

“Call to the path of thy Lord with wisdom and goodly exhortation,
and argue with people in the best manner.” (The Holy Quran 16:125)

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Exponent of
Islam and
the Lahore
Ahmadiyya
Movement
for over
seventy-five
years
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The Light & Islamic Review

January – February 2000

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Presents
Islam as:
PEACEFUL
TOLERANT
RATIONAL
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Published on the World-Wide Web at: <http://www.muslim.org>

Vol. 77

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احمدیہ انجمن اشاعت اسلام لاہور

◆ Ahmadiyya Anjuman Isha‘at Islam Lahore Inc., U.S.A. ◆
1315 Kingsgate Road, Columbus, Ohio, 43221–1504, U.S.A.

The Light was founded in 1921 as the organ of the AHMADIYYA ANJUMAN ISHA'AT ISLAM (Ahmadiyya Association for the propagation of Islam) of Lahore, Pakistan. *The Islamic Review* was published in England from 1913 for over 50 years, and in the U.S.A. from 1980 to 1991. The present periodical represents the beliefs of the world-wide branches of the Ahmadiyya Anjuman Isha'at Islam, Lahore.

ISSN: 1060–4596

Editor: Dr. Zahid Aziz. Format and Design: The Editor.

Circulation: Mrs. Samina Sahukhan, Dr. Noman I. Malik.

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Beliefs and aims

The main object of the A.A.I.I.L. is to present the true, original message of Islam to the whole world — Islam as it is found in the Holy Quran and the life of the Holy Prophet Muhammad, obscured today by grave misconceptions and wrong popular notions.

Islam seeks to attract *the hearts and minds* of people towards the truth, by means of reasoning, good moral example, and the natural beauty of its principles. It neither aspires to gain political power, nor allows the use of force in support of the faith.

Hazrat Mirza Ghulam Ahmad (d. 1908), our Founder, arose to remind the world that Islam is:

International: It recognizes prophets being raised among all nations and requires Muslims to believe in them all. Truth and goodness can be found in all religions. God treats all human beings equally justly, regardless of race, nationality or religion.

Peaceful: Allows use of force only in unavoidable self-defence. Teaches Muslims to live peacefully under any rule which accords them freedom of religion.

Tolerant: Gives full freedom to everyone to hold and practise any creed or religion. Requires us to tolerate differences of belief and opinion.

Rational: In all matters, it urges use of human reason and knowledge. Blind following is condemned and independence of thought is granted.

Inspiring: Worship is not a ritual, but provides living contact with a Living God, Who answers prayers and speaks to His righteous servants even today as in the past.

Non-sectarian: Every person professing Islam by the words *Lā ilāha ill-Allāh, Muḥammad-ur rasūl-ullāh* (There is no god but Allah, and Muhammad is the Messenger of Allah) is a Muslim. A Muslim cannot be expelled from Islam by anyone.

Hazrat Mirza Ghulam Ahmad taught that *no* prophet, old or new, is to arise after the Holy Prophet Muhammad. However, *Mujaddids* will be raised by God to revive and rekindle the light of Islam.

About ourselves

Ahmadiyya Anjuman Isha'at Islam Lahore has branches in the following countries:

U.S.A.	Australia
U.K.	Canada
Holland	Fiji
Indonesia	Germany
Suriname	India
Trinidad	Poland
Guyana	South Africa

The Movement has members and supporters in many other countries as well. In Berlin, it has a large historical mosque constructed in the mid-1920s.

Achievements:

The Anjuman has produced extensive literature on Islam, originally in English and Urdu, including translations of the Holy Quran with commentaries. These books are being translated into other languages, such as French, German, Spanish, Russian, Chinese, Dutch and Polish.

The Anjuman has run several Muslim missions around the world, including the first ever in Western Europe.

The Movement's unique contribution to Islamic thought is summed up on the left.

History:

1889: Hazrat Mirza Ghulam Ahmad founded the Ahmadiyya Movement.

1901: Movement given name *Ahmadiyya* after Holy Prophet Muhammad's other famous name *Ahmad*.

1905: Hazrat Mirza appoints central body (Anjuman) to manage the Movement.

1908: Death of Hazrat Mirza. Succeeded by Maulana Nur-ud-Din as Head.

1914: Death of Maulana Nur-ud-Din. Ahmadiyya Anjuman Isha'at Islam founded at Lahore as continuation of the original Anjuman. Maulana Muhammad Ali elected as Head.

1951: Death of Maulana Muhammad Ali after fifty years of glorious service to the cause of Islam. Maulana Sadr-ud-Din (d. 1981) becomes Head.

1981–1996: Dr. Saeed Ahmad Khan, an eminent medical doctor and religious scholar, led the Movement, at a time of intense persecution.

1996: Prof. Dr. Asghar Hameed, a distinguished retired University Professor of Mathematics, and learned Islamic scholar, elected Head.

Need of Imam of the age

From the book *Darūrat-ul-Imām*

ضرورت الامام

by Hazrat Mirza Ghulam Ahmad

Translated by Kalamazad Mohammad

(with some revision by the Editor *The Light*)

Let it be clearly understood that, in accordance with an authentic hadith, that person who does not recognize the Imam of his time, dies in a state of ignorance. This hadith is sufficient to inspire the heart of a *muttaqī* (one who fears Allah) to search for the Imam of his Age, because the death in the state of ignorance comprises such a comprehensive collection of ills that no evil or misfortune is excluded from it. So, as a result of this testament from the Holy Prophet Muhammad, it has become necessary for every seeker after truth to be on the constant lookout for the real Imam.

It is not true that the name *Imam of the Age* can be attributed to every person who has received a true dream or for whom the door of *ilhām* (revelation) has been opened. Instead, the true nature of the Imam is a comprehensive affair and relates to a perfect and complete condition and that is why his name is Imam in Heaven. And this, too, is quite evident, that a person cannot be called Imam merely on account of his *taqwā* (righteousness) and self-purification. Allah, the Most High, has said (in 25:74 of the Holy Quran):

Waj'alnā lil muttaqīna imāma

— "...and make us Imams for those who guard against evil".

