured, stays near it, and looks at it lovingly so as clearly to convey the impression that it is expressing its sympathy with the other.

Again, we sometimes see animals licking each other in affection, and instances may be multiplied to show that all these instincts are to be found in them. Such teachings, therefore, amount to no more than directions that we should obey our natural instincts, and have no greater moral value than injunctions to the effect that we should eat when we are hungry and should drink when we are thirsty and should sleep when we feel fatigued and worn out. Surely, we do not stand in need of religion to tell us all this. Our nature is a sufficient guide in these matters. A religion which merely repeats these things proves its own futility, for this means that it is not aware of the true conception of morals.

Can any one point out a country where the people do not love, or sympathise with one another in distress, or forgive the faults of others, or are not charitable to the poor? Or, is there a single individual in existence, who does not exhibit most of these qualities? Then, how does a religion improve matters by telling us to do these things?

If, however, by telling us that we should be kind, forgiving, brave, etc., a religion means that we should never exercise severity, or inflict punishment, or exhibit fear, it may have a claim to novelty, but its teachings would be unnatural. We are, by nature, endowed with these qualities, and it is impossible for us to renounce them, nor can a renunciation of them improve our morals, for all that nature has bestowed on us is for our good, and its total suppression or denunciation is more likely to injure our morals than to improve them. For instance, if we are told always to be kind and never to be severe, it would mean that teachers should never admonish their pupils, parents should never rebuke their children, and a Government should never punish those who rebel against it. Again, if we are taught never to be influenced by fear, it would mean that we must always persist in a course of conduct which we have once adopted, even if our error has become manifest to us, and should pay no heed to consequences and should not be afraid of incurring any loss or damage, whether relating to our temporal affairs or to our faith or belief. Can any reasonable person describe these as instances of good moral qualities? Morals mean the use of natural instincts and tendencies befitting the occasion, and not their use on all occasions regardless of their propriety or impropriety. On the other hand, the total suppression of these tendencies

is both unnatural and harmful. Only that religion, therefore, can be said to have realised the philosophy of human conduct and morals, and to have given correct directions with regard to them, which clearly grasps the distinction pointed out above and lays down rules of conduct with reference to it and does not merely enumerate our natural instincts.

So far as my knowledge extends, Islam alone, of all religions, has kept this distinction in view and has laid down correct rules of conduct. For instance, the Holy Quran says :—

وجزاؤ سيئة سيئة مثلها - فمن عفا و اصلح فاجره على

الله - انه لا يحب الظلمين (الشورى ع ٣) *

i.e., “The recompense of evil should be in proportion thereto; but if a man forgives a trespasser, under circumstances which are calculated to effect a reformation in his conduct and which do not lead to disorder or disturbance, his reward is with God. Verily He loves not the transgressors” (XLII : 38). A man who inflicts punishment severer than that warranted by the offence, or punishes an offender merely out of revenge in a case where he knows that the punishment would harden him and injure his morals still further, or forgives an offender

knowing that if he is not punished he will become desperate all the more and embark upon a fresh career of wrong-doing, is a "transgressor" within the meaning of the above verse, and God will not approve of his conduct.

Let us consider the true significance of the rule laid down in this verse. The rule laid down with reference to the natural instincts of man is that an offender should be punished in proportion to his offence. But it is pointed out that high morals demand that in meting out punishment a man should consider whether the wrong-doer would be reformed by punishment or by forgiveness. If there is hope of reforming him by forgiveness, he should be forgiven and should not be punished merely out of revenge for the wrong done by him. If on the other hand, punishment would prove more salutary than forgiveness, then let him be punished, and not forgiven out of mere squeamishness, for, otherwise, he would be deprived of a chance of reforming himself, and it would be cruel and not merciful to forgive in such a case. A person, therefore, who realises that forgiveness or punishment would be more effective in reforming a wrong-doer, and yet adopts a contrary course, is guilty of cruelty in the sight of God, even if he has forgiven, for forgiveness, in such a case, amounts to intentional injury to another person's morals.

The Holy Prophet (on whom be peace and the blessings of God) has expressed the same thing in other words. He says, *الاعمال بالنيات* i.e., "Human actions are those that are the result of intention." An act done under the influence of a natural instinct or passion cannot be called a human or a moral act; it is the working of an animal instinct or passion. A horse or a donkey, under the circumstances, would have acted in the same manner. A human or a moral act must be the result of deliberation and design.

This would show that Islam has realised the true significance of morals and has prescribed rules of conduct in accordance with it. Therefore, only those religions can be compared with it whose moral teachings are based on the same conception of morals. Otherwise, as I have already said, to call a mere enumeration of natural instincts a code of moral teachings would be doing violence to language.

Having explained that Islam defines good morals as the proper use of natural instincts under the guidance of reason and judgment, and that it condemns as bad morals their use which is improper and which does not take into consideration the propriety or otherwise of a particular action on a particular occasion, I shall now give some instances of rules of moral conduct laid down by Islam, which illustrate the restrictions placed by

Islam on the exercise and working of natural instincts so as to render them of the utmost possible benefit to man.

Islam classifies morals as being of two kinds, those relating to the mind and those relating to the body, and this classification considerably exalts the moral conception. The Holy Quran says :—

ولا تقربوا الفواحش ما ظهر منها وما بطن (الانعام
ع ١٩)*

i.e., “Go not near evils, manifest or hidden” (VI: 152). In other words, a Muslim is forbidden to approach not merely those evils which become, or can become, known to others, but also those that are committed by the mind and cannot become known to others, except when confessed by the offender himself. Again, it says :—

ان تبدوا ما فى انفسكم او تخفوه يحسبكم به الله
(البقره ع ٢٠)*

i.e., “Whether you make that manifest which is in your minds (that is to say, whether you act in accordance with it) or whether you keep it secret (that is to say, whether you confine it to your mind and do not translate it into action), God will call you to account for it” (II: 284), as to why you thought or acted evil.

These morals are further subdivided by Islam into good morals and bad morals. For instance, the Holy Quran says:—

ان الحسنات يذهبن السيئات (هود ع ١٠) *

i.e., “Morals are of two kinds, good and bad; and good morals prevail against bad morals” (XI:117). In other words, a man who adopts good morals gradually subdues his bad morals.

Good and bad morals are again subdivided into two classes, those that affect the individual alone, and those that are likely to affect others also.

These classifications would show that Islam assigns to morals a much more extensive scope than is done by other religions. It does not confine the conception of morals to acts or omissions which affect others, but also includes within this conception acts or omissions which affect the individual himself alone. The Holy Quran refers to this principle in the following verse:—

يا ايها الذين امنوا عليكم انفسكم - لا يضركم من ضل
اذا هديتم (المائدة ع ١٣) *

i.e., “O believers, look after the welfare of your souls, and discharge the spiritual obligations that you owe

them. If the salvation of another is regarded as possible by your forsaking the path of rectitude and virtue, do not do so, for, if another goes astray because you have been rightly guided and have adopted virtue, God will not, on that account, be angry with you, and expect you to save another by destroying yourselves" (V : 104).

The Holy Prophet (on whom be peace and the blessings of God) says :

وَلنفسك عليك حق

i.e., "Thy self has claims on thee," that is to say, you are not merely to look after others ; you must also regard the welfare of your ownself, and provide means for its physical and spiritual development. According to Islam, that which is hidden is as much moral or immoral as that which is manifest. So that not only is a man who is openly arrogant, immoral, but a man who is outwardly meek and humble but nurses pride in the secret corners of his heart is equally immoral, for, although he has not injured another, he has injured and sullied his own soul. As the Holy Quran says :—

لقد استكبروا في انفسهم وعتوا عتوا كبيرا (الفرقان ع ٣)*

i.e., "They were presumptuous in their hearts and were also very overbearing" (XXV : 21). Again, a man who entertains evil suspicions concerning another, is

guilty of immorality, although he does not publish such suspicions, as the Holy Quran says :—

ان بعض الظن اثم (حجرات ع ٢)

i.e., "Some thoughts of the mind are sinful" (*i.e.*, those that are the outcome of evil suspicions) (XLIX : 12).

Similarly, oppressive, disorderly and dishonest designs are immoral according to Islam although the person who entertains them is unable to carry them out owing to lack of courage or lack of means. Such a person does not deserve to be called good, merely on the basis of such of his actions as can be seen.

Conversely, a man who has the good of humanity at heart and is anxious to serve his fellow-beings and to promote their welfare, is according to Islam a good man, although he may be unable to translate his thoughts and wishes into action owing to the lack of means or opportunities for such service.

There is, however, an exception to this general rule. A man who is attacked by evil thoughts,—for instance, by pride, jealousy, hate or evil suspicions, but who suppresses them, is not guilty of an immorality, for such a man really combats evil thoughts and deserves commendation. Conversely, a man who experiences a sudden rush of good

thoughts or a sudden inclination towards doing good, but does not encourage such thoughts or inclination, does not deserve to be called a good man on that account, for, as has already been said, good or bad morals are the result of deliberation and design, and in these two instances good and evil thoughts were not the result of deliberation, but were, as it were, involuntary. The Holy Quran illustrates this principle in the verse :—

و لكن يواخذكم بما كسبت قلوبكم (البقرة ع ٢٨) *

i.e., "God will call you to account for those thoughts that are the result of deliberation" (II : 225), and not for those that are accidental and are driven out as soon as discovered.

The Holy Prophet (on whom be peace and the blessings of God) explains this by saying :

وان هم بسية فلم يعملها كتبها الله تعالى عنده حسنة
كاملة (بخارى) *

i.e., "If a man is attacked by an evil thought but he suppresses it or drives it out of his mind and does not act in accordance with it, God will bestow upon him a good recompense for having so acted" (*Bukhari*).

This exception which relates to such morals as concern the individual himself, is also applicable to

morals which affect others. As God says :—

يجزى الذين احسنوا بالحسنى' - الذين يجتنبون كبائر'
الاثم والفواحش الا اللوم (النجم ع ٢) *

i.e., “ God will recompense those people with good who avoid evil of all kinds, whether great or small, and when they are about to commit evil under a sudden passion, they check themselves and turn away from it ” (*LIII* : 31, 32), that is to say, if a man, owing to carelessness or under the influence of a sudden passion, is about to stumble into evil, but as soon as he perceives what he is about to do, he checks himself and pilots himself to safety, he will not be counted a bad or immoral man. On the contrary, his conduct will deserve praise, for he is like a man fighting in the defence of his country though he has not yet attained complete victory.

I shall next illustrate the teachings of Islam concerning morals by reference to specific moral qualities. This subject is so wide that to deal with it in any detail would require a much larger space than I can here afford, and I shall, therefore, confine myself to the discussion of only a few moral qualities by way of illustration. In doing so, I shall keep in view the classification which I have indicated above in defining words, *viz.*, that morals consist in the proper use of natural instincts

with reference to the time, and occasion, and although I shall thus be compelled to abandon more obvious classifications of morals, I believe the course which I am about to adopt will best serve the purpose of this paper.

I shall first deal with the natural instincts of pity and vengeance. Man, in common with other animals, possesses the natural instinct under which he tries to avoid inflicting pain on others, and the sorrows and misfortunes of others affect his mind in such a manner that he begins to share in their troubles. All persons would feel drawn towards a sick man and would have sympathy for him; except perhaps those who are too busy to pay him any attention or those who may have suffered at his hands. The latter, very likely, instead of feeling any sympathy for the afflicted man, may actually enjoy the sight of his suffering. This last feeling is called *نقم* (*Naqam*) or vengeance and is a distinct feeling which comes into operation when a man suffers pain or loss at the hands of another and wishes to inflict pain or loss on the latter in return. In a case like this the feeling of vengeance displaces the feeling of pity or compassion; and the person who inflicts pain, instead of pitying the man on whom pain is inflicted, feels a distinct pleasure at his suffering. The feeling of vengeance, unless controlled by law, assumes several forms. Sometimes the person aggrieved is able, or

imagines that he is able, to inflict pain on his aggressor, and he inflicts, or attempts to inflict, on the latter such pain as the latter had caused to him, his object being that the latter should suffer as he had himself suffered. In other cases, the aggressor or his family or tribe happen to be more powerful than the aggrieved person, or the latter imagines that a repayment in kind would not be approved by others, or owing to some other reason he is unable or unwilling to inflict real pain on the aggressor, and so he uses the weapon of invective or backbiting against him. Again, it might happen that the aggressor is so powerful that the aggrieved person cannot even use his tongue against him. In such a case, he discontinues visiting him and puts an end to all intercourse with him. In some cases even this may not be possible and then the aggrieved person merely entertains spite against the aggressor, and takes pleasure in the misfortunes and sufferings of the latter and is displeased at his success and good fortune.

The natural instinct of vengeance, therefore, manifests itself in many forms, and incites a man to a variety of acts. To put a restraint upon the working of this instinct and to place it under the control of reason is called morality, and to permit it to work unrestrained and uncontrolled by reason amounts to immorality.

Islam defines the restraints to be placed upon the working of this instinct, which are necessary to convert it into a moral quality, in the following verse :—

فمن اعتدى عليكم فاعتدوا عليه بمثل ما اعتدى عليكم
(البقره ع ٢٣) *

i.e., “If a man commit a trespass against you, you may inflict upon him punishment proportionate thereto” (II : 194). This is the general rule and regulates the conduct of those people whose reason and judgment are not sufficiently developed to appreciate the niceties of moral rules of conduct. For those whose reason and judgment have been better developed a further restriction is placed in the verse :—

فمن عفا واصلح فاجره على الله - انه لا يحب الظلمين
(الشورى ع ٤٠) *

i.e., “The reward of those who forgive the trespass of others, intending thereby to effect a reformation, is with God. God loves not the transgressors” (XLII : 40). The person who forgives, when forgiveness would promote disorder, and the person who punishes when punishment would confirm the offender in his course, are both transgressors, and God loves not such conduct. In other words, a restriction is placed on the

exercise of the feeling of pity, which leads to forgiveness, and of vengeance, which leads to punishment, and it is laid down, that in a case when forgiveness is more likely to produce a good impression on the offender and to save him from further wrong-doing, pity ought to be allowed to have its course and he should be forgiven, but that if punishment is expected to have a more deterrent and reformatory effect on the offender, then the feeling of vengeance ought to be allowed to operate, and punishment should be inflicted, but it should in no case be out of proportion to the wrong done or the offence committed. This is with reference to the first form of vengeance, that is to say, where the aggrieved person is able in his turn to inflict pain on the aggressor.

The second form which vengeance might take in a case where the aggressor is a powerful man and the person aggrieved is unable or unwilling to inflict pain on him, is that of abuse and fault-finding. Concerning this the Holy Quran says:—

ولا تلمزوا انفسكم ولا تباينوا بالالقاب (الحجرات ع ٢)*

i.e., "Do not impute faults nor abuse each other" (XLIX: 11). Fault-finding and abuse are, therefore, prohibited in all cases, and even an aggrieved person should not have resort to them in vengeance. What is the reason underlying this prohibition? Why should

not an injured person injure his oppressor by finding fault with him, and why should he not relieve his feeling by heaping abuse on him? The answer is that abuse is prohibited because it is false and immodest, and Islam does not tolerate falsehood or immodesty. Defamation and fault-finding are prohibited because, instead of reforming the conduct of the aggressor, they are likely to injure it, for, when a man's vices are openly proclaimed, he loses all sense of shame and decency and begins to indulge openly in them.

The third form of vengeance is that the aggrieved party should cut off all intercourse with the offender. Islam disapproves of this form of vengeance also. The Holy Prophet (on whom be peace and the blessings of God) has said :—

لا يحل لسان ان يهجر اخاه فوق ثلاث (متفق عليه) *

i.e., "It is not permissible to a Muslim to cease speaking to his brother for longer than three days," i.e., he must resume speaking to him within three days.

The fourth form of vengeance is to entertain spite against the aggressor. This is also condemned by Islam. God says in the Holy Quran :—

ونزعنا ما في صدورهم من غل (الحجر ع ٢) *

i.e., "We have driven out spite from the hearts of the

believers" (XV: 47), that is to say, a Muslim should not be spiteful. The Holy Prophet (on whom be peace and the blessings of God) has said :—

المومن ليس بحقود

i.e., "A Muslim is not spiteful," and does not harbour malice. Islam, therefore, permits only one form of vengeance and that is to inflict on a trespasser punishment in proportion to the wrong done by him, and even this is subject to the condition that if there is an established Government in the country, vengeance must be exercised through the means appointed by the Government and the person aggrieved must not take the law into his own hands. If there is no Government, the punishment may be inflicted by the person aggrieved, but it must be in proportion to the wrong suffered; and if forgiveness is likely to reform the offender, he is to be forgiven. The other forms of vengeance, that is to say, abuse, fault-finding, nursing of spite, etc., are all condemned by Islam, for they tend to promote evil and discord, and the real object of vengeance, *viz.*, the reform of the offender, is not achieved.

Another natural instinct of man is love which is again common to man and other animals, and the opposite of love is hate. Both these natural instincts are converted into moral qualities by the use which

is made of them. We can neither love everything nor hate everything, and it is necessary to place restrictions and limitations on the working of these instincts.

We find that we naturally love those objects that are either useful to us or which yield comfort or pleasure to any of our senses. But this is not a moral quality, for such feelings of love are to be found among animals also. Love will be a moral quality, *firstly*, if it is exercised in proper proportion, that is to say, those who deserve a greater portion of love than others should receive more of it than the latter, *secondly*, if it is based more on gratitude for benefits received in the past, than on the hope of receiving benefits in the future, for the former is an obligation and the latter mere self-interest, and *thirdly*, if it is due not merely to immediate benefits and pleasures but also to remote ones. Subject to these three restrictions the instinct of love becomes a moral quality and apart from these it is mere natural passion. Islam prescribes these three conditions. For instance, the Holy Quran says :—

قل ان كان اباؤكم وابناؤكم واخوانكم وازواجكم
وعشيرتكم واموالن اقترتموها وتجارة تخشون كسادها
ومساكن ترضونها احب اليكم من الله ورسوله وجهاد في

سبيله فتر بصوا حتى ياتي الله بامرہ - والله لا يهدى القوم
الفسقين (التوبه ع ۳) *

i.e., "Say if your parents and your children and your brothers and your sisters and your wives and your husbands and your kinsfolk. and the property which you have acquired and your business the dullness of which you fear, and your dwellings and your homes which you love, are dearer to you than God and His Apostle and striving in the path of God, then wait till God issues a decree concerning you, and God loves not those who forget their responsibilities" (IX: 24). This verse describes the proportion in which those who deserve our love are to be loved by us if our love is to be a moral quality and not a mere instinct. Each is to be loved in proportion to his or her proper rank in our affections. God is to be loved in proportion to His rank, and the Prophets, in proportion to theirs, and religion and parents and children and wives and husbands, in proportion to theirs. If that were not so, love would not be a moral quality but a mere passion. For instance, if a man forsakes his parents for the sake of his wife, or ignores the call of his motherland for the sake of his property, that man cannot be called good on account of his love for his wife or his property. He has, no doubt, loved, but

his love is not controlled by his reason or his judgment, and is not, therefore, a good moral quality.

The second condition is that it should have greater regard for past benefits received than for present enjoyment, or the hope of receiving benefits in the future. Under this condition love for one's children becomes an instinct and love for one's parents becomes a moral quality. The love of parents for their children is merely a manifestation of the instinct of preservation of the race, but the love of a child for his parents is a moral quality, for the parents have already performed what nature wanted them to do, and now they are almost useless. A son, therefore, who loves his parents exercises a good moral quality, for he does so in remembrance of the benefits received by him from his parents during his childhood and in return for that kind and loving treatment of his parents he considers it a duty to treat them kindly and to provide every comfort for them even at the sacrifice of his own. That is why Islam has said, "Paradise is under the feet of one's mother," and has not said, "Paradise is under the feet of one's children," for every sane person instinctively loves his children, but every person does not instinctively love his parents, and, therefore, does not love them as they deserve. Instances are not wanting of persons who would neglect their parents in order to provide for the smallest

wants of their children, and nobody can say that this is a good moral quality.

The third condition necessary to convert love from an instinct to a moral quality is that it should have regard not merely to immediate benefits and enjoyments but also to remote ones. For instance, a man loves an object, but that love injures his faith or his morals. In such a case love would be a natural passion but not a moral quality, for the consequences of such love are bad and not good. Or, again, if a mother, out of love for her child, does not rebuke him for his faults, her love in such a case is merely an instinct and not a moral quality, for if it were the latter, the mother would have tried to censure the child for his faults, and attempted to correct them, for the real good of the child is in being rebuked in such a case and not in being patted. In this connection the Holy Quran says :—

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا (التَّحْرِيمُ ع ١) *

i.e., “ O believers, real love is this that you should save yourselves, and your wives and children from destruction ” (LXVI : 6).

Hate is another natural instinct, as opposed to love. The natural operation of this instinct is to repel or avoid those things that are useless or harmful, or those

that are disliked. Some religions condemn the feeling of hate, and pride themselves on teaching high morals. No natural feeling is to be condemned merely as such, as the use and application of such feelings, on the proper occasion, is to be commended and not condemned. What is to be avoided is the excess or diminution of such feelings above or below the proper standard. The excess of hate would be enmity, that is, an inclination born of dislike, which incites a man to acts of transgression towards the object of such dislike. On the other hand, the lack of the feeling of hate on a proper occasion argues a lack of self-respect, that is to say, a failure to dislike a thing even when it offends against one's sense of self-respect, dignity, etc.

Hate, therefore, is not in itself a bad feeling; it is a mere natural instinct. It is only its improper use that is undesirable. For instance, the Holy Quran repeatedly condemns spite or enmity, and describes it as the quality of unbelievers and transgressors, and never ascribes it to the believers. At a few places enmity has been ascribed to God and the believers, but there it means the recompense of enmity and not enmity itself. On the other hand, Islam, just as it condemns enmity, disapproves of the feeling of dislike and hate being suppressed altogether, for they are the necessary supports of dignity, self-respect, etc., which are admit-

tedly good moral qualities. How is it possible that we should regard a thing as evil and should feel no repugnance towards it? All evil is spiritual filth. When we see a man in a filthy condition or in dirty clothes, we feel a repugnance towards him, even if he is nearly related to us, and nobody would condemn this feeling of repugnance. Then, why should we condemn the feeling of spiritual repugnance which arises from our witnessing an evil deed? This feeling is to be commended, and when it is exhibited in its proper place and occasion it is a good moral quality.

In fact all this condemnation of hate and repugnance is due to a confusion between evil and the evil-doer. No doubt, we ought to care for and look after even the evil-doers, but we must also hate and dislike evil. If we do not condemn the evil of the evil-doer, we shall not be prompted to reform him. Islam has pointed out this distinction, and the Holy Quran says:—

لا يجرمنكم شئان قوم على ان لا تعدلوا - اعدلوا هو
اقرب للتقوى (المائدة ع ٢) *

i.e., "Let not the enmity of a people incite you to injustice. Be just, that is nearer to righteousness" (V: 8). In other words, one must be just even

towards one's enemies. Again, it says :—

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ
يُخْرِجُواكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ (المتحنة
ع ٢)

i.e., “ God does not forbid you to show benevolence to, and to deal equitably by those of your opponents in faith who have not made war upon you in order to compel you to renounce your faith and have not driven you forth from your homes ” (LX : 8). That is to say, benevolence is enjoined even towards the enemies of Islam. On the other hand, at another place it says : لَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا (هود ع ١) *i.e.*, “ Do not lean towards the unbelievers ” (XI : 113). Now taking both these verses together the meaning is obvious, *i.e.*, in temporal affairs you should show benevolence even to the unbelievers, but you should feel repugnance towards such of their acts as are contrary to purity and righteousness. At another place the Holy Quran says :—

وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ
إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ (الحجرات ع ١)

i.e., “ God has endeared faith to you and has made it attractive to you, and He has put repugnance in your

hearts against disbelief, disobedience and transgression" (XLIX : 7). These verses show that whereas on the one hand, Islam enjoins kind treatment and benevolence towards evil-doers, it encourages, on the other, repugnance towards evil; and thus alone can morals be perfected.

I next turn to the natural instinct of ambition. Man always desires to outstrip his contemporaries in the race for progress, and this instinct is not confined to man, but is also to be found among other animals. A horse going at a leisurely pace begins to gallop as soon as it hears the sound of hoofs behind it; and seeing this the one behind also begins to gallop in an effort to outrun the one in front. The proper use of this natural instinct produces many moral benefits, and a deficiency or excess of it results in many moral defects. A man can derive great moral advantage from it by using it as an aid in moral and spiritual development. For instance, the Holy Quran says :—

فَاسْتَبِقُوا الْخَيْرَاتِ (البقره ع ١٨)

i.e., "O believers, outstrip one another in virtue and good deeds" (II : 148). It is by virtue of this instinct that a student makes swift progress in his studies, and when used under proper restrictions and limitations, it develops into an excellent moral quality.

On the other hand, the unrestricted exercise of this instinct gives rise to many undesirable feelings. For instance, it produces envy, that is to say, a desire to advance accompanied by a desire that nobody else should advance. Islam condemns this feeling. One of the prayers taught in the Holy Quran is, (الفلق) من شر حاسد اذا حسد (CXIII : 5), *i.e.*, "I take refuge with God from the mischief of an envious person." An other moral defect produced by an excess of this instinct is that a man begins to despise the merits of others, and begins to look upon them as positive faults. In Arabic this feeling is called احتقار (scorn). Islam condemns this feeling also. For instance, the Holy Quran says :—

يا ايها الذين امنوا لا يسخر قوم من قوم عسى ان يكونوا خيرا منهم ولا نساء من نساء عسى ان يكن خيرا منهن (الحجرات ع ٢)

i.e., "O believers, let not one people despise another, haply that other may be better than themselves, and let not women despise other women, haply the latter may be better than the former" (XLIX : 11). If the feeling of scorn continues to develop, the scornful man begins to abuse other people or to taunt them concerning their descent or origin, etc. Islam has forbidden all this.

For instance, the Holy Prophet (on whom be peace and the blessings of God) says :—

لا يرمى رجل رجلا بالفسوق او الكفر الا ارتدت عليه ان
لم يكن صاحبه كذلك (بخارى)

i.e., “Whenever a man imputes to another a moral or a spiritual fault which does not in fact exist (that is to say, when the imputation is by way of abuse or defamation), the same fault will manifest itself in the man who has made the imputation.” A further result of the uncontrolled working of this instinct is that it renders a man proud and boastful ; he gradually forgets his own faults and weaknesses and begins to consider himself superior to everyone. Concerning this the Holy Quran says :—

ان الله لا يحب من كان مختالا فخورا (النساء ع ٦)

i.e., “God loves not him who is proud and boastful” (IV : 36).

Another natural instinct is the instinct of propagation of the race, and Islam has imposed necessary restrictions and limitations on it also, so as to convert it into a moral quality. For instance, the Holy Quran says :—

يا ايها النبي انا احلنا لك ازواجك التي آتيت
اجورهن (احزاب ٦٤)

i.e., "Marriage is lawful to you" (XXXIII : 50). But *i.e.*, "لا تقربوا الزنا (بنی اسرائیل ع ۴)" *i.e.*, "Approach not adultery" (XVII : 32), that is to say, do not seek to satisfy your passions outside lawful wedlock, otherwise the object of this instinct, *viz.*, the propagation of the race would be defeated. Those, however, who cannot find a suitable match are told:—

ولیستغفف الذین لا یجدون نکاحا (النور ع ۴)

i.e., "Those who cannot find mates should keep their passions in check" (XXIV : 32), that is to say, they should take such precautions as would enable them to keep a strict control over their passions, but they should neither commit adultery nor deprive themselves altogether of the power of propagation, for God does not approve of the total suppression or uprooting of a natural instinct. In this connection the Holy Quran says:—

و رهبانیة ن ابتدعوها - ما کتبناها علیهم الا ابتغاء رضوان الله فما رعوها حق رعايتها (الحديد ع ۴)

i.e., "Some people have devised celibacy and monasticism to keep their passions in check. We did not prescribe these things for them, they are their own inventions (and being contrary to the natural instincts), they were not able to observe them as they should have been observed"

(LVII : 27). This shows with what consummate wisdom Islam has regulated the working of this instinct. On the one hand, it has provided a legitimate means of satisfaction through marriage, and on the other it has prohibited its satisfaction outside lawful wedlock. It has disapproved of celibacy, for a strict observance of it would amount to a total suppression of this instinct, whereby the object for which this instinct was created, namely the propagation of the human species, would be defeated. If celibacy were to be adopted generally, the human race would become extinct in the course of a generation. As the practice, however, is contrary to nature, those people who devised it were not able strictly to act up to it. As to those who cannot find suitable matches, Islam exhorts them to keep their passions in check till they succeed in finding a mate but does not allow them to destroy them altogether. Is there any other religion which regulates the working of this instinct common to man and all species of animals, including insects, so as to convert it into a high moral quality, based on deep psychological truths ?

