

Fast 18: Islam rejects doctrine of salvation of any group — 4

- We continue with the following verses of the Quran from the last Study:

<p>“It will not be in accordance with your vain desires nor the vain desires of the People of the Book. Whoever does evil, will be recompensed for it and will not find for himself besides Allah a friend or a helper. ¹²⁴And whoever does good deeds, whether male or female, and is a believer — these will enter the Garden, and they will not be dealt with unjustly in the least.” — ch. 4, v. 123–124</p>	<p>لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَ لَا نَصِيرًا ﴿١٢٣﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظَلَمُونَ نَقِيرًا ﴿١٢٤﴾</p>
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As stated earlier, the word for “vain desires” here and in 2:111 is *amāniy* (أمانى).

- Maulana Muhammad Ali delivered a Friday *khutbah* on 4 February 1944 which was published under the title: *Vain desires are the opposite of practical action*. Here is a translation of some of it. Quoting the above verses, he said:
 - “In these two verses Allah the Most High has set out a general law of His, which applies to Muslims and unbelievers equally. “It will not be in accordance with your vain desires (*amāniy*)” — there cannot be any outcome based on your mere desires; “nor the vain desires of the People of the Book” who deny this Quran, nothing will be earned according to their desires. The Divine law is that “whoever does evil” will meet its bad consequence and “whoever does good deeds, whether male or female” will receive the reward. This really is a deep point that was fully understood by the Muslims of the early times.

What are *amāniy* or desires? These are the desires that keep on arising in a person’s heart. This is why false claims are also known as *amāniy*, as the Holy Quran says in another place (in 2:111). ... As opposed to *amāniy* (أمانى) there is practical action or *amal* (عمل).

The early Muslims understood this point. Shunning vain desires, they showed an unparalleled example of *the power of action*, the like of which cannot be found anywhere else even though you search for it.

Such was their power of action that whichever way they turned they were victorious and triumphant. If they went to the field of battle, then powerful, highly organised empires crumbled before them. If they turned to the field of

knowledge, they expanded learning so widely that they spread it in the entire world, the light of their knowledge even illuminating Europe. In the field of righteousness and devotion to God, their falling in prayer before the Almighty and shedding tears at the Divine threshold will probably remain unequalled in human history forever, and the like of it cannot be found among monks, ascetics or recluses.

Vain desires and **practical action** are the complete opposites of each other. Those who become involved in practical works do not indulge in vain desires, and those who go after vain desires lose their strength for action. The condition of the Muslims today is that they utterly lack the faculty of strength of action. Vain desires and wishful thinking are running rampant. All these conferences that are held and the resolutions that are passed are nothing but *amāniy*. In this age the Imam who was sent by Allah the Most High for the guidance of the Muslims (Hazrat Mirza Ghulam Ahmad) came for the very purpose of creating the power of action. He created enormous power of action among his followers. His personal power of action was tremendous too. The whole world opposed him but he moved not from his position one inch; facing the most bitter opposition he did his work and left behind a strong community. ...

Religion comes to create in humans a strong power of action. If you cannot display an example of this power of action then it is futile to make claims. Remember it well, that a true religion creates within you the power to act; remember that each one of you has that power. Put that power to work and see how a great transformation takes place in the world.”

- In this connection it may be added that the Quran prohibits any people or nation from declaring or considering themselves as pure or sinless:

<p>“Have you not seen those who attribute purity to themselves? Rather, Allah purifies whom He pleases, and they will not be dealt with unjustly in the least.” — ch. 4, v. 49</p>	<p>أَلَمْ تَرَ إِلَى الَّذِينَ يُرَكُّونَ أَنْفُسَهُمْ ۗ بَلِ اللَّهُ يُرِيكَ مَنْ يَشَاءُ وَلَا يَظُنُّونَ فَتِيلًا ﴿٤٩﴾</p>
<p>“He knows you best when He brings you forth from the earth and when you are embryos in the wombs of your mothers; so do not ascribe purity to yourselves. He knows him best who guards against evil.” — ch. 53, v. 32</p>	<p>هُوَ أَعْلَمُ بِكُمْ إِذَا أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذَا أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۗ فَلَا تُزَكُّوْا أَنْفُسَكُمْ ۗ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٣٢﴾</p>