

“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

May – June 2000

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Presents  
Islam as:  
PEACEFUL  
TOLERANT  
RATIONAL  
INSPIRING  
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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.

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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 – 3

*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*)

In any case, it is a fact that satanic ideas cannot lodge in the hearts of righteous people. If any passing insinuations should float in the vicinity of their hearts, then those satanic whisperings are promptly driven and removed far away and no stain whatsoever tarnishes their pure raiment. In the Holy Quran, such a whispering, which resembles a dull and half-baked idea, is given the name *tā'if*, and in Arabic lexicons it is also called *tā'if*, *ta'uf*, *tayyif* and *taif*. This whispering makes very little impression on the heart, much as it does not exist, or one can say that just as from a distance the shadow of a tree is very weak, so too is this kind of whispering. It is possible that Satan, the accursed, may have desired to project this weak kind of insinuation in the heart of Jesus who, with his prophetic power, repelled the evil thought. We have been forced to say this because this incident is related not only in the Gospels but finds expression in our authentic *Hadith* too.

“Abu Hurairah said, Satan came to Jesus and asked him, ‘Don’t you believe that you are true?’ He answered, ‘Certainly.’ Satan said, ‘Then climb up this mountain and throw yourself to the ground.’ Jesus then retorted, ‘Woe to you! Don’t you know that Allah has commanded us not to put Him to trial by our death, for He does whatever He wills?’”

Now it is clear that Satan must have appeared in the same manner as that in which Gabriel approached the prophets, for Gabriel does not descend like a man riding a carriage or mounted on a rented horse and wearing a turban and cloak; but his descent is in the manner of the next world. Then how can Satan, who is inferior and most degraded, appear so openly in the shape of a man? In any case, this investigation leads to the same conclusion that has been explained by Draper.

However, we can say that Prophet Jesus, because of his prophetic power and light of truth, never at all allowed Satan’s inspiration to come close to him, never at all, and he immediately busied himself in

repelling and driving it far away. Just as darkness cannot exist in the presence of light, so, too, Satan could not stand against Prophet Jesus and he ran away. This is the real meaning of the verse: “As regards My servants, you (O Satan) have no authority over them” [The Holy Quran, 15:42], because Satan’s authority, that is, his influence, only extends over those who pay heed to his satanic whisperings and inspirations. But as to those who wound him from afar with the arrow of light and beat his face with the shoe of scolding and reproach, never obeying him in the nonsense which he utters, they indeed are immune from satanic dominion.

Since God the Most High wishes to show them the full kingdom of the heavens and the earth and Satan is part of the kingdom of earth, it is necessary for them, in order to witness the complete circle of creation, to see the face of this strange creation and to hear the words of him who is called Satan. However, no stain attaches to their pure and chaste character because of this. Satan, in his age-old custom of casting doubt, made a request to Prophet Jesus as a trick, but his holy nature immediately rejected it and yielded not to it. But this does not diminish his glory. Does not a criminal sometimes speak in the presence of a king? Therefore, in this way, Satan, in a spiritual manner, cast a suggestion on the heart of Prophet Jesus, who paid no heed to this satanic inspiration but, on the contrary, rejected it. This, indeed, is a highly commendable act and to find fault with it is really ridiculous and betrays an ignorance of spiritual philosophy. However, while Prophet Jesus, through the power of his own light, castigated and repelled the suggestion of Satan and instantaneously exposed the uncleanness of his inspirations, nevertheless this is not the work of every ascetic or *sufi*.

Sayyid Abdul Qadir Jilani relates that once satanic inspiration came his way also. Satan tempted him thus: “O Abdul Qadir! all your prayers have been accepted. Now everything that is unlawful for others is lawful for you and you are exempt from performing *salah* too. Whatever you wish, you may do.” He immediately replied, “Satan, begone! How can these things which were not permissible for the Holy Prophet be allowed for me?” Whereupon, he related, Satan and his golden throne vanished from his presence.

Now if satanic inspiration can come to so unique a man of God like Abdul Qadir, then how can the common people, who have not yet completed their spiritual training, be safe from it? Where do they have those spiritual eyes to recognize, like Abdul Qadir and

Jesus, the inspirations of Satan? Remember, too, that those soothsayers, who abounded in the land of Arabia before the appearance of our Holy Prophet, also received satanic inspirations in abundance and sometimes they used to make prophecies, too, by means of these inspirations. And strangely, some of their prophecies turned out to be true. Accordingly, Islamic books are replete with these stories. Thus, a person who denies the existence of satanic inspirations is not only contradicting the teaching of all the Prophets but is also denying the entire chain of prophethood. It is recorded in the Bible that once four hundred prophets received satanic revelation and they, because of inspiration which was the work of a spirit, prophesied the victory of a certain king. Eventually, that king suffered a humiliating defeat in that battle and was killed, and a prophet who had received revelation from Angel Gabriel had announced that the king would be killed, dogs would feed on his flesh and he would be totally annihilated. This news proved to be true but the prophecy of the four hundred prophets proved false. [1 Kings 22:5–38]