Another natural instinct in man is the exercise of his rights of ownership over property whereby he spends his wealth or hoards it. The working of this instinct has also been properly regulated by Islam.

The first restriction imposed is :—

اتقوا من طبيا ما كسبتم (البقره ع ٣٤)

i.e., "Spend out of the best of that which you have earned or are entitled to (and not out of that to which you are not entitled)" (II : 267). Again,

وأت ذا القربى حقه والمسكين وابن السبيل ولا تبذر

تبذيرا (بنی اسرائیل ع ٣)

i.e., "And give to those relatives for whose welfare you are responsible their rightful share in your property" (indicating that Islam enjoins a man to look after his near relatives), "and to the poor and the needy, and give not with a view to receive a profitable return, nor squander the whole of your substance" (XVII : 26). The Arabic word تبذر means to scatter seeds or to scatter away, or to prove or test a thing. The expression, لا تبذر تبذيرا in the above verse, therefore, means that a man should not give to relatives or the poor or the needy in the hope of, or with a view to receive from them, a larger amount in return, as a farmer scatters seeds in the hope of gathering a rich harvest; nor should a man give away all his substance and keep nothing for himself, or conversely, waste all of it on himself and give nothing to others; nor should he give to his relatives and the poor in such a manner or in such quantities as to render them idle or to

encourage in them the habit of begging or living on charity, or to lead them into dissipation, and thus to make the giving a means of temptation rather than of help to them.

Again, the Holy Quran says :—

وفي اموالهم حق للسائل والمحروم (الدريٲ ع ١)

i.e., “ In a Muslim’s wealth those who can express their wants and those who cannot speak and express them (*i.e.*, animals) have a right ” (LI : 19). A Muslim must, therefore, spend a portion of his wealth for the care of weak and sick animals, whether domestic, vagrant or wild.

Similarly, Islam has laid down detailed instructions concerning all the moral qualities, for instance, patience, gratitude, beneficence, righteousness, trust, loyalty, confidence, moderation, providing for the needs of others, care of widows and orphans, promoting goodwill among men, fear, hope, contentment, selflessness, brotherhood, meekness, endurance, modesty, fulfillment of promises, benignity, dignity, hospitality, visiting the sick, honesty, probity, sorrow ; and the moral evils, backbiting, slander, falsehood, mischief, eavesdropping, espionage, reading other men’s letters, cheating, proclaiming one’s beneficence, doing good with a desire that it may be heard and seen by men, hypocrisy, idle talk, swearing, flattery,

theft, murder, oppression, rebellion, torture, dealing out with false measures, interference, cowardice, etc., etc., the observance or avoidance of which tends to promote righteousness and purity. It is obvious, however, that it is impossible for me within the limited scope of this paper to deal in detail with all these moral qualities. I need only remark that Islam has, by this process of limitation and regulation, converted every human instinct into a high moral quality, and that no other religion, whether prior or subsequent to Islam, has appreciated this aspect of the question. Even those religions which had the Holy Quran before them have failed to solve this problem and it is only the Holy Quran that has solved it in a complete and satisfactory manner. Other religions have merely contented themselves with an enumeration of the natural instincts of man or of some aspects of them and have given them the name of morals. Islam, as I have said, has provided us with the most satisfactory solution of the problem which has for so long vexed and still continues to vex thinking minds, *viz.*, what is the true significance of morals? Islam defines morals as the co-operation and co-ordination of the natural instincts of man. That religion alone can be credited with having provided us with a code of moral teachings which devises means for the proper working of every natural instinct, subject to such restrictions and

limitations, as would operate to prevent any of those instincts from trespassing into the domain of any other instinct. Vengeance should not interfere with the proper working of pity, nor should pity overstep its limits and interfere with the proper working of vengeance; love should not interfere with hate nor hate with love; each should work within its own proper sphere without collision with any of the other instincts, like planets moving in their respective orbits. Or, the working of the human instincts under the moral teachings of Islam may be described as a State governed by Reason, in which the citizens, that is, the natural instincts of man, are kept in order by the moral teachings of Islam.

Different Stages of Moral Qualities.

I now turn to the second question arising under the second object of religion, *viz.*, what are the different stages of moral qualities prescribed by Islam? The graduation of moral qualities is as indispensable to the moral development of man, as the graduation of the courses of study is indispensable for the ordinary instruction of the human mind. If the course of instruction prescribed by our schools, colleges and universities were not divided into grades and classes, most men would have been unable to derive any benefit from it. Many of them would not have been able to decide

how far they should proceed in the course of instruction provided for them, and many would have been discouraged at the outset, believing that it was impossible to accomplish that which had been prescribed. The institution of classes and grades, therefore, is not only convenient to teachers and directors of studies, but is also of great benefit and encouragement to the students. The same is the case with moral instruction, or, for the matter of that, any kind of instruction which is meant for the universal benefit of mankind. It must be so graduated that people of varying attainments and capacities should be able to take advantage of it. If the course is so regulated that only people of high attainments can take advantage of it, it will be of no use to people of average or low capacities and *vice versa*. If, on the other hand, no order or arrangement is kept in view, people of ordinary attainments and capacities will be unable to derive any benefit from it. Again, if it is a mere collection of imaginary and high sounding moral precepts, it will be of no practical use or benefit to mankind, except for the purpose of ornamenting a speech or attracting an audience. Mankind, therefore, is in need not only of a code of moral teachings, but of a practical and graduated code, which can lead men to moral perfection by a gradual process.

Having made this clear, I proceed to explain the

different grades or stages of moral qualities, whether good or bad, prescribed by Islam.

Islam has laid down both categorical and detailed rules governing the moral conduct of man. It has divided the good and the bad moral qualities into different stages and grades, whereby each man can check and determine his own moral position and carve out a way for the acquisition of good qualities and the discarding of evil ones. In addition to this basic or fundamental classification which covers all the moral qualities, Islam has described each moral quality in detail, and has laid down a perfect order which governs all these qualities.

The fundamental classification of moral qualities is contained in the verse :—

ان الله يامر بالعدل والاحسان وايتائ ذى القربى
وينهى عن الفحشاء والمنكر والبغى يعظكم لعلكم تذكرون
(النحل ع ١٣)

i.e., " God enjoins equity, beneficence and treatment like that between relatives ; and forbids evils which concern the individual alone and are not manifest, and those that are manifest and offend the feelings of others, and those that injure others. He admonishes you, so that you should leave behind a good remembrance " (XVI : 90). In this verse virtues and vices are divided into

three classes respectively, and these six classes cover all the good and bad moral qualities.

The *first* stage of virtue is عدل or equitable dealing, that is to say, a man should deal by others as he is dealt with by them, and should repay the good done to him with an equal measure of good. He should also think equitably of others, that is, he should think of others as he desires that they should think of him. He should not repay good with evil nor expect from others good in return for evil. The word عدل however, excludes all such evils as are absolutely undesirable, for instance, abuse, falsehood, adultery, etc. عدل permits man to mete out punishment to an offender in proportion to his offence, but does not permit him to punish him (the offender) by doing in his turn an evil act similar to the one done by the latter, for vice is a poison, and a man who takes poison himself in order to punish another for having taken poison, commits an act of folly and not of vengeance.

The *next* higher stage of virtue is احسان i.e., beneficence, that is to say, a man should try to repay the good that is done to him by another, whether that good affects property, or body, or mind, by a larger measure of good, and that he should forgive those who trespass against him, except in cases when

forgiveness promotes disorder and strife. This stage is higher than that of *عدل* and a man cannot attain to it unless he has first accustomed himself to the first stage, otherwise it will only be a superficial transformation, liable to be reversed in a moment of aberration.

The *third* stage of virtue is described as *إيتا ئى ذى القربى* that is to say, a man should do good to others neither in return of any good done to him nor in the hope of receiving good in return, as for instance, parents do good to their children, or brothers do good to brothers, under a natural impulse. Parents do not love or look after their children in the hope of receiving benefits from them in return. Even in the case of parents who are too old to expect that they would be alive by the time the child grows up, there is the same fondness and love for the child as in the case of parents who are still in their youth. This love of parents for their children, as I have said, is not prompted by the hope of gain ; it is an instinct. Parents never imagine that they are laying their children under any sort of obligation by loving them and looking after them. They are only fulfilling a natural yearning and the hope of a material return or the thought that they are laying the child under an obligation never even enters their minds. This feeling, therefore, which parents or near relatives entertain for their children or relatives is much nobler

than احسان or beneficence. In beneficence there is a certain feeling of self-complacency, a feeling that one is doing a good act, whereas in the love of parents or relatives for children and relatives, there is no such feeling of doing good to others. On the contrary, there is a feeling of relief and pleasure relating to one's self. This is the highest stage of virtue, and a man who attains to this stage derives a genuine pleasure from doing good. He does not imagine that he is laying anybody under an obligation. Rather he feels grateful that he has found an opportunity of doing good, just as a man to whom a child is born does not imagine that a burden is laid upon him, but is happy and grateful for this Divine blessing. Such people devote themselves to the service of humanity, and find sorrow and joy in the sorrows and joys of others, and the thought never crosses their mind that they have conferred benefits upon others. Instead, they are grateful that God has, out of His pure grace, afforded them opportunities of serving others, and they constantly desire that they may be afforded greater opportunities of such service, as parents always desire that if they had more money they would keep their children in greater comfort.

There are three stages of evil, corresponding to the three stages of virtue. As against عدل there is فحشاء which, when used with the word منكر, means

secret vices which are not apparent for instance, evil thoughts and evil designs issuing out of an unclean mind. This is the *first* stage of vice, as عدل is the first stage of virtue. The influence of evil company, evil instruction or animal tendencies is first felt by the mind, and a man is assailed by evil thoughts which incline him towards vice. But there is an inherent tendency in man towards virtue which suppresses and overcomes such thoughts, but if they are allowed to take root they prevail in the end and the first foundations of vice are laid. Then begins the *second* stage of vice, منكّر, which affects a man's acts and conduct. Other people are displeased by such conduct and disapprove of it, but so far it remains confined to acts which affect the individual alone, for instance, loose talk, falsehood, etc. Besides, at this stage a man develops only a few vices, is ashamed of them and is afraid to indulge in more serious ones. When, however, he fails to keep a sharp lookout over his own conduct and takes no steps to check his career of vice, he arrives at the *third* stage, which is called بغى, that is, vices which injure other people and amount to an open violation of all rules of moral conduct. The word بغى means revolt, and the third stage of vice, therefore, indicates that the evil-doer openly revolts against moral laws and throws off his allegiance to them.

He now takes pleasure in vice, and boasts of it, and reproof or admonition is all lost upon him.

By indicating these different stages of virtue and vice, Islam has rendered it easy for all persons to ascertain their true position in the moral scale, and to take steps and adopt measures for their moral improvement. At every stage a man has a definite object put before him, which does not appear to him to be impossible of attainment and which, therefore, does not discourage him. For instance, nothing would appear stranger or more hopeless to a man who is so steeped in vice that he does not possess the slightest conception of virtue or morality, than to be told that he must so reform himself as to make virtue a part of his nature and to spend the rest of his life in the service of humanity. The gulf between his present position and that which he is asked to attain to, would appear insuperable, and he would probably despair of ever being a reformed man. But if we were to tell him that every step taken towards virtue makes him more virtuous and that if he cannot altogether renounce vice he should at least feel ashamed of it, he would eagerly follow our suggestion as being practicable and easily attainable. When he begins to feel remorse and is ashamed of his conduct, we can tell him that he has achieved the first step towards virtue, for the renouncing of the graver

forms of vice is also a form of virtue. The encouragement which he derives from this can be used as an aid towards his further progress on the path of virtue. We can next ask him that if he is yet unable to do good, he should at least avoid evil, and should refuse to act upon the evil promptings and suggestions of his mind, and should try to avoid all evil acts, so that he should not by his evil deeds cause pain or unpleasantness to others. He will find this easier than the first stage, and when he has accomplished this he will be more than ever eager to advance towards virtue and to renounce his former career of vice. His mind will still be full of evil thoughts; but, can anybody doubt that he will have attained to a certain stage of virtue, for he is constantly advancing towards it and has renounced the greater portion of his vices? We shall then ask him to take the next step and to cleanse his mind of evil thoughts and to shun all impurity and vice. This will surely be much easier for him than the first two stages and when he has accomplished this, his mind will be like that of a new-born child, a clean slate on which no impression has yet been made. We shall next ask him to adopt the standard of *إدع* or equitable dealing in his conduct, and thus he will gradually attain to that stage of virtue for which he is fitted by his courage and capacities.

If this method is not pursued, every scheme of moral reform is bound to end in failure. General moral sermons which do not keep in view the principles above enunciated, are valueless as means of effecting moral reform. One might as well start the education of an illiterate child by asking him to commit to memory the books prescribed for a post-graduate course, or to memorise the whole of the New Oxford Dictionary, in the fond hope that when he has performed this stupendous task he will become a truly learned man. The result will be that the child will probably go mad, or at least his mind will be left as blank as when he started. He will only have retained a few phrases in his memory, which he would be able to repeat like a parrot, without having the slightest notion of what they mean. In the same way, no moral improvement can be effected by exhortations, however fine, of a general nature.

A man who receives his moral instruction in this manner will pick up his morals from his companions and his surroundings, and will derive no benefit from the moral instruction which is lavished upon him.

The Holy Quran lays great stress upon this graduated course of moral training, so much so that it says, no man can be a prophet unless he teaches men *كُونُوا رِبَّانِيْنَ* i.e., to become *rabbanis*. *Rabbani* (رباني) means a person who gives instructions first in elemen-

tary matters, and then in more advanced sciences and arts, and regulates his course of instruction by dividing it into grades and stages. It is necessary, therefore, for a prophet to impress upon his followers that in prescribing courses of spiritual and moral training, they should have due regard to the conditions and temperaments of those who are meant to be benefitted by them. They should persuade people to give up their old habits step by step, and should instruct them in those things of which they are ignorant, by degrees. Gradual instruction does not, however, mean that some things should be kept back as secret from some people, but that people should be instructed to act upon those things gradually, so that they should always have in view an object which is easily attainable, that they should not lose courage, and that their successful accomplishment of one stage should be an encouragement to start on the next. For instance, all scholars are aware of the total length of the course which they have to go through, but its division into classes and grades and the frequency of tests and examinations serve as encouragements to them so that they would be able constantly to measure their progress in studies and, thus, would not feel over-burdened by the thought of having to accomplish the whole course at once.

I have said above that in addition to those general instructions, Islam lays down detailed rules concerning

each moral quality, and prescribes their different grades and stages, which render it very easy for a man to adopt or renounce desirable or undesirable moral qualities as the case may be ; but as the space at my disposal does not permit me to enter into an explanation of these details I shall content myself with what I have said above concerning the general division of moral qualities, hoping that this would be sufficient to indicate to all sensible persons the nature of the moral teachings of Islam.

*Why are Good and Bad Moral Qualities
so Called ?*

In regard to this question also Islam lays down certain principles, and supplements them with certain details. The principle laid down is :

ما خلقت الجن والانس الا ليعبدون (الذريت ع ٢)

i.e., "I have not created men—great or small—but that they should develop in themselves My attributes" (LI : 56). The first object of moral development, therefore, is to fit man for union with God, for, unless a man purifies himself he cannot approach the Source of all Purity and Life. God loves not the wicked and the impure of heart, but desires that men should assume His pure attributes,

so that they might be fitted to approach Him. He says :—

اَنَا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ
عَمَلًا (الكهف ع ١)

i.e., "We have created on earth the most beautiful and useful things and have appointed men therein to see which of them conducts himself most beautifully" (XVIII : 7); that is to say, which of them develops Divine attributes in himself, so that *the reason why some moral qualities are called good is that they are reflections of Divine attributes, and the reason why others are called bad is that they are inconsistent with Divine attributes.* The thing which has no share of the Light must surely be dark ; and the farther that thing recedes from the Light, the darker will it grow.

Apart from this general classification, however, Islam has in the case of different moral qualities assigned detailed reasons which demonstrate the good or bad nature of each of these qualities, so that men should be drawn towards those of them that are good, and should avoid those that are evil. I shall here mention a few of these detailed reasons relating to some of the moral qualities.

I have already stated that one of the highest moral qualities in man is the quality of pity which manifests itself in forgiveness. In addition to the reason

explained above as to why this quality should be regarded as good or noble the Holy Quran states :—

ادفع بالتي هي احسن فاذا الذي بينك وبينه عداوة
كانه ولى حميم (حم سجده ع ٥)

i.e., “ When a man injures and oppresses you and deals unjustly by you, you should deal kindly by him and forgive him. Thus will you strike at the root of hatred and enmity, and he who was your enemy will become your fast friend ” (XLI : 34). Punishment is generally inflicted to prevent the wrong-doer from doing any further injury to the wronged or to any other person. Islam, however, says that if the principle laid down by it were followed, *viz.*, that the person injured should forgive the wrong-doer where there is a hope that forgiveness would help to reform him, greater benefit would result from it than from the imposing of a penalty. For, punishment would, at the most, but avert further injury, but forgiveness is likely to secure the friendship of the offender.

Again, in regard to beneficence and benevolence the Holy Quran says :—

احسن كما احسن الله اليك (قصص ع ٨)

i.e., “ Do good to others, and let them have a share in your

wealth, your knowledge and your power, etc., for, has not God been beneficent towards you ?" (XXVIII : 77). That is to say, it is God Who provided you with the means and with the capacities by which you have acquired wealth, knowledge, and power ; and as all mankind are sharers in the bounties of God, you should, in return for the favours granted to you, let other men share in the things with which you have been blessed.

As regards murder and oppression it is stated that they lead to further disorder and oppression, and that mankind would become extinct if they were not checked. The Holy Quran says :—

انه لا يحب المعتدين ولا تفسدوا في الارض بعد
اصلاحها (الاعراف ع ٢)

i.e., "Avoid oppression, for God loves not oppression, and do not by oppression create disturbance on the earth after peace has been established therein" (VII : 56). That is to say, oppression never promotes peace and order. It is never a source of strength, for it creates excitement and a determination in the people to resist it, and conspiracies and rebellions destroy the peace of the land.

Concerning envy the Holy Prophet (on whom be peace and the blessings of God) says :—

اياكم والحسد فان الحسد ياكل الحسنات كما تاكل
النار الحطب (ابوداؤد)

i.e., "Avoid envy, for envy eats up the sources of comfort, as fire eats up fuel." That is to say, you are envious of another because he is in greater comfort than you, but envy takes away your own peace and comfort, and thus you do not injure but yourselves.

Concerning contempt the Holy Quran says :—

لا يسخر قوم من قوم عسى ان يكونوا خيرا منهم
(الحجرات ع ٢)

i.e., "Let not a people despise another people, it may be, that the latter may become better than the former" (XLIX : 11). In the revolutions of the wheel of time it may be that a people who is despised to-day may be honoured tomorrow, and a family that is honoured to-day may be despised tomorrow. Now if a people is looked down upon to-day, tomorrow when they attain to power, they are sure to disgrace those that looked them down, and *vice versa*, giving rise, thus, to a vicious circle of hatred and disorder. When the field of improvement and progress is open to all God's creatures, why should a particular nation or class or section be despised ?

With regard to adultery and fornication the Holy Quran says :—

انه كان فاحشة و ساء سبيلا (بنی اسرائیل ع ٣)

i.e., "It is an impurity and an evil way" (XVII : 32).

That is to say, it is a vice which produces a sense of secret guilt in the mind and renders it impure, and it is a wrong way of achieving the object underlying the sexual instinct. The object of this instinct is the propagation and preservation of the human race, and illicit intercourse defeats that object by preventing birth or by rendering the parentage of the child doubtful.

Concerning miserliness the Holy Quran says :—

فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَانْمَا يَبْخُلُ عَنْ نَفْسِهِ

(مجادلہ ص ۴)

i.e., “Some of you are miserly, and he who is miserly is miserly to his own prejudice” (XLVII : 38). That is to say, a miser only deprives himself of the use of his wealth. He deprives himself of the enjoyment of eating good food, wearing good clothes, and living in a good house, etc. He goes on hoarding money, and the only enjoyment which he gets out of it is the added care and anxiety of keeping it safe.

Thus Islam gives reasons for commending or condemning different moral qualities, and enables people to judge of their nature, but considerations of space forbid me to pursue this topic further.

*Means of Acquiring Good Morals and of
Avoiding Evil Ones.*

The function of religion is not merely to point out good and bad moral qualities, but also to provide or devise means by which men may be able to renounce evil and adopt good morals, for without this all our efforts are vain and our search profitless. I cannot say what is the answer of other religions to this question, but I am happy to be able to state that Islam or Ahmadiyyat furnishes a complete and satisfactory answer to it.

The *first* means of moral improvement furnished by Islam is through the manifestation of Divine attributes, without which the attainment of moral perfection is impossible. In all things man stands in need of demonstration; he can easily learn through demonstrations what he cannot acquire through books. In the absence of demonstration all sciences and arts would be lost to the world. For instance, can anyone learn chemistry or engineering without the help of experiments and demonstrations?

The same is the case with moral training. Man cannot attain to moral perfection without the help of perfect models and demonstrations. It is necessary, therefore, that perfect models should appear again and again in the world to demonstrate to mankind a life

of moral perfection. It is also necessary that these models should be men themselves, for a being that is not human cannot serve the purpose of a model for men. The conduct of such a being cannot encourage mankind to imitation. So we must have a perfect man to imitate and such men must appear frequently to enable other men to mould their conduct in imitation of them. Islam claims that such perfect men appear frequently on earth. For instance, the Holy Quran says :—

i.e., “ O, Sons of Adam, whenever I raise from among you apostles who relate to you My signs, then those who learn righteousness from them and help them to reform the world, shall have neither fear nor regret” (VII: 35). Apart from prophets, there are other men who can also, though to a lesser degree, serve as models for the people. Concerning these the Holy Prophet (on whom be peace and the blessings of God) says :—

i.e., "God will raise among the Muslims, at the beginning of each century, men who will renew the faith by excluding from it false doctrines and beliefs which may have crept into it," during the course of the century. Such reformers have constantly appeared in Islam, and in our own age when the darkness of error had become intense, God raised a prophet for the protection and restoration of the Faith, and for the renewal for the world of perfect example of the Holy Prophet (on whom be peace and the blessings of God). Thousands of people have found new spiritual life through this prophet.

This is the only complete and perfect means of attaining to moral perfection, and all other means are only subsidiary to it, for the advantages of the former are certain, but those of the latter cannot be entirely free from the possibility of doubt and error. As, however, this means cannot be provided by man at his own will and pleasure, Islam has pointed out other means, by which a man might discard evil morals and acquire good ones.

The *second* means provided by Islam for the moral improvement of man is the method adopted by it in classifying all moral qualities into different grades and stages, with which I have already dealt, and which need not, therefore, be repeated here.

The *third* means provided by Islam for this purpose is that it has explained the reasons why good moral qualities should be adopted and evil ones eschewed, so that men, knowing the real nature of these qualities, should of themselves be prompted to acquire good morals and to eschew evil ones. This has also been explained above.

The *fourth* means provided by Islam for this purpose is that it has altered man's point of view in respect of some of the evil morals; it has substituted hope for despair. Many evils are committed because people believe they cannot possibly avoid them. Those who propagate such ideas among their children, lay the foundations of the moral depravity of future generations. A man who does not believe that a certain object is attainable, will never strive after it. A nation that believes that its ancestors had exhausted all possible discoveries and inventions is not likely to make a discovery or invention itself; and a nation that believes that it cannot possibly effect an improvement in its condition is not likely to attempt it. Similarly, people who believe that evil is inherent in them and that they cannot possibly resist it, and that it is impossible for them to achieve moral perfection, are themselves providing the means of their own destruction. The Holy Prophet (on whom be peace and the blessings

of God) has laid great stress on this point, and has altogether forbidden despair. He says:—

إذا قال الرجل هلك الناس فهو أهلكهم (مسلم)

i.e., “When a man says people are destroyed, he is the person who destroys them.” That is to say, no material calamities and misfortunes can be so disastrous to man, as the impression on his mind that the door of improvement and progress has been shut upon him. Despair and disappointment prevent a man from making an effort for success and thus lead him to certain failure and destruction. Islam does not endorse the view that man can ever be debarred from self-improvement and progress, and thus opens the door to moral development. In this connection the Holy Quran says:—

لقد خلقنا الإنسان في أحسن تقويم (التين ع ١)

i.e., “We have created man with the best capacities” (XCV: 4). That is to say, he is endowed with the highest faculties for development and progress. Again it says:—

ونفس وما سواها فالههـما فجورها وتقوها (الشمس)

i.e., “Let the creation of the perfect and blameless soul of man which is endowed with the faculty of distinguishing between right and wrong, bear witness” (XCII).

There can be no doubt that man is born into this world with a pure and sinless nature, and however deep he might plunge into sin, his nature retains some of its original purity, so that if at any time he turns towards virtue, he can discard all his vices, which are all acquired, and can attain to the perfection of virtue, which is inherent in man. By putting forward this truth Islam has completely altered man's point of view towards good and evil, and given him hope and courage. Religions other than Islam are either silent on this point, or represent man as entering this world under so many burdens, that they are enough to drown him without the additional weight of his own misdeeds.

Islam says that man is born pure. This helps him to keep up his courage and try to preserve his nature unsullied. If, however, he is told that he is born sinful, he would not mind if he were to become slightly more sinful than he already is.

But to be born with a pure nature is not enough. Before a man attains to the fullness of reason he has to walk on a path beset with dangers of which he is not aware, and the temptations and base desires with which he meets, sully sometimes the purity of his nature. If there had been no method by which such stains could be washed away, man would have again plunged into despair and would have made no effort

to be virtuous. Hence, in order that moral improvement may be possible religion must provide means for effacing the stains of acquired sin. Islam claims to have made provision for this by opening to erring men the door of true repentance, which has been closed by all other religions. Islam rescues man from despair and tells him that he can, in spite of previous errors and mistakes, attain to that purity of mind and conduct which is the highest goal of man. It thus encourages him to make constant efforts towards virtue, and in the end enables him to arrive at his goal.

Some people imagine that the doctrine of repentance encourages indulgence in vice, as a man can go on committing sins in the belief that he can at any time repent and thus escape the consequences of his evil actions. No sensible man, however, would entertain such an idea, for how can he be certain that he will be spared time to repent? Besides, the objection is due to not appreciating the true nature of repentance. Repentance is not such an easy affair as these people imagine and it is not open to a man to repent at any time at his own will and pleasure. Repentance is a spiritual revolution which entirely changes a man's moral and spiritual being. It means true remorse for past sins and errors, and a firm resolve to make one's peace with God and to

reform one's course of conduct. Now this mental condition cannot be brought about at will. It must be the outcome of continued effort and contemplation. In very rare cases it may be the result of a sudden emotion, but such emotion would be produced only by some volcanic action affecting the very foundations of a man's being, and, again, would not be generated at will. Repentance cannot, therefore, encourage indulgence in vice; it is a true means of effecting reformation. It saves man from despair and encourages him to make efforts towards self-improvement.

The idea that repentance encourages wrong-doing is due to the misapprehension that repentance means merely to ask forgiveness for one's sins. This however, is not repentance *استغفار* or *توبه* (*istighfar*). Repentance does not mean asking forgiveness for sins; but on the contrary, sins are forgiven as the result of repentance.

The *fifth* means prescribed by Islam for moral reformation, appears at first sight to be inconsistent with the fourth, but in reality it is merely supplementary to it. This is the effort which Islam makes to uproot the evil influences of heredity. No doubt man is born with a pure nature, but he also inherits from his parents or remoter ancestors certain inclinations towards vice. This is not a self-contradictory statement.

Nature and inclination are two different things. Nature or conscience is always pure.