Thus, if every *muttaqī* is Imam, then all righteous believers will become Imams too, and this is contrary to the intent of the verse. And so, according to the clear verses of the Holy Quran, every recipient of revelation and true visions cannot be given the title of Imam for, in the Holy Quran, the following glad tiding is given to all believers:

La-humul bushrā fil ḥayātid-dunyā (10:64),

i.e., in this life, believers will be granted the favour of receiving true dreams and true revelations. And, in another place, the Holy Quran states:

Innal-ladhīna qālū Rabbunallāhu ṭhummas-taqāmū tatanazzalu 'alaihimul-malā'ikatu alla takhāfū wa la taḥzanū (41:30)

i.e., "Those who say, our Lord is Allah, then continue in the right way, the angels descend upon them saying: Fear not, nor be grieved, and receive good news of the Garden which you were promised". And thus it was that consolation by means of revelation was given to the mother of Prophet Moses. But the Holy Quran makes it clear that this kind of revelations or true dreams are bestowed as a spiritual grace on all believers, whether male or female, but those who receive these revelations are not qualified for the designation *Imam of the Age*; and many such revelations refer only to their personal affairs and bring nothing to the fields of knowledge nor are they worthy of any extraordinary notice. Many, too, are unreliable; in fact, on many occasions they can cause the recipient to stumble. And unless the agency of the Imam brings the grace of knowledge, one can never be safe from dangers.

Testimony to the truth of this matter is found in the heart of Islam itself. There was a man who was a scribe of the Holy Quran, and sometimes, because of his proximity to the light of spirituality, he would receive in revelation Quranic verses just at the time when the Imam, that is, the Holy Prophet, wanted those same verses to be recorded in writing. One day, the fancy came to him that there was no difference between himself and the Prophet, for he, too, was receiving revelation. This led to his (spiritual) destruction. It is written that his grave, too, threw out his body, just as Bal'am was destroyed (in the time of Moses). On the other hand, Umar, may Allah be pleased with him, used to receive revelation, but he entertained no pretensions about himself and he never wished to consider himself a partner in the heavenly Imamate which Allah had established on earth. In fact, he looked upon himself as a lowly servant and slave. Consequently, through Allah's grace, he was made a successor to the righteous Imamate.

Awais Qarni, too, used to receive revelation, but he made himself so humble that he thought it an act of impropriety to enter into the presence of the Imam, the Sun of Prophethood. Our Chief and Master, Muhammad, may peace and the blessings of Allah be upon him, would often turn his face towards Yemen and say, *Ajidu rīḥar-Rahmāni min qablil-Yaman* i.e., "I smell the perfume of Allah coming from Yemen". This was an indication that the light of Allah had descended on Awais. But it is sad that, in this age, most people do not think that there is a necessity for a

genuine Imam, and just because they receive a true dream or a few fragments of inspiration, they think that they have no need for an Imam of the age. "Are we any the less?" they ask, and they do not realize that such a thought is an outright sin. For our Holy Prophet has established the necessity for an Imam of the age in every century and has plainly stated that if a person comes to Allah in such a condition in which he has not recognized the Imam of his time, then he will remain blind and will die the death of ignorance. In this hadith, the Holy Prophet did not exempt any recipient of revelation or true dreams. So, it is obvious from this that whether a person is a recipient of revelation or true dreams, if he does not join the Movement of the Imam of the Age, then his end is imperiled, for it is evident that in this hadith all believers and all Muslims are addressed. Among them, there have been, in every age, thousands who received revelation and true dreams. Indeed, the truth is that in the *Ummah* of the Holy Prophet there must have been millions of devotees who received revelation. Then besides that, it is established from the Holy Quran and the Hadith that if anyone, in the time of the Imam of the Age, receives a true dream or a revelation, then that, in reality, was only a reflection of the true Imam's light which falls on the heart of every fit and deserving person. The fact is that when an Imam of the Age appears, he brings with him thousands of lights and a kind of happiness is created in heaven and through this diffusion of spirituality and light, people of pure temperament awaken. Thus, whoever has a latent capacity for revelation begins to receive revelation. And he who has the capacity to understand religion through profound thought and reflection, he finds that his insight and power for deep thinking are augmented. And he who has a love for worship is blessed with more pleasure in his service and worship. And he who is engaged in religious debates with non-Muslims is given the power of incontrovertible arguments and complete proofs.

All these matters are, in fact, the result of this spiritual diffusion which comes from heaven with the Imam of the Age and descends on every person worthy of it. And it is a general law and the way of Allah which is made known to us through the guidance of the Holy Quran and the authentic Hadith, and personal experience has also testified to this effect. However, in the time of the Promised Messiah, there is, over and above this, a similar quality which is recorded in the Books of the former Prophets and their reports, and that is that when the Promised Messiah appears, this spiritual diffusion will be so widespread that even women will receive revelation and minors

will prophecy and ordinary people will speak under the influence of the Holy Spirit. And all that will be a result of the Imam's spiritual reflection. For example, if the rays of the sun fall on a wall, the wall becomes brighter and if it is white-washed it becomes even more refulgent so that if a mirror is placed in a position to reflect its brightness, then its brilliance becomes so great that one's eyes are not able to withstand it. But the wall cannot take personal credit for all that because, after the sun sets, no vestige of that brightness remains. So, too, every spiritual light is a reflection of the Imam's light, and unless there is a bad turn of fortune or a trial from Allah, a man of good nature can easily understand this subtle point. And if, God forbid, a person does not perceive this Divine secret, and having heard the news of the appearance of the Imam of the Age, does not form a bond with him, then initially such a person makes it manifest that he is above the need of an Imam. After this feeling of self-sufficiency, he becomes estranged, and after estrangement evil thoughts begin to increase, then after evil thoughts, enmity is born, and after enmity, we seek refuge in Allah, he reaches the point where his faith is snatched away.

And so it happened that at the time of the Holy Prophet's appearance, there were thousands of ascetics who used to receive revelation and see visions, and who were always relating the good news of the imminent coming of the Prophet of the Last Age. But when they rejected the Imam of the Age, who was the Last of the Prophets, then the thunderbolt of Allah's wrath destroyed them and all their relationship with Allah was completely severed. There is no need to recount all that has been written in the Holy Quran about them. It is to them that the Holy Quran truly referred when it said: *wa kānū min qablu yastaftihūna* (2:89). The meaning of this verse is that those people used to beseech Allah for the triumph of religion and they used to receive revelation and visions although those Jews who were disobedient to Prophet Jesus had fallen from Allah's grace. However, when the Christian religion died because of the worship of Allah's creation, and it became bereft of truth and spirituality, the Jews were then delivered of the sin of not becoming Christians and spirituality once more entered into them. Many began to arise from among them who were recipients of revelation and visions and their priests were men of high moral calibre and they continuously received revelation telling them that the Prophet of the Last Age and the Imam of the Time would soon be born and for this reason many learned doctors of law kept coming to the land of Arabia. Even their little children knew that

soon a new movement from heaven would be established.