At this point, a question naturally arises in the mind, that since satanic inspirations occur in such abundance, this reduces the credibility of revelations in general, and no revelation can be considered reliable for it is possible that it is from Satan; and especially since a great prophet like the Messiah experienced such an event, then lesser receivers of inspirations are powerless against it. So, is revelation nothing but a trial? The answer to this question is that there is no ground for despondency. In the laws of nature of God the Most High in this world, it happens that associated with every precious jewel there is its adulterated counterpart. For example, there is the pearl that comes from the sea and the other is the imitation pearl that people themselves make and sell. But the realization that there are counterfeit pearls in the world cannot close down trade in genuine gems, because jewelers who have been gifted by God the Most High with insight can tell at a glance between the genuine and the false. So the jeweler of revealed gems is the Imam of the Age. By remaining in his company a man soon learns to discriminate between the real and the fake. O *sufis*, and you who are caught in this alchemy, be mindful when you take a step in this path, and remember well that the true revelation that comes purely from God the Most High has with it the following signs:

**1.** It takes place at such a time when a man's heart, having melted through the fire of pain, flows like pure water towards God, the Most High. Hadith

points to this when it says that the Holy Quran was revealed in sorrow. Therefore we are urged to recite it with a sorrowful heart.

**2.** A true revelation contains within it a peculiar quality of pleasure and ecstasy and bestows certainty for no apparent reason and pierces the heart like a steel nail and its diction is eloquent and free from error.

**3.** True revelation descends with dignity and majesty and makes a powerful impact on the heart and a powerful and fearsome voice hits the heart. But in a false inspiration, the voice is faint, stealthy and effeminate because Satan is a thief, a eunuch and womanly.

**4.** A true revelation bears the impress of Allah's power and it is sure to contain prophecies which will be fulfilled.

**5.** True revelation increases a man in goodness, day by day, and it purifies him of inner impurities and errors while making him advance in moral rectitude.

**6.** True revelation is such that all the internal powers of man bear witness to it and a new and pure light falls on every faculty and man experiences a transformation within himself. His past life dies and a new one takes birth and he becomes a source of compassion to all mankind.

**7.** A true revelation does not end abruptly with a single communication because Allah's discourse has a continuity. He is extremely tender and forbearing to whomsoever He turns His attention. He speaks to him and answers his questions, and man can receive an answer to his petitions at one time and place, although sometimes a time of cessation also comes over this communication.

**8.** The recipient of true revelation is never cowardly, and if he has to face a false claimant to revelation, however formidable an opponent the latter may be, no fear comes over him, for he knows that God is on his side and will make his enemy suffer an abasing defeat.

**9.** A true revelation is often the means by which many kinds of knowledge and insights are obtained, for God does not wish to leave His inspired servant without knowledge and in ignorance.

**10.** A true revelation brings with it many other blessings, and the one to whom Allah speaks is bestowed with glory from the Unseen and majesty is conferred on him.

Nowadays, we are living in such an imperfect age in which most scientists, rationalists as well as the

Brahmo Samaj sect are deniers of the existence of revelation. Many have already departed this world in the state of this denial. But the crux of the matter is that truth is truth, even if the whole world denies it, and falsehood is falsehood, even if the whole world takes it for truth.

It will be the height of folly if those people who profess belief in God the Most High and consider Him the Regulator of the world and also know Him to be Seeing and Hearing and Knowing, should, after accepting that much, still deny that He speaks. Is He Who Sees and Knows and Whose knowledge, without the aid of any physical means, encompasses every single atom, unable to speak? This statement, too, is erroneous that His power of speech existed in the past but has now terminated, as if His attribute of speech has been left behind and is not for future use. In fact, that assertion is cause for deep despondency. If some of the attributes of God the Most High, having been in operation up to a particular era, then become extinct so that no vestige of them remains, then there must be concern also regarding the remaining attributes. Pity on the thinking and belief of those who, after confessing belief in all the attributes of God the Most High, wrongfully take a knife and cut off an important portion of them and cast it away. Sad, too, that the Arya Samaj had placed a seal on the word of God the Most High after just the revelation of the Vedas. But the Christians, too, did not allow revelation to remain unfettered, as if only up to the time of the Messiah was man in need of eyewitnessed revelations in order to acquire personal insight and deep knowledge of God. And so unfortunate are future generations that they are forever deprived of that grace, although man is ever in need of eyewitnessed observations and personal insight.

A religion can only remain alive as a source of knowledge up to that age till the attributes of God the Most High are being manifested afresh again and again, otherwise it becomes reduced to stories and soon dies. Can any human conscience accept such a state of failure? And since deep within us we feel that we need complete spiritual knowledge, and this need cannot be satisfied in any way without Divine communication and great signs, how then can the mercy of God the Most High close the door of revelation on us? Have our hearts changed in this age, or has God changed? We concede and accept that in a particular age the revelation given to one person can invigorate the knowledge of hundreds of thousands and it is not necessary for every individual to receive revelation, but we cannot accept that the whole

concept of revelation itself is entirely removed, leaving in our possession only such stories which we have not witnessed with our own eyes.