Even the child of a robber or a murderer is born with a pure nature, but if his parents possess an evil mind, he will be influenced by it, and will be easily led away by evil thoughts if he subsequently encounters evil situations, just as the children of confirmed invalids are prone to fall an easy prey to diseases from which their parents suffer. Such inclinations and tendencies of the mind of a child are the result of the thoughts which fill the minds of the parents at the time of copulation. The effect of these thoughts on the mind of the child is, in most cases, very slight and may very often be overcome by environment and training, but Islam has prescribed a means of turning even such influences into instruments of good.

The husband and wife are taught to offer a prayer when they meet each other in private, which runs:—

اللهم جنبنا الشيطان وجنب الشيطان مارزقتنا

i.e., “Secure us, O Lord, and our children against evil thoughts and evil promptings and evil companions.” Apart from its efficacy as a prayer, the invocation starts a current of pure thoughts in the minds of the parents, even if they are not ordinarily responsive to them; and not merely the act of praying but also the words of

this particular prayer, as well as the concern which most people feel for the welfare of their issue, and the natural desire of all parents that their children should lead pure lives, combine to produce this effect. When, therefore, parents offer a prayer for the purity of their children, their own minds are bound to be affected by it and to incline towards purity and virtue; and as the child is likely to inherit the thoughts entertained by his parents at the moment, he will be saved from the influences of all such evil thoughts which his parents may have entertained prior to this prayer. The Holy Prophet (on whom be peace and the blessings of God) says:—"Children whose parents offer this prayer at the time of their coming together are saved from the touch of Satan," meaning, that they are saved from the evil influences which they were liable to inherit from their parents. This would be so whether the prayer is accepted or not. If it is accepted it will also secure the child against other evil influences.

The *sixth* means prescribed by Islam for the moral improvement of man is that it has opened up the ways for such thoughts to enter the mind of man as to excite and quicken in him his natural instinct of virtue. Some of these ways, e.g., prayer, worship, fasting, remembrance of God, etc., have already been mentioned, therefore, I need not repeat them here. I

will, however, explain here three of those ways that have not yet been described.

(a) The first of these is mentioned in the following words of the Holy Quran :—

كونوا مع الصديقين (التوبة ع ٣)

i.e., “O, Ye Muslims, keep company with the righteous” (IX : 119). It cannot be denied that man is influenced by his environment, and a man who keeps company with the righteous is bound to experience a rapid and wonderful change in himself which draws him towards virtue and helps him to get rid of vices and evil thoughts. Islam lays so much stress upon the influence of a man’s company upon his morals, that the Muslims have ever been fond of resorting to the company of the righteous men. They often undertake long and arduous journeys for this purpose and bear separation from their homes and dear ones, and by the help of the magnetic influence of such men arrive at their goal within a wonderfully short period of time.

(b) The second way for moral improvement is the observance of the laws relating to lawful and prohibited things. I am always surprised to find that the world has not yet realised the wonderful truth that a man’s morals are deeply affected by the food he takes. On the contrary, the laws of Islam

regulating food are criticised as entirely purposeless. The fact, however, that the food one takes affects one's morals can hardly be denied. The Holy Quran says:—

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا (المؤمنون

ع ٢)

i.e., “O Apostles, eat those things that are pure, and you will be enabled to act righteously” (XXIII : 51). This command, no doubt, is addressed to prophets and apostles, but it is one of the rules of the Holy Quran that whenever a prophet is given a commandment, it is meant for his followers. In obedience to this principle the Holy Quran has laid down several directions and restrictions relating to food, which non-Muslims imagine to be mere ceremonious matters, but which bear a great moral significance. It is curious that while it is admitted that the properties of vegetables and minerals have their effect upon man, such effect is denied in the case of animals. There is no reason, however, why a man should not be affected by the peculiar properties or habits of an animal whose flesh he eats, and I am convinced, that the time is not far when this truth will be universally accepted. It has already been established that the eating of the flesh of certain animals produces a desire in man to go without clothes, and that the flesh of certain

other animals produces a desire in man to satisfy his passions by unnatural and illicit means. Further research in this direction will confirm the truth of the principle on which Islamic restrictions concerning food are based. The principle laid down by Islam is that as man must develop all his natural instincts he ought to partake of all kinds of foods, except those that are likely to cause him some physical, moral or spiritual injury. That is why Islam enjoins the eating both of vegetables and of meat, for some moral qualities are developed by the use of vegetables and others by the use of meat. For instance, the use of vegetables develops humility, kindness, intelligence, perseverance, etc., and the use of animal foods develops courage, bravery, dignity, self-respect, etc. Islam has, therefore, enjoined the use of all kinds of food, in order to develop all the faculties and instincts of man. For instance, the Holy Quran says:—

يٰۤاَيُّهَا اٰدَمُ خذْ زِينَتَكَ عِنْدَ كُلِّ مَسْجِدٍ وَكُلْ وَاشْرَبْ
وَلَا تُسْرِفْ ۚ اِنَّهُ لَا يُحِبُّ الْمُسْرِفِيْنَ ۝ قُلْ مَنْ حَرَّمَ زِينَةَ اللّٰهِ
الَّتِيْ اَخْرَجَ لِّعِبَادِهِۦ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ (الأعراف ع ٣١
(٣١)

i.e., "O, Children of Adam, keep in mind two things which are necessary for righteous living: Worship God

with outward and inward purity, and eat of all kinds of food, and do not confine yourselves to any particular kind of food, so that all your faculties and instincts may be developed. Ask those who despise external purity and those who seek to restrict men to particular kinds of food only, on what authority do they prohibit the use of the good things and pure food created by God " (VII : 31, 32). This is, however, subject to the restriction that food which unduly excites certain instincts or which injuriously affects health, reason, morals or faith, should be avoided, for such food defeats the object of nourishment. The principal kinds of food prohibited by the Holy Quran are four, each of them being prohibited on a different principle. The Holy Quran says :—

قل لا اجد في ما اوحى الى محرماً على طاعم
 يطعمه الا ان يكون ميتة او دماً مسفوفاً ولحم خنزير فانه
 رجس او فسقاً لغير الله به فمن اضطر غير باغ ولا عاد
 فان ربك غفور رحيم (الانعام ع ١٨)

i.e., "Say, I do not find in that which has been revealed to me any food that has been made unlawful except (1) dead animals, (2) spilt blood, (3) the flesh of swine, for each of these is injurious, and (4) that which renders a man shameless and faithless, that is to say, things which are sacrificed for the pleasure of some

deity other than God, or things over which any name other than that of God is pronounced. But a person who is compelled by hunger may eat of these things, provided he has not voluntarily placed himself in that situation and provided he eats no more than is absolutely necessary. In such a case God will save him from the evil consequences of his act" (VI: 146). The first three articles mentioned in this verse are prohibited as being physically injurious and the last is prohibited as being harmful to a man's faith. As regards dead animals and blood there can be no doubt that they contain several kinds of poison, and there is a presumption as to a dead animal, that it might have died through disease or poisoning or by the bite of some poisonous insect or through violence or old age, etc., and in each of these cases it is evident that its meat would not be suitable for eating. The meat that is fit for eating is that of an animal whose blood is allowed to run out, for blood contains several poisons and is always injurious to health. The flesh of swine is prohibited on similar grounds. It engenders a number of diseases. It is the flesh of an animal that loves filth, and is given to an unnatural habit which is not to be found in any other animal. The use of this flesh is, therefore, injurious both to health and morals, but as its effects are not directly traceable, people have not so far appreciated the harm which is done

by it. I am sure, however, that the day is not far when the flesh of swine as an article of food will be condemned and the moral progress of man will not be allowed to be impeded by its use.

The fourth prohibition in the above verse relates to articles that are sacrificed to deities other than God, and it is obvious that the use of such articles is destructive of that feeling of jealousy which a man ought to entertain concerning the Unity and Honour of God. The use of such articles is, therefore, prohibited by Islam. In addition to these, several other articles are prohibited on similar grounds, that is to say, on account of their being injurious to body or mind; for instance, wild beasts, birds of prey, animals that live in darkness or filth, and animals that eat filthy articles, are prohibited. Out of articles of drink, wines, spirits and other fermented liquors are prohibited, for, they tend to undermine reason and injure the finer intellectual faculties. Islam acknowledges that the use of wine is beneficial in some cases, but it says that its harm far outweighs its benefits, and its use ought, therefore, to be avoided.

In short, Islam accepts the principle that food affects the moral conditions of man, and it has, therefore, prescribed such restrictions and regulations as secure to its followers an unhindered course of moral development. It permits the use only of such foods,

in such proportions and quantities, as are conducive to moral progress.

(c) The third way of moral development devised by Islam is that a child should be subjected to good influences from its infancy. Islam possesses the unique distinction of having appreciated this principle. In other religions it is generally understood that religion ought to regulate the conduct of a child only after it has attained to years of discretion. According to Islam, the injunctions of religion, no doubt, become binding on a child only after it has attained discretion but in matters of habit and routine a child will not be able to conform to the commandments of its faith unless it is trained from very infancy to act in accordance with them. Accordingly, Islam enjoins on parents the duty of the correct bringing up of a child from the moment of its birth. As soon as a child is born to a Muslim, the *Azan* (i.e., the words used for calling the faithful to prayer), which contains an abstract of the essential doctrines of Islam, is recited into its right and its left ears. This might, at first sight, appear to be a mere ceremony, but it serves two important purposes. In the first place, it serves to remind the parents of their duty to start the instruction of the child from the moment of its birth. Those parents who realise the significance of this Islamic injunction, will be careful to see that the child is

trained to habits of virtue and order from its infancy ; and it is not to be supposed that they would recite the *Azan* in its ears at the moment of its birth and would then neglect its training till it grows up. The understanding of the child grows daily in strength, and the stronger it grows the greater the necessity of training it. Secondly, the injunction prescribing the recitation of the *Azan* into the ears of a newly born child indicates that the discretion of the child grows steadily and gradually from the moment of its birth, and that it does not attain to full discretion at any given moment. Full discretion is the result of the impressions which the child has accumulated since its birth. Not a single impression made on the mind of a child is ever entirely lost. The impression itself may be forgotten but it leaves behind a legacy of developed intellect and discretion. This is confirmed by experience. There have been instances of nervous breakdown as the result of which men have been known to utter phrases and sentences in languages of which they were entirely ignorant. Further enquiries have, however, revealed the fact that those phrases and sentences were heard by them in their infancy when they were still in the cradle, and were retained in a corner of the brain. When the objective mind was affected by the breakdown, the subjective mind began to act and old impressions were revived. In short,

this injunction is based on profound reason, and is extremely helpful in the moral training of man.

The *seventh* means devised by Islam for the moral improvement of man is to close the avenues through which sin enters the human mind. I have already stated, that according to Islam, evil is extraneous to man and enters from outside. The nature of man is pure; it loves virtue and abhors vice. Every man, without distinction of class or creed, is born with this pure nature, but it is not enough to protect him against vice. His nature only makes a suggestion to him to do good and to avoid evil. It is the function of reason to point out what is good and what is evil, and the judgment of reason is based on information received through the senses. Therefore, once an error is committed in receiving external influences, man's judgment is bound to be affected in deciding whether a particular thing or course of conduct is good or bad, and such an error will result in nature or conscience being deceived into regarding that as good which is evil and *vice versa*. It will consequently reprove him for doing that which is good and will encourage him to do that which is evil. It is necessary, therefore, that all evil influences to which a man is likely to submit should be removed or stopped. Similarly, all sudden temptations that lead man into wrong-doing are also external, and it is

necessary to put an end to them also, so as to enable man to exercise complete self-control. A man who is addicted to drink, for instance, succumbs to the temptation when he sees other people drink, or when he sees such articles as are used for the drinking, or keeping of wine, or by being reminded of the times or occasions on which he is accustomed to drink. If such a man is kept away from the places where he can obtain drink, or where he can be reminded of his habit, and if things which are likely to remind him of it are kept away from him, he will, after a short time, regain the power of self-control and will completely divest himself of the habit of drink.

Keeping this principle in view Islam has laid down instructions whereby all those avenues by which evil thoughts or vices can enter the human mind have been closed. I am surprised, however, to find, that this psychological truth, on which Islam has based these injunctions whereby it has made a material addition to the volume of moral and intellectual debt which the world owes it, has provoked the fiercest opposition to Islam and has failed to receive due appreciation even at the hands of those who appraise the value of all things by the standard of reason.

It is difficult for me here to explain in detail the teachings of Islam concerning all those matters that incite a man to sin or wrong-doing, and I shall,

therefore, confine myself to a few instances by way of illustration.

I shall first advert to those injunctions which relate to chastity. Islam does not, like other religions, merely say, Thou shalt not commit adultery,—for, we do not stand in need of being told that adultery is sinful. The question is how shall we avoid falling into this sin? Islam tells us that we can avoid the commission of this sin by shutting the doors through which the temptation to commit it might enter, viz., the doors of sight, hearing, and touch. When a man beholds a beautiful person, or listens to laudatory accounts of beauty, when he hears a charming or seductive voice, or touches a soft or smooth body, and he is gratified with what he sees, hears or touches, he is drawn towards it; the result of it all being what the whole world unites in condemning as a dangerous poison for society and morals. In order to close these avenues the Holy Quran says:—

قل للمؤمنين يغضوا من ابصارهم و يحفظوا فروجهم
ذلك اذكى لهم - ان الله خبير بما يصنعون و قل للمؤمنات
يغضضن من ابصارهن و يحفظن فروجهن ولا يبدين زينتهن
الا ما ظهر منها وليضربن بخمرهن على جيوبهن ولا يبدين
زينتهن الا لبعولتهن او اباةهن او اباة بعولتهن او ابناءهن -
او ابناء بعولتهن او اخوانهن او بنى اخوانهن او بنى اخواتهن

او نساءهن او ما ملكت ايمانهن او التابعين غير اولى الا ربة
 من الرجال او الطفل الذين لم يظهروا على عورات النساء
 ولا يضربن بارجلهن ليعلم ما يخفين من زينتهن و توبوا الى
 الله جميعا ايها المومنون لعلكم تفلحون (النور ع ٣)

i.e., "Tell the believers to cast down their eyes and to guard all those parts where evil can enter; this will be a source of great purity for them, and God is aware of what they do. And tell the believing women to cast down their looks and to guard all those parts where evil can enter, and not to display their beauty except what is external thereof, and let them cover up their necks, heads, and faces, and not display their beauty except to their husbands, or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or the sons of their sisters, or their women, or their slaves, or such male servants as have no desire for women, or such boys as are not yet aware of the relations between the sexes; and let them not strike their feet so as to make their hidden beauty known; and turn to God all ye who believe so that you may be successful" (XXIV: 29, 30). These verses command men and women to close all those avenues through which passionate and sinful thoughts enter the mind. One of these avenues is the eye, and the believers are told to cast down their eyes. Another

of these is the ear, and the believers are told that men and women should not listen to each other's voices in song and merriment, etc., and should not listen to tales of each other's beauty. They are also told not to touch each other unless there is legitimate necessity to do so, and women are told that when they go out they should have covered their bosom, and the face, *i.e.*, the neck, head, and those parts of the face which it is not necessary to keep exposed for seeing or breathing. No one who would look at these injunctions with a mind free from bias and prejudice can help admiring their wisdom, for they remove all possibility of vice resulting out of the relations of the sexes. No doubt, these regulations will sound strange in Western ears, but this strangeness is due entirely to habit and custom, for it is not at all difficult to carry them out in practice. Islam does not by any means confine woman to the four walls of the house, as appears to be the prevalent notion. In the early history of Islam we find that women accompanied men to the field of battle, looked after the sick and the wounded, rode, and learnt the sciences and arts from men, and also instructed the men in them. In short, they fully possessed practical freedom; and all they were required to do was to have the neck, head and face covered when going out, or to wear veils, in order to guard all entrances through which sinful

thoughts might enter. Confining women to their houses and shutting them out from all intellectual pursuits is no part of the teachings of Islam, and was not the custom of the Muslims for several centuries.

The *pardah*, prevalent in these days among the Muslims in most countries, is based on political considerations. As the price of a woman's honour in some countries is calculated in coins, which constitutes a shameful insult to womanhood, the Muslims dwelling in those countries have, for the more effective protection of the honour of their women, voluntarily placed certain restrictions on their movements, which are not imposed by Islam.

I have sometimes heard it stated that the Islamic injunctions in regard to safeguarding chastity are an insult to women. This has always surprised me, for the covering up of the head and the face is a device to obviate the necessity of men keeping their eyes cast down in thoroughfares and crowds, the primary injunction being to keep the eyes cast down, which applies equally to men and women. The insult, if any, is, therefore, common to men and women. It is next asked why are women required to cover up their faces; why are not men required to do the same? The answer is that Islam differentiates between the functions of men and women. The primary

duty of women is to look after the upbringing and training of the future generation, and the function of men is to provide the means for such upbringing and training. In order that man may be able to discharge this function properly he is required to spend most of his time out of doors; his field of activity are the streets and thoroughfares and other public places, but the proper sphere of action for woman is the home. Islam confers on both freedom of action within their respective spheres, and places restrictions on the freedom of one within the sphere of action of the other. Men are told to obtain permission before entering a house, for that is the place where women are free. Women are not required to ask the permission of men when going out, but they must take the precautions described above, the reason being that Islam acknowledges that a woman might have legitimate business in the streets, and may, therefore, go out without having to ask the permission of men, but a man can have no legitimate business inside another's house without the permission of the women occupying it and so there is an additional restriction placed on him, *viz.*, he cannot enter it without obtaining permission. There is no question, therefore, of insult to men or women, in these restrictions. On the contrary, they are a golden means of moral improvement, and are disliked or opposed only out of habit and custom. I know of Western

women who have adopted *pardah* and who find no discomfort or inconvenience in it, except a feeling of shyness and strangeness—which is but natural—for the first few days.

The direction enjoining moderation is another instance of the Islamic injunctions which are designed to prevent sin or evil. It is obvious that an attempt to suppress natural instincts altogether, is likely to lead to a revolt of these instincts. They are like a river which sometimes rises in flood. At such seasons the surplus water may be used for purposes of irrigation by means of channels and canals but if we attempt to confine it within the old banks it may overflow and carry devastation into the surrounding country. Islam, therefore, enjoins moderation in all things, and disapproves of the total suppression of natural instincts, which might lead to a moral flood and consequent devastation. For instance, a celibate, as a penalty of having attempted to suppress a natural instinct, always runs the risk of being overwhelmed by a sudden burst of passion which may lead him into sin. Again, a man who gives away the whole of his wealth and keeps nothing for his wife and children, may be reduced to the undesirable condition of a beggar in order to supply his own wants or the wants of those dependent upon him; or worse still, may become a pick-pocket or a thief,

and may thus, instead of trying to be good, be guilty of serious evils. When, therefore, Islam says :—

جعلناكم امة وسطا (البقرة ع ١٢)

i.e., "We have made you a people moderate in all things" (II : 143), it closes the door to all the undesirable consequences of excess.

Habit and custom are another source of evil and sin. A man, sometimes, feels impelled to commit a wrong in order to find the means of satisfying a habit, or of conforming to a custom. For instance, the manners or customs of a certain country or class may force a man to dress in a particular style and, not having the means of complying with this unwritten social law, such a man may find himself compelled to adopt unlawful means to acquire money for his object. Islam has put a stop to both habit and custom. For instance, in eating and drinking it has prohibited the use of all such things as are likely to result in the formation of a habit and to make men their slaves,—such as wine of all kinds, intoxicating liquors, stimulants, etc. It describes habits as chains which it is the function of Islam to cut asunder. In regard to customs, Islam says that they are a burden which man is compelled to carry for fear of his people and which otherwise, often enough, is too heavy for him to bear, as the rich and the poor, the heavy debtor and the one free

from debt are all expected to conform to them. Customs compel people to commit sins and crimes to preserve an imaginary dignity in the eyes of their equals, thus destroying their souls in the anxiety to preserve outward appearances.

The Holy Quran describes one of the objects of the advent of the Holy Prophet (on whom be peace and the blessings of God) as follows :—

يَا مَرْهَمٌ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ
وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ أَصْرَهُمْ وَالْأَغْلَالَ الَّتِي
كَانَتْ عَلَيْهِمُ (الاعراف ع ١٩)

i.e., “ This Prophet enjoins good on them and forbids evil unto them (that is, he is the bearer of a perfect Law). He makes lawful unto them that which is pure and useful and declares that unlawful which is impure or useless (that is, the injunctions of the law are not arbitrary but are designed so as to promote man’s welfare and to do away with all causes leading to harm), and he lifts those burdens of theirs which they could not have lifted themselves owing to fear of social penalties (that is, he relieves them of useless social customs), and he removes the shackles of evil habits ” (VII : 157). As evidence of this, one may cite the introduction of total prohibition among the Arabs, who were, as a nation, the slaves of

drink. This was accomplished by a single injunction of Islam prohibiting the use of wine, and the effect was so instantaneous and so complete that from a nation of inebriates the Arabs became in one day the most abstemious people, and wine has never since become a national drink among them. Science has now fully demonstrated the ill-effects of drinking and the whole medical profession is opposed to the use of liquor, yet some of the most civilised nations and Governments have failed in enforcing total prohibition. In short, habits and customs are responsible for a great number of evils and sins, and Islam has rendered a valuable service to humanity by freeing the Muslims from the observance of any such habits and customs.

What has been said above in regard to the moral teachings of Islam is merely by way of illustration. I hope, however, that it will give some idea of the character and significance of those teachings.

THE THIRD OBJECT OF RELIGION

Social Aspect of Islam.

I now turn to the social aspect of Islam. By the social aspect of Islam I mean such rules of conduct as have been laid down by Islam to serve as the foundations of society and to regulate the rights and duties of its members *inter se*. To my mind these rules are merely practical illustrations of some of the moral qualities. In dealing with morals we have primarily the welfare and purity of the individual in view, although we cannot lose sight of the fact that he is a member of society. On the other hand, in dealing with social rules we have in view the collective welfare of society of which individuals are members. At bottom both kinds of rules are moral rules. When we look at the matter from the purely moral point of view our object is to discover rules of conduct which should enable a man to live a righteous life and to purge it of all evil ; on the other hand, from the social point of view our object is to discover such rules of conduct as would enable men to live together amicably and to march forward on the road to national progress. In the first case, we devote our attention to a consideration of moral truths and principles in the abstract, in the latter case, we shall be more concerned with their application to the relations of different men with one another. The Holy Quran has

stated the rules of social conduct at different places, but the last chapter of the Holy Quran is devoted wholly to this purpose. The place given to this chapter in the Holy Quran indicates that it regards the improvement of the social relations of man as the most important of his physical needs.

In this chapter the social relations of man are classified under three heads each of which has special reference to one of the Divine attributes. The first division has special reference to the Divine attribute of Providence, and comprises family, tribal or national relations, includes relationships by blood or marriage and the bond of brotherhood established by residence in the same country or province. The second division comprises the relationship of sovereign and subject and master and servant, and has reference to the Divine attribute of Mastership. The third division comprises international and inter-communal relations, and has reference to the attribute of Godhead. The attribute of Providence illustrates the relations which ought to exist between the members of the same family, tribe or nation. The attribute of Mastership illustrates the relations between sovereign and subject, master and servant ; and the attribute of Godhead illustrates the relations between men of different nationalities and different religions.

I shall deal with each of these classes or divisions in the order in which I have mentioned them above. So far as the relations between different members of the family are concerned, the most important relationship is that subsisting between husband and wife, for on this depends the welfare of the whole family and in the long run the welfare of the whole nation. The first rule laid down by Islam in this connection is that this relationship ought to be based on purely moral considerations and not on considerations of beauty or wealth, or position. The Holy Quran warns those who are about to marry to consider what effect the union contemplated would have on the purity of their lives, and what sort of legacy in the form of issue it is likely to leave behind. The Holy Prophet (on whom be peace and the blessings of God) says :--

“Some people marry beauty, others rank, and others wealth, but you should marry a good and pious woman.” (*Bokhari, Kitab-un-nikah*). This alone should be the true basis of marriage, and if it is not kept in view in the choice of a mate, the relations between husband and wife are not likely to continue smooth, and the issue of the union are likely to suffer. The moral and intellectual qualities of the parents are bound to leave their mark upon the children. This has been amply illustrated in recent times by the discovery of the science of eugenics.

Though the inferences drawn by the professors of this science are not always free from exaggeration, there can be no doubt that the moral and intellectual qualities of the parents are to a greater or lesser degree reflected in their children. The choice of a husband or a wife, therefore, becomes a matter of vital importance. The first rule laid down by Islam, therefore, is that in the choice of a mate greater weight ought to be attached to the qualities of the head and the heart than to the external circumstances of looks, wealth or rank. I do not mean to say that Islam despises the latter, but they ought not alone to form the basis of marriage. If a man and a woman are drawn towards each other on account of their piety, morals, and intelligence and, at the same time, they are not wanting in looks, wealth, and rank, their union will be doubly blessed; but beauty, wealth, and rank, in themselves, are not guarantees of permanent happiness. If all marriages were based upon this principle there would at once be a moral revolution in the world, and the type of issue of such marriages would also be far superior.

. A further precaution enjoined by Islam is, that, not only should the parties to a contemplated marriage satisfy each other as to their respective merits, but the relatives of the bride should also satisfy themselves

that the proposed bridegroom is a person who would be a suitable husband for the bride and a desirable father of her children. It is one of the conditions of Islamic marriage that the consent of the parties as well as the consent of the bride's guardian should be obtained. If she has not her father or brother or any other near male relative living, who can act as her guardian for the marriage, the consent of the magistrate must be obtained, and the latter must satisfy himself that no fraud or deception is being practised upon the bride. A woman is afforded this special protection, because she is naturally more modest and emotional than man and cannot therefore make enquiries concerning her prospective husband with the same facility with which the latter can find out everything connected with her. Besides, woman being more impressionable than man, she more readily becomes a victim of deception. The law, therefore, requires the consent of her guardian, or the magistrate, to her marriage. If such consent is insisted upon in every case, we would not hear so much of respectable and unsuspecting women being made the victims of deception by unscrupulous adventurers. Though Islam does not permit indiscriminate mixing of the sexes, it allows an affianced couple to have a look at each other, so that they may satisfy themselves as to each other's appearance. If either approves the other,

the marriage takes place. At the time of marriage Islam requires a marriage settlement to be made upon the wife. This is one of the essentials of Islamic marriage, called *ḥ*^o *i.e.*, the dower. The object of *ḥ*^o is that the wife should have an independent proprietary position, and should be free to spend on charitable objects or make gifts to her relations, etc., out of her separate property. The institution of *ḥ*^o is a practical acknowledgment by the husband of the independent proprietary position of the wife and her right to maintain and acquire separate property which the husband cannot bring to his own use.

In case of disagreement between the husband and wife, the former has no right to chastise or punish the latter, except it be for some manifest moral offence. In such a case, he must first make four respectable residents of the neighbourhood witnesses of the fact that she has been actually guilty of immoral conduct. He must, however, begin by admonishing her. If she persists in her conduct the husband should separate from her for a period which must not exceed four months. This only means a discontinuance of conjugal relations; the husband will still be bound to maintain the wife. If the period of separation exceeds four months, the husband will be compelled by law to resume conjugal relations with the wife. If the discontinuance of conjugal relations also has no reform-

ing effect on her conduct and it is also testified to by four righteous men of the neighbourhood, she may be chastised by the husband but her bones should in no case be injured and the beating must not be such as to produce a mark on her body. All this, however is prescribed only in cases of manifestly immoral conduct, and a husband has no right to punish his wife for ordinary faults of a domestic character, or neglect of duty.

A husband is bound to maintain his wife, even in cases where the wife is rich and the husband is poor. He is commanded to deal kindly and affectionately by her. The Holy Quran says that even in cases of disagreement the husband's treatment of the wife must be kind and affectionate. The Holy Prophet (on whom be peace and the blessings of God) has said :—

استوصوا بالنساء خيراً

i.e., “Remember that I enjoin upon you to deal kindly by women.” Again, he says :—

لا يكره مؤمن مؤمنة أن يكره منها خلقا رضي منها آخر

i.e., “A husband should not hate his wife. If he dislikes one thing in her, there must be some good things in her which he likes.” Again he says, “A husband must clothe his wife as he clothes himself and feed her as he feeds himself, and should not abuse her

nor live away from her." Again he says, "It is not permissible to a man to spend the whole of his time in worship or other pursuits and thus to neglect his wife." He must set apart a portion of his time for his wife." Again he says:—

خياركم خياركم لنساءهم

i.e., "The best of you are those who treat their wives best." On the other hand, a woman is told to obey her husband, to guard his property and his honour, and to look after and bring up his children.