This is the meaning of the verse: *ya'rifūnahu kamā ya'rifūna abnā'ahum* (2:146). That is, they recognized this Prophet just as distinctly as they recognized their own sons. But when that Promised Prophet received the message of God, then pride and prejudice destroyed many priests and their hearts became black. However, many fortunate ones became Muslims and their submission was sincere. Thus, this is an occasion for fear; indeed, a time for great fear, that Allah does not allow any believer to suffer an evil fate like that of Ba'lam. O Allah! protect this *ummah* from troubles and keep them far from being the likes of the Jews. Amen, again Amen.

At this point, it must also be remembered that just as God the Most High created tribes and nations with the intention of establishing one structure for this physical civilization, so that with the establishment of physical ties and bonds between them they may show compassion towards one another and be helpers one of another, for the same reason He has established the institution of prophethood and imamat so that in the *Ummah* of Prophet Muhammad spiritual bonds may be created and that some may be intercessors for others.

Now one very important question is: Who is known as Imam of the Time, what are his characteristics, and wherein lies his superiority over others who receive revelation, dreams and visions? The answer to this question is that the title of Imam of the Age is given to that person for whose spiritual upbringing Allah, the Most High, is the Trustee, Who reposes in his nature such a brilliant flame of leadership that he can debate with all the intellectuals and philosophers in every field and still defeat them. Receiving power from Allah, he answers all kinds of the most subtle of objections in such an excellent manner that finally one has to confess that he has come into this transitory abode with all the necessary requirements for the reformation of the world. Therefore, he cannot be embarrassed in the presence of any enemy.

In a spiritual sense, he is Commander-in-Chief of the army of the Holy Prophet Muhammad and it is the will of Allah that, by his hand, the victory of religion will once more be achieved. All those who come under his banner are also bestowed extraordinary powers, and he is granted all the necessary pre-conditions for reformation and the whole range of knowledge necessary for repelling objections and for explaining the virtues of Islam.

In addition to this, because Allah the Most High knows that he will have to confront the disrespectful and foul-mouthed people of the world, therefore He bestows upon him a high degree of moral fortitude and in his heart there is genuine compassion for mankind. By moral power is not meant being weak willy-nilly on all occasions, for this is contrary to the basis of moral wisdom. Rather, the meaning is that when a harassed man is stung and burns with rage at the words of an enemy or a crude person, so that his disposition quickly changes and on his face there appear, in an abhorrent form, the signs of that grievous punishment called anger, and words of fury, rage and passion burst from his lips in an uncontrollable and out of place fashion. This is never the case with people of high morals. It is true that, according to the needs of time and place, they sometimes use strong language as a remedy; however, at the time of such use, their hearts do not burn with rage nor do they experience any kind of fury within them, nor do they foam and froth at the mouth. It is true, too, that sometimes they manifest a contrived anger in order to instill fear, but their heart never loses the state of peace, joy and happiness.

For this reason, although the Prophet Jesus did use many severe words against his audience, words such as swine, dog, faithless, adulterous etc., yet we cannot say, we seek refuge in Allah, that he was bereft of distinguished morals; for he himself taught good manners to others, and laid emphasis on gentleness. In fact, those words which issued from his mouth were not uttered in the heat of anger nor in frenzied rage, but were applied in the right place very calmly and dispassionately.

In short, it is obligatory on Imams to display perfect morals. And if a word is not spoken in burning rage or uncontrollable anger, but is said in the right place and is necessary, then that is not contrary to a good moral state.

It is worthy of note that the capacity of Imamat is engrained in the very nature of the person who is made Imam by the hand of Allah. Just as the Divine Wisdom, by virtue of the verse of the Quran, *a'ta kulla shai'in khalqahu* (20:50), has placed beforehand in every beast and bird that potential which Allah, in His Omniscience, knew that it would need, in the same way the spiritual powers required for the office of Imam were reposed beforehand in those souls who, in Allah's eternal knowledge, were destined for the task of Imamat. And all those abilities which would be required in the future were already sown in his pure and unsullied nature. ■

The Quran on those who 'take their desires for god'

*Many letters received from Qadiani
friends and the reply*

Beliefs cannot be based on dreams

*Mirza Mahmud Ahmad cannot present
his past life as example*

**Friday Khutba by Maulana Muhammad Ali,
on 3 March 1944, Lahore**

*"Have you seen him who takes his low desires
for his god? Are you a guardian over them?
Or do you think that most of them hear or
understand? They are but as the cattle; nay,
they are farther astray from the path."*

The Holy Quran, 25:43-44.

Those who take their desires for god

In the verses preceding the above, the destruction of the earlier people is mentioned. After that Allah the Most High says that, as to the person who takes his low desires (هوا *hawa*) for his god, who can bring him out of that condition? Apparently such persons hear and are intelligent, so that an observer may think that they are using their hearing and reason. But Allah says, No, they are even worse than cattle, more misguided. This is said because cattle do not have reasoning powers at all, while these people, despite possessing reason, took the wrong path.

Arabia at advent of Holy Prophet

Such was the condition of Arabia at the time of the coming of our Holy Prophet. People merely followed their low desires and cared not for the path of truth towards which the Holy Prophet invited them. They had lost all the qualities which distinguish human society from animals. They had no morals or spiritual qualities left in them, and they had lost the true principles of statecraft, civilization and society. There remained only greed and base desires (*hawa*), which became their gods.

Meaning of *hawa*

What is *hawa*? This word is applied to falling from a high state to degradation. This word has sometimes been used in a good sense, as in the prayer of Abraham: "Make the hearts of men *incline* to them"

(14:37). In a hadith it is reported that Aishah said to the Holy Prophet: "Your Lord responds speedily to your desires", i.e. the desires for good that you entertain, your Lord fulfils those very quickly. It is used in a good sense because *hawa* also means, so much love of something that it overwhelms the heart.

Common use of this word

However, in common usage the word *hawa* is applied where something takes a man from a high to a low state. Lustful desires of the lower self also cause a fall from greatness to degradation. The worship of God takes a man to spiritual heights, and opposite to it the pursuance of low and lustful desires leads to a degraded state. He who bows before his lower desires falls from a high to a low state.