It is evident that if a matter is passed down over hundreds of years in the form of stories, and no new example arises to verify it, then most people with an enquiring bent of mind cannot accept those stories that are devoid of weighty evidence, especially when these stories claim authority on such matters that in our age appear to be contrary to reason. It is for this reason that after a long period of time, adherents of natural philosophy [science] always start scoffing at those miracles and do not even give them the benefit of the doubt. And they are within their rights, for the thought passes through their minds that, as it is the same God with the same attributes, and we have the same needs, so why has the chain of revelation been cut off even though all souls are crying out loudly in their need for fresh spiritual revelation? That is why hundreds of thousands among the Hindus have become atheists, for the Pundits have repeatedly been giving this teaching that the flow of Divine revelation and communication has been cut off since millions of years. The idea crossed their minds that, compared with the time of the Vedas, their age is more in need of new revelations from God. Again, if revelation is a fact then why did it not continue after the Vedas? It is this that has caused atheism to flourish in India. And that is why among the Hindus there can be found hundreds of such sects who ridicule the Vedas and do not believe in them. For example, among them is the sect of the Jains. Indeed, it is because of these views that the Sikhs separated from the Hindus, because firstly there are hundreds of things in this world which are regarded as partners with God by the Hindu religion, and so vast is this partnership that there is no sign of God in it, and secondly the claim that the Vedas are revealed books is merely a baseless assertion, referring to a time hundreds of thousands of years ago but which has no new proof whatsoever. Therefore, those who are staunchly Sikh, do not accept the Vedas. Thus in *Akhabār-i-Ām* of Lahore, 26 September 1898, a paper from a Sikh gentleman was published in this connection, and in support of the point that the Sikhs do not believe in the Vedas and that their religious leaders (gurus) have instructed them never to do so. He has also quoted hymns or verses of the Granth, the gist of which is that they should never accept the Vedas and it is affirmed that they were not followers of the Vedas, nor do they accept them.

It is true that it does not acknowledge following the Holy Quran either, but the reason for this is that the Sikhs are unfamiliar with Islam and unaware of the light which God, the Most Powerful, the Ever Living, has placed in this religion, and because of ignorance and prejudice, they are not informed of those spiritual lights with which the Holy Quran overflows. In fact, they do not share the same national affinity with the Muslims as they do with the Hindus; otherwise it would have been enough for them to follow the legacy which Baba Nanak Sahib had written on his holy cloak, because he had written in it that besides Islam no other religion is right and true. Therefore, to neglect this important legacy of so venerable a man is indeed cause for great regret. In the possession of the Sikhs there is only the holy cloak which is a memento of Baba Nanak's hands, while the poems of the Granth were composed long after, and research scholars have expressed much disagreement about this. God knows how many changes have been made in it, and who are the authors of this collection. Anyway, this story is not relevant here. What I really mean to say is that in order to keep the faith of mankind ever fresh, there is always the necessity for new revelations and these revelations are recognized by their authoritative power because, besides God, no satan, *jinn*, or demon possesses such authoritative power. And the revelation given to the Imam of the Age is a proof of the authenticity of the other (contemporary) revelations.

I have already explained that the Imam of the Age intrinsically possesses within himself the power of Imamatus, and the hand of nature itself infuses within him the quality of leadership. It is the way of Allah that He does not wish to leave mankind scattered. But just as in the heavenly system He has gathered many stars and made the sun the head of this order, in the same way, too, He has blessed the ordinary believers with light, each according to his merit, like the stars, and has appointed the Imam of the Age as their sun. That is the way of Allah, so much so that in His creation one can observe that among the honey bees, too, this system operates whereby they have an Imam that is called *Ya'sub*. And in physical rulership also, God the Most High has willed that each nation should have a ruler or a king. And the curse of God is upon those who like division and do not remain under the command of one ruler, whereas Allah, the Glorified, has commanded: "Obey Allah and obey the Messenger and those in authority among you" [the Quran 4:59].

In the worldly sense the meaning of "those in authority" is the king, while spiritually speaking it refers to the Imam of the Age. In the worldly realm, whoever is not opposed to our aims and from whom we can obtain religious benefit, is from among us. Therefore, my advise to my Movement is that they should include the rule by the British as "those in authority among you" and be sincerely obedient to them, for they are not an obstacle to our religious objectives; in fact, we live in much peace due to their presence and we would be unfaithful if we do not admit that the British have assisted our religion in one way, in which even the Muslim kings of India did not do. For, many Muslim kings of India, because of their neglect, had forsaken the province of the Punjab and, because of their indifference, in the time of the various Sikh governments such overwhelming misfortunes befell us and our religion that it became difficult to say prayers in congregation in the mosques and to sound the call to prayer publicly, and in the Punjab the religion of Islam had come to an end. Then the British arrived, and as a result our good fortune was restored and they provided protection for the religion of Islam and granted full freedom for us to perform our religious obligations and our mosques were opened again. And so, after a long period of time, the signs of Islam came to be seen once more in the Punjab. So is this not a favour worth remembering? In fact, the truth is that many cowardly Muslim kings, on account of their sloth, had pushed us under the rule of unbelief and the British brought us out of it. Thus, to keep hatching plots of rebellion against the British is to forget the favours of God the Most High.