In case of disagreement between husband and wife they are both enjoined to try to remove the causes of friction and revert to amicable relations. If the disagreement is serious, the matter must be referred to two arbitrators, one chosen by the husband from among his relative or friends, and the other chosen by the wife from among her relatives or well-wishers. The arbitrators should then look into the matter and try to discover the causes of discord, and should try to bring about a reconciliation between the couple. If this is not possible or their efforts towards reconciliation prove futile, the husband will be permitted to divorce the wife, that is to say, to announce the cancellation of the marriage. This announcement is again subject to several conditions. For instance, the announcement must be

public and not secret, and it is further recommended that it must be repeated three times, with an interval of one month between two announcements. Before the final announcement it is open to the parties to effect a reconciliation and resume conjugal relations.

If the wife has a grievance against the husband and she desires a divorce, she can ask for it through the intervention of the magistrate just as the marriage itself was subject to the consent of her guardian or of the magistrate. If the magistrate is of opinion that her grievance is just, he will pronounce a divorce and in such a case the husband will not be entitled to recover from the wife any property which he might have gifted to her. If the divorce is directed by the arbitrators or by the magistrate but the wife is found to be in default, she may be directed to return any portion of the property of her husband which he may have gifted to her and which she still has in her possession. Throughout the course of the proceedings and till the divorce is completed the husband is bound to maintain the wife.

Another safeguard provided by the law of Islam for the wife is, that her guardian for marriage is prohibited from receiving any money or property as consideration for the marriage. This is designed to prevent the guardian from making an improper use of his power to sanction the marriage of his ward.

In some cases a man is compelled to marry more wives than one out of moral or spiritual considerations, or for propagation of the race, or for reasons of health, or on account of political considerations. Islam has, therefore, permitted a plurality of wives, subject to the condition that they must be accorded perfectly equal treatment, both in matters relating to maintenance and the personal relations of the husband. The husband is enjoined to live with each wife for an equal period of time. If he fails to maintain an equality of treatment between the wives he renders himself liable to the punishment described by the Holy Prophet (on whom be peace and the blessings of God) as the resurrection of only one half of his body on the day of judgment.

Divorce and polygamy are very often condemned by Western writers and speakers, but it is curious, that after heaping abuse, for centuries, on the chosen one of God for permitting divorce, the West is being slowly convinced of the desirability of some form of divorce in order to preserve the fabric of society from crumbling to pieces. Would that it had paused and considered before traducing and vilifying the elect of God, so that it might have been saved the shame and disgrace of having to confess its fault. I am sorry however to observe that Europe still hesitates to adopt the law of Islam relating to divorce which, on the

one hand, is a safeguard against an indiscriminate resort to divorce and, on the other, permits divorce as a remedy in the last resort. Some of the Western Governments and Legislatures have recently devised means to make divorce easier than it used to be, but these laws are likely to lead to an undesirable increase in the number of divorces, and thus to undermine the foundations of domestic happiness by destroying the sanctity of marriage which is the soul of all domestic ties. The only correct remedy is provided by Islam and the only solution of the problems with which Europe is faced in this connection is the adoption of that remedy.

The West has not so far paid any serious attention to the doctrine of polygamy, but the day is not far when it will have to consider it in all earnestness, for the laws of nature cannot be long defied with impunity. It is urged that polygamy is only a device for sensual indulgence. But even a casual consideration of the restrictions imposed by Islam on those who seek to take advantage of this permission would convince an unbiassed mind that the institution of polygamy is not a device for indulgence. On the contrary, it is a heavy sacrifice which a man is called upon occasionally to make. Indulgence means the seeking of one's desire, and I fail to understand how a man can be accused of seeking his desire in marrying more

wives than one and treating them with perfect equality in accordance with the laws of Islam. Islam enjoins that your treatment of one wife should in no respect be different from that which you accord to the other. You love one wife far more than another but you cannot give her a penny more than the other, you cannot spend with her one single hour more than the time you spend with the other. If you spend one day in her company, you must spend one day in the company of the other, and your relations with both must be equal. Except with regard to the love which you bear in your heart and which nobody can see, your treatment of the wife you love a thousand times better than the other must be the same as your treatment of the latter. Is this indulgence, or is it one continuous sacrifice borne for the sake of one's country, or nation or progeny, as the case may be?

How painful is it, then, for a Muslim to be told by those who are utterly ignorant of the laws of Islam that the Holy Prophet (on whom be peace and the blessings of God) had married more wives than one towards the end of his life merely out of self-indulgence. Every one of his marriages was a heavy sacrifice made by him for his country and his people, and the just and equal treatment which he accorded to every one of his wives will ever elicit not only the admiration but also the compassion of those

who study his life. History bears witness to the fact that even in his last illness, when he was in a state of high fever and was hardly able to walk he used every day to go, supporting himself on the shoulders of two men, from the house of one wife to that of another whose turn it was to have him in her house. A few days before his death his wives requested him not to move from house to house every day, as it was inconvenient for him, and to remain in the house of Ayesha till his illness left him.

Some people describe polygamy as a cruel practice. But it is the absence of such permission which is cruel in many cases. For instance, if a man's wife becomes mad or contracts a hateful and incurable disorder, or turns out to be barren, what is the husband to do? If he does not marry a second wife, he may be forced into vice, which would be a cruelty to himself and to society. If he is compelled to live with a lunatic it would be cruelty towards future generations and towards society. If he goes on living with a leprous wife, for instance, it would be cruelty to himself. If his wife is barren and he does not marry a second time, it would be cruelty towards his country and people. If in any of these cases he divorces his first wife, it would be a shame and a disgrace for him, for he lived with her as long as she was whole and deserted her at a time when she

most needed his protection. Hence situations may arise in which a second marriage would not only be justified or necessary, but would become a patriotic or religious duty.

The next relationship that requires consideration is that of parents and children. Marriage leads direct to this relationship. Islam enjoins upon parents the proper upbringing of children. It prohibits infanticide practised on account of poverty, as was the custom in some savage tribes; or the killing of daughters out of a false sense of pride as was prevalent among some warlike people. If the husband does not desire children, he must obtain the permission of the wife before resorting to any means designed to prevent procreation. Again, Islam enjoins upon parents the moral training of their children from their infancy, so that they might grow up useful members of society. It enjoins equal treatment of the children, so much so, that when they are grown up, if the parents make a present to one of them, they must make similar presents to the others.

If it becomes necessary to chastise a child, he must not be struck on the head or the face, as that is the seat of all the senses and a permanent injury might thus be caused to the child.

Special stress has been laid on the instruction and training of girls. The Holy Prophet (on whom be peace

and the blessings of God) has said that, "If a man has a daughter and he brings her up well he shall be saved from the fire," that is to say, if a man brings up his daughter well, God shall deal kindly by him. Again, he says, "If a man has sons and daughters, or younger brothers and sisters, and he instructs them and provides for their needs, he shall be admitted to paradise." Similarly he says, "If a man has a daughter and he does not kill her, nor humiliate her, nor prefer his sons to her, God will give him paradise," meaning that such a man would be fitted to receive a larger share of the grace of God, and not that he would be free to act in any manner he might please and yet would come to no harm.

Special stress has been laid upon care for the health of children. The Holy Prophet (on whom be peace and the blessings of God) says:—"Do not secretly kill your children by going in to your wives while they are giving suck, for such an act affects the development of the child." This indicates that special care ought to be taken of the health of the children, for if a man is required to control his passions for the sake of their health he is expected to make lesser sacrifices much more readily for the same object.

Another question relating to family relationship is the question of inheritance and succession. Islam

has laid down such perfect rules for the regulation of inheritance, that all unbiassed persons, to whatever religion they might belong, acknowledge their fairness and wisdom. Islam has included females, parents, and husbands, and wives in the list of heirs, and there is no doubt that these persons should have been included in the list. Again, Islam forbids the exclusion of any heir or heirs from succession; nor can a man deprive his heirs of the inheritance by devising the whole of it on others. A will can be made only with respect to one-third of the property of the testator, the rest must go to his heirs. Nor can a will be made in favour of an heir, each heir can only get his specified share of the inheritance and no more.

The share of a female heir is in most cases one-half of that of a male heir. In certain exceptional cases a female succeeds to a share equal to that of a male heir, but there are special reasons justifying this departure from the ordinary rule. Some people think that the rule giving a male twice the share of a female is inequitable. They forget that under most systems of law even to-day the rights of females have not been recognised at all, and that Islam alone has given full rights to women. The reason for the above rule is that a woman is not required to maintain herself

or her children out of her own property. She must in every case be maintained by her husband, whereas a man is burdened with the duty to maintain his wife and children. If a woman marries she is relieved of all anxiety with respect to her own and her children's maintenance, and if she does not marry,—of which Islam does not approve,—she has only herself to maintain out of her property. If a man marries, and Islam bids him do so, he will be responsible for the maintenance of his wife and children. Keeping this in view Islam has fixed the share of a male as double that of a female, and this is perfectly equitable.

Children are required to honour and obey their parents, and to support and maintain them in their old age. They are particularly enjoined not to speak harshly to them or to injure their feelings in any way, and to pray to God constantly for their welfare.

Brothers are required to maintain such of their brothers as have no one else to maintain them, and in such a case they would also be entitled to succeed to them. Similarly, other relatives are required to support and maintain those relatives to whom they would have succeeded as heirs had they died possessed of property.

Next to the immediate members of one's family

come one's neighbours and countrymen. Regarding these the Holy Quran says :—

و بالوالدين احسانا وبذی القربى والیتیمی والمسکین
والجار ذی لقربى والجار الجنب والاصحاب بالجنب
وابن السبیل وما ملکت ایمانکم (النساء ع ٦)

i.e., “ Be good to your parents and near of kin and orphans and the needy, and the next-door neighbour, and the distant neighbour, and your partners in business and co-workers, wayfarer and travellers and your slaves” (VI: 36). Islam has placed social relations on a firm basis by explaining the rights of these classes of persons, especially those of the poor, who are our backward brothers. Well-to-do members of society have been made responsible for the welfare of orphans. The former must bring up the latter like their own children. Those who are poor and out of work must also be helped and work procured for them. Again, a man is told to do good to his near and distant neighbours, that is, to persons living in the same town with him, and to those who have come to live there from other towns. Co-partners and co-workers are then mentioned as deserving of special treatment. I am personally not an admirer of trade unions which in my opinion are the outcome of the social life of Europe. If the social laws of Islam be acted upon the

rights of the labourers can be protected without the institution of such unions but this verse does indicate a certain amount of co-operation and brotherliness between persons working in the same profession. Again, we are told to treat travellers—rich or poor—kindly, so that brotherly relations may be established far and near, and the foundations of universal peace may be laid.

Regarding the relations between old and young it is laid down :—

من لم يرحم صغيرنا ولم يوقر كبيرنا فليس منا

i.e., “An elder or powerful person who does not treat a younger or weaker one with kindness and a younger or weaker person who does not treat an elder or powerful one with respect, is not of us.” This lays down a fundamental principle applicable to masters and servants, teachers and pupils and all similar relationships.

Regarding the general relations of men and women, men are enjoined to look to the comfort of women. The Holy Prophet (on whom be peace and the blessings of God) used always to wait in his seat after prayers, so that women should first pass out comfortably. When all of them had passed out, he would rise himself and the men also would rise with him.

On a journey if men tried to drive the camels fast, he used to say, "Mind the glass," meaning that they should not go fast as the women would not be able to bear the hardship men could.

Husbands are told not to enter their houses without warning on return from a long journey. They must come home during the day-time and after previous notice of the time of arrival, so that the women may have time to arrange things.

Another injunction regarding women is that they should not be separated from their children. This indicates a general principle that relatives should not be separated from relatives and should be allowed to meet and visit each other. All such things as are likely to cause discord are prohibited. For instance, it is laid down that the making of false charges should be severely punished. A man should not make a proposal of marriage, where another man has made a similar proposal before him, till the latter is finally rejected.

I now turn to the duties of a citizen as explained by Islam. Islam requires every man to earn his living and not to live an idle life. The Holy Prophet (on whom be peace and the blessings of God) has said:— "The best food is that which a man earns with the labour of his own hands," and, again he said, "David (on whom be peace) used to earn his own living."

Another duty of a Muslim citizen is to eschew begging. The Holy Prophet (on whom be peace and the blessings of God) laid special stress on this and always taught people to refrain from begging, for it is an humiliation which a Muslim ought to avoid. The Holy Prophet (on whom be peace and the blessings of God) is reported to have said, "It is permissible only for three persons to beg, *first*, a man who is trying to avoid begging by seeking work but can find no work or is unable to do any work; *secondly*, a person upon whom some penalty has been imposed which is manifestly beyond his means, in such a case, a subscription might be raised for him; and *thirdly*, people upon whom a fine has been imposed as a class, for instance, where one man has committed an offence and the whole of his tribe has been penalised."

Another duty of a Muslim citizen is that he should greet everybody he meets with the salutation, "Peace of God be upon you," thus laying the foundations of good fellowship. He should also shake hands with all of his friends and acquaintances whom he meets.

Again, a Muslim is required to visit those of his friends and neighbours who are ill, in order to console and cheer them.

Before entering a house a Muslim must obtain the permission of the inmates, and must greet them with

the salutation of peace. If there is no answer, or if there is an answer that those he wants to see are not free to see him, he must come away and not feel any annoyance.

If a Muslim chances to hear somebody speaking ill of another he must not carry the tale to the latter, for, as the Holy Prophet (on whom be peace and the blessings of God) has said, "A man who slanders another in his absence is like a person who shoots an arrow at another but the arrow misses its mark, and the man who conveys the slander to the person about whom it was spoken is like a person who directs that arrow to its mark."

Again, Muslims are enjoined to help in performing the obsequies of a Muslim who dies in their town or village. They must also attend the funeral and arrange the burial, etc. But all of them are not required to go. If, however, none of them goes, all are equally guilty of neglect. Muslims have always regarded the performance of this duty as a special act of piety, and the companions of the Holy Prophet used to accompany the funerals even of non-Muslims.

Again, Muslims are told to avoid undignified conduct and such conduct as is likely to offend or annoy others. The Holy Quran says that the Muslims should walk in the streets and bazaars in a dignified manner. The Holy Prophet (on whom be peace and the blessings of

God) once observed a man walking in the street with only one shoe on. He admonished him and told him that he must put on shoes on both feet or walk bare-footed altogether. Muslims must not throw refuse into streets or public places. The Holy Prophet (on whom be peace and the blessings of God) has said that God is displeased with a man who throws filth on to streets or places of public resort. On the contrary, Muslims are required to help in keeping such places clean and free from obstruction or danger. The Holy Prophet (on whom be peace and the blessings of God) says, "God is pleased with a man who removes from a road that which is likely to cause annoyance or obstruction."

Again Muslims, are prohibited from quarrelling in public places, and thus disturbing the peace and comfort of others. They are also prohibited from doing anything which is likely to contaminate water used by the public. They must not utter abuse, or do any other act likely to offend or annoy; as going about naked or the like. A Muslim must not sell deleterious and injurious substances,—for instance food which is not fit for human consumption, or which is likely to produce disease or some disorder, or goods which have deteriorated and are no longer fit for the purpose for which they were meant. He cannot shelter himself behind the maxim *Caveat emptor* but

must himself take care not to sell or offer for sale anything which is either injurious or harmful.

Another duty of a Muslim is to exhort people to virtue and to warn them against evil. But he must do so with kindness and affection, lest people out of contrariness, should recede further from virtue. He must also teach people that which he knows and should not keep his knowledge or skill a secret, but should admit the public to its benefits, for the Holy Prophet (on whom be peace and the blessings of God) has said that a man who keeps the knowledge of a particular thing secret and refuses to disclose it when he is asked about it, shall be bridled with a fiery bridle on the Day of Judgment. This does not mean that a man should not profit by his inventions, and that he should make them public. The object is that sciences, arts and learning should not be allowed to disappear from the world by being hidden and confined in the bosom of particular individuals. It is, however, permissible to use one's knowledge and skill for one's own profit and for the benefit of the public, and the system of registration and patents ensures not only the profit of the inventor but also the permanent preservation of the invention.

A Muslim is required to be brave but not tyrannical. He must not oppress the weak, the poor, women or children, or even animals. It is related

of Abdullah, son of Omar the second Caliph (may God be pleased with him) that he saw some boys who had made a target of a live animal. When they saw Abdullah they ran away, and Abdullah exclaimed, "God is displeased with those who have done this, for I have heard the Prophet (on whom be peace and the blessings of God) say, 'God is displeased with those who make a target of a live animal for sport'," that is to say those who tie down or secure an animal to shoot at; otherwise, Islam does not prohibit hunting or shooting. This Islamic injunction, which was laid down thirteen centuries ago, is in advance of the ideas of some of the so-called civilised nations of the twentieth century. Only recently the pastime of shooting tame pigeons, which was indulged in some of the Western countries, had to be prohibited by Law.

Similarly, it is related that the Holy Prophet (on whom be peace and the blessings of God) once saw a donkey which had been branded on the head. He was very much displeased and forbade the branding of an animal on the head, as that must be very painful to it and said that in future animals should be branded on the leg.

On another occasion he saw somebody who had caught the young ones of a dove, and he told him to set them free and not to torture the mother. At another

time he said, " God takes pity on a man who pities animals and feeds them and gives them drink."

Another duty of a Muslim is not to endanger the lives and safety of others. For instance, the Holy Prophet (on whom be peace and the blessings of God) has prohibited people of an infected area from going outside that area, and people from other areas from entering an infected area. This injunction which was laid down hundreds of years ago, anticipates the quarantine regulations and other similar measures, which are supposed to be the result of the wisdom gained from modern science and research.

Another duty of a Muslim is to help his friends and neighbours in need by loans of money, etc., and he may not in such cases stipulate for any return for the use of his money. A Muslim ought to have wide sympathies and a generous disposition, and he should regard it as a duty to render assistance to his less fortunate brethren. He should earn his living by work and labour, and he should not seek to make a profit out of the misfortunes of others, or by encouraging in them extravagance or improvidence, that is to say, he should not carry on usury and charge interest on loans to others.

A Muslim should be ever ready to make sacrifices for national and patriotic causes, and should be active in the discharge of his civic duties and responsibilities.

The Holy Prophet (on whom be peace and the blessings of God) has said :—

i.e., “ A man who is killed in the defence of his property, will be accepted of God.” The Holy Quran says :—
 “ Why do you hesitate to fight, when your brothers and sisters are being oppressed by tyrants ? ”

Another duty of a Muslim is to save the life of a man who is in danger ; and if he fails to render him any assistance he draws upon himself the anger of God. The Holy Prophet (on whom be peace and the blessings of God) has said, “ A man who sees another being murdered and does not render him any assistance or make an effort to save him, is under the curse of God.” It is, therefore, the duty of a Muslim to rescue the drowning, help in putting out fires, and to render assistance at times of calamities like earthquakes, mining disasters, railway collisions, volcanic eruptions, lightning falls, etc. In short, whenever and wherever there is danger to the lives and safety of men, a Muslim must render every assistance in his power towards the work of rescue ; if he fails in this duty, he is answerable to God for his default, and would not deserve the Grace and Mercy of God.

Again, a Muslim is prohibited from pointing a weapon or an arm playfully at another. A disregard

of this direction is responsible for the loss of scores of lives every year.

Then, a Muslim must never lose courage or give way to despair. He should ever stand firm like a rock in the midst of trials and misfortunes ; the winds of calamity may shake him not and the waves of disaster may beat against him in vain. He may battle with failures and defeat till he wins his way to success or dies in the effort. Islam makes a man brave, and a Muslim never seeks to escape from, or shirk, his responsibilities by such cowardly means as suicide or self-destruction.

Such is a Muslim ! But by Muslim I do not mean the so-called Muslim of to-day who has entirely forsaken Islam and looks to the West for moral and spiritual sustenance of every description. By a Muslim I mean the Muslim of thirteen hundred years ago, whose type has been revived in the present age by the Promised Messiah (on whom be peace and the blessings of God).

An important aspect of social relations which is being sadly neglected to-day is the care and upbringing of orphans. People who neglect their orphans can never hope to win in the race of progress. Islam has, therefore, laid down suitable rules for the care of orphans. It requires that a guardian should be appointed for the person and property of an orphan, the nearest blood

relation being entitled to be appointed the guardian of a minor. The guardian must manage the property of the minor on his behalf, and look after the upbringing and welfare of his ward. If he be a poor man, an allowance may be made for his trouble and for the time which he has to spend in looking after the minor and his affairs. If he is in easy circumstances he is not entitled to receive anything. The guardian should bring up the minor to some trade or calling suitable to his capacities and circumstances. Special attention is directed to be paid to manners and morals. He should not be left entirely free to his own devices, nor should he be dealt with so strictly as to repress his spirits and to render him unfit for any enterprise. He should be treated with kindness and affection, for he has already been deprived of that most priceless blessing, the love of his parents. When he attains to years of discretion it becomes the duty of the State to ascertain his capacities and judgment. Those orphans who are found capable of looking after their own affairs should be released from the care of a guardian and their property should be handed over to them. Those whose judgment is found to be so defective as to render them incapable of looking after their own affairs should continue under the care of a guardian and their property should also continue

to be administered by the guardian, a suitable allowance being made for the maintenance of the ward.

Another important aspect of social relations is that of creditor and debtor. There may be occasions when a man is forced to seek such help from others as he might pay back as soon as there is a change in his circumstances. To meet such contingencies Islam has permitted loans and mortgages, that is to say, men who are in easy circumstances should help those who are in need of financial assistance by loans of money with or without security. Islam makes it obligatory to reduce all contracts of loan or mortgage to writing, so as to avoid disputes in regard to their terms, which are a frequent cause of the disturbance of peace. It is laid down that the bond should be written or dictated by the debtor and should be attested by at least two witnesses. A term should be fixed for the repayment of the loan; for, unpleasantness very often arises from the fact that the creditor expects to be repaid soon while the debtor contemplates the loan to be for a long period. The debtor must repay the loan before the expiry of the term fixed for repayment, but if he is unable to do so owing to circumstances which are beyond his control, the creditor should extend the term and wait till the debtor is in easier circumstances. If the creditor himself

is hard pressed for money and is unable to wait further, and, the debtor is, owing to no fault of his, unable to pay, other people should subscribe the amount between themselves and pay off the debt. If a debtor dies without paying his debts, they may be recovered from his property. If he has left no property, then those who would have been his heirs had he left any property must pay off his debts, and if there are no heirs, the State is responsible for the payment of his debts. It is recommended that a debtor should, when repaying a loan, pay something over and above the sum of the loan. This additional payment, however, is not obligatory, and in case the debtor intends to pay any additional sum he should not make mention of his intention beforehand for, in that case, it would be in the nature of interest, the giving and taking of which is prohibited by Islam.

Commerce, again, has a large share in the maintenance and progress of society, and this paper will be incomplete if I fail to touch on the injunctions laid down by Islam relating to commerce. Islam forbids the use of false weights and measures and enjoins the giving of full measure. Traders are prohibited from selling defective articles or goods which are rotten and useless. Again, a trader must not try to conceal the defects of an article which he is selling. For instance, he must not cover up wet grain with dry

grain and sell it off as dry grain, or roll up that portion of a piece of cloth which is rotten and sell the whole piece as if it were sound. If there is any such defect in an article the buyer should be told about it, and if such an article is sold without the buyer being informed of its true condition, he has a right to return it when he discovers the fault. In other cases, a sale cannot be cancelled after the goods have been delivered and the price has been paid.

Again, a trader is prohibited from charging different rates from different people. He is at liberty to fix any reasonable rate he pleases, but the rate must be the same in the case of all buyers, except when some personal relationship between the seller and the buyer justifies a reduction ; for instance, when the buyer is a relative; teacher, friend, neighbour or fellow trader, etc., of the seller.

In the case of sales of goods also Islam requires that the transaction should either be evidenced by writing or by witnesses, so that no dispute as to the fact of the sale, or the quality, ownership, or price of the goods should subsequently arise between the parties.

Again, a buyer must not re-sell goods purchased by him without seeing or weighing them, for this opens the door to disputes and disagreements between all the parties concerned. If there is a shortage or

defect in the quality of the goods each seller will try to shift the responsibility on to the other.

Again, Islam forbids false competition, or swelling prices at an auction by false bids, or deceiving a buyer as to prices by procuring fictitious buyers to make fictitious offers.

Again, traders and purchasers are forbidden to go out and make bargains with intending sellers coming into a town with articles and goods for sale. They must be permitted to come into the market so that they may ascertain the state of the market with regard to their wares to avoid any deception being practised upon them.

Islam also forbids bargaining in unascertained goods; the goods must be ascertained and specified either by the buyer himself or his agent. Sales in the form of lotteries are prohibited and so is gambling in connection with the fluctuations of prices, for these are merely different forms of gambling and do not fall within the category of trade or commerce.

Another aspect of social relations is that relating to conferences, meetings and social functions. These are intimately connected with the social life of man and have deep and far reaching consequences. I shall, therefore, state the teachings of Islam concerning these matters also.

With regard to invitations to dinners, At Homes, etc., Islam teaches that persons who are invited to such functions should accept the invitation ; for, participations in such functions promotes mutual good-will and affection, and a refusal without any valid excuse adversely affects the friendly relations of the parties. But nobody should go to any such function uninvited, and if a person who is invited is accompanied by one who is not invited, the former must first obtain the permission of the host before asking his companion in. Guests must not arrive before time. In cases of invitations to dinners or other meals particular regard must be paid to cleanliness, and everybody should wash his hands before sitting down at table. Food must not be devoured in a greedy manner, and everybody must eat from that side of the dish which is nearest him. The quality of the food must not be criticised, nor must it be praised in a manner which savours of flattery or adulation. All must wash their hands and clean their mouths and pray after the conclusion of the meal, asking the blessings and grace of God for the host and his people, who have been put to trouble and expense in providing the meal. Unless the host requests them to remain, the guests must not tarry long after the meal but should leave soon after it.

With respect to meetings and conferences, Islam

teaches that only three kinds of associations or meetings can be productive of good. *First*, امر بصدقة, that is, those that are founded or held with the object of promoting the welfare of the poor and the needy. *Secondly*, من امر بمعروف, that is, those the object of which is to promote the spread and propagation of, or investigations and research into, sciences, learning, arts, etc. *Thirdly*, من امر باصلاح بين الناس, that is, those established for the purpose of settling disputes and removing causes of friction whether in domestic, national, political or international matters. This includes associations for the purpose of conducting the political affairs of a nation or a country, for, their object also is to promote peace among mankind.

Islam teaches that on all occasions when men come together in large numbers, particular attention should be paid to cleanliness and the feelings and susceptibilities of others in the matter of personal tastes and inclinations. For instance, nobody should go to a meeting or a gathering after eating or using a thing which is likely to offend the tastes or feelings of others, such as onions, garlic, tobacco, etc. Everybody should bathe and put on clean clothes and, if possible, use some kind of scent before going to such a place, so that there may be an atmosphere of cheerfulness and the air purified.

People should not sit very close together lest their breathing should offend each other. People suffering from infectious diseases must keep away from such occasions and places, lest they should spread infection. Special stress is laid on this injunction. It is related that the Caliph Omar (may God be pleased with him) once prohibited a man suffering from leprosy from proceeding to the Ka'ba to perform the prescribed circuits and told him to spend the greater part of his time inside his house and not to go to places of public resort.

When a person rises to speak, all present should turn towards him and should listen carefully to what he has to say. No interruption or disturbance is permitted, however disagreeable may be the things that are being said by the speaker. The speaker should speak slowly and with dignity, so that all present may follow him.

Each speaker must await his turn to speak, and several persons must not start speaking at the same time. Each speaker should address the president.

Room should be made for late arrivals, and nobody should leave without the permission of the president. When a person leaves his seat temporarily, intending to come back to it, no one else should

occupy it. Where two persons are sitting next to each other in a manner which shows that they wish to be near each other, another person should not go and sit between them even when there is a seat vacant between them. Where there are only three men present, two of them should not talk to each other in a manner which is likely to arouse suspicion in the mind of the third that they are talking about him.

This is a brief abstract of those social rules of conduct, which the Promised Messiah (on whom be peace and the blessings of God) has taught us or which we have extracted under his instructions from the principles of Islam. This is the true picture of the social side of Islam and Ahmadiyyat.

*Relations between the Rulers and the Ruled,
Master and Servant.*

Having dealt with the purely domestic or private relations, I now turn to the teachings of Islam regulating the relations between the rulers and the ruled, master and servant, the rich and the poor. By using the word 'poor' in this connection I do not mean those indigent people who subsist on the charity of others, but people who do not possess enough capital to be able to rule or employ any class

of men as their servants. I have used the terms rich and poor advisedly, for what I desire to say in this connection can be more clearly expressed by the use of these terms

In dealing with this portion of the subject the first question with which we are faced is, how does Islam define the Sovereign, or the State? In Islamic terminology the Sovereign or *Khalifa* is that representative individual whom the people of a country elect for the protection and supervision of their individual and collective rights. Islam does not acknowledge any form of government other than a representative government. The Holy Quran has used the word امانت (trust) in describing the Islamic conception of government, that is to say, the *Khalifa* exercises the power that is entrusted to him by the people, and not the power which is assumed by him of his own will or which is inherited by him as a birth right. This word alone is sufficient to illustrate the nature and powers of the Islamic form of government. The Holy Quran does not speak of the authority to rule as something proceeding from the Sovereign to the subject, but as something proceeding from the subject to the Sovereign. For a full appreciation, however, of the Islamic conception of the State, it is necessary to quote the verse, which in brief but comprehensive

terms describes the nature and duties of the rulers and the ruled. The Holy Quran says:—

ان الله يامرکم ان تودوا الامنت الى اهلها و اذا
 حکتم بين الناس ان تحكموا بالعدل - ان الله نعماً يعظکم
 به - ان الله کان سمیعاً بصیراً (النساء ع ۸) *

i.e., “God commands you to entrust the responsibility of government to those worthy of it, and those of you who become rulers, should rule justly; God admonishes you with that which is excellent, verily He is Hearing, Seeing” (IV: 58). In the first part of this verse the people are told that it lies with them to choose their rulers, and that no one else can appoint a ruler over them, that is to say sovereignty is not hereditary and nobody is entitled to become a Sovereign merely because he happens to be the son of a previous Sovereign. Rulership is then defined as a valuable trust and the people are admonished not to entrust it to a person who is not worthy of the trust, but to place the responsibility on the shoulders of him who would discharge it honestly and faithfully. Then, we are told that government is not an independent thing in itself, but is a mere delegation of powers for the purpose of enforcing and protecting certain rights which the people cannot individually enforce and protect, owing to the

vastness of their number. It is, therefore, a trust, and not property. The right to rule originally vests in the community and not in the Sovereign. The latter, however, is told that the power vested in him is by way of trust and that he must not abuse or misuse it, and must hand it over to the beneficiaries at the time of his death without deterioration or diminution, that is to say, he must be vigilant in the protection of national and individual interests and rights, and that he has no power to surrender or damage any part of them. Rulers and officials are next told to discharge the respective duties of their offices justly and faithfully. The verse then goes on to visualise that the Muslims would abandon this mode of government and would, in imitation of other people, revert to the monarchical and hereditary form of government, but that the admonition of God—that is, that the Muslims should stick to the representative form of government, choose their best brains to rule over them and avoid the hereditary system of government—is the best advice. The concluding words of the verse indicate that God has prescribed this mode of government because he had been aware of the evils of other forms of government adopted by man and because He had heard the prayers of those who suffered under them, and that, therefore, the Muslims should adhere to it and thus show their gratitude for the favour that God had done them.

From this it is clear that the Islamic form of government must be based on an elective and representative basis, and that the Sovereign is regarded as the representative of the people in their collective and not their individual capacity. I shall now draw a brief sketch of the Islamic form of government, so as to illustrate its different functions and aspects.

Islam requires Muslims to elect as their ruler a man whom they regard as best fitted to discharge the responsibilities of that office. Such a man, when elected, holds office, not for a period of years like the President of the Western Republics but for life, and God alone can remove him from office, *i.e.*, by death. All the power and authority of Government vests in him, and it is his duty to devote the whole of his life to the promotion of the welfare of his country and not to the seeking of his own aggrandisement. His control over the treasury is limited; he can spend money only on national needs and requirements, and cannot, therefore, fix his own allowance. This must be done by his Advisory Council. It is the duty of the Sovereign to ascertain the views of the people through this Council. On special occasions and with reference to special matters the opinion of the people may be ascertained by means of a general referendum, so that any differences between the opinion of the people and

their representatives may come to his knowledge. He is expected to respect the opinion of a majority of the representatives, but as he is above all kind of political partisanship and has no personal interests to serve, his own opinion is believed to be entirely impartial and influenced only by considerations relating to the welfare of his country and his people. Besides being the true representative of his people, Islam promises special Divine Grace and Help to the *Khalifa*. He is, therefore, authorised under special circumstances and in matters of special importance, to overrule the opinion of the majority of his advisers.

He is absolute in the sense, that he can, in certain cases, override the opinion of the representatives ; on the other hand, his power is limited in the sense that he has no control over the Islamic constitution by which he is bound, and he cannot repeal or overrule any portion of it. He is bound to take the advice of the people and is bound to preserve the elective character of his own office. He is an elected ruler in the sense that, under the will and guidance of God, he is appointed to his office through the agency of the people, and he is a representative of the people in the sense that he is expected to follow the advice of their representatives except when compelled to differ from it by urgent or extraordinary necessity. He cannot, by his own

authority, spend a penny out of the public funds on his own person or for his personal needs. He rules by virtue of a Divine Right in the sense that he cannot be removed from his office, and is promised Divine aid in the discharge of his duties and in the carrying out of his undertaking.

The details as to the method of the election or appointment of the members of the Advisory Council and the appointment of the Governors and other officials, etc., have been purposely omitted by Islam so that they may be decided according to the exigencies of the time and so that human reason may have scope for exercise and expansion, a principle which is essential for the intellectual development of man. The Holy Quran prohibited the Muslims from questioning the Holy Prophet (on whom be peace and the blessings of God) in regard to little details, for, many matters are purposely left to the reason and judgment of man. If the smallest detail had been laid down by the Holy Quran or the Holy Prophet (on whom be peace and the blessings of God) there would have been no scope left for the intellectual development and progress of man and thus serious injury would have been done to mankind.

There are several forms of government at present in existence, but everybody who studies the constitution

laid down by Islam will be compelled to acknowledge that it is not possible to devise a better form of government. On the one hand, it comprises the best form of representative government, and on the other, it is entirely free from party spirit, for the Sovereign is not dependent upon the aid or the co-operation of any particular party. He confines and devotes himself to the study of the welfare of his country and people, and as his office is held on a life tenure, the country is not deprived of the services of its best brain after a specified number of years.

We believe that this is the only perfect form of government, and we are confident that as the circle of the Ahmadiyya Movement widens and its membership increases, people will, of their own free-will, acknowledge the excellence of this form of government, and even Sovereigns will renounce their hereditary rights in the interests of the welfare of their countries and will confine their privileges to those which they enjoy, and to which they are entitled as individuals.

As the Promised Messiah (on whom be peace and the blessings of God) was only a spiritual *Khalifa* his successors will also, so far as possible, remain above politics, even at a time when Sovereigns and States join the Movement. They will perform the functions of a real League of Nations, and will

endeavour, with the help and advice of the representatives of different countries, to regulate international relations. Their principal function will, however, be to look after the religious, moral, social and intellectual welfare of the people, so as to avoid their attention being monopolised by political matters, and important religious and moral affairs being neglected as was the case in the past. I have said, that they will *so far as possible*, remain aloof from, and above, politics. I have made this reservation to meet exceptional cases where the people of a particular country, in a time of difficulty or crisis, may request the aid of the spiritual *Khilafat*, and it may become necessary to make temporary arrangements for the government of that country. But such arrangements would be limited to the shortest possible period of time in each case.

The Powers and Duties of the Islamic State.

I shall now discuss the powers conferred and duties imposed by Islam on government. The first duty imposed by Islam on government is that it is bound to guard and promote the moral and material welfare and interests of its subjects and is responsible for the security of their lives and homes and for the provision of the absolute necessities of life. The Holy Prophet (on whom be peace and the blessings

of God) says :—

كلکم راع وکلکم مسئول عن رعیتہ۔ الامام راع و مسئول
عن رعیتہ و الرجل راع فی اہله و مسئول عن رعیتہ و المرأة
راعیتہ فی بیت زوجها و مسئولة عن رعیتہا و الخادم راع فی
مال سیدہ و مسئول عن رعیتہ (متفق علیہ)*

i.e., "Every one of you is like a shepherd and is responsible for the persons and things that are placed under his charge. The Sovereign is responsible and answerable for his subjects, and every man is responsible and answerable for the members of his family, and every woman is responsible and answerable for her home and children, and every servant is responsible and answerable for the property of his master that is in his charge."

This shows that Islam regards the Sovereign as a shepherd who is put in charge of a flock; and as a shepherd is bound to look after and protect the flock, and provide for all its needs—as for instance, keeping the sheep from straying, guarding them from the prowling wolf, feeding and housing them, and protecting them from pestilence and disease, it is the duty of an Islamic state to secure its subjects against internal differences, disorders, disturbances and oppressions, and to guard them against attacks from

outside, and to provide for all their intellectual and material needs—as for instance those relating to training, instruction, health, food, and residence, etc.

These are the general duties of a government. In particular it is the duty of an Islamic government to provide for all its subjects the bare necessities of life, *viz.*, food, clothing and residence, for without these the very persons whom it is the duty of government to protect cannot remain alive. In the absence of food and a place of shelter physical existence becomes impossible, and a moral or social existence is not possible without clothes.

One or two illustrations will show how these general principles were interpreted and applied in practice by the early Muslims. I have stated that it is the duty of an Islamic government to provide the bare necessities of life for people who are unable to provide them themselves. This is well illustrated by an incident which occurred in the reign of Hazrat Omar, the second Caliph (may God be pleased with him). The Caliph was one day going about incognito to find out whether the people had any grievance against anybody. At Sarar, a village about three miles from the capital, he heard someone crying. He followed the cries to where they came from, where he saw an old woman stirring a pot on the fire and three children near her who were weeping. The Caliph enquired of the

old woman what their trouble was. She replied that they had had nothing to eat for two days, and as she could procure nothing to feed them with, she had put an empty pot on the fire to deceive them into thinking that food would soon be ready; and thus to cajole them into sleep. The Caliph thereupon returned to Medina. He procured flour, butter, meat and dates, and put them in a bag. He then called a slave and asked him to place the bundle on his (Caliph's) back. The slave protested that he would carry the bundle himself. "No doubt," replied Omar, "You can carry this bundle for me, but who will carry my burden on the Day of Judgment," meaning that as he had neglected his duty to provide for the woman and her children, the only atonement he could make was to carry the bundle of provisions himself to her house.

As, however, it is impossible for the Sovereign personally to look after the needs of every individual, a census used to be taken of Islamic countries, and the system of registration of births and deaths was instituted. The object of these measures was not, as in the case of modern civilised governments, to fill the public coffers, but to empty them. The statistics thus obtained furnished information as to the true condition of the people, and the State was thus able to provide for people who deserved State aid.

But when Islam enjoins helping the poor, it disapproves of idleness and sloth. The object of these State allowances was not, therefore, the encouragement of idleness. They were made only in really deserving cases. People were encouraged to work for their living and were restrained from begging. Hazrat Omar (may God be pleased with him) once encountered a beggar who had a bagful of flour with him. The Caliph took away the flour from the beggar and threw it before some camels, and turning to the beggar said, "Now you may beg." Similarly it is on record that beggars were compelled by the government to earn their livelihood by labour.

The second duty of government is to provide for the due administration of justice, and Islam has made detailed provisions in this behalf. Judges are told to administer justice without fear or favour. They are prohibited from accepting bribes or acting upon recommendations, and people are prohibited from offering bribes or making recommendations to judges. It is laid down that every case must be decided on the pleas and on the evidence in the case. The burden of proof rested on the plaintiff or the complainant, but the defendant or accused could, in the absence of conclusive proof against him, clear himself of a *prima facie* charge by taking an oath. Judges

are directed to weigh the evidence of each witness with reference to his character and antecedents.

It is laid down that judges must be qualified and capable of discharging the duties of their office. People must accept a judicial decision as final, for although judges, like all human beings, are liable to err, disputes must be decided by human beings and there must be a finality to litigation. A man who refuses to accept a judicial decision cannot be regarded as a Muslim citizen for he upsets the whole machinery of government.

The institution of *muftis* or jurists was established to advise the poor and ignorant as to their rights. But a jurist could be appointed only by the government, and no man however learned could, of his own pleasure, undertake to advise people as to their legal rights.

The government is charged with the execution of sentences imposed by the judges, and no favour or pity can be shown in carrying them out. The Holy Prophet (on whom be peace and the blessings of God) has said that if his own daughter was guilty, for instance, of theft, he would not hesitate to impose upon her the penalty provided by the law. Hazrat Omar (may God be pleased with him) flogged his son with his own hand as a punishment for an offence.

Another duty of the State is to guard the honour and freedom of the country. The Muslims are enjoined in the Holy Quran to guard their frontiers and to post strong bodies of men to watch them, both in peace and in war.

Another duty of government is to promote national health. The Holy Quran directs the Holy Prophet (on whom be peace and the blessings of God) to eschew all spiritual and physical impurities. It is the duty of an Islamic State, therefore, to keep roads, thoroughfares and other public places clean. The Holy Prophet (on whom be peace and the blessings of God) used to direct his companions to kill stray dogs, lest they should go mad and bite people.

Another duty of the State is to provide means of national education. In describing the duties and functions of the Holy Prophet the Holy Quran says :—

يُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

i.e., "This Prophet teaches them the Book and wisdom." The book here does not mean only the Holy Quran, it includes sciences, and learning, mentioned in the Holy Quran; for instance, Astronomy, Mathematics, Botany, Zoology, Medicine, History, Ethics, etc. The Holy Prophet (on whom be

peace and the blessings of God) says:—"Acquiring knowledge is a duty laid upon every Muslim," and he used always to pay particular attention to the systematic instruction of the people. In the battle of Badr, some people who knew how to read and write, were taken prisoners, and the Holy Prophet offered to ransom them in consideration of their instructing the Muslim children.

Another duty of the State is to help people who are skilled in some art or craft, but have not the wherewithal to start work. The Holy Quran directs that such people should be given financial assistance from the Islamic treasury.

Again, it is the duty of an Islamic State to establish and maintain peace and order within its dominions. This duty is laid on it by the Holy Quran which strongly reproves those who are responsible for disorder or disturbance, and says that the rulers whose neglect leads to disorder, and oppression, are answerable for their conduct before God. The Holy Prophet (on whom be peace and the blessings of God) has described an ideal Islamic State as a government within whose territories a woman may travel long distances alone and unattended, without encountering any danger.

Another duty of an Islamic State is to collect provisions which may be needed by the people. During

the early Caliphate the *Khalifas* were careful to see that this duty was not neglected, and at a time of scarcity ration tickets were issued which enabled the people to purchase provisions from government stores.

Another duty laid on the State is the maintenance of roads and thoroughfares in order to facilitate communication and intercourse. In the early days of Islam when no vehicles were in use, and people either walked or rode, the minimum breadth of a street was fixed at twenty feet, the object being that streets and roads ought to be wide and open. In the present age when wheeled traffic is on the increase the width of streets ought to be proportionately greater.

It is also the duty of the State to supervise the morals of the people and to improve the moral tone of the people by education and instruction.

Lastly, it is the duty of the State to uplift the people, that is to say, to adopt every possible and available means for their progress. This includes the propagation of new sciences, the encouragement of the spirit of investigation and research, the solution of new social problems, etc.

The Duties of Subjects.

Corresponding duties have also been laid on the people. For instance, they must obey the government,

even when its demands do not meet with their approval, and should lend their full support and co-operation to it. But though Islam invests the Sovereign with authority in public matters, so as to empower him to issue orders for the welfare of the people after consultation with their representatives, he can exercise no authority over them in private matters. If a dispute, regarding any right, or property, arises between the *Khalifa* and a private individual, it must be settled by the ordinary courts of the country in the same manner as a dispute between other private individuals *inter se*, and the Sovereign can claim no privilege in the matter. Hazrat Omar (may God be pleased with him) had once a dispute with Ubayy-ibn-i-Ka'ab, and was summoned to court. On his arrival the judge vacated his seat out of respect for the *Khalifa*. The latter went over and sat with the opposite party and told the judge that he had done an act of injustice. He should have made no distinction between him and his opponent.

This, however, relates only to such matters in which the *Khalifa* is concerned in his private capacity.

Relation between Master and Servant.

In pre-Islamic days the relation between master and servant was similar to that between the Sovereign

and the subject and, in spite of the passage of so many centuries and such revolutions in thought, practically the same relationship subsists to-day. Islam, however, teaches differently, and lays down the principle that the relations between master and servant are based on and defined by contract, whereunder the master agrees to pay money to the servant in return for his services. The master, therefore, has no right to treat the servant as a tyrant would treat his subjects. Islam, having taken away the traditional and customary rights even of Sovereigns, could not have tolerated the prevailing relationship existing between master and servant. For instance, Islam prohibits the master from abusing or beating the servant, and a similar protection extends to a slave. A companion of the Holy Prophet relates that they were seven brothers and owned a slave. Their youngest brother gave a blow to the slave. When the matter reached the ears of the Holy Prophet (on whom be peace and the blessings of God), he directed that the slave should be set at liberty. Another companion relates, "I was once about to beat a slave when I heard a voice behind me, which I could not recognise. Then I saw the Holy Prophet (on whom be peace and the blessings of God) coming towards me, and exclaiming, 'O Abu Masood, God has far more power over thee than thou hast over this slave.' Thereupon the whip fell from my hand

out of fear, and I said, "O, Prophet of God, I set this slave free in the name of God. The Holy Prophet replied, 'It is well, for if thou hadst not set him free, the fire would have scorched thy face'."

Similarly, the Holy Prophet has said that a man should not require his servant to do that which is beyond his power to do, and if he is set to a heavy task, his master should help him in it.

Again, he says, "When a servant cooks food and places it before his master the latter should invite the servant to partake of it, but if the master does not condescend so far, he should at least spare some of it for him, for it is he who sat before the fire to cook it." Concerning the wages of a servant or a labourer, he says that they must be paid before the sweat is dry on the body of the labourer. Again, he says, "If a man fails to pay full wages to a labourer, I shall sue him on behalf of the latter on the Day of Judgment." This shows that it is the duty of the State to see that a labourer is paid his full wages.

I may also mention here that there exists a considerable misunderstanding about the teachings of Islam about slavery. Islam does not permit slavery in the sense in which other religions permit it. According to

the teachings of Islam it is permitted to take slaves from a people, only when, *firstly*, the latter make war on others for the sake of religion, that is to say, when they wish forcibly to convert people to their own faith, *secondly*, those persons who are made slaves actually participate in such a cruel and inhuman fighting, and *thirdly*, the persons who are made slaves do not pay the war indemnity to the people against whom they had fought to force them to renounce their faith. In the absence of these three conditions Islam emphatically disallows the making of slaves, which it treats as a great sin. Now, every sane person can understand that if a man draws out his sword in order forcibly to make another man renounce his faith, knowing that the latter not only puts his faith above every wordly* thing but looks upon it as a means of his limitless progress in this as well as the next world, and if, when such a man is captured, he or his people refuse to pay their share of the war indemnity, he certainly deserves to be deprived of his freedom. As a matter of fact Islam regards all those persons, who wish to propagate their religion at the point of the sword and, relying on their power, interfere with the faith of others, as outside the pale of humanity; and considers them a danger for mankind. That is why it lays down that until such a person indicates signs of real repentance and shows sincere readiness to

live peacefully with his neighbours he should be deprived of his freedom and forced to live as a slave of others. As to how a slave should be treated I have already briefly set forth the teachings of Islam in this connection. It would appear that, short of freedom, in many cases a slave lived more comfortably than he had done before.

The Relations between the Rich and the Poor, and the Power and Authority of Officials.

The question as to how the balance between the rights of different classes of people can be maintained is one of the most complicated social problems of the day, and I shall deal briefly with the question merely to indicate the solution which Islam offers of this problem.

It must be remembered that Islam teaches that the whole universe, including the Earth, the Sun, the Moon and the Stars, has been created for the service and benefit of man. All these things, therefore, are, according to Islam the common property of all men. On the other hand, Islam lays down another principle *viz.*, that God has created men to see how each of them acts, and that every man is by nature endowed with the faculty of competition and the desire to out-strip others in the race of progress. Islam encourages

such a competition when it says,

فَاسْتَبِقُوا الْخَيْرَاتِ (البقرة ع ١٨)

i.e., "Compete with and try to outrun each other in good works" (II, 148).

In a competition some men deserve greater rewards than others, and some deserve nothing at all. Islam acknowledges this disparity, nay, it claims that this disparity is a part of the Divine scheme of things, which should not give rise to envy or jealousy. The Holy Quran says :—

و لا تتمنوا ما فضل الله به بعضهم على بعض
(النساء ع ٥)

i.e., "Do not covet that in which God has made some of you excel others" (IV, 32). That is to say, this apparent inequality which God permits is not without its use and is indispensable for the proper working of the universe. If those who work harder than others or can bring a superior intellect or higher business capacity into the conduct of their affairs are to be deprived of the just rewards of their labour, all this competition and striving after better results would cease and the world would come to a standstill.

Islam, therefore, acknowledges the right of those who have earned greater rewards than others through

superior intellect or greater industry, but it also reminds them of their duty to help their less fortunate brethren to come forward and participate in the blessings which God has bestowed on them. They are told that in the wealth which they have earned the poor have also a share, and the latter should not be deprived of it. It should be enough compensation and happiness for the rich to provide for their poorer brethren who, in a sense, are equally entitled with them to the good things of life, and thus to manifest the Divine attribute of Providence. The Holy Quran says :—

وَاتُؤْتُهُم مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ (النور ٣٤)

i.e., “ Give to the poor out of the wealth which God has bestowed upon you,” that is to say, your wealth is a trust to the benefit of which the poor are entitled.

This would show that Islam encourages a spirit of competition and in order to foster this spirit, it permits people to retain that which they have honestly earned. But as all things in the universe are the common property of all mankind, the poor have also a right in the wealth of the rich and the latter should, therefore, set apart a portion of their wealth in the nature of a royalty for the use and benefit of the poor.

This raises another important question. If it is necessary to encourage a spirit of competition among

mankind, the competition must be open to all classes of men, and institutions; and devices which limit such competition to a few individuals reducing the rest of mankind to the position of mere outside spectators ought to be abolished or reformed. Islam acknowledges the importance of this question and answers it in the affirmative. It has therefore, laid down instructions and directions by following which, (a) the spirit of competition is fostered and encouraged, (b) individual ownership is maintained, and those who are able to put forth greater industry and utilise a higher standard of intelligence are secured the fruits of their labour, (c) the share of those who have in any way contributed towards the production of wealth which is appropriated by the rich is secured to the former, (d) the door of progress is kept open for all mankind and admission is not restricted to the members of a particular family or class; the members of the lowest classes are afforded equal opportunities, along with the rest of the people, of attaining to the highest positions and dignities, and wealth and power do not become the hereditary monopolies of any particular class, and (e) the needs of all mankind continue to be satisfied. These directions are as follows :—

(1) Islam teaches that all things in the universe are the common property of all mankind, and that, therefore, there can be no complete individual owner-

ship of anything. A is the owner of his property, not in the sense that nobody else has any right in it, but in the sense that A's share in it is larger than that of anybody else, for he has acquired it with his labour. Islam describes the share of the poor in the wealth of the rich as a right. For instance, the Holy Quran say :—

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ (الذَّرِيَّتْ ع ١)

i.e., " In the wealth of the rich, those who can express their wants and those who cannot (e.g., animals) have a right " (LI, 19). Again it says,

فَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ - (الروم

ع ٣)

i.e., " Give to your relatives, the needy and the wayfarer their rights " (XXX, 38). Islam, therefore, enjoins the distribution and circulation of wealth and prohibits hoarding, for, this deprives people of their rights. Money must either be spent or invested; in either case it would be circulated to the benefit of the community, especially of the poorer classes. Concerning those who hoard money, the Holy Quran says :—

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا الَّذِينَ

يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبَخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ

فَضْلِهِ - وَاعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا (النساء ع ٦)

i.e., "God is not pleased with proud and vain people who hoard wealth and advise other people to do the same and hide that with which God has blessed them out of His grace. If they do not stop this practice and refuse to act on God's commands, an humiliating punishment will overtake them" (IV, 36, 37). That is to say, if they go on hoarding wealth and abstain from spending it, they and their people would be humiliated.

(2) In order, however, to prevent people from spending the whole of their wealth on personal gratifications, Islam has put an end to all kinds of excess and indulgence. Islam prohibits extravagance in food, dress, houses; in short in every concern or department of life; and a Muslim, therefore, who follows the injunctions of Islam, cannot possibly spend so much on his own person or personal gratifications as injuriously to affect the rights of others in his property or wealth.

(3) As it might be apprehended that in spite of the direction to spend or invest money, some people would go on hoarding it, and thus deprive other people of their rights in it, Islam enjoins, that a tax of $2\frac{1}{2}\%$ should be levied by the Government on all money, precious metals and merchandise, etc., which a man has been in possession of for one year or over, and that the proceeds of this tax should be spent for the

welfare of the poor and the needy. The Holy Prophet (on whom be peace and the blessings of God) in explaining the object of this tax clearly indicates that it is levied on the rich, as the poor are entitled to a share in their wealth. He says :—

ان الله افترض عليهم صدقة تؤخذ من اغنياءهم و تؤد
على فقراءهم (متفق عليه)

i.e., “ God has made *zakat* obligatory ; it must be levied on the rich and restored to the poor.” The use of the word “ restored ” indicates that the poor have a right to this tax and that they are entitled to a share in the wealth of the rich. As their contribution towards the production of this wealth cannot be ascertained with precision, a definite rate has been fixed at which this tax is levied from all those who come within its purview. It should be noted that *zakat* (زَكَاةٌ) is not a mere tax on income, but is a tax both on income and capital and in many instances may amount to nearly 50% of the net profits.

The Holy Quran also indicates that the object of *zakat* is to purify the wealth of the rich, that is to say, to separate from it the contributions made towards its production by the poor, and to leave that

to which the assessee is exclusively entitled. As God says in the Holy Quran :—

خذ من اموالهم صدقة تطهرهم وتزكيهم بها (التوبة ع ١٣)

i.e., “ Levy the *zakat* on their goods and purify them (by separating from them that portion to which others are entitled), and use the proceeds of *zakat* to promote the welfare of the people ” (IX, 103).

By the institution of *zakat* Islam provides for the discharge of all those rights that the poor have in the wealth of the rich, and thus brings about a reconciliation between labour and capital, for, in addition to the wages which each labourer gets for his work, Islam levies a tax of $2\frac{1}{2}\%$ on the total wealth of the capitalist for the benefit of the poor.

(4) *Zakat* offers a solution of the financial aspect of the problem before us, but it leaves untouched the monopoly, enjoyed by certain classes, of all means of progress and development. Islam encourages people in the race of progress, and secures to them the first fruits of their diligence and industry, but it does not approve that one class of persons should bar the progress of other classes. Every man who runs in a race has the sympathy of the spectators, and people may admire him who runs the fastest, but nobody

can approve the conduct of a runner who, having obtained a start in the race, obstructs the course of other runners in order to prevent them from out-running him. Such conduct would put an end to all healthy competition and emulation, and the fortunate few who obtain a start in the race for progress would monopolize all channels of progress and would exclude from them their less fortunate brethren.

Islam does not permit such a state of things. By making it impossible, it has thrown open the gates of advancement and progress to all classes of mankind. The causes which lie at the root of this evil may be classified under three heads:—(a) The rule of primogeniture, which involves impartibility of estates, and the unrestricted power of bequest by which personality may be distributed according to the pleasure of the testator; (b) the institution of usury which enables one man, or several, to accumulate huge sums of money in his or their hands, without labour of any kind, and by the mere exploitation of the needs and misfortunes of others; and (c) excessive profits.

These three causes have in many countries deprived the common people of all means of progress. Property has accumulated in the hands of a few magnates, and the poorer class of people can, therefore, acquire no portion of it. The institution of usury or interest enables those

people who have once established their credit to accumulate as much money in their hands as they may have any desire for, and people with small capitals have no chance against them. Through the channel of excessive commercial profits wealth is pouring like a cataract into the vast coffers of a handful of capitalists. Islam suggests three remedies for these three causes which lead to a monopoly of property and wealth.

(a) It enjoins the distribution of inheritance. No man has power to devise or bequeathe the whole of his property to one man and thus promote its accumulation into a few hands. Under the Islamic law of inheritance and succession a man's property must be distributed among his parents, all his children, his widow, brothers, sisters, etc., and nobody can interfere with, or divert, this mode of distribution. In a country, therefore, which follows the Islamic Law of inheritance and succession, the children of a wealthy father cannot be allowed to wax idle on the support of the accumulated wealth of their father, for, the whole of his property, movable and immovable, must be distributed among several classes of heirs, and each of them starts afresh in life, with his share of the capital. Again, as immovable property will continue to be divided and sub-divided in each generation, in the course of

three or four generations even large estates will be parcelled out into small holdings and it would be within the reach of even a labourer to purchase a small piece of land and thus to have an interest in the soil. There will be no division created among the people by a monopoly of the ownership of the soil.

(b) Islam prohibits the giving or taking of interest. The possibility of raising loans on interest enables people with established credit to go on borrowing to any extent they please. If such borrowing were not possible they would be compelled either to admit other people as partners with them, or to restrict the scope of their business, so as to leave room for other people to start similar undertakings. The huge trusts and syndicates which at present monopolize the sources of national wealth, would not be possible without interest, and wealth would be more evenly distributed among the people. The accumulation of wealth which we witness to-day is fatal to moral advancement, and spells ruin for the middle and lower classes.

(c) Excessive commercial profits are kept in check *first* by the Islamic institution of *zakat*, which is levied on the rich for the benefit of the poor. This tax on income and capital does not leave enough to the capitalist to enable him to attempt to monopolize the wealth of the nation. *Secondly*, Islam lays down

that the proceeds of this tax should be applied to supply those people with capital who possess the necessary business capacity but who are unable to make a start owing to want of funds. Thus fresh intelligence is always being added to the capitalist class and all classes of people are furnished with equal opportunities of advancement. *Thirdly*, Islam has disallowed all profiteering devices. Islam regards it as sinful for a man to delay the sale of a commodity with the intention of making a greater profit at some future time when the price of the commodities may rise. Thus all such means, for example, the formation of trusts, etc., by which profit is unreasonably magnified have been prohibited and an Islamic government would not permit it.

It would be objected that no commerce would be possible without interest. This is not correct. There is no natural relation between commerce and interest, but the latter is unconsciously associated with the former as Western countries have based their commercial system on this form of credit. If this had not been so these countries would not have been faced with the unrest which is a constant nightmare to their peace, nor would commerce have been dependent upon interest. Only a few hundred years ago, the Muslims were responsible for a large share

of the world's commerce and yet they carried it on without interest. They used to borrow money even from the poorer classes by way of partnership loans, and the commerce carried on by them thus contributed directly to the welfare of those classes. Interest is not therefore essential for commerce, but as commerce is at the present day being carried on, on the basis of interest, it appears as if without interest it would come to a standstill. No doubt, a change in the system would in the beginning be inconvenient, nevertheless the system of commerce depending upon interest can be gradually discarded, as it was gradually adopted.

Interest is a leech that is sucking away the blood of humanity, especially of the middle and lower classes. Even the upper classes are not entirely secure against its poison, but all of them derive a false enjoyment from it like the leopard who is said to have eaten away his own tongue by rubbing it against a stone, foolishly thinking it to be the blood and flesh of another animal; and are reluctant to relinquish it. Those who may be ready to forego it are too weak to withstand the force of the current system.

The system of credit prevailing in Western countries is destructive of the peace of the world in two ways. On the one hand, it helps the accumulation

of wealth in a few hands, and on the other, it facilitates war. I cannot imagine any government entering upon a war of the magnitude of the one which the world witnessed only a few years ago unless it relied upon its ability to raise money by means of loans carrying interest. No country would have been prepared to bear the heavy financial burden laid by the war upon each belligerent nation, if the burden of the enormous expenditure incurred had fallen directly upon the people of each country. This long and devastating war was made possible only by the institution of interest. If huge loans on interest had not been possible many countries would have withdrawn from the conflict long before the war actually terminated, for their treasures would have become empty and their people would have rebelled in protest against the criminal waste of men and money. But the system of loans made it possible for governments to carry on a ruinous struggle as they were able to obtain the sinews of war without having to resort to a system of direct taxation. The people of these countries did not feel the burden which was being laid on their backs at the moment, but now their backs are bent double under the staggering weight of national debts, and future generations will be kept occupied in reducing the weight. If loans had not been possible, the result of the war would still have been the same, but the devastation of France, the ruin

of Germany, the destruction of Austria and the heavy indebtedness of England would have been avoided. Nay, the war itself might have been avoided, and even if it had taken place the belligerents would soon have been exhausted, peace would have been signed within a year, and the world would have proceeded on its forward march of progress.

A demand is being put forward for the reduction of armaments, but this is only a half measure which is no security against the repetition of war. If a government determines upon war, it will not find it difficult to provide itself with arms. The only thing which can prevent war is the abolition of interest. The Holy Quran says that interest leads to war, and this has been verified before our eyes. Wars, whether internal or external, can be put an end to, and peace can be established in the world only when interest is banished from the social systems of different countries. Then may we indeed hope to see rivers running with milk. The rich would then cease to oppress the poor, and governments would be afraid to make war except in defence of their national honour, when they are convinced that the people are prepared to make every sacrifice for the national cause. It would not be possible for a Sovereign to plunge his country into war for the gratification of a personal whim.

Another cause which contributes towards the accumulation of wealth in a few hands is the discovery of mines. Islam has devised a remedy for this by providing that the State would be the owner of a fifth share in all mines, thus making the State a part-owner of all mines. This, coupled with the institution of *zakat*, secures the rights of the poorer classes in the national wealth. If a man discovers a mine on his estate which he is unable to work owing to lack of funds, the Government will acquire the mine on payment of adequate compensation to the owner, or will permit him to sell his share to a third person.

International Relations.

In this connection it may be pointed out at the outset that the ideal of Islam is to establish one central government for the whole of the world, so as to remove all causes of international friction and wars. Each country would be free to pursue its national aims and aspirations, and would have complete autonomy in local affairs, and yet would only be a unit in a larger whole. Islam does not, however, permit any agitation for the achievement of this ideal and leaves it entirely to the will of the people of different countries. Even Muslim governments are not bound by it. We must, therefore, make the best of the present

arrangement till the world is filled with the spirit of unity in affairs concerning the whole of mankind, leaving local matters to be settled by local authorities, and till the people of different countries are prepared to forget their national jealousies, and to sacrifice their national prejudices for the achievement of the common good.

I shall, therefore, confine myself to what Islam teaches about international relations as they stand at present.

One of the causes of international disputes and quarrels lies in the covetousness with which privileges enjoyed by one nation are viewed by others, and the attempt of one nation to take undue advantage of the weakness of other nations. Concerning this Islam lays down a principle which removes all such causes of disputes and quarrels. The Holy Quran says :—

ولا تمدن عينيك الى ما متعنا به ازواجاً منهم زهرة

الحياة الدنيا لفتنهم فيه و رزق ربك خير و ابقى (طه ع ٨)

i.e., " Do not lift thy eyes to those worldly benefits which we have bestowed upon other nations in order to try them in their actions. That which thy Lord has

bestowed on thee is best for thee and most lasting," (XX, 129), meaning, that things plundered from others are neither lasting nor can they be of any benefit, and that which is bestowed by God can alone last even unto the next world. Another cause of international disputes lies in international dislikes and jealousies. For instance, one nation wrongs another and a treaty of peace is patched up at the time, but the aggrieved nation nurses a secret grudge against the aggressor, and seeks to injure him or take undue advantage of him. Islam forbids this and enjoins truth and straightforwardness in these matters. It says:—

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا
يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (المائدة ع ١٢)

i.e., "O believers, act uprightly in all matters for the sake of God, and deal equitably with people; let not hatred of a people incite you to injustice. Do justice, for that is in accord with righteousness. Make God your shield, He is aware of what you do", (V, 8). If these two injunctions are kept in view no Islamic government can be guilty of disturbing international relations, for Muslims are told not to covet the possessions, or the rule of other countries; they are enjoined

to watch not only over their individual but also their national morality.

In regard to the sanctity of treaties, Islam requires that treaties should be kept not only with those who are the other parties to them but also with those who have entered into treaties with the latter. So, an Islamic State is prohibited from making war upon the allies of its friends even when the governments of such allies form a part of the empire of its enemies, provided that they do not openly join or actively help such enemies. If treachery is apprehended from a people with whom a treaty has been concluded, they should not be attacked unawares nor should any undue advantage be taken of them. They should first be warned that as they have been guilty of a breach of faith, the treaty is at an end, and if they still persist in their treachery war may be declared against them.

To be ever prepared for war, on the other hand, is also a means of promoting peace, lest a perfidious enemy may be tempted to take advantage of your unpreparedness. Islam, therefore, enjoins that a Muslim State should be ever ready to defend itself, as there is always apprehension of war so long as there are different governments in different countries ; and there should be no temptation for other countries

to make war upon it just because it has neglected its defences.

If war is forced upon an Islamic State, care should be taken not to injure women, children, nurses, old men and those who lead lives wholly devoted to the service of religion; and it is permissible only to kill those in battle who are combatants and are actually taking part in the fight. Quarter must in all cases be given, and unnecessary damage should not be caused. Crops, trees and buildings must be spared, unless their destruction is absolutely necessary for purposes of defence or in order to put the enemy out of action. Damage must not be caused merely to weaken a nation after the war. Proposals for truce or peace should not be rejected merely on the supposition that the other side is acting dishonestly and only desires to gain time. So long as the dishonesty does not become apparent such proposals ought to be welcomed.

For the settlement of international disputes Islam lays down rules which contemplate a body like the newly created League of Nations, although the latter does not yet embrace functions which Islam enjoins on such a body.

The Holy Quran says :—

وَان طَائِفَتْنِ مِنَ الْمُؤْمِنِيْنَ اِقْتُلُوْا فَاَصْلَحُوْا بَيْنَهُمَا فَاِنْ

بَغَتْ اِحْدَهُمَا عَلٰى الْاُخْرٰى فَقَاتِلُوْا اِلٰى تَبٰغٰى حَتّٰى تَقِيَّ

الى امر الله فان قامت فاصالحوا بينهما بالعدل و اقسطوا ان الله
 يحب المقسطين - (الحجرات ع ١)

i.e., "If two Muslim nations fall out, make peace between them (*i.e.*, other Muslim nations should try to prevent a war between them, and should try to remove the causes of friction and should award to each its just rights). But if one of them still persists in attacking the other (and does not accept the award of the League of Nations) then all must fight the former, till it submits to the command of Allah (*i.e.*, till it is willing to abide by an equitable settlement) and when it so submits, make peace between them, and act with justice and equity, for God loves the just." (XLIX: 9). This verse lays down the following principles for the maintenance of international peace :—

As soon as there are indications of disagreement between two nations, the other nations, instead of taking sides with one or the other of them, should at once serve a notice upon them, calling upon them to submit their differences to the League of Nations for settlement. If they agree, the dispute will be amicably settled. But if one of them refuses to submit to the League, or having submitted refuses to accept the award of the League, and prepares to make war, the other nations should all fight it. It is apparent, however, that one nation, however strong, cannot

withstand the united forces of all other nations and is bound to make a speedy submission. In that event, terms of peace should be settled between the two original parties to the dispute. The other nations should act merely as arbitrators and not as parties to the dispute, and should not put forward claims arising out of the conflict with the refractory nation, for that would lay the foundation of fresh disputes and dissensions. In settling the terms of peace between the belligerent nations care should be taken that the terms arrived at are just and equitable with reference to the merits of the dispute. The arbitrators should not be influenced by the fact that one of the parties had defied their authority.

If a League of Nations were established on these lines, international peace would be secured at once. All mischief arises out of the fact that when two nations begin to quarrel, the other nations either play the part of amused spectators, or take sides in the dispute. Such conduct, instead of removing the causes of friction, accentuates them. The other nations should, without expressing any opinion as to the merits of dispute, call upon the parties concerned to submit their differences to the League of Nations, and should reserve the expression of their opinions till they have heard all the parties and completed their enquiry. They should then make their award. If

either of them refuses to accept the award, the nations composing the League should make war upon it, till it makes submission, and when it does so, they should settle the original dispute between the parties and should not put forward new demands arising out of the conduct of the 'refractory nation. For, if the nations composing the League were to take advantage of the position of the vanquished nation and impose terms on it calculated to secure advantages to the arbitrators themselves, they would be laying the foundations of mutual dissensions and jealousies, and the League would not be able to command the respect and sympathy of the peoples of different nations. Their final award should, therefore, be confined to the original dispute between the parties and should not travel beyond it.

As to the apportionment of the costs of such an international war, they ought to be borne by the members of the League by whom they are incurred. In the *first* place, I believe, the necessity of such a war can scarcely arise. Every nation would realise that it would be futile to contend against the united will of the other nations. *Secondly* as the whole scheme would be based on honesty and would be free from all trace of selfishness on the part of any nation, all nations would be glad to join the League, and thus the expenses which will fall to the share of

each nation would be comparatively small. *Thirdly* as each nation would derive a benefit from the working of this system, each would be prepared to make some sacrifice for it, and because wars as fought at present would become less frequent the resulting security and saving in men and money would be a gain compared with the price which each nation might have to pay in the form of its share of the expenses of an international war as above described. If, however, it be supposed that the nations, in this way, would have to pay some extra expenses, even then they should be prepared to make some sacrifice, for as it is the duty of the individuals to make sacrifices for the purpose of establishing peace, it is also the duty of nations to make sacrifices for such an end, for they are as much bound by canons of morality as individuals.

The failure of the schemes hitherto adopted for promoting international peace and amity is due, in my opinion, to the differences between the principles on which those schemes were based and the principles laid down in the Holy Quran for that purpose. These differences relate to five matters.

(1) Each nation insists upon the observance of the terms of previous agreements entered into by it with other nations individually, and is not willing to relinquish them in favour of a common agreement and understanding between all the nations.

(2) When a dispute arises between two or more nations it is allowed to take its course, and no attempt is made by other nations to compel the nations concerned to arrive at a settlement before the matter assumes serious proportions.

(3) Different nations take sides in such disputes and thus promote dissensions.

(4) After a refractory nation has made its submission the other nations do not confine themselves to the settlement of the original dispute ; each of them seeks to derive some personal advantage from the situation of the vanquished nation.

(5) Nations are not willing to make sacrifices in the interests of international peace.

If these defects are removed a League of Nations could be established on the lines indicated by the Holy Quran, and it is only such a League which can be safely entrusted with the maintenance of international peace, and not a League whose very existence is dependent upon the good-will of others.

The real cause underlying all international disputes is, that whereas individual conduct is judged by the rules of morality, they are altogether ignored with reference to national conduct. Till such conduct is made conformable to the rules of morality, international relations cannot be placed on a satisfactory basis. Those interested in such matters should first

endeavour to ascertain the causes of international disputes and then take measures to remove such causes. An international court of arbitration should be established on Islamic principles to settle such disputes when they arise.

The causes which give rise to such disputes are :—

(1) Relations between governments and their subjects are not satisfactory. If the teachings of Islam in this respect were followed and acted upon—that is that persons living in a country must either lend their whole-hearted support and co-operation to the government of that country or withdraw from that country, so as not to disturb the peace of the country—no nation would dare attack another nation without first reckoning the cost ; for the knowledge that the people attacked would sacrifice their all in defence of their country would sober and deter an invading nation.

(2) National prejudices are so strong that the subjects of every government lend their support to its aggressive policy, merely because it is *their* government, without any reference to the merits of its cause. This prompts a government to enter lightly upon war, confident that whether its action is right or wrong it would have the support of its own subjects. If the principle laid down by Islam were

followed, *viz.*, that the best help a man can render his brother is to prevent him from committing an act of oppression, a large number of wars and acts of aggression would be avoided. It is not true patriotism to support one's government even in unjustifiable aggression ; it consists rather in saving it from a course which is unjust.

In short, treachery on the one hand, and national prejudices on the other, are the chief causes of war and these must be remedied before peace can be hoped for.

The world must realise that patriotism and love of humanity are not incompatible with each other. Islam expresses this principle in a short sentence when it says, " You must help your brother whether he is the oppressor or is oppressed—oppressor, by preventing him from committing acts of oppression, and the oppressed, by rescuing him from oppression." When a man tries to prevent his own people or government from acting unjustly, his conduct cannot be described as unpatriotic. On the contrary, he is actuated by true patriotism, inasmuch as he tries to save the good name of his country from the stain of oppression. At the same time he is actuated by the true love of humanity, for he is only trying to enforce the observance of the principle, " Live and let live."

(3) The third cause of international misunderstandings is the idea of national superiority.

The Holy Quran says —

لا يسخر قوم من قوم عسى ان يكونوا خيرا منهم
(حجرات ع ٢)

i.e., “ Let not a people despise another, haply the latter may turn out to be better than the former ” (XLI : 11).
Again it says :—

تلك الايام نداولها بين الناس (ال عمران ع ١٣)

i.e., “ We cause the periods of adversity and prosperity to revolve among the different peoples ” (III : 139).
A nation that is advancing towards prosperity should not, therefore, despise another nation, and thus sow the seed of hostility ; it may be that the nation that is despised to-day may lead the other tomorrow.

International disputes cannot be put an end to till it is realised that mankind are as one nation, and that prosperity and adversity are neither the hereditary, nor the permanent, qualities of a nation. No nation has had a uniform record of prosperity or adversity, nor can any nation be secure, in the future, against an adverse change in its circumstances. The volcanic forces that raise a nation to the highest pinnacle of glory or pull it down to the lowest depths

of ignominy have not ceased to work, and nature pursues its designs as actively to-day as it has done through centuries past.

Relations between the Followers of different Religions.

Concerning the relations between the followers of different religions, I desire only to say that Islam teaches a greater toleration than any other religion. For instance :

(1) It forbids the use of disrespectful language towards the founders, holy men, or leaders of any religion.

(2) It teaches that prophets have appeared in all nations and no religion can, therefore, be described as wholly false.

(3) Islam prohibits compulsion in matters of faith and forbids religious wars; for truth has been distinguished from falsehood, and he whom truth gives life shall live and he whom truth kills shall die.

An erroneous impression exists in some quarters that Islam allows propagation of the faith by sword. Nothing could be farther from the truth. Islam permits fighting against only an aggressor who attacks the Muslims and only so long as he keeps up the fight. Can such a religion be charged with encouraging propagation by the sword? The truth is that those who attempted

to destroy Islam by the sword, were themselves destroyed by the sword; and nobody has ever condemned defensive wars.

If Islam was propagated by the sword, how were those who wielded the sword won over to Islam? The religion which could win over such adherents,—men who sacrificed their all for the Faith and established it firmly in the land in the teeth of the united opposition of all nations, could it not convince others of its truth?

Such a charge is a cruel libel against a religion which was the first to teach perfect toleration, and God has, therefore, sent the Promised Messiah, without a sword, in order to demonstrate to the world that Islam can conquer the world by its beauty and charm, and the day is not distant when the world will acknowledge the truth of his claim.

THE FOURTH OBJECT OF RELIGION.

Life after Death.

I now turn to the fourth object of religion, viz., the explanation of the life after death. Ever since the creation of the Universe the problem which, next to the problem of the existence of God, has attracted the attention of mankind is the question of the life after death, and a religion which throws no light on this subject is like a body without a soul.

Islam has given great importance to this question, so much so, that the followers of other religions have converted its insistence on this question into a ground of attack against it.

The question, however, requires careful consideration, and it is impossible to arrive at a true appreciation of it in the absence of revealed guidance, for a person living in this world cannot, by the unaided use of his own faculties, find out the conditions of life in the world beyond the grave. It is the Omniscient Being from Whose eyes nothing is hidden and before Whose sight this world and the next are spread like a mirror Who alone can give a true description of the life after death. Those who have tried to discover the conditions of the life after death merely by reasoning have fallen into grievous errors and have given rise to

widespread misunderstanding on the subject. Some of them altogether deny that there is a life after death; others represent it as a mere copy of this existence and yet a third class would drive the soul back into this world to be suitably dealt with for its past conduct. In short, every one has his own theory to put forward as to what ought to happen to the human soul after death. The Promised Messiah has, however, revealed to us a knowledge of the conditions governing the existence of the soul after death, which completely satisfies our reason and is emphatically endorsed by our instinct and by the laws of nature. Those who are granted a fuller insight into, and a personal realisation of these matters, in this life are able to testify, from their own experience, to the truth of the Promised Messiah's teaching, and to attain to a condition of perfect certainty concerning it. The truth is that, as in other departments of religion, so in this, the Promised Messiah has revealed to us the teachings of Islam in a new light and has, as it were, uncovered hidden truths and wonderful spiritual secrets for our eyes. As, however, the life after death is entirely hidden from the view of mankind, it is not possible to explain its conditions without entering into detailed expositions; and this would be unjustified by the limited scope of this paper. I shall, therefore, content myself with a description of the barest outlines of the subject,

in the hope that those who desire a fuller appreciation of the truth would pursue an enquiry into its details.

The first question that confronts us in connection with this subject is what is the nature of the human soul. The Islamic teaching is that the soul has a distinct existence, and that it is the means by which man is enabled to acquire knowledge and perception of things which are not susceptible of comprehension by his external senses. It is the centre of relationship between God and man, and is the seat of God's glory. Its relationship with the body is very fine, which cannot be compared to any other relationship that we know of. It controls the working of the external senses through its connection with the thinking faculty of the brain and the emotional faculty of the heart. It is, therefore, more acutely affected by thoughts and feelings than by their actual manifestation in external acts. Scientists and psychologists have so far failed to discover the relationship between the soul and the heart, but those who have been vouchsafed experience of these matters do realise that there is a delicate relationship between the soul and the heart which travels by some hidden means to the brain—as oil travels in a wick—and manifests itself through the working of the nerves of the brain. In fact belief in God and His attributes leads necessarily to the conclusion that the

soul never dies. For, can we suppose for a moment that God has created this delicate and perfect system of the Universe and all that there is in it for the service of man, merely for this that man may eat and drink and explore the secrets of nature for the brief space of three or four score years and then for ever pass into obscurity and nothingness? Reason spurns such an idea, and human nature recoils at it.

The fact that there is a Universe requires that man's life should have a purpose higher than, and beyond the mere objects of, eating and drinking and leading more or less limited existence in this world. Islam teaches that man has been vouchsafed eternal life and that the avenues of eternal progress have been thrown open to him. In the chapter headed المؤمنون the Holy Quran mentions the creation of the heavens and the earth and the setting up of the machinery of the Universe, and describes the powers and faculties with which man has been endowed and then enquires whether men still imagine that their whole existence is confined to this life and that there is no life after death? It says:—

افحسبتم انما خلقناكم عبثا ۚ انكم الينا لا ترجعون -
 فتعلى الله الملك الحق لا اله الا هو رب العرش الكريم
 (المؤمنون ع ٦)

i.e., "Then, do you imagine that We have created you as a mere pastime and that you will not have eternal life and opportunities of eternal development after death? That surely is not so, for God is the High and the True Monarch, Who has created all things with a purpose. 'He is the one God and possesses attributes which command purity and respect' (XXIII: 115, 116). It cannot then be imagined that God is not the Creator of the Universe, or that He has created it without a purpose.

The Holy Quran teaches that the soul is not imported into the human body from outside, but grows in the body as it develops in the womb. It is an essence which is distilled from the body in the course of a long process, as beer is distilled from barley. It has at first no separate existence from the body, but the processes through which the body passes during its development in the womb distil from the body a delicate essence which is called the soul. As soon as the relationship between the soul and the body is completely adjusted, the heart begins to function and the body becomes alive. The soul has then a distinct existence of its own apart from the body, which henceforth serves it as a shell.

Islam, therefore, teaches that the soul is created and comes into being during the period of gestation. On the other hand, Islam also teaches that once the

soul is created it is never destroyed, but is granted an unending period of time for its development. What is called death is merely the severance of the soul from the body, as the result of which the heart is stilled and the body ceases to be of any further use.

According to Islam, the soul manifests its powers always through a body, and whenever the body becomes unfitted for this purpose, the soul quits it, and this flight of the soul from the body is called death. Hence when we say so and so is dead, we simply mean that his soul has quitted his body, but the soul never dies and goes on living for ever. Islam, therefore, teaches that there is a life after death, and it also teaches that that life is a continuation of the life which a man leads in this world. There is no interval during which the human soul must remain in a state of inactivity or suspense after which it is revived and consigned to a place, pleasant or unpleasant, according to its deserts. The human soul possesses inherent faculties which repudiate even the suggestion of a state of inactivity; it is vouchsafed an eternal existence which is protected by the attribute of God which is expressed by the term *قيوم* i.e., the supporter of life. Death, as I have said, is merely the translation of the soul from one form of existence into another, and the Holy Quran tells us that this translation is essential for the complete development.

of the soul. Man has been so constituted that a complete realisation of anything secures him against all errors concerning that thing, and on the other hand, where a thing has been completely manifested, man ceases to deserve any reward with respect to that thing. For instance, nobody deserves a reward for believing in the existence of the Sun at midday, or for acknowledging the existence of day and night. We give a prize to a student who solves difficult problems, and we honour a man who discovers the hidden secrets of nature. Reward and praise are, therefore, the desert of those who exert themselves in discovering new truths and hidden secrets. There is no merit in doing and thinking that which is perfectly obvious. If the field of progress had been thrown open to man in this very world and spiritual rewards and punishments had been manifested here, succeeding generations would, by observing the rewards won by the righteous and the punishment meted out to the rebellious, have developed a faith so certain in the existence of God and the truth of the Prophets, that it would not have been possible for them to win any rewards by passing through trials and vicissitudes. It was, necessary, therefore, that faith and its fruits should be manifested only partially here, so that he who strives for God should be clearly distinguished from him who devotes himself wholly to the pleasures

of the world, and each should be rewarded or punished according to his capacity and his doings.

Death serves the purpose of keeping the consequences of man's action hidden from him, and enables him to arrive at the truth after a process of deliberation and reasoning and acting in the fear of God. It enables him to develop a spirit of freedom which would otherwise be lost to him.

Another purpose which death serves is that it enables the human soul to develop its finer faculties. The human body is too dense to observe the finer aspects even of this life, let alone a realisation of the finer aspects of the Universe of spirit. Its severance from the body, therefore, enables the human soul to become conversant with matters which are essential to its limitless progress. As soon as the soul leaves the body it starts forthwith on a new path of progress and is not kept a prisoner in a dark cell to await the result of its trial. This misconception is the result of the theory that this life is a course of studies with an examination at the end of it, and as there is an interval between an examination and the publication of the result, it is imagined that there is a similar interval between this life and the Day of Judgment which is the day on which the results are to be announced. While it is true that

this life is a trial, it is not in the nature of an ordinary university examination with which we are familiar, but is more akin to the workings of nature. Islam has drawn a comparison between the life after death and the life of a man in its earlier stages. As man developed from a sperm—nay from vegetable and animal life—in the womb of the mother, and after being born went through a stage of helplessness and weakness in which he learnt the knowledge and habits of this world, so after death he would pass through various stages. The Holy Quran uses the same word to describe the stage through which the human soul passes immediately after death, as it employs for the womb. Hence the first stage through which the soul passes after death is the stage of the womb in which, like the child in the womb, it undergoes a development in accord with the mode of life led by it in this world; and as, at a certain stage in the womb the child develops a soul, so the human soul after passing through certain experiences after death develops a new soul which possesses far higher and finer and more delicate faculties than the old soul from which it emanates. The old soul then serves it as a body enabling man to perceive things with the physical eye which it could perceive formerly by the soul, for, the new body with which man is invested is as fine and delicate of perception as the soul was in this

world, for in truth it is fashioned out of that very soul after a special transformation.

Another process then commences which, in mundane terms, may be compared to the stage of birth of a child. This is called the resurrection of the body; and signifies that man is now equipped with a new soul and a new body which fits him for the new life before him, as the child is fitted with a body and soul in the womb. At this stage man emerges from the stage of the womb, *i.e.*, the tomb.

The next stage is called the Day of Resurrection and may be compared to the stage of infancy. In it the soul adjusts its knowledge and its reason to its new surroundings. The soul is now better developed than it was when it emerged from the tomb, but is perfected only after the experiences of this day, at the end of which it is like a youth fully developed and fully prepared to experience the different aspects of life. At the end of this period which is called the Last Judgment man is translated to that condition of life which is expressed in terms of heaven and hell.

Throughout these three stages man experiences pain or pleasure in accordance with his spiritual development, that is ~~say~~, he realises the joys of heaven or the tortures of hell even during its period of gestation, its period of infancy and finally after

its complete development ; only its realisation is defective or less perfect during the two earlier stages, becoming perfect in the last. In this stage man is like a youth who has fully developed his tastes and feelings, and he is translated to the stage where the realisation of pleasure and pain becomes perfect, and which is termed heaven or hell. This stage is unending.

There is no interval between death and the feeling of pleasure or pain ; only the soul in its effort to adjust itself to, and equip itself for, the new conditions of life must pass through two preparatory stages which are inferior to, and less perfect than the last stage. The human soul is continuously pressing forward and passing from one stage into the higher next. The Holy Quran says :—

الذين تتوفهم الملائكة ظالمى انفسهم فانقوا السلم ما كنا
نعل من سوء - بلى ان الله علیم بما كنتم تعملون -
فادخلوا ابواب جهنم خلدين فيها فلبئس مثوى المتكبرين -
(النحل ع ٣)

الذين تتوفهم الملائكة طيبين يقولون سلم عليكم ادخلوا
الجنة بما كنتم تعملون (النحل ع ٣)

i.e., "Those whom the angels divest of their souls while

they were engaged in unjust pursuits, give the angels the message of peace and say : ' We were not engaged in evil pursuits.' ' Nay, evil were your pursuits,' is the reply, ' and God knows best what you did. Enter the gates of hell and dwell therein, and evil is the dwelling place of the proud.' ” Again, “ Those whom the angels divest of their souls while they are pure will be told, ' Peace be upon you. Enter paradise as the reward of that which you did ' ” (XVI, 28, 29, 32). The Holy Prophet (on whom be peace and the blessings of God) has said :—

القبر روضة من رياض الجنة - والقبر حفرة من حفر النار

i.e., “ The tomb may be a garden of paradise or a pit of hell.”

This shows that the soul continues in a living state throughout, and begins to tread immediately after death the path which it has fashioned out of its deeds. The tradition quoted above uses the word “ tomb”. It does not, however, mean the grave dug in the earth in which the body is placed, but it signifies the place where the soul dwells after death. The Holy Quran says :—

ثم اماته فاقبره (عبس ع ١)

i.e., “ God causes each man to die and puts him in the grave ” (LXXX, 21). It is obvious, however, that

every man is not put in the grave, some are cremated, others are devoured by wild beasts and yet others find a resting place in the sea. The grave, therefore, signifies the tomb where the soul is housed, and not the place to which the lifeless body is consigned, there to remain and fulfil the eternal law of decay.

*The Nature of the Rewards and Punishments of the
Life after Death.*

I shall next endeavour to explain whether the rewards or punishments of the life after death are physical or spiritual. Islam teaches that they partake of both. They are physical in the sense, that the soul shall have developed a new body in the next life, and the pains and pleasures of that life shall be capable of being felt by that body as much as the things of this world are by our physical senses. They will be spiritual in the sense, that they will not partake of the material nature of the things of this world, for the object of translating the soul from this world to the next is that it should be enabled to acquire those finer perceptions by means of which it can realise those delicate conceptions, of which this denser body of ours can have no experience. It follows, therefore, that the things of the next world must be of a nature different from that to which we are accustomed in this world. If we are to be fed in the next world on milk and

honey and fruit like those of this, and the fire and the smoke of the next are to be no different from the fire and smoke of this world, then there would be no use bringing about the severance of the soul from the body. In that case we should have been permitted to carry our physical bodies with us. We have seen that the bodies with which we will be invested in the next world, will partake of the nature of our souls in this world. How can it then be possible that the food of those bodies should be the milk and honey of this world, and the punishment devised for them should be of the nature of the fire and scalding water of this world? Can the souls that we now have use the fire and the water and the fruits of this world, that they should be able to use them in the next? It is not correct, therefore, to say that man would be subjected to pain or pleasure after death, of the nature of the physical things of this world. On the other hand, the things of the next world, although not material, will assume delicate spiritual bodies and appear personified before man—evil things to evil men and good things to the good. For, the consciousness of life cannot be perfect unless the most delicate things are invested with a corresponding delicate body. Every soul is in need of a body, a coarse one requires a coarse body and a subtle one subtle. And as each soul shall be invested with a body in the next world,

the things of that world will be perceptible to the external senses of that body in the same manner in which the things of this world are perceptible to our physical senses here. But as that body will be of the nature of the spirit, the personified things of the next world will also be spiritual.

But just as in this world there are spiritual conditions in addition to physical conditions, similarly for the newly created and more exalted soul of the next world, there will be spiritual conditions which will be superior to the spiritual conditions of this world; and just as in this life, pleasure and pain are both physical and spiritual, similarly in the next world the rewards and punishments will not only be physical but also spiritual. But the conditions of the next life will be of a higher degree than the conditions of this life, so much so that the physical conditions of the next life will correspond to the spiritual conditions of this life, and the spiritual conditions of the next world will be higher yet. Indeed, the Holy Quran speaks of fire, cold, collars, etc., as the things man would be punished with in the next life, and of shades, streams of water, milk, and honey as the rewards of the life to come, but at the same time it says:—

فلا تعلم نفس ما أخفى لهم من قرة أعين جزاء بما
كانوا يعملون (السجدة ع ٢)

i.e., "No soul knoweth what joy of the eyes is reserved for the righteous in recompense of their deeds" (XXXII, 17). Similarly, speaking of the blessings of the next life, the Holy Prophet (on whom be peace and the blessings of God) says :—

لا عين رأت ولا اذن سمعت ولا خطر بقلب بشر

i.e., "No eye has seen them, nor has any ear heard of them, nor can the mind of man form any conception of them." Now if the blessings of the next life are to be the same gifts of God which we enjoy in this life, we should be able to form an idea of them, no matter how excellent they may be. Hence the words of the Holy Prophet (on whom be peace and the blessings of God) show that the blessings of the next life will be quite different from the blessings of this life. The same will be the case with the punishments of the next life. The Holy Quran says that when the fruits of heaven will be laid before the dwellers of paradise they will say :—

هذا الذى رزقنا من قبل (البقرة ع ٣)

i.e., "This is that with which we were provided before" (II, 26), and with reference to this saying of theirs the Holy Quran says :—

واتوا به متشابها (البقرة ع ٣)

i.e., "They shall have its like given to them" (II, 26), that is to say, those things will not be of this world,

but will resemble the things of this world in their external appearance. The fact is that though the soul does not use physical things as the body does, yet it does partake of the pleasures as well as the pain which are experienced by the body. Hence, as the soul is accustomed to the things of this life, so, in order to complete the measure of its pleasure or pain, the things of the life to come will be made to assume the form of the things of this life.

In order to enable us to realise the spiritual conditions of the next life, the Holy Quran gives a nice illustration which will make us realise the nature of such things of the next life as are capable of thus being realised by us with the aid of our present faculties. It says :—

الله يتوفى الانفس حين موتها والتي لم تمت في
منامها - فيمسك التي قضى عليها الموت ويرسل الاخرى
الى اجل مسمى ان في ذلك لايت لقوم يتفكرون -
(الزمر ع ٥)

“God taketh souls unto Himself at death, and during their sleep the souls of those who do not die; and He retaineth those on which He hath passed a decree of death, but sendeth the others back till a time that is fixed. Herein are signs for those who reflect”

(XXXIX, 43). That is to say, the connection of the soul is temporarily severed from the body even in sleep and the conditions of the life after death may be judged on this analogy. As this separation is a temporary one, the soul retains its connection with the brain, by which man is enabled to remember what the soul experiences during its separation from the body.

The Holy Quran says : "Herein are signs for those who reflect," that is to say, man can derive many benefits from a study of this condition, for, he can understand the nature and actions of the soul and its conditions after death. In sleep, the body reposes comfortably in bed, yet man sees himself in other forms, visits various places, and the things which he sees have bodies like the bodies of material objects, sometimes so perfect that they leave behind evidences of their physical nature on the body of man, a fact well-known to those who have experiences of such matters. I myself have experienced this many times.

Once, I was fasting and was feeling very thirsty. When thirst became intolerable, I prayed to God, and as a result of the prayer, I was made to enter a state of light sleep when something was put into my mouth which had the effect of allaying my thirst. This condition lasted only for a second, after which I found that I was no longer suffering from thirst and

that it looked as if I had drunk my fill. The Promised Messiah too has recorded many such experiences of his own. Once, in a state of complete wakefulness he saw Jesus of Nazareth in his spiritual body, and held a long discourse with him about the corruptions that had found their way into Christianity and the way in which they could be removed. On another occasion he even dined with him. To those who are strangers to these things, such experiences may appear to be due to mental derangement and may have no greater value than mere creations of the imagination. But those who possess personal experience of such matters and are well-versed in spiritual sciences can fully understand them. These spiritual conditions are quite different from the conditions produced by the attention of the mesmerist. The laws governing the spiritual conditions are quite different from the conditions under which a mesmerist exercises his art on his subject.

In short, the world of dreams and *Kashf* serves as an example of the life to come and enables man to judge the nature of the next world's life. Just as all objects in a dream are spiritual, and yet have a body, similarly the things of the next life will have a body, but that body will be spiritual and not physical, and the soul will perform spiritual functions still higher in the scale.

The Holy Quran explains the conditions of the next life thus: It says that the deeds done by man in this life will assume a shape in the next. What we call the water of the next world will be nothing but an embodiment of man's actions agreeing with the Law of God. The milk of the next life will be nothing but the Knowledge of God which man acquires in the present life. The fruits of heaven will be only embodiments of the pleasure and delight which the soul of man feels in rendering obedience to God. The Holy Quran says :—

وكل انسان الزمته طُهره في عنقه - ونخرج له يوم
القيمة كتابا يلقيه منشورا اقراء كتبك كفى بنفسك اليوم
عليك حسيا - (بنى اسرائيل ع ٢)

i.e., "The deeds of man remain attached to him and are never separated from him. Although their effects are hidden, but on the Day of Judgment, We will, as it were, turn them into the form of a book which may be read by him," *i.e.*, their effects would become manifest and every deed which man had done in this life would bring forth its fruit and would mould the life of the next world according to its nature. "We will say to man, 'Now continue reading this book'," *i.e.*, go on progressing or retrogressing according to the character of thy deeds and reap the fruits thereof.

“We need not take an account of thy deeds. Thy own self will continue to take an account of thy actions’” (XVII, 15), *i.e.*, the effects which thy deeds have produced are sufficient for thee both as a reward and as a punishment. We need not inflict on thee any new punishment or give thee any new reward. See how clearly does the verse state that the blessings and the punishments of the next world are the embodiments of man’s deeds in this very life.

Elsewhere the Holy Quran says :—

ان الابرار ليشربون من كأس كان مزاجها كافورا عينا

يشرب بها عباد الله يفجرونها تفجيرا (الذهر ع ١)

i.e., “The virtuous shall drink of a cup, which will have the property of camphor,” *i.e.*, it will have the virtue of suppressing the evil passions. “The cups shall be filled from springs which the believers have dug with great labour” (LXXVI, 5, 6), *i.e.*, the deeds which the believers had done in their earthly life would appear in the next world in the form of springs, which would not be anything new.

Similarly, the Holy Quran says :—

من كان في هذه اعمى فهو في الآخرة اعمى (بنی اسرائیل

i.e., "One who is blind in this world will be blind in the next" (XVII, 72), *i.e.*, the man who has not seen the truth with the eye of his soul in this world will feel as if he was blind in the next, for the soul of this life will be the body of the next.

At another place, the Holy Quran says :—

و من اعرض عن ذكرى فان له معيشة ضنكا ونحشره
يوم القيامة اعمى . قال رب لم حشرتني اعمى وقد كنت
بصيرا قال كذلك ايتنا فنسيتها . وكذلك اليوم تنسى .
(طه ع ٤)

i.e., "And he who is indifferent to My remembrance in this life and does not care to seek Me shall lead a life which will go on diminishing his spiritual powers and the result will be evil. When his soul shall have perfected its powers and there comes the time when it should be born into the next spiritual stage, he would be blind, that is, he would be born blind in the life to come. Then in a state of bewilderment he would say, 'O my Lord, how has all this happened? I had eyes in my previous life. Why hast Thou created me blind now?' Thereupon shall God say, "Thou hadst likewise forsaken My word; I have now left thee to thy fate so that thou mayest be rewarded according to thy deeds" (XX, 123, 124). This verse shows that blindness in the next life will be due to spiritual blindness in this life.

Thus it is clear that though the reward or punishment of the next world will have some kind of body, yet they would be only embodiments of the actions of this life, and not anything new. The details, as given in the Holy Quran, of the life of the next world also lend support to this conclusion. For instance, the Holy Quran says, that the dwellers of paradise will be given some sort of wine which would purify the hearts. It is clear that a material thing cannot purify the heart. Wine, therefore, here means the love of God which a man feels in this life and which will appear embodied as wine in the life to come, just as in a dream spiritual conditions appear to us in physical forms. And, as that wine will be an embodiment of the love of God and will not be a material thing, the drinking of it will purify the heart of man increasing thus his love of God.

In short, while Islam describes the rewards and punishments of the next life as physical, it describes them at the same time as spiritual ; and this indeed is the only true and accurate description. Those unacquainted with the reality have either taken them as merely physical or as purely mental conditions, while as a matter of fact both these conditions are opposed to reason. The rewards and punishments of the next life can neither be physical, nor can purely mental

feelings serve the end in view, for a subtle object which is created, cannot exhibit its properties independently of a body less subtle than itself.

*Where and in what form will the Punishments and
Rewards of the Next World be.*

It may be asked where and in what form will the punishment of hell be. Islam gives a delicate answer to this question, while all other religions have no answer to make. Islam teaches us that hell is really the name of the punishment which a man will suffer through his seven senses. The Holy Quran says :--

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ

(الحجر ع ٣)

i.e., "The hell shall have seven gates through each of which shall one part of a condemned person pass" (XV, 44). But we see that the Holy Quran represents both the inmates of heaven and those of hell as complete beings and not as divided up into parts, therefore the entry of one part of man through each of the gates of hell means that man will feel its punishment through the avenues of his seven senses and thus he will, as it were, enter hell through seven gates and through each gate there will pass one part of his body ; *i.e.*, one part through his sense of sight, another part

through his sense of hearing, another part through his sense of smell, another through his sense of taste, another through his sense of touch, another through his sense of temperature (both of heat and cold), and another through his muscular sense. It is by means of these seven senses that man commits sins. He sins either through his eyes, when he looks at evil things with an evil eye, or he sins through his ears when he listens to back-biting or foul language, etc.; or he sins through his nose when he smells things which he ought not to have smelt, or through his sense of taste when he eats things which he ought not to have eaten; or through his sense of touch when a desire for soft beds and cushions prevents him from taking the trouble of serving his fellow-men; or he sins through his sense of temperature when he exhibits laziness in the performance of good deeds through fear of heat and cold; or again he sins through his muscular sense when he gives up doing good deeds or leaves them incomplete to save himself from fatigue. In short, it is the seven senses which cause a man to commit sins, and it is again these senses which enable him to do good deeds, and by the seven gates of hell are meant the seven senses by means of which man commits sins in this world. It is these seven senses which will make him taste punishment in the life to come, for owing to man's becoming

habituated to evil, the seven spiritual senses which correspond to the seven physical senses will become weakened and diseased, and will, by reason of their diseased condition, feel the punishment appointed for the offenders in the next life. Accordingly we find that all these seven kinds of punishments have been mentioned in the Holy Quran. With regard to the punishment which pertains to the sense of sight the Holy Quran says:—

ولو يرى الذين ظلموا اذ يرون العذاب (بقره ع ٢٠)

i.e., “Would that the deniers could picture to themselves the spectacle when they will see the punishment” (II, 165) that is to say, they shall be made to witness scenes the sight of which will cause them trouble. The Holy Prophet (may peace and the blessings of God be upon him) says that they shall see serpents, scorpions and such other dreadful things. With regard to the sense of hearing the Holy Quran says:—

اذا رآتهم من مكان بعيد سمعوا لها تغيظا وزفيرا

(الفرقان ع ٢)

i.e., When it (hell-fire) shall see them from afar, they shall hear its raging and roaring” (XXV, 13), that is to say, the flames of hell-fire shall roar in a terrible manner so that the very hearing of that roaring sound will be a punishment.

With regard to the senses of smell and taste, the Holy Quran says :—

و يسقى من ماء صديد - يتجرعه ولا يكاد يسيغه
(ابراهيم ع ٣)

i.e., “ And of tainted water shall he be made to drink; he shall sup it and scarce swallow it for loathing” (XIV, 19, 20). With regard to the sense of touch, the Holy Quran says :—

لهم من جهنم مهاد ومن فوقهم غواش (الاعراف ع ٥)

i.e., “ They shall make their bed of Hell, and above them also shall be coverings of fire ” (VII, 41), that is to say, they will be punished even through their sense of touch. Similarly, the Holy Quran says :—

و اذا القوا منها مكانا ضيقا مقرنين دعوا هنالك ثبورا -
(الفرقان ع ٢)

i.e., “ And when they shall be flung into a narrow space thereof bound together, they shall then invoke destruction ” (XXV, 14).

With regard to the punishment to be inflicted through the sense of temperature, the Holy Quran says :—

فليذوقوه حميم وغساق (ص ع ١٢)

i.e., “ Let them taste hot boiling water as well as intensely cold water ” (XXXVIII, 56). With regard to the punishment inflicted through the muscular sense the Holy Quran says :—

وجوه يومئذ خاشعة - عاملة ناصبة (الغاشية)

i.e., “ Downcast on that day shall be the countenances of some, travailing and worn ” (LXXXVIII, 2, 3).

In short, the Holy Quran describes in detail the punishments which will be inflicted through the seven senses, and this means that their seven spiritual senses, which correspond to the seven physical senses, will be vitiated, and will involve them in punishment. As they misused their senses which are a boon from God, the result will be that their spiritual senses will become also vitiated and all things will be for them a source of pain.

But for those who make a good use of them, these very senses become a source of pleasure, for the right use of a thing adds to its vigour. Accordingly we find that the rewards promised to the righteous pertain to these very seven senses. Every sense, being healthy and sound will derive a pleasure. Don't you see that the light of the Sun which is so pleasant and which refreshes the eye and delights the heart is a source of great discomfort to one having a sore eye, so much so, that if the eye is not

quickly shielded from the rays of the sun, he may totally lose his vision; or he may faint? Similarly, do you not see that a sweet and charming voice which pleases all hearers is disgusting to a man suffering from a disease of the ear or from headache, and the very voice which cheers other people is for him distressing and intolerable? Again, do you not see that when the sense of smell given to man for smelling fragrance, becomes keen, it is offended by a sweet smell, so much so that perfume causes headache to some persons although it is one of the blessings of God? Again, do you not see that when the sense of taste is impaired, a sweet thing tastes bitter, and salt tastes insipid? Every palatable thing loses its flavour, nay, it becomes positively disgusting. Again, do you not see that when a man has his sense of touch impaired, soft beds which afford comfort to others, appear to him to be harder than stones and are as uncomfortable as a bed of thorns, which may cause him to roll about restlessly? Again, do you not see that when a man has his sense of temperature spoiled, the very coolness which is refreshing to others turns into fire for him and he casts off his clothes and bitterly complains of a burning sensation in his body? Again, do you not see that in the hot season, a man who has this sense impaired on account of some disease begins to shiver with cold and covers

himself with warm clothing while others may be using ice and may be fanning themselves? Similarly, do you not see that those whose muscular sense is weakened, consider walking an intolerable burden while for others it is a recreation; such people get tired before they have walked many paces?

In short, all these phenomena are being daily witnessed; from which one can well understand the nature of hell. It must be remembered here that just as virtue is the real thing which has an independent existence and a misuse of the power of doing good is called vice, similarly, the blessings of God constitute the real thing, and punishment is due to the corruption which a man himself works in his own person. A man came to the Holy Prophet of Arabia (may peace and the blessings of God be upon him) and said, "O Messenger of God, God says that paradise extends over the earth and the heavens. If this is so, where is, then, hell?" The Holy Prophet (may peace and the blessings of God be upon him) said, "When it is day, where is the night? The same is the case with heaven and hell." (*Hakim*). Now this saying of the Prophet cannot mean that at one time all men will be in hell, and at another, all will be in heaven, just because there is day at one time and night at another. It means, rather, that though night comes over

the whole earth and day too comes over the whole earth, yet for those, who have the sun over them, it is day, and for others it is night. Similarly those who will be under God's favour, will find themselves in heaven, and the others in hell. Hence those who through the grace of God will have their seven senses in a sound condition will enjoy the blessings of heaven, but for those who will have their senses corrupted, these very blessings will turn into punishment. Virtuous men will feel only as much heat as will conduce to their pleasure, but the wicked ones will feel the heat of a burning fire which will scorch their faces with its flames. A virtuous man will attain spiritual blessings resembling cool water, but when the water will be given to the wicked man he will find it intensely hot so much so that it will burn his mouth. The Holy Prophet says : " For, every man has a place in heaven and hell ; those who go to heaven will occupy not only their own places but also the places of those who are in hell, and those who go to hell similarly occupy the places which would have been occupied by those who are in heaven." This too means that the inmates of heaven will take up the whole bliss, and those who are condemned, the whole punishment. When a man is unable to benefit by a blessing, he says to the other, " Thou hast taken away my share also."

With reference to hell the Holy Quran says:—

وان منكم الا واردها (مریم ع ۰)

i.e., “There is no one of you who shall not go down into hell” (XIX, 72). And then it adds:—

ثم ننجی الذین اتقوا (مریم ع ۰)

i.e., “Then will We deliver those who had the fear of God.” These verses show that every man will enter hell but God will save the righteous from punishment. That is to say, they will enter hell and at the same time will remain safe from it. This only means that the righteous people will turn everything into a source of blessing for them through the soundness of their senses. The Holy Prophet says, “God will say to some one: ‘Leap into hell.’ When he will leap into it, he will find it quite a pleasant place.” In short, all those things which the spiritual body of man will feel in the next world will be the result of the right or wrong use of the seven senses.

There is this difference indeed that the inmates of hell will be confined to their respective places, but the dwellers of heaven will be free, just as a sick person is confined to his bed, while a healthy man moves about freely. For, hell is a prison or a hospital, and heaven is a park. Hell is the name of a limited space while heaven is unlimited. An inmate of hell will not be able to go beyond his prescribed limits, for

he has been made to lie on his bed like a sick man. But a dweller of heaven is free to go wherever he pleases. For him every place is heaven. Even if he enters the place where the inmates of hell may be suffering the tortures of hell-fire, it will be to him like a garden of flowers. But, as the inmates of hell suffer tortures and it pains one to see a man being tortured, these will be concealed from the eyes of the dwellers of heaven by means of a curtain so that the sight of their torture may not cause the latter any pain unless they themselves desire to see them.

The inmates of heaven will be ignorant of one another's condition; each will be conscious only of his own. But if God wishes to exalt a man to a higher position, He will let him know of the condition of the man above him. Then will that man yearn for the next higher position, and will have his wish granted.

Will Punishment and Reward be Everlasting?

Another question with regard to the next world is whether punishment and reward will be everlasting. The answer which Islam gives to this question is that good reward would but the punishment of hell-fire would not be everlasting. For, the Holy Quran says that man has been created so that he might become a perfect manifestation of Divine attributes. But if people continue to burn in hell-fire for ever

and ever, how, and when will they become such manifestations

The Holy Quran tells us that the blessings of heaven will be unending, but this will not be the case with the punishment of hell which, under the will of God and through His grace, will at last come to an end. For, the Holy Quran says that the mercy of God excels His wrath. When the wicked will have experienced the wrath of God for a time long enough to be called everlasting in view of the limited vision of man, the mercy of God will come into operation. The Holy Prophet says :—

و ياتى على جهنم زمان ليس فيها احد ونسيم الصبا
تحرك ابوابها

i.e., “ There will come a time over hell when there will remain none in it, and the easterly breeze will shake its gates.”

The idea that the inmates of hell will undergo everlasting punishment is due to ignorance of the purpose for which God punishes the sinful. As I have already said, a man merits punishment on account of his own wickedness; otherwise, God, being merciful, has no desire to inflict punishment on any one. But, as man corrupts his own spiritual powers, he will not be able to apprehend the blessings of God to be awarded in the next world, and so he

will experience punishment. God, out of His mercy, has ordained that diseases may be cured. Hence, just as physical diseases are cured, similarly, the wicked will become 'cured and reformed' by the punishment which they will undergo in the next world and will then be able to 'enjoy the blessings of heaven. Then will they be made to enter heaven, and God's mercy will be perfected and the purpose for which man was created will be fulfilled and man will attain to the place for which he was created.

*Will there be Actions in Heaven or will they
come to an end ?*

Another important question without answering which my account of the life after death will remain incomplete is, what will man do in the next life. Will his actions come to an end? Will he occupy himself with eating and drinking like an old man or will he have something to do?

The answer which Islam gives to this question is that actions constitute life and that to separate a man from action is to make his life useless. A life without action is really worse than death. If a life of inactivity had been a good thing, the ease-loving people of this world would also have been looked upon as

the best people. But the man who has experienced the joy which springs from work knows that real pleasure and bliss lies in action and progress. It may be well for the idiot to remain idle, but no sane man will like to be without work. The Holy Quran says :—

نورهم يسعى بين ايديهم و بايمانهم يقولون ربنا اتمم لنا
نورنا و اغفر لنا انك على كل شيء قدير (التحریم ع ٢)

i.e., “ Their light shall run before them, and on their right. They will say, ‘ Our Lord ! complete for us our light, and cover our weaknesses ; verily Thou hast power over all things ’ ” (LXVI : 8). That is to say, every believer will go on progressing and he will see new stages of advancement, which he will strive after and desire to attain. Similarly, the Holy Quran says :—

لا يمسهم فيها نصب (الحجر ع ٢)

i.e., “ The believers will not experience any fatigue in heaven ” (XV : 48) which shows that there will be work in heaven but it will not result in fatigue and weariness. Similarly, the Holy Quran says :—

يايتها النفس المطمئنة ارجعي الى ربك راضية مرضية

فادخلي في عبادي و ادخلي جنتي (الفجر ع ١)

i.e., “ O soul that hast been satisfied with Me and in

whose heart there is no doubt concerning Me, return to thy Lord while thou art well-pleased with Him and He is well-pleased with thee; enter among My servants and enter the place which is under My patronage" (LXXXIX, 26, 29), *i.e.*, the place where the perfect attributes of God are fully manifested. Thus although man has work to do in this life, yet the time of real work begins after death. It is then, that a believer becomes a perfect servant of God, for it is then that he has the fullest opportunity to absorb in himself the attributes of God.

So man's work will not cease there. On the other hand, it will increase. The Holy Prophet (on whom be peace and the blessings of God) says:—

يَلَهُمُونَ لَتَسْمِيحِ وَالتَّكْبِيرِ

i.e., "In paradise the believers will be taught, through revelation, new forms of the glorification and sanctification of God." This does not mean that they will be taught new expressions for the glorification of God, for, this can be done by man himself. It means that they will be taught, through revelation, new attributes of God relating to His sanctity and majesty, so that he may try to become a manifestation of those attributes also.

One may ask, what new attributes of God there

can be which are not already known? The answer to this question is that man can acquire only as much knowledge as he can learn through his senses. Hence, our present knowledge is confined within the limits of our senses. With regard to our present knowledge we can only say that it is perfect with reference to the extent of our present senses.

But when man acquires new senses, he will also be able to understand new attributes, and God being unlimited, man will continue to progress in the Knowledge and the Recognition of the Divine Being, and new attributes will be revealed to him. He will try to realize them in his own self. The new Knowledge will introduce a new sphere of action; he will continue to make progress, and his belief in the unlimited powers and attributes of God will increase daily.

In short, paradise is a place of Action, just as this world is; nay, it is more. In this world a man is liable to fail and to be degraded, but in the next life there would be no such danger. Thus, in respect of spiritual knowledge this world is like a school, where a man may either fail or succeed. But the life of a man in the next world may be compared to that of a man who engages himself in scientific research after passing the university examinations. This man, also, has to work hard, nay, he sometimes works harder

than even a college student, but the difference between him and a college student is that the latter is always possessed with the fear lest he should fail, but the former has no such fear.

The above discussion also shows that the real blessings and the real pleasure of paradise lie in spiritual progression and not in the satisfaction of physical desires which are ascribed to it. The Holy Quran says that the greatest blessing of paradise is the pleasure of God, (رضوان من الله اكبر) (التوبة ع ٩) and the greatest pleasure, according to the Holy Prophet (may peace and the blessings of God be upon him) will be to have a sight of God.

In short, in the acquisition of true knowledge, the doing of good deeds in accordance with that knowledge, and in the attainment of nearness to and union with God by these two means lies the paradise of a Muslim. It is impossible to conceive a grander object than this.

I have now given the teachings of Ahmadiyyat concerning all those questions with regard to which it is the duty of all religions to offer their teachings; and I hope that those, who will pay due attention to my words will arrive at the conclusion that it is impossible to think of a higher and better teaching than this.

The special excellence of Islam lies in the fact that it actually leads man to God, and thus puts an end to all discussions and controversies. Why has man been created in this world ? The only object of his creation is that he should attain to union with God. So, only that religion can be of any good to us which enables us to attain to union with God, and not that which seeks to please us by mere words.

THE EFFECT OF THE TEACHINGS OF THE PROMISED MESSIAH ON HIS FOLLOWERS

After explaining in brief the teachings of the Promised Messiah (peace and the blessings of God be upon him), I now proceed to describe briefly the effect which his teachings have produced on his followers. It must be remembered that the advent of the Promised Messiah (peace and the blessings of God be upon him) was not the outcome of any process of modern currents of thought, nor did he reflect in his person tendencies of the so-called new learning of the present day. As a matter of fact, the teachings of the Promised Messiah (peace and the blessings of God be upon him) were diametrically opposed to all the currents of modern thought. If we look carefully into the matter we find that the new school of thought consists of two currents: *firstly*, that there is no need for man to have any deep relationship with God, that man should enjoy independence. Accordingly, we see that all the religions, whether new or old, are making efforts to adapt themselves to this tendency. They are striving to change the form and significance of the acts of worship or to reduce them so as to rouse people's interest. The *second* current of thought is,

that the established customs of society that have existed for centuries should not undergo any change, not because they can be proved to be better and more perfect but because people have become accustomed to them and are not prepared to leave them. The old as well as the new religions are making efforts to adapt their teachings to this social tendency because they realise that they have not the power to resist it. Accordingly, we see that the followers of all such religions are striving to clear their position with respect to such matters as the taking and giving of interest, the veiling of the female sex, polygamy, etc. They are making the teachings of their respective religions to conform to the established social customs of the age. Unlike all these, however, the Promised Messiah (peace and the blessings of God be upon him) based his teachings purely on religion and not on any modern current of thought. This distinction marks him out as the true reformer of the age, for he was not like the horn of time that he should only trumpet out the notes blown into it by the latter. He opposed both the currents of the present day, *i.e.*, (1) desire of freedom from the bonds of religion, and (2) social slavery. He neither abolished worship altogether nor made any reduction in it. On the other hand, he revealed to the world the spirit and reality underlying the acts of worship, and by creating in the minds of

the people a sincere fervour for worship, he strengthened the relationship between man and his Maker. He not only called the attention of the people to the necessity of obligatory prayers but also exhorted them to cultivate the habit of performing optional ones. For, as he explained, worship is not a penalty imposed upon man, but is a certain means of his spiritual progress. Fasting, which had not only been discarded by the followers of other religions but also by the educated section of the Muslims of these times, he explained and proved to be necessary for the spiritual advancement of mankind. Similarly, he discovered to the world the spirit underlying the Divine commandments regarding pilgrimage, and sacrifice, and exhorted people to act faithfully on these commandments of God.

He released the people from social slavery and explained to them their mistake in blindly following the present day laws of society, and he proved the excellence of the social teachings of Islam by cogent reasons. He exposed the evil underlying the taking and giving of interest, showed the usefulness of the Islamic injunctions about the *parda*, proved the necessity of polygamy under certain circumstances, and explained the importance of the institution of divorce. In short, he openly advocated those teachings of Islam about which the people could not raise their

voice because they were afraid of opposing the current of modern thought with respect to these matters, and he did not care a bit for the false ideas of the people of our times.

I do not wish to make mention here of the doubts and superstitions prevalent among the uneducated people, which the Promised Messiah strove to root out, for it may be said about them that time itself was reforming them. The teachings of the Promised Messiah (peace and the blessings of God be upon him), given to the world in opposition to the generally accepted ideas of the present age, produced this salutary effect that hundreds and thousands of men who found themselves powerless against the current of the time gained strength to pause and think. As a result of this independent thinking, they came to the conclusion that the teachings of Islam were superior to all other teachings and the code of Islam was perfect in all matters. Those who were a prey to a thousand doubts and misgivings in regard to the existence of God,—nay, those who were atheists out and out, and were steeped in materialism,—obtained a new life through him and became not only believers in the living and powerful God but also began to find bliss and pleasure in His worship and remembrance. They are enlightened with the new learning of the West and their minds are imbued with the new thoughts of the

age, but their hearts are full of Divine love and their heads remain bowed down before their Lord. They spend their days and nights in the remembrance of God and though they are equipped with high secular education they set their religion above everything else, and their lives present true models of the teachings of Islam.

The Promised Messiah also liberated people from the bondage of the social laws of the time, and opened out to them a field of free and independent thinking, so much so that in spite of the opposition and hostility of the followers of all religions, and in spite of the tendencies of the age, his followers are engaged, day and night, in the social reformation of the world in conformity with the teachings of Islam. They are striving to replace the life of ease and luxury lived by others by that of reformation, chastity, and good morals. The Promised Messiah (on whom be peace) has not created fanaticism or religious madness among his followers, neither has he made the love of his own person the essence of his religion and the centre of his system so as to concentrate their attention on this one point, as is the custom of those who desire to create a spirit of sacrifice and self-denial among the people at the cost of other noble qualities. He assigned everything its proper place, and made every effort to keep alive and further develop the faculty of reason in man.

Notwithstanding this rational outlook his followers are ever ready to sacrifice their lives and properties for the service of religion. Their example is like that of the blessed companions of the Holy Prophet (on whom be peace and the blessings of God) about whom the Holy Quran says :—

فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ
(الاحزاب ع)

i.e., “Some of them have fulfilled the object of their life and the desire of their hearts, and the others are waiting for the same” (XXXIII : 23). There have been two occasions in Afghanistan when the Ahmadies were called upon to lay down their lives for the pleasure of their Lord and they did so with an unparalleled spirit of devotion and cheerfulness. I have used the word “two occasions,” and I mean thereby only such occasions on which the Ahmadies concerned were called upon by their persecutors to *renounce* Ahmadiyah and thereby save themselves but they refused to do so and stuck fast to the faith which God had granted them through the Promised Messiah; otherwise the number of Ahmadies who gave up their lives in Afghanistan and who allowed themselves to be ruthlessly butchered for their religion is not less than ten.

I may here remark that the number of martyrs claimed by a community is determined by many things, one of them being the number of the opportunities of this particular kind of sacrifice afforded to the community. It would, therefore, serve but little purpose if, in order to gauge the spirit of sacrifice in a particular community, we only look to the number of its martyrs without taking into consideration various other factors by which this number is affected. It must also be noted that martyrdom is not the only way in which man's spirit of sacrifice finds an outlet, for, as a matter of fact, there are many other ways in which this spirit may exhibit itself. And if one looks deep into the matter one would be forced to admit that there might be some other ways which might point to a higher and a nobler spirit of sacrifice than mere martyrdom.

To revert to the subject, one of the two martyrs mentioned above was Sahibzada Sayyad Abdul Latif (God be pleased with him), of Khost, in Afghanistan, who was held in high esteem in that country, so much so that it was he who was called upon to perform the coronation ceremony of the late Amir Habibulla Khan of Kabul. When the Sahibzada Sahib received news of the Ahmadiyya Movement he turned his attention to it with a view to make an inquiry, and read some of the books of the Movement. As a result of this

God opened his eyes and he entered the *bai'at* of the Promised Messiah (peace and the blessings of God be upon him). As he was desirous of seeing the Promised Messiah in person he obtained the late Amir Habibullah Khan's permission to perform the pilgrimage, intending on the way to pay a visit to Qadian. So he came to Qadian, saw the Promised Messiah and profited by his company, whereupon he became so much absorbed in his love for his Master that he decided to postpone his intention of going on the pilgrimage and stayed on at Qadian in order to add to his knowledge and increase his faith. After staying there for some months he prepared to go back to his native land and, as he was leaving Qadian he said that he felt that his motherland was summoning him to open there the way for the acceptance of the Truth through the sacrifice of his blood. "I see," he said, "handcuffs round my wrists and fetters in my legs." Accordingly, as soon as, on his return, he entered the territory of the Amir he was arrested by the order of the latter; for the news of his conversion had already reached the country. He was asked whether he had really accepted Ahmadiyyat; and he admitted that he had, and after a long discussion with the Ulema of the country and after the latter had given a *Fatwa* to the effect that he should be put to death because of his apostasy, the Amir ordered that he should be stoned.

to death. As, however, the Sahibzada occupied a very high position in the country and commanded a following of thousands, the Amir repeatedly summoned him to his presence and asked him to recant and have his life spared. On all such occasions, however, the Amir received a firm and unshakable answer from the Sahibzada to the effect that as he had found out the truth he would never forsake it.

The Amir then ordered that he should be tortured so as to make him renounce his faith in Ahmadiyyat. All these efforts, however, failed and the Sahibzada Sahib did not budge a hair's breadth from his position, and bore all torments with a resignation and cheerfulness at which all wondered. The Amir, at last, decreed that the execution order should be carried out. Thereupon the Sahibzada Sahib was taken outside the city where the Amir himself repaired, and many people from the town also assembled to watch the sight. A pit was dug and the Sahibzada Sahib was buried in it up to his waist. The Amir now went to him again and asked him to reconsider the position and recant, but he received the same answer, namely, that, as he had found out the truth, he could not now give it up. He also added that on the first Thursday that came after his death he would rise from the dead and become alive. Despaired of the Sahibzada Sahib's making a recantation the Amir himself threw the first stone

at him, and then there poured on him a rain of stones from all sides. The Sahibzada, however, remained firm and steadfast and looked cheerful and happy. His head at last was shattered and, the neck having broken, hanged down on one side, but his persecutors continued to rain stones at him till his body was covered all over with a big heap of stones and the soul of this righteous servant of the Lord left for ever its earthly abode. Then the people went back to the city and a guard was appointed by the Amir to watch over the body of the martyr lest any of his friends should make an effort to remove it and give it a formal burial. Soon, however, came the punishment of God and the 'resurrection' which the blessed martyr had predicted came on all of a sudden, for on Thursday after this event cholera appeared in the city of Kabul in an epidemic form, and soon became very virulent. Such a visitation of the disease was both unusual and unexpected in the city at the time, and so many lives were lost that the people felt and admitted that the epidemic had come in fulfilment of the dying words of the martyr. There were some deaths even in the royal family.

These events have been simply and briefly narrated by a European writer in his book, *Under the Absolute Amir*. The writer is Mr. Martin who was at the time Engineer-in-Chief at Kabul. Mr. Martin, being

unfamiliar with the Ahmadiyya Movement, has introduced some errors in narrating the events, but on the whole his narrative presents a true picture of the happenings, and is written in a very pathetic style. Its value is enhanced all the more because Mr. Martin was quite a disinterested person.

The second martyr was Maulvi Abdur Rahman who was a disciple of Sahibzada Sayyad Abdul Latif. His martyrdom took place before the martyrdom of the Sahibzada Sahib and he was ruthlessly strangled to death because of his being a follower of the Promised Messiah (peace and the blessings of God be upon him).

Besides these two martyrs who were executed by the order of the Afghan Government, there have been many other murders of the Ahmadies committed by the fanatic people of the country. It was only in the last month that the news came that two Ahmadies were cruelly put to death by the people on account of their belief in Ahmadiyyat.

Besides death, there are other troubles and torments that the Ahmadies have had to undergo for the sake of their faith and on all such occasions they have shown a spirit of complete resignation to the will of God and have borne all troubles with patience and fortitude. For instance, during the course of the present year there was a rising in Khost against His

Majesty the Amir of Afghanistan. When the rebels found themselves helpless against the forces of the State, they, in their fury, fell upon the helpless Ahmadies of the district and burned to ashes two of their villages on the excuse that the Ahmadies had instigated the Amir against them. Two or three times, at least, in a year it so happens that the people excite the local officials against the Ahmadies and, relying on their support, ruthlessly torture such of them as they can lay their hands on. Many of the followers of the Promised Messiah have undergone the hardships of imprisonment, many have been cruelly beaten, many put to social embarrassments, many have been robbed and looted, and some have even been accorded the shameful treatment of being blackened in their faces and made to ride on donkeys to be disgraced and ridiculed among the people.

For the last quarter of a century Ahmadies have been undergoing all these troubles and have borne all these persecutions for the sake of their Lord, but have never wavered in their faith. They are rapidly advancing both spiritually and in numbers. It would, however, be an act of thanklessness if I do not mention here that since the accession to the throne of the present Amir, His Majesty Amir Amanullah Khan, the persecution of the Ahmadies has been prohibited and matters have

considerably improved. As, however, the Amir's territory is passing through a period of transition as regards stability of Government and discipline, the Government of the country has so far not been able actually to put an end to the persecution of the Ahmadies. But we hope that if the Amir's Government continues to act in a spirit of justice and equity, the Afghan Ahmadies would before long not only be protected from being persecuted by the Government but would also be safe from the oppression of the minor local officials and the public.

So far I have related the condition of the Ahmadies in Afghanistan, but as will appear from what follows, the condition of the Ahmadies in India is no better. It is true that under the British Government no one dare openly put Ahmadies to death, but short of death the Ahmadies have been persecuted in diverse ways. They have been made the victims of cheating, trickery, falsehood and other similar underhand means. They are also subjected to diverse forms of physical persecution and they bear all these troubles with cheerfulness and resignation. No doubt death is a great trial but the calamity which truly taxes the patience of a man is the one which comes slowly and continues for long. The Indian Ahmadies have had their full share of this latter kind of trials. I can say with

certainly that no less than 90 per cent of the followers of the Promised Messiah have had to undergo such trials. There are many whose bodies bear marks of the beating received by them for the sake of Ahmadiyyat. Many have been forcibly turned out of their homes and dispossessed of their estates.

Examples are not wanting of young boys and girls who were beaten, turned out, and disinherited by their parents for the fault merely that they believed in Ahmadiyyat. However, they cheerfully bore all these hardships and remained steadfast in their faith. There are instances of Ahmadies who have been forced either to resign their service or have been dismissed under the pretence of incompetency through the spitefulness of their immediate Indian officers. Not unoften there happens to be a solitary Ahmadi in a village of non-Ahmadies who unite to harass him and to put him to all sorts of embarrassments. They abuse and give him a cruel beating, and when the matter comes to the notice of the police, the poor helpless Ahmadi finds no one to give evidence in his favour and so the police give up the case and the trouble continues. The burial grounds are very often declared closed to the Ahmadies and at certain places the dead bodies of Ahmadies have been shamelessly disinterred and thrown out to be devoured by animals.

They are often denied the use of wells, and they have been forced sometimes to travel miles to obtain for themselves a supply of water in the hot weather. I know of cases where Ahmadi boys and girls, nay, infants who were hardly able to walk and speak, have remained waterless for long periods of time on account of their being the children of Ahmadi parents, and this treatment they are accorded in a country where the daily temperature sometimes rises to as much as 115° in the shade. Ahmadi shop-keepers are boycotted and the crops of Ahmadi farmers are destroyed. Their lecturers and preachers are stoned while they are engaged in addressing audiences, and meetings are disturbed with a view to preventing the people from listening to their discourse. There have been cases in which the wives of the Ahmadies were forcibly separated from their husbands and married to others. Children have been separated from their fathers. Ahmadi women have been beaten and turned out by their non-Ahmadi husbands. Ahmadi pleaders and doctors are boycotted. Similarly, men belonging to other professions are put to great trouble, so much so, that there are some who had been earning a comfortable living when they were non-Ahmadies but when they joined the Ahmadiyya Movement they were boycotted till they became almost penniless. But the Promised Messiah (peace and the blessings of God be upon him) has infused

in them such a spirit and has breathed in them such firmness of faith that they cheerfully bear all these calamities; and in defiance of all persecution, they openly proclaim their faith and prove by their conduct that they put their faith above every worldly object.

The teachings of the Promised Messiah have had such an effect on the members of the Ahmadiyya Community that although they do not differ from others in their dress and external appearance, they are easily recognised by the people. This is because they have superior morals which distinguish them from others. Their speech, free from abuse and foul language, their readiness to undergo trouble for the sake of others, their self-denial and their abstinence from fraud and deceit make them conspicuous in all assemblies, and any man who is acquainted with their character can recognise an Ahmadi when he comes across him in a Railway train or at any meeting or at any other place of gathering, although he may not be personally acquainted with him

Even the most illiterate Ahmadi is found to possess a sharp intellect and an extraordinary aptitude for the discussion of religious subjects. The teachings of the Promised Messiah have wrought a miraculous change in the character of Ahmadies. On the

one hand, they have abandoned the extreme irreligiousness and indifference found in the people of the world, are saturated with the love for the Word of God, His apostles and the Promised Messiah, look upon themselves as mirrors prepared for the reflection of Divine attributes, pass their days and nights in the remembrance and worship of God, and are keen on acquiring spiritual blessings at the expense of their material benefits in this age of worldly competition, and, on the other, they are among the most exacting critics who are not prepared to accept anything without reason. They accept only the rational explanation of things and try to persuade others of the truth of their statements by arguments. They are not opposed to, rather they are in favour of the spread of modern sciences. They do not look upon the sciences as opposed to religion but as subservient to it. In short, they maintain their independence in all matters, that is to say, they neither blindly believe in the sayings of their forefathers, nor do they necessarily accept every new idea as true. They would not take up every new idea as a matter of course, but would test everything on the criteria of knowledge and reason, and accord every fact the position which has been given to it by God.

Another wonderful change wrought by the Promised Messiah among his followers is that they

greatly surpass the other communities in education. The number of educated men among the Ahmadiyya Community is proportionately much greater than among other communities of India although on account of their poverty they have not been able to establish many schools of their own. There are many among them who have received education in old age. The women are so fond of education that many homes at Qadian have turned into private schools. Some seventy years' old women are learning translation of the Holy Quran. There is always present at Qadian a large number of men and women of every age who come from different provinces and countries to receive education here. If there is any place on the face of the earth where East and West seem to be united it is Qadian. For, at other places if there is provision for Western education, there is none for religious, the home of which is the East, and if the study of religion is provided for at any place the people of that place are indifferent to the modern sciences, the fountain of which now-a-days lies in the West. But among the Ahmadiyya Community, and particularly at Qadian which is the Headquarters of the Movement, both these things seem to be united. Here, notwithstanding, Mr. Rudyard Kipling's observation to the contrary, the East and the West are united. While the Ahmadies are engaged in learning the Western

sciences, they have so strong a faith in the teachings of their religion and are so devoted to it, that the sacrifice of life, property, and home for the sake of religion is to them a trifle, and even the smallest commandments of their religion are carefully observed by them in their real and true form.

They pay particular attention to the rights of women and to their deliverance from undue restraints, without doing anything contrary to the teachings of their religion.

They are much more tolerant than the members of other communities. They look upon the disputes, which are always occurring among different communities of India in connection with the observance of certain religious ceremonies, as childish. They always try to explain these things to other people. They allow even the enemies of Islam to deliver speeches in their mosques and calmly listen to their arguments and explain their own arguments to them.

A very important revolution which the Promised Messiah has brought about in his followers is that they give to religion priority over all things of the world. Every Ahmadi looks upon his property as a sacred trust from God. Those who have been properly instructed in the teachings of the Movement contribute 1/16 of their income monthly towards the funds of the

community for religious purposes. Besides this—the ordinary monthly subscription—they contribute their quota to extraordinary funds also. Thus every member of the organised portion of the community contributes from 1/10 to 1/3 of his income to the funds of the community according to the degree of his zeal in faith. This sacrifice on their part appears to be so strange in the eyes of some people that they look upon the community as being very rich while others suspect that they receive aid from the Government, whereas the truth is that the Government neither does, nor can, aid them, and the Ahmadies are so poor that there is perhaps no other community in India so poor as they. But every one of us, at the sacrifice of his personal needs and for the religious, moral, and intellectual reformation of the world, contributes so much money that among other people even men who are ten times as rich as they, are not spending as much money for the good of their fellow beings.

The Ahmādi women are not behind Ahmadi men in this sacrifice. They have proved by their example that on the face of the earth there are women who live not for ornaments and dress but for God. Last year I made an appeal for the construction of a mosque in Germany and called upon only the women of the community to contribute to the mosque fund. I saw that

hundreds of them sold their ornaments and their best garments to provide their quota of contributions to the fund, which swelled to more than twice the sum they had been required to collect.

In short, so deep and so marked is the effect of the teachings of the Movement on every member of the community that one is surprised to see it. This is admitted even by the bitterest enemies of the Movement, but they try to draw a veil over it, ascribing it to ostentation and hypocrisy. But how blessed is this hypocrisy which has healed the sick and quickened the dead. Would that such hypocrisy had been witnessed everywhere in the world!

Having briefly described the influence of the Ahmadiyya Movement on its members, I now close this paper. But before I do so I wish to say a word, and give a piece of advice to all my sisters and brothers.

Sisters and brothers! We have been created by God so that we may become manifestations of His glory, and absorb His attributes in our own persons. As long as we do not attain this object we cannot be said to have achieved success. Of what value is our material progress? It is nothing but a pastime. Of what use can all this progress be to us if we displease our God, and thus close to ourselves the door of eternal spiritual

advancement ? We may be great inventors of material things but if we do not pay attention to the knowledge which will give us light in our eternal life our case is like that of a school-boy who spends the whole day in play and is content with having defeated his adversary in the field of sport but pays no heed to the contest which will correct all his future life.

Real life is that which knows no end ; real pleasure is that which is never destroyed ; and real knowledge is that which is always on the increase. Therefore, turn to eternal life, everlasting pleasure and real knowledge, so that you may enjoy peace, both here and hereafter, and may please God, just as you seek to please the people of the world.

Sisters and brothers ! God, Who sees you in perplexity and distress, has thrown open for you the door of His Mercy and has Himself come to call you towards Him. So prize His favour and His love, and reject not His blessings ; neither look down upon, nor turn away from His favours, for He is the Creator and the Master before whom avails not the pride of any conceited person. Come forward and enter the door of His grace so that His mercy may embrace you and the mantle of His grace may cover you all over.

O people of England ! God has bestowed on you honour in this world, which has increased your responsi-

bility, for every one who has a larger share of favours has greater responsibilities. Through God's grace you have ruled the oceans for hundreds of years, your country is called the Queen of the Oceans, but have you ever turned your attention to that King Who is the Fountain-head of all honour and a favourable glance from Whom has raised you to this eminence? Have you ever tried to discover the Ocean of Divine Knowledge which surges in the heart of a true seeker? Ah! you went to the North and you went to the South, you examined all waters on the face of the Earth, you ransacked the deeps, but alas! you never dived to sound the depth of the ocean of Spiritual Knowledge, nor did you ever send out expeditions to discover it. You have roamed round the globe in search of land, exploring new regions, and your fleets have scoured the seas in all directions, but you never went forth in search of the Beloved One Who is the Creator of land and sea. Is it wise to collect the dry leaves that drop from a tree and throw away its fruit?

Sisters and brothers! I convey to you the glad tidings that God's Mercy has again been stirred, as it had been stirred hundreds of years ago,—in the days of Muhammad (may peace and the blessings of God be upon him), in the days of Jesus of Nazareth, of David, Moses, Isaac, Abraham and of Noah.

The Sun of Knowledge has risen to-day just as it used to rise in the time of the former prophets. So, instead of staying in the close air of the rooms, come out and inhale the cool and refreshing air of Divine Mercy in the expansive regions of the world of spirit, and brighten your eyes with the pleasant Light of the Sun of Divine Knowledge, for such Suns do not rise every day. I say to you and to all those peoples who are living in peace under the flag of the British: "See! The hand of God's blessings is over you, so bend your knees respectfully before Him."

I say to the people of Wales, O Wales! look at thy industry and labour and see how much of thy labour is for God.

O Scotland! thou art proud of thy freedom and liberty but, hast thou given proof of thy love of freedom in trying to understand and accept the words of God as thou hast in other matters?

O people of Ireland! your patriotism and zeal are proverbial, but, have you been equally zealous in your love for your God? Have you ever been anxious to obtain a Knowledge of God as you have been for the attainment of home rule.

O people of the Colonies, you possess the aptitude and the eagerness to colonize new lands, but why are you indifferent to the colonization of that island of

Divine Wisdom which has made its appearance in the Ocean of Knowledge.

I say to you all again, "See ! God has laid the hand of His blessings over your heads. So bend your knees respectfully before Him, for He is the King of kings and the Emperor of emperors. Bow your heads before Him so that He may anoint them with the blessings of Faith, just as he has anointed them with the blessings of this world."

The blessings of God are unlimited. He is the God of all lands and of all the peoples; and His true devotee shuns the limitations of boundaries and forms. He is indeed a lover of his own country and of his own nation, but the range of his sympathy lies far beyond his own country and his own people. He transcends all such limitations. He is a well-wisher of all mankind, and sees in all men evidence of the brotherhood which is the peculiar heritage of man, being the creation of a God Who is the Lord of the Worlds. The black and the white, the Western and the Eastern people, his fellow-national, and the foreigners, are in his eyes all human beings alike. Sympathy for every one of them is deeply rooted in his heart, and his breast swells with the love of all men. He is in reality a true manifestation of the Lord of the worlds. So I do not confine my address to any particular people

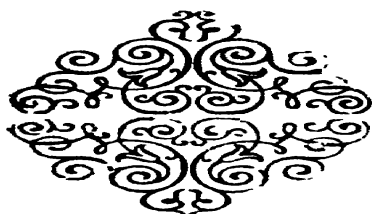
or to any particular country. But I invite all nations of the earth to the message of that God Who has not been niggardly towards any one in the distribution of His boons, Who has kept open the doors of His Mercy for the people of all countries alike. And I say, O people of America and Europe! O inhabitants of Australasia and Africa! and O residents of Asia! wake up from your sleep of indifference and open your eyes, for, the Sun of the love of God has risen from the unknown land of Qadian so that it may remind every one of the Love of the Eternal King which He bears towards His servants, so that the darkness of doubt and suspicion may be dispelled, the coolness of indifference and carelessness may be removed, the highwaymen of vice,—wickedness, oppression, murder, strife, and all sorts of evils,—who are always lying in ambush to rob man of the wealth of his faith and peace, may take to heels and hide themselves in dark caves which are their real abode; that pure-minded and holy men who live angelic lives on this earth may, in the light of this Sun, scotch the head of the serpent which bit Adam and Eve, and may break the poisonous fangs of the Devil to deliver the world of his Devilry.

O ye who dwell in the lands of the East and the West, cheer up and do not be downhearted, for, the bridegroom has come at last, whose coming had so long

been awaited. Do not be sad and sorrowful. It is not the time to grieve or to be sorrowful, rather is it the time to rejoice. It is not the time to despair but to be hopeful and aspiring. So deck yourselves with the garland of holiness and adorn yourselves with the ornaments of purity, for your ancient desires have been fulfilled, and that, for which you had been longing for centuries, has come to pass.

The Lord, your God has Himself come to your homes; your Master Himself seeks to be agreeable to you. Come, let us forget our petty squabbles, and let us all be united at the hands of the Blessed, Messenger of God, to sing the songs of our Lord's praise and chant hymns of adoration. Let us lay such a firm hold on His mantle that our Beloved may never again be separated from us. Amen!

"And our last words are that all praise is due to Allah, the Lord of the Worlds."



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