To 'worship' means to bow before something losing all self-control. Sometimes people reach a stage where they bow uncontrollably before their low and lustful desires. That is called "taking your low desires for god".

Condition of the world today

I said that at the coming of the Holy Prophet Muhammad this was the condition in Arabia. If you ponder, you will find that the same is the condition of the world today. The word *hawa* is comprehensive, including all desires which bring down man. It includes love of wealth, love of honour, love of fame, love of acquiring political power. It also includes the pursuance of wrong traditions and customs (رسوم and رواج). All these are included in *hawa*. Today you find that it is these things which people are running after blindly, and this is why the present war (World War 2) is being fought. The scene of "Have you seen him who takes his low desires for his god?" is before us today. People are taking their low desires for god and are thus falling from a high to a low state.

Two states of humans

As opposed to this, Allah says: "Surely We have created man in the best make" (95:4). This refers to that which has been bestowed upon humans exclusively in the animal creation, that is, high morals and connection with God. Then it is stated: "Then We render him the lowest of the low" (95:5). From the lofty state of high morals he falls on his low desires.

Statement of the Archbishop of York

This is the condition of the Western nations today. Recently the statement of the Archbishop of York (England) has appeared in the newspapers that in the whole of human history there have never been crimes

of such cruelty, savagery and barbarity as are being perpetrated today. The worship of desires, wealth and power leads to the abyss into which these nations are falling today, while the worship of God will raise man to the heights of spirituality and high morals.

Muslims progressed in every way

If you compare the history of the Muslims with that of other people, you find that the Muslims progressed in every way from the lowest depths to the greatest heights, in terms of moral improvement, in terms of righteousness and spirituality, in terms of knowledge and learning, and in terms of service of humanity. It is worship of God that leads to these heights.

People do not use their reason

Despite there being a clear distinction between the worship of God and the worship of selfish desires, people do not use their reason to see it. So Allah says that they are as cattle, rather more misguided. You will observe that once a wrong idea settles in a person's mind he will reject the strongest and clearest arguments against it. He does not use his reason and is like cattle.

Time of darkness

After referring to the present conditions, it says in the Quran: "Do you not see how your Lord extends the shade? And if He pleased He would have made it stationary" (25:45). Every place where the sun does not reach is called *zill* ('shade'). The darkness of the night is also called *zill*. It also is under His law of fostership, or being the *Rabb* (Lord), that darkness is extended.

Sun rise

This is the time of darkness regarding which it is said that it would not be dispelled if the sun did not rise: "Then We have made the sun an indication of it" (25:45). If it was not the Divine will, the darkness would have stayed but the sun rises again and the shadows get less and less: "Then We take it to Ourselves, taking little by little" (25:46).

A law of God

After this Allah has set forth a law of His: "And if We pleased, We could raise a warner in every town. So obey not the disbelievers, and strive against them a mighty striving with it (i.e. with the Quran)" (25:51-52). Allah says that He could remove the darkness by sending a warner into every town, but His law is that the truth and light should spread gradually by striving,

and people go to towns and spread this light of prophethood.

Look at our own condition

In any case, I want to draw attention to this, that it is easy to see the *hawa* or desires of others, and we can see that the Western nations are buried deep under greed and material desires and falling into degradation, but it is difficult for a man to see his own *hawa*. So when you read in the Holy Quran a description of this condition, you should examine your own selves as well and beware that you are not bowing to greed and desire as well, instead of bowing to God. If that is the case, then the Muslims too will be subject to the condemnation of the Quran: "Have you seen him who takes his low desires for his god?"

A book full of wisdom of all types

Islam undoubtedly came for the reformation of the world, and no power in the world could stand against Islam. I have thought many times how it is that man forgets God in the face of his greed and desire. Sometimes the thought settles in a man's mind that some teaching of Islam on a particular point is defective, and this makes him forget all the virtues of Islam. It does not occur to him that the Holy Quran which raised fallen people to a great height must possess the strongest spiritual and moral power. If a man read the Holy Quran with care, he will certainly conclude that this Book is full of wisdom of all types.

Many letters from the Qadiani Jama'at

Sometimes religious people, too, follow their desires and are led far astray. They conceive an idea according to their desires, and then care not for the Quran or Hadith. I am at this time receiving numerous letters from the Qadiani Jama'at saying that, look, Mirza Mahmud Ahmad has now claimed to be the *Muslih Mau'ud* (Promised Reformer), so what reason does there remain now not to accept him? It is difficult to reply to each of these letters separately. My reply through this newspaper will reach all of them.

Beliefs cannot be based on dreams

I consider that the greatest work done by the Mian sahib (Mirza Mahmud Ahmad) is that he has turned all the principles upside down. To base beliefs on dreams is to turn Islamic teachings upside down. This is a result of following low desires. The belief that a certain person is the *Muslih Mau'ud* cannot be based on a dream. Do not think that the Promised Messiah simply said "I am the Promised Messiah" and people

believed in his claim. Bear it in mind that we did not accept the Promised Messiah on the basis of his dream or revelation but on the basis of the Quran and Hadith and on the basis of the signs that the Quran and Hadith have specified for the Promised Messiah. So our belief is based on the Quran and Hadith.

What the Promised Messiah said about dreams

The Promised Messiah has written in his book *Haqiqat-ul-Wahy* about people who base their beliefs on dreams as follows:

“Many people are such that they are still in the grip of the devil but despite this they rely on their dreams and revelations and seek to propagate their false beliefs and unholy religious views on the basis of those dreams and revelations. They even present these dreams and revelations as evidence and intend to disgrace the true religion by these means.”

Besides this he also writes:

“It has been noticed that true dreams can sometimes be experienced even by evil-doers, wicked persons, adulterers, wrong-doers, thieves, those who live on ill-gotten gains, and violators of God’s commandments.”

Mirza Mahmud Ahmad’s heart’s desire

Firstly I say that the Mian sahib’s dream is merely a desire of his heart which appeared as a dream. However, the dream does not say: You are the Promised one. So even on the basis of that dream he cannot claim to be the *Muslih Mau’ud*. The words in the dream are: “I am the like and the khalifa of the Promised Messiah”, which are in fact the voice of his desires. The word ‘Promised’ is not here. As to being the like and the khalifa, scores of persons could be the like. Suppose he is the like of the Messiah. How does he become the Promised one? Being the like and being the Promised one are different things.

Hazrat Mirza sahib had revelations much before his claim that he was the like of the Messiah. But he did not claim to be the Promised Messiah on that basis. He made that claim when, on the one hand, he was informed by God that Jesus had died, and on the other hand he received the revelation: *We have made you the Messiah, son of Mary*. So Mian sahib should have seen whether God said to him: You are the *Muslih Mau’ud*. But as he had desired for long to be *Muslih Mau’ud*, so having seen something in a dream he immediately made the claim, while the dream is

not an authority of any kind and no belief can be based on it.

The *Muslih Mau’ud* will make claim on basis of Quran and Hadith

We have tried many times to get the Mian sahib to come out into the open and prove the truth of his beliefs by arguments and by the writings of the Promised Messiah, but he does not do so. When the *Muslih Mau’ud* comes it is essential that he make his claim on the basis of the Quran and Hadith. If someone could become a Promised one without the Quran and Hadith, the person most deservant of this was Hazrat Mirza sahib. But he too based his claim on the Quran and the sayings of the Holy Prophet Muhammad. His revelation only drew his attention to a fact, but all the evidence of being the Promised Messiah he presented from the Quran and Hadith. Since the Promised Messiah came at the head of a century and came as *Mujaddid* of the century, it is impossible that *Muslih Mau’ud* should be outside the scope of the hadith about *Mujaddids*. His authority too will come from the hadith about *Mujaddids*. The appearance of the Divine elect (*mamur*) among the Muslims is under the hadith about *Mujaddids*. If a man can become chosen for a Divine office without the authority of the Quran and Hadith, it completely finishes off the religion of Islam.

What is the evidence?

If it is asked, what is the evidence that the Mian sahib is *Muslih Mau’ud*, the reply given is that all the signs of being the *Muslih Mau’ud* have been fulfilled in him before this claim was made. The name of the Mian sahib is said to have reached the ends of the earth and nations are supposed to have received blessing from him. A few missionaries of the Qadiani Jama‘at made speeches that the nations of the world received blessing before Mian sahib made his claim.

Just consider: has it ever happened that the work which a promised one was to do, he had already accomplished it and afterwards God bestowed upon him the title of the promised one? The fact is that when God appoints someone, that person is in a state of helplessness, without any following. There is no doubt that that person is already well-known for his righteousness and purity of character. He challenges the world (in the words of the Holy Prophet): Have I not lived among you a lifetime before making this claim (and no one can point out any blot on his character). This is a challenge which the Mian sahib is unable to issue.

Promised Messiah appointed at time of helplessness

What a state of helplessness was it in which the Promised Messiah was appointed by God! If there were any people who had taken his *bai'at* previously, or those who praised him, many of them lost faith in him after he made this claim. This was because it was essential in the law of God to create a state of helplessness. With the claim to be the Promised Messiah a fire of opposition against him erupted in the world. Then did Allah show the hand of His support and established this Movement.

Allah does not accord titles in the way that worldly titles such as *sir* or *khan bahadar* are accorded, that someone renders some service and as a result gets a title. But the Qadiani Jama'at has made it entirely an occasion like one when a worldly title is bestowed. Telegrams and letters of congratulations are being sent, functions are being held, parties are being given. This is not the way God appoints someone, this is the way that the rulers of this world give honours. The followers testified to some achievements and from above Allah supposedly bestowed a title like the ill-informed kings of this world do. God does not do so.

Contrary to principles of religion

It is contrary to the principles of religion to base beliefs on dreams, and beliefs too which are so unholy that they result in making all the Muslims of the world as unbelievers and outside the fold of Islam. It is contrary, too, to the teachings of the Promised Messiah.

Helplessness of those appointed by God

Those appointed by God start in a state of helplessness. Then gradually Allah grants them help and succor. Moses was appointed in this state. The Quran says: "None believed in Moses except a few of his people because of the fear of Pharaoh and his chiefs persecuting them" (10:83). This is the case with all those sent by God: they arise in a state of weakness and the Divine hand is seen helping them. When the *Muslih Mau'ud* comes his mission too will be to demonstrate the existence of God, and one means of proving the existence of God is to show a man starting helpless and then being raised to a high position by God. It is also necessary that he comes as a *Mujaddid* in accordance with hadith and comes at the head of the century. The Mian sahib's claim is due to his desire and the desire of his followers. The dream was the outcome of this desire.

Need for attention

I want to draw your attention to this, that the lesson we should learn from this verse, "*Have you seen him who takes his low desires for his god?*", is **not** that someone else is taking his low desire as god, but that **our** heads should not bow to our desires but to God.

This great work of the propagation of Islam and publication of the Quran cannot be done until our hearts remain bowed before God. We have arisen to take the message of Islam to the ends of the earth. It is the promise of God that Islam shall spread and triumph in the world: "He it is Who has sent His Messenger with the guidance and the religion of truth that He may make it prevail over all religions" (48:28). We are doing this work. We must pay attention to check ourselves: are we not bowing to our desires instead of bowing to Allah? You must bow to Allah only.

Love of God to predominate over love of other things

In a previous Friday *khutba* I said that Allah says in the Holy Quran: Those who believe are stronger in love for Allah than in their love for anything else (2:165). So, putting love for God above love for anything else, you should come and do this work. I want to give you the good news that this work will progress very greatly.

After this war (World War 2) a revolution will take place. For that purpose workers are required. The need is to sow the seed of Islam in Western countries. God will Himself make it prosper. The parable of this is given as follows:

"Like seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the disbelievers on account of them." (48:29)

Someone planted this seed in Java and Sumatra, someone planted it in Malabar, and someone in China, Russia and Poland, and today this seed has attained its growth in those countries. You too should sprinkle this seed in the world and then see how God grants you success. Take this seed with you and keep on spreading it in the world. God will most definitely make you successful. ■

Scientific and spiritual truths about creation and evolution revealed in the Holy Quran – 3

Compiled and translated by
Dr. Mohammad Ahmad, Columbus, Ohio
from the writings of Maulana Muhammad Ali
and Mr. N.A. Faruqi

General concept of evolution in the Holy Quran

The very first verse of the Holy Quran outlines the principle of evolution in accordance with the Divine scheme. It states:

“Praise be to Allah, the Lord of the Worlds.”

Allah is the proper name of God in Arabic, which means the One and only Being Who is the holder of all attributes of perfection, and dispenses them for the benefit of His creation in the most perfect manner. The prime attribute of Allah that is described in this verse is that He is “the Lord of the Worlds (*Rabb-il-‘ālamīn*).” The Arabic word for Lord is *Rabb*, which conveys not only the idea of fostering, bringing up, or nourishing, but also that of regulating, completing and accomplishing. It stands for the evolution of things from the crudest state, to that of the highest perfection. *Rabb* signifies the fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion. Hence *Rabb* is the Author of all existence, Who has not only given to the whole creation its means of nourishment but has also beforehand ordained for each a sphere of capacity and within that sphere provided the means by which it continues to attain gradually to its goal of perfection. The Arabic word *‘ālamīn*, translated as Worlds, encompasses all of creation. By the use of the word *Rabb-il-‘ālamīn*, the Holy Quran thus hints at the law of evolution which is working in all of creation. In case of man this includes both his body and the spirit, the Divine word being the source of spiritual nourishment through which man is brought to perfection.

Creation of the heavens and the earth

As regards the creation of the heavens and the earth, the Holy Quran states:

“Are you the stronger in creation or the heaven? He made it.

He raised high its height and made it perfect,
And He made dark its night and brought out its light.

And the earth, He cast (*dahā*) it after that.

He brought forth from it its water and its pasture.

And the mountains, He made them firm,

A provision for you and for your cattle.”
(79:27–33)

The raising high of the height of the heavens is an allusion to its extremely great height. There is a reference here to the great distances of the heavenly bodies which stagger the human imagination. The Arabic word *dahā* is ordinarily translated as *spread* or *expanded*, but it also means *he threw* or *cast and impelled, propelled* or *removed from its place a stone with his hand*. Two things are thus made clear in this brief statement: 1. The earth was brought into existence after the heaven, or the starry creation; and 2. It was cast away, as a stone is cast away, from a bigger creation. How the earth was made fit for living on is next made clear. Its water, which is the source of all its life, was brought forth from it, and water made possible the growth of vegetation. The mountains, we are further told, were made raised so that they might serve as a *provision for you and your cattle*; the mountains being the sources of rivers through which all living things on earth are provided with sustenance.

Six stages of creation of the earth

Chapter 7:54 states:

“Surely your Lord is Allah, Who created the heavens and the earth in six periods (*ayām*), and he is established on the Throne of Power (*‘arsh*). He makes the night cover the day, which it pursues incessantly. And (He created) the sun and the moon and the stars, made subservient by His command. Surely His is the creation and the command. Blessed is Allah, the Lord of the worlds (*tabārak Allāhu Rabbu-l-‘ālamīn*)!”

The six stages mentioned in this verse are further detailed in 41:9–10 which states:

“Do you indeed disbelieve in Him Who created the earth in two days (*yaumain*), and do you set up equals with Him? That is the Lord of the Worlds.

And He made in it mountains above its surface, and He blessed therein and ordained

therein its foods in four days; alike for (all) seekers.”

The Arabic word for ‘day’ used in the Holy Quran is *yaum* (singular of *ayām*, *yaumain*) which is applied to any period of time, from a moment (55:29) to fifty thousand years (70:4), and may therefore indicate an indefinitely small or indefinitely large space of time. According to Lane’s lexicon, *yaum* is a time, whether day or night, time absolutely, whether night or not, little or not; also a day meaning the period from the rising of the sun to its setting. According to Raghīb’s Dictionary of the Quran, the word *yaum* indicates a period of time, whatever period it may be and this is the proper signification.

The making of the earth in two days and the making on it of the mountains, rivers and of plant and animal life in four days is really one continuous process, there being six days or six stages in all. The first stage is the throwing off of the cosmic matter called the earth; the second stage is the cooling of its surface; the third is the making of the mountains; the fourth is that of blessing it by waters and making in it rivers; the fifth and sixth stages are spoken of as the ordaining of foods, being in the first place, the growth of plant life and, in the second, the growth of animal life culminating in the creation of man.

God in control and command of creation

That the creation in six days does not refer to the time actually taken in making the heavens and the earth, which is still going on, is noted even by the earlier commentators. The two things mentioned in the concluding words of 7:54 are:

“Surely His is the creation and the command. Blessed is Allah, the Lord of the worlds! (*tabāarak Allāhu Rabbu-l-‘ālamīn*).”

What it indicates is that God after creating the universe has not left it to run its course independently of Him, but He it is Whose command holds sway and Who regulates the affairs as He has planned them. There are many people in this age of scientific advancement who think that, though the conclusion cannot be avoided that there is a God Who created this universe, whom they call the First or Primal cause, yet after its creation it runs its course according to certain immutable laws, and God — or the First Cause — has no concern with its affairs. As already discussed, the Holy Quran does not accept this view and hence, when it speaks of the creation of the heavens and the earth, it speaks of the ‘*arsh*’ as in the verse noted above, which states: “Surely your Lord is Allah, Who

created the heavens and the earth in six periods, and He is established on the Throne of Power (‘*arsh*’), which stands for God’s control of the universe. To make it further clear, the verse is made to end with the words *tabāarak Allāhu Rabbu-l-‘ālamīn*, i.e., blessed is Allah, the Nourisher of the worlds unto perfection. These words show that the world is still in the process of growth, for the word *barakat* in Arabic means “on going blessing” and according to the Divine plan it is advancing from one stage to another to attain its perfection. God has not only created it but He is regulating its affairs to make it perfect. In the words *Rabb al-‘ālamīn* there is also a deeper reference, as shown earlier, to the spiritual evolution of man which is being worked out under the Divine plan. The six periods of time in which the heavens and the earth are created refer in fact to the six stages in which they have grown to their present condition.

Creation of the heaven

“Are you the stronger in creation or the heaven? He made it.

He raised high its height and made it perfect, And He made dark its night and brought out its light.” (79:27-29)

Besides speaking of the vast distances in the heavens, this verse also tells us that darkness pervaded the universe before light or the starry creation was brought out. In addition the Holy Quran states:

“Do not those who disbelieve see that the heavens and the earth were closed up, so We rent them. And We made from water everything living. Will they not then believe?” (21 :30).

The heavens and the earth may stand here for the whole universe, or the solar system in particular, which has developed out of a nebular mass, and the *fataq* or *separation* may refer to the starry creation or to the throwing off of the planets of the solar system, and the great symmetry of its arrangement and the motions of the various bodies. The current scientific concepts of the original compacted fireball of energy and matter, the big bang and the ongoing expansion of the universe seem therefore quite in consonance with the Quranic revelation. But there may also be a deeper allusion in the closing up of the heavens and the earth to the cessation of Divine revelation for a time before the advent of the Holy Prophet, which was marked by the absence of a prophet in the world for six hundred years and the prevalence of corruption all over the world. The opening up of the heavens and the earth

would in this case signify the coming of revelation, which brought life to the world. In physical nature too, rain opens up the earth.

The latter part of this verse, “And We made from water everything living”, reveals a remarkable truth in the physical world, a truth which science has established only recently, and which was not known to the world generally at the time of the Holy Prophet, i.e., *that water is the source of all life*. It also draws attention to the equally remarkable spiritual truth that it is only by Divine revelation, which is again and again compared with water in the Holy Quran, that life is given to a world otherwise dead in sin and corruption. ■

How *The Light and Islamic Review* in its present form was started

A brief history

compiled by the Editor

For the historical record I have compiled below a brief account of how the publication of this magazine came to be in its present form, in which it has been published since the issue of September-October 1991. This summary is based on letters which I received at the time from the then Head (*Hazrat Ameer*) of the Lahore Ahmadiyya Movement, the late Dr. Saeed Ahmad Khan *sahib*, and from the General Secretary of the Ahmadiyya Anjuman Lahore, Mr. Mansur Ahmad.

The Light, one of the earliest Muslim periodicals in the English language, started publication in December 1921 as the English organ of the Ahmadiyya Anjuman Isha'at Islam Lahore and was printed and issued from Lahore for over six decades. However, following the ordinance issued in 1984 by the Zia-ul-Haq regime in Pakistan, which prohibited Ahmadis from referring to themselves as Muslims and to their religion as Islam, it became increasingly difficult to continue its publication from Lahore, with any meaningful content, due to the new law. In early 1991 the idea of moving its publication to either the U.K. or the U.S.A. was proposed. Writing to me in a letter in Urdu dated 16 March 1991, the late Hazrat Ameer said:

“It has become very difficult to continue publishing the magazines from Lahore. It has been decided to continue publishing *Paigham Sulh* in a cautious way as a newsletter. But *The Light* is to be printed and distributed from U.K. or America. ... I have advised that first your opinion should be sought, and through you Shahid [secretary of U.K. Jama'at] and Shaukat [Imam at U.K. Centre] should be consulted. In this matter I attach importance to your opinion. ... You should consider all aspects of this question and let me know your opinion at the earliest. Send details of the estimated expenses and the practical implementation. The scheme should be practical and one that can continue. I shall be waiting for your reply.”

After further discussions, I prepared an issue of *The Light*, dated September-October 1991, which was printed in the U.K. Upon its publication the late Hazrat Ameer wrote to me as follows in his letter dated 26 October:

ہزرت کا پہلا دورچہ ہے درجہ اولیٰ - سرادندہنی سلام
 آپ کو مبارک ہو۔ - راجہ غازی اللہ صاحب نے فرمایا مدینہ کا ایک
 بہت بڑا اجتماع ہے جس میں دنیا کے بہت سے علماء اور ائمہ
 اور آپ کو مبارک ہو۔

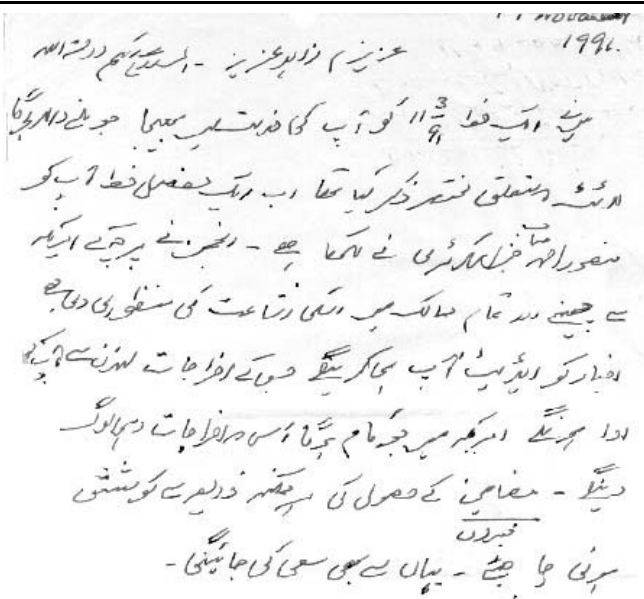
“I received the first issue of *The Light* after a delay. I had gone to Rawalpindi. You are to be congratulated. The magazine, both as regards its physical appearance and the quality of the articles, is excellent. Whoever saw it has expressed pleasure. May Allah accept it, and congratulations to you.”

In his next letter of 11 November 1991 he writes: “I had detailed and useful meetings with Samina and (Dr.) Noman Ilahi (Malik). *The Light* was also discussed. They will get in touch with you.”

About a week later he wrote a further letter to me as follows:

“I sent you a letter dated 11 November 1991 which must be about to arrive. I had briefly mentioned *The Light*. Now a detailed letter has been written to you by Mr. Mansur Ahmad, the General-Secretary. The Anjuman

has approved the printing of the magazine from the U.S.A. and its distribution from there to all countries. You will edit the magazine, and any expenses for this will be paid to you from London. The work which will be done in the U.S.A., those people themselves will bear the expenses for it. Efforts must be made to procure articles and news from every source. We will try from here. Pray that Allah makes this a success.”



In the second issue, dated November–December 1991, the words *Islamic Review* were added to the title of the magazine. Regarding this, the General-Secretary Mr. Mansur Ahmad wrote to me in his letter of 13 October 1991 as follows: “I have just received a dummy title page of ‘Light+Islamic Review’ from Hazrat Ameer. I think it is quite suitable.”

Since that time *The Light and Islamic Review* has been regularly issued, being prepared, edited, formatted and typeset by myself in England, and sent for printing and distribution under the charge of sister Samina and Dr. Noman Malik in Columbus, Ohio. It has also been published on our Website since more than two years ago at:

www.muslim.org/light/intro.htm

We always try, in each issue, to include a diverse variety of subject-matter and to publish articles which are either entirely new or have never before been published in English. We hope that we satisfy our readers.

Qadianis on the Internet

compiled by the Editor

The Qadianis (followers of Mirza Tahir Ahmad who heads their Movement from the U.K.) had a number of World Wide Web sites with a significant amount of content till about one and a half years ago. Then, as was stated on one or two of these websites, all the content on all Qadiani websites was removed by order of their Khalifa. The only material left was the audio recording of Mirza Tahir Ahmad’s Friday *khutba*, updated every week, on their site www.alislam.org.

Recently, another topic appeared on this site under the title ‘Truth about the claim of the Promised Messiah’. It consists of four articles written by Qadiani missionaries in the past, all directed against the Lahore Ahmadiyya Movement and its leaders, trying to prove that before the Split in 1914 the Lahore Ahmadiyya elders held the same views as the Qadianis, i.e. that Hazrat Mirza is a prophet, and a Divinely-ordained *Khilafat* was established after him. We have put up some replies to these baseless allegations on our website.

It is certainly very curious and striking that the *only* topic on which the Qadiani Jama‘at website has information is how to rebut the Lahore Ahmadiyya Movement. Their website provides *no information* about Islam, *nothing* about Hazrat Mirza Ghulam Ahmad, *no answers* to the widespread allegations about him and his Movement which are to be found in detail on various anti-Ahmadiyya websites, and *nothing* about the Qadianis’ own beliefs or Jama‘at. The only challenge they feel is worth taking up is that posed by the Lahore Ahmadis. This shows that all that the Qadiani Jama‘at is concerned with is defending their khilafat to their own members. The Lahore Ahmadis are the only ones who pose a threat to this institution, and the desperate worry of the Qadiani leadership is that their members will find out that their khilafat system, far from having any basis in the teachings of Hazrat Mirza Ghulam Ahmad, actually goes directly in opposition to all that he stood for.

Qadianis and discussion forums

A website (ahmadiyya.com) run by some Qadiani individuals, which says it does not represent the official beliefs of their Jama‘at, has a number of discussions forums on different topics (this is a feature whereby users of the Internet can post messages to the forum which can be read by anyone connecting to the forum, and thus discussions, exchanges of views,

debates etc. can take place). But we are told on the list of the Qadiani discussion forums that *religious topics* may not be discussed. If any post contains discussion of a 'religious' matter it is deleted by the administrators of the forum. So the bizarre situation has arisen that, on these forums of a *religious* movement, people are discussing topics relating to business, social matters, politics, sports, films, music, etc., but the one prohibited topic is *religion!*

We, at the Website of the Ahmadiyya Anjuman Isha'at Islam Lahore U.S.A., also have a Discussions Forum, and we find many Qadianis posting to our forum to discuss, of course, *religion!* Most of the Qadiani posts attempt to prove the beliefs of their Jama'at on the well-known issues such as claims of Hazrat Mirza Ghulam Ahmad, the Qadiani *khilafat*, and the claim of Mirza Mahmud Ahmad to be the Promised Reformer. However, our readers will be very interested to know that some of the Qadianis are openly critical of certain beliefs of their Jama'at, and there are some who are unknowingly expressing and arguing beliefs which are actually contrary to the long-held position of their Jama'at. I quote below some excerpts from the Qadiani posts.

1. Mr. 'L' writes: "The reader should know that I was born into a 'conventional' ahmadi-Muslim household, if there is such a thing. Though, I would not consider myself conventional. ... I believe there is a substantial problem of 'shirk' which permeates through the jamaat ... Many jamaat members exercise such a strange devotion to our Khalifa, I can honestly say it is equivalent to worship. ... So many times have I come across individuals whose sole existence seems to be tied up in pleasing the Khalifa. ... Often people follow him in matters when there is absolutely **no** religious justification and any rationally minded individual would **retain** his/her **God-given** right to question such a thing. It is annoying, and contrary to every teaching of Islam, and in particular to the teachings and writings of the Promised Reformer, to **deny** the very consciousness that God gifted us with. There is **no middle man** in Islam, between man and God, but most members seem to think there is."

Again, he writes: "I agree with the Lahoris that the system today is nothing more than a religious monarchy, whereby the word of the Khalifa has become the word of God. ... I do not agree with the elimination of the Khilafat altogether, as any organization will benefit from the symbolic or practical leadership of one man. Provided that his authority is confined to 'enforcing' the decisions of the community, or suggesting decisions for the community, as

opposed to creating them (decisions) with absolute authority. Any man who is fallible cannot be given such a responsibility in this modern society. It is too complex, and the system will inevitably fail. I am fairly sure that the current system of Khilafat will soon crumble because of this. It will be good for the community though because it will bring about much needed change."

2. Mr. 'A' writes: "I am a born Ahmadi (Qadiani Jamaat) but I also use the brain given to me by God and oftentimes I have different views than those of the majority. As regards the figure of 10 million total Ahmadis, I personally heard Mirza Nasir Ahmad (Khalifa III) claim in 1981, in front of 2 Lakh (200000) persons, that there were 10 million Ahmadis in the world at that time. Subsequently, Mirza Tahir Ahmad (Khalifa IV) disowned these figures saying that his predecessor had made an honest mistake. However after a while he started coming with his own figures."

He wrote again: "In early seventies, Hadrat Mirza Nasir Ahmad (Khalifa III) toured the African countries and on coming back he declared that the progress of the Ahmadiyya movement in Africa was so fast that in a few years Africa will leave Pakistan behind in the total number of Ahmadis and perhaps headquarters of Ahmadiyya Jamaat would have to be shifted to Africa. It is nearly 18 years since that claim was made and if you look at the Ahmadiyya propaganda for the last 18 years, the speed of conversion has progressively been increasing. Assuming that the above is true then at this time in the year 2000 there should be several African countries where Ahmadis are in majority. What are those countries? Can you at least name a couple?"

3. Mr. 'O' *thinks* that what he is representing is the Qadiani beliefs, but he has probably been misled by his Jama'at into thinking that they believe this.

He writes: "The Promised Messiah did not consider the average Muslim to be a kafir, except if by calling him a kafir, they fell into the purview of the fatwa of the Holy Prophet Muhammad, and became a kafir. If the average Muslim believes the Promised Messiah to be a believer, then this negates the individual from believing the Promised Messiah was (God forbid) a kafir. ... The Muslims, who reject the Promised Messiah, will remain Muslims, and will be judged by Allah as Muslims individually and collectively for their rejection of His Promised Messiah."

In my response, I said that if this is the belief of the Qadiani Jama'at about other Muslims then their head, Mirza Tahir Ahmad, should declare it openly. ■

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