To return to the original point, I say that just as the Holy Quran has emphasized that even in physical society we should gather under the command of one ruler, so, too, this same emphasis has been laid with regard to the spiritual realm. It is to this that the prayer taught by Allah the Most High points: "Guide us on the right path, the path of those on whom Thou hast bestowed Thy favours" [the Holy Quran, 1:4-5].

Consider that no Muslim, in fact no human being nor even an animal, is deprived of the favours of Allah. But it cannot be that God the Most High has commanded us to be their followers. Therefore, the meaning of this verse is: Guide us to follow the path of those people upon whom the rain of spiritual favours has descended in a complete and perfect manner. So in this verse, there is a clear inference that we should join the Imam of the Age.

Remember that the term ‘Imam of the Age’ (*imam-uz-zaman*) includes a prophet (*nabi*), a messenger (*rasul*), a saint (*muhaddas*) and a *mujaddid*, all of these. However, those people who have not been commissioned for the guidance and leadership of the creatures of Allah, and who are not vouchsafed the required accomplishments, whether they be saints of one kind or another, can never be called Imam of the Age.

And finally the question remains: Who is the Imam of the age in these times, whom Allah has made it obligatory for the Muslim masses, the ascetics, and the recipients of dreams and inspirations to follow? Therefore, without fear, I now announce that through the grace and gift of God the Most High:

### I am the Imam of the age.

And in me, God the Most High has vested all the necessary signs and conditions and has raised me at the head of this century, of which fifteen years have already elapsed. I have appeared at a time when differences had spread and expanded regarding Islamic beliefs and there was no doctrine which was exempt from disagreement. In the same way, greatly erroneous ideas had proliferated regarding the descent of the Messiah, and the differences about this belief were so much that some people believed that Jesus was alive and others that he was dead; some believed in his bodily descent while others believed in the descent in a spiritual sense; some would have him alight in Damascus and others in Makka and some in Jerusalem and others at the head of an army of Islam, and some even felt that he would make his appearance in India. Thus all these conflicting opinions and assertions warranted the coming of someone to give a judgment on them, a *hakam* (arbiter). Therefore, I am that arbiter. I have come to break the Cross in a spiritual manner and I have been sent to decide all controversies. These two matters demanded that I be sent. It was not necessary for me to present any further proof to support the truth of my claim, for necessity itself is sufficient proof. But still, God the Most High has manifested many signs in my support. And just as I am the arbiter to settle other controversies, so, too, I am the arbiter in the dispute concerning whether Jesus is dead or alive. I declare as correct the beliefs of Imam Malik, Ibn Hazm and the Mu‘tazila sect about the death of Jesus, and I consider the other *Ahl-as-Sunna* groups as committing an error. So, in my capacity as arbiter, I issue this verdict to the disputants that in terms of ‘descent’ itself the *Ahl-as-Sunna* sect is right because the descent of the Messiah in a

spiritual sense is necessary. However, it is true that in explaining the nature of the descent they are wrong, for his descent is in the form of spiritual manifestation and not in his original body.

On the question of the death of the Messiah, the Mu‘tazilites and Imam Malik and Ibn Hazm and others of the same opinion, are correct, because in the light of the clear and decisive verse of the Holy Quran “when Thou didst cause me to die” it was necessary for the Messiah to die before the Christians had gone astray. This is a verdict from me in my capacity as arbiter. Now, he who does not accept my judgment is really not accepting Him Who appointed me as arbiter.

If the question arises as to what proof there is to support my claim to being the arbiter, then the answer is that the era that demanded the coming of the arbiter is no other than this present age. And the nation whose erroneous beliefs about the Cross had to be rectified, that nation exists. Moreover, the signs that had to be shown in support of this arbiter have already been shown and even now the flow of these signs is continuing unabatedly. Heaven is still manifesting them and so too is the earth. Blessed are those whose eyes do not remain closed now.

I do not ask you just to believe the previous signs, rather I say that if I am not the arbiter then compete with my signs. And against me, who has come at the time of disagreement in beliefs, all disputations are worthless, except that in the argument relating to me being the arbiter everyone has a right which I have fulfilled. God has given four signs:

1. As a reflection of the miracle of the Holy Quran, I have been gifted with the sign of eloquence in the Arabic language and nobody can compete with me in this.

2. The sign of elucidating deep truths and spiritual insights of the Holy Quran has been bestowed on me and no one can compete with me in this.

3. The sign of abundant acceptance of my prayers has been given to me. No one can equal me in this and I say on oath that nearly thirty thousand of my prayers have been granted and I have proof of it.

4. I have been blessed with the sign of receiving news of the unseen. There is no one who can match me in this. These are the testimonies of God the Most High which I possess, and the prophecies of the Holy Prophet Muhammad in support of my truth were fulfilled like radiant signs. ■

# Scientific and spiritual truths about creation and evolution revealed in the Holy Quran – 5

Compiled and translated by  
Dr. Mohammad Ahmad, Columbus, Ohio

from the writings of Maulana Muhammad Ali  
and Mr. N.A. Faruqi

## The creation of man

The creation of man is mentioned in several verses of the Holy Quran. In this verse quoted earlier the Holy Quran states:

“And We made from water everything living. Will they not then believe?” (21:30)

“And He it is Who has created man from water.” (25:54)

“Did We not create you from ordinary water.” (77:20)

These verses clearly indicate water as being the cradle of evolution for all life on earth including man. The next stage in man’s physical evolution is mentioned in the verse:

“And surely We created man of sounding clay, of black mud fashioned into shape.” (15:26)

The two descriptions of the origin of man, his being made from clay that gives sound and of mud that is fashioned into shape, refer to the two great characteristics which give man a superiority over other animals, there being a reference to the use of language in the *clay that gives sound*, and to the perfection of his make in the *mud fashioned into shape*. Modern scientific research, however, sheds further light from another angle on the origins of man from *black mud fashioned into shape*. The primordial soup from which life evolved could very well be likened to black mud, being a mixture of water and volcanic debris. The stromatolite reefs which still flourish in Shark Bay, Australia, and represent the environment where life evolved 3.5 billion years ago definitely appear black in color. The environment in which the thermophilic bacteria, believed to be the earliest living forms, thrive even today is also very

appropriately described by the words ‘black mud’. The black mud may also be a reference to the anaerobic environment with its lack of oxygen and plant life which existed before the evolution of cyanobacteria like organisms. These organisms were responsible for first utilizing the process of photosynthesis which led to the production of large amounts of oxygen and the greening of the earth, a giant step in the history of evolution. In connection with the words, *fashioned into shape*, another verse of the Holy Quran may be mentioned:

“He is Allah; the Creator, the Maker, the Fashioner: His are the most beautiful names. Whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.” (58:24)

This verse again informs us that the power and intent of the Almighty encompasses all phases of creation.

## Creation of man from dust

The Holy Quran frequently speaks of creation of man from dust, as in verse:

“O people, if you are in doubt about the Resurrection (*ba’t’h*), then surely We created you from dust, then from a small life-germ, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you. And We cause what We please to remain in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity. And of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so after knowledge he knows nothing. And thou seest the earth barren, but when We send down thereon water, it stirs and swells and brings forth a beautiful (growth) of every kind.

That is because Allah, He is the Truth, and He gives life to the dead, and He is Possessor of power over all things.” (22:5,6)

The Arabic word *ba’t’h* (raising) is used in three senses in the Holy Quran, i.e., 1) the raising of the dead to life according to their good or evil deeds on the Judgment day; 2) the raising of the spiritually dead to life by the prophets; and 3) the raising up of prophets by Allah for the guidance of mankind. The word used here may include all three cases, whether it is the denial of the Resurrection or the denial of Allah’s



raising the Prophet, or the denial of the Prophet's raising them to spiritual life. The argument contained in this and the following verses is equally applicable to all, but it most prominently refers to the spiritual resurrection of the dead. These words explain the meaning of Adam's or man's creation from dust, which is frequently referred to in the Holy Quran, for all people are here spoken of as being created from dust. Man's creation from dust implies the springing of all life from earth. The various stages through which every human child passes are spoken of here, the object being to show how humble is his origin. Or, the reference may be to the various stages through which man has passed in his evolution to the present stage of perfection. Attention is thus drawn to the fact that, just as physical evolution of man is gradual, so is his spiritual growth and development and although death brings an end to the physical form, spiritual growth or evolution continues into the hereafter. The stirring and swelling of the earth means its stirring and swelling with the growth of herbage. The illustration draws attention to the fact that revelation quickens dead hearts as rain quickens dead earth.

Taken, however, in the context of the evolution of life on earth the words of the Holy Quran also make perfect sense, for it was the bringing down of water and its mixture with the earth that resulted in the earliest life forms, and acquisition of photosynthesis led to rapid progress of the evolutionary process.

### Uniqueness of man's creation

The defining characteristic of man's creation is described in another verse of the Holy Quran which states:

“And certainly We create man of an extract of clay,

Then We make him a small life germ in a firm resting-place.

Then We make the clot a lump of flesh, then We make (in) the lump of flesh bones, then We clothe the bones with flesh, then We cause it to grow into another creation. So blessed be Allah, the Best of creators!” (23:12–14).

It is a general law of creation of man that is spoken of here. The addition of the words, *then We cause it to grow into another creation* is to show that man's creation does not end with the completion of the different stages of physical growth, as in case of other animals, but is endowed with certain other faculties — the reference being to the moral and spiritual side of

man's growth. This is further expressed in another section of the Holy Quran which states:

“Such is the Knower of the unseen and the seen, the Mighty, the Merciful,

Who made beautiful everything that He created, and He began the creation of man from dust.

Then He made his progeny of an extract of worthless water.

Then He made him complete and breathed into him of His spirit,

and gave you ears and eyes and hearts; little it is that you give thanks!

And they say: When we are lost in the earth, shall we then be in a new creation? Nay, they are disbelievers in the meeting with their Lord (*bi-liqa-i-Rabbi-him*).” (32:6–10)

The wonderful beauty of creation from the atom to the most brilliant star in the realm of matter, and from the smallest ant to the most developed form of life in man, could not have been known to an unlearned Arabian 1400 years ago, yet he sees, as stated here, that everything that was created was beautiful. This beauty in creation undoubtedly emanated from the same Source, from the Great Creator Who, according to the Holy Quran, has the “most beautiful names” (17:110; 20:8; 59:24).

It should be noted that in the words *and He began the creation of man from dust*, it is clearly pointed out that the origin of man's creation was started from dust by the Almighty.

### Stages of human physical development

The words, “Then We make him a small life germ in a firm resting-place. Then We make the clot (*alaqa*) a lump of flesh (*muzgha*), then We make (in) the lump of flesh bones, then We clothe the bones with flesh”, also describe the various stages of growth of the human embryo which are quite in accordance with scientific investigation. The small life germ in a firm resting-place indicates the condition of the primitive germ cells before fertilization. Once fertilization takes place the zygote establishes a connection with the wall of the womb, this stage described by the word *alaqa* or *alaq* which also means attachment. The lump of flesh or *muzgha* which means a piece of flesh that can be chewed, or a lump of chewed up flesh, describes quite precisely the appearance of the developing embryo and the primitive placental tissue, the bones and the muscles, skin and various other human organs

gradually differentiating as the embryonic development proceeds. These physical stages of man's development also allegorically refer to his spiritual development once he firmly establishes a relationship with Allah, Who is also his *Rabb*, i.e., the One Who nurtures him unto perfection. Regarding the physical creation of man, the Holy Quran also states:

“O people, keep your duty to your Lord, Who created you from a single being (*nafs-in wahidat* نفس واحد) and created its mate of the same (kind), and spread from these two many men and women.” (4:1)

“The word *nafs* is used in the language of the Arabs in two ways, one of which is your saying *kharajat nafsuhu* where by *nafs* is implied *the soul*, and according to the other use the significance of *nafs* is *the whole of a thing, and its essence*” (*Taj al-Arus*, famous classical dictionary of the Quran). It is in this latter sense that the creation of mates is spoken of in the Holy Quran, and hence the correct rendering of *nafs* on such occasions is *kind* which implies *the essence*. This is made clear in 16:72: “And Allah has made wives for you *from among yourselves* (Ar. *min anfusi-kum*)” i.e., of the same kind and essence as you are.

The Holy Quran does not accept the Bible statement that Eve was created from a rib of Adam. The Muslims do not accept that man was created six thousand years ago. The Imamiyyah accept the tradition that Allah created thirty Adams before our father Adam, and one Shiah Imam has gone so far as to say that hundreds of thousands of Adams were created before our Adam (*Ruh al-Ma'ani*, classical commentary of the Holy Quran by al-Alusi). Nor do the Muslims accept that our world is the only world in this universe; one Imam is reported as saying that in God's universe there are twelve thousand systems each bigger than our solar system (*Ruh al-Ma'ani*).

The words occurring here — *Who created you from a single being and created its mate of the same* — only declare the unity of the human race and the equality of male and female. Elsewhere we are told that for all of you wives are created from yourselves: “And Allah has made for you wives from your own selves” (16:72).

“*Many men and women*” spring from married pairs. The verse does not necessarily refer to any parent pair of the whole of mankind. The underlying significance seems to be to remind men of the strength of the ties of relationship, an idea finding clear expression in what follows this verse, i.e., “And keep

your duty to Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship. Surely Allah is ever a Watcher over you”.

Taken in the evolutionary context the words, “*Who created you from a single being and created its mate of the same (kind), and spread from these two many men and women*” could also imply that man and his mate evolved from a single essence at some stage of his evolutionary development, and the creation and union of both sexes was essential for evolution to proceed further. This verse also negates the creation of any human being from a single parent.

### Spiritual journey of the human soul

In the verse, “Then He made him complete and breathed into him of His spirit”, it is pointed out that the spirit of God is breathed into every man. This points to a mystical relation between human nature and Divine nature. The word *ruh* (روح) used in this connection does not here mean the animal soul, because the animal soul is common to man and the animal kingdom. It is something which distinguishes man from the animal world. It is due to this spirit Divine that he rules creation and it is due to the same Divine spirit in him that he receives a new life after death — a life in which he lives in God and with God — the meeting with God or *bil-liqa-i-Rabbi-him* as it is called in v. 10. The Quranic words *and gave you ears and eyes and hearts; little it is that you give thanks!* point out that man has been given the faculties of thinking, seeing and hearing, to use them in a positive manner to further their spiritual development. This also indicates that the struggle to accomplish this begins in this life, where man is endowed with all these faculties. As the preceding discussion points out quite clearly, God created man from the most humble beginnings and evolved him into his present form. He also provided all the means essential for his physical and spiritual development. If the purpose of man's creation was only for him to fulfill his physical obligations, i.e., to eat, drink and procreate, then death certainly terminates this process. The Quran, however, tells us that the purpose of this unique creation is, “meeting with their Lord (*liqa-i-Rabbi-him*)”, as pointed out earlier.

This earthly life is meant to prepare man for a higher existence. The Divine spirit that man is endowed with is called *ruh*, the purity of which is reflected in the innocence of childhood. When affected by the individual actions of a man, it forms a personality of its own, and is called the soul or *nafs*. In its animal stage man's soul is called *ammarah* (12:53)

i.e. one wont to command evil. It is, in fact, the lowest stage in the spiritual growth of man. It is what may be called his animal self; low desires and animal passions rule the mind of man and he is capable of doing any evil without feeling any pangs at all. He submits to his carnal desires like the brute. The next stage is called the *lawammah*, which is referred to in 75:2 as the *self-accusing spirit*, when the slightest departure from the path of rectitude at once rouses the pangs of conscience. The third stage is the stage of perfection — the *mutma'innah*, or the soul at rest, when it is at perfect peace, having attained the goal of perfection. This is the highest stage of the spiritual development of man, the stage in which he rests contented with his Lord, and finds his quietude, his happiness, and his delight in Him. At this stage, the pure and perfect sincerity, the truth and righteousness of a person are rewarded by Almighty God by granting him a heaven on this earth. All others look to a prospective paradise, but he enters paradise in this very life. It is at this stage, too, that a person realizes that the prayers and worship which at first appeared to him as a burden are really a nourishment on which the growth of his soul depends, and that this is the basis of his spiritual development. The spirit — which in the second stage, although blaming a man for the impurities of life, is yet powerless to resist the evil tendencies, or to blot them out wholly, too infirm to establish a man upon the principle of virtue with firmness — now reaches a stage of development in which its efforts are crowned with success. The state of struggle with sinful propensities passes away, an entire change comes over the nature of man, and the former habits undergo a complete transformation. Those who have attained the second stage in the spiritual advancement and those who have attained the goal of perfection are spoken of as *those on whom my Lord has mercy*. This mercy of Allah being infinite, continues into the life after death, nurturing the soul into higher and higher stages of development and closeness with the Almighty. Hell, whether it be in the form of discontent or rancor of the heart in this life or the remedial fiery element of the hereafter, is meant for the purification of man. Man has difficulty understanding the concept of life after death; however, the story of man's evolution remains incomplete without life after death. The Holy Quran says:

“Does not man see that We have created him from the small life-germ? Then lo! He is an open disputant.

And he strikes out a likeness for Us and forgets his own creation. Says he: Who will

give life to the bones, when they are rotten?

Say: He will give life to them, Who brought them into existence at first, and He is Knower of all creation,

Who produced fire for you out of the green tree, so that with it you kindle.” (36:77–80)

These are the well-known verses of *Surah Yasin* which is recited to a person who is dying. And rightly so, for it discusses the question of life after death, and holds out promise of the life eternal. There could be nothing more soothing and reassuring to a dying person, for who wants to cease to exist? However poor and miserable one's life may be, one does not wish to die, as that looks like the end of one's existence. He who commits suicide is rightly described by the law as “temporarily of unsound mind”. He is liable to punishment, if he survives the attempt, under all laws. He also incurs the punishment of the Hereafter.

A normal person who is in sound mind does not wish to cease to exist. To him the good news that he is merely passing on to a next and better life is the best news that could be. Says the Holy Quran: “Nay, you prefer the life of this world, while the Hereafter is better and more lasting” (87:16–17). What could be better news to the dying person?

#### Life after death

Life after death is therefore the fulfilment of man's strongest desire to live forever. All religions have given this assurance. Yet, a large number of people these days deny that there is life after death. Why? Because of the Divine Judgment which will be made in the Hereafter of how one spent one's life in this world. The skeptics do not really want to be judged. But they raise spurious objections about the possibility of resuscitation. And the well known objection is the one quoted in the verses noted above, “Who will give life to the bones when they are rotten?” The flesh rots first. The bones last a long time. But even they rot in course of time. So this ultimate disappearance of the human body is made the basis for the objection of resuscitation.

The first point made by the Holy Quran about a person who raises such an objection is that “he strikes out a likeness for Us, and forgets his own creation”, meaning that such a person judges Allah upon himself, forgetting that he is a mere creature while Allah is the Great Creator and the two cannot be alike. Man is helpless in the matter of creation, because he himself is a part of it. He should not judge the Great

Creator upon himself. Still the objection has to be answered on merits. How can man reduced to dust be resuscitated?

To that a preliminary reply is given: "He will give life to them Who brought them into existence at first." This is really a theoretical reply to a theoretical objection, "who can re-create the human body after it is reduced to dust?" The plain, simple but most logical answer is: "The same Creator who first created the human body from dust."

I have said that this is only a theoretical reply to a theoretical objection. For the Holy Quran says that the human body which deteriorates with age and becomes a burden and suffering to the aging person is no longer a suitable vehicle for the human soul whose progress is unlimited and everlasting. The soul, therefore, passes on to another, a better and an everlasting world where it gets a body which does not deteriorate because it is everlasting like the world of the Hereafter, unlike this world's ephemeral life for which an ephemeral body was given. Says the Holy Quran in the same chapter as the opening verses of this discussion: "And whosoever We cause to live long (in this world), We reduce to an abject state in the matter of physical creation. Do they not understand?"

What people do not understand is that the physical body which necessarily deteriorates with age cannot be the vehicle for an everlasting life. It is a drag, a burden and a source of constant suffering to the aging person. So that man is in a way glad to be relieved of his physical sufferings at death. And death should have no horrors or the fear of ceasing to exist, for he goes to a better and ever-lasting life.

The common misconception that the same body of clay which is reduced to dust in the grave will be revived is removed a few verses later in the same chapter of the Holy Quran:

"Is not He Who created the heavens and the earth able to create the like of them? Yes! And He is the Creator par excellence, the Knowledgeable." (36:81)

The mention of the creation of the heavens in this verse conveys the great knowledge that the heavens were created for man's life after death. His soul came from the heavens to which it 'returns'. The fact of the human soul returning to its Creator after death is repeated too often in the Holy Quran.

The commentary of Maulana Muhammad Ali on the verse quoted immediately above is most illuminating: "In the Resurrection, therefore, men will

be the like of what they are here, not exactly the same bodies of clay." Elsewhere, after mentioning that man wonders at the new creation, it is said:

"We know indeed what the earth diminishes of them, and with Us is a writing (record) that preserves." (50:4)

The body may become dust; but what man does of good or evil is preserved, and it is according to this good or evil that he receives a new body. The idea of Resurrection is carried to perfection in Islam, and the Resurrection is meant to give a new life to all. Ultimately the spirit of man is returned to the Spirit Divine, and that is again and again called the meeting with God.

### **The mystery of resurrection**

In this scientific age, man wants to know, and to unveil, all mysteries of Allah's wonderful creation. That leads to scientific research in all branches of the creation. The Holy Quran is not a book of physical sciences. But it has made a science of religion and spiritual matters. To enable man to understand the science of the spiritual world, the Holy Quran frequently refers to the physical sciences, because the material and spiritual worlds run parallel. And in doing so, the Holy Quran disclosed scientific truths nearly 1400 hundred years ago which were not known then even to the scientists of that time. To give only two of several such examples already mentioned, the Holy Quran states, "and We gave life to all things from water" (21:30) or "We created a pair of each thing" (51:49). The Arabic word translated as 'pair' has a wider connotation of opposite sexes or opposites that attract each other such as positive and negative particles of electricity.

The Holy Quran is the only revealed book to give even a scientific explanation, with reference to the physical world, of how man's resurrection takes place after death. In the verses quoted at the beginning of this discussion, the giving of next life to the dead person is compared to the production of "fire for you from the green tree, so that with it you kindle."

### **Man and the tree**

The above comparison made by the Holy Quran is an amazingly simple explanation in a few words of the mystery of resurrection. Details of resurrection may or may not become known to us when we die because we ourselves will be undergoing the process. But one gets some concept of the complicated mystery from the comparison made by the Holy Quran.

The greenness of the tree, in fact of all vegetation, is due to the presence in it of a green chemical substance called Chlorophyll. But the Holy Quran has named the tree, and not all the vegetation, for comparison to the man as there is a similarity between the two. The tree is rooted in the earth from which it draws its sustenance and life. So is man rooted in the earth in this life to draw his sustenance and physical life. When sunlight from the sky falls on the tree-sapling it grows and acquires its stature. So does man grow in human stature in the moral and spiritual sense, when the heavenly light (sent down by Allah in the form of revelation through His prophets) falls on man and he benefits from it. As the tree grows old and wrinkles up, and ultimately dries up and dies, it is cut from its roots in the earth. So does man wrinkle up with age, lose his health and colour and ultimately die, when his physical link with the earth is cut off. The sun's energy, as I will explain later, lies in the dead and dried up tree and is released when a spark is provided and fire is produced which is stored-up sun energy re-appearing as heat and light as it had fallen from the sun on the tree. So will man's spiritual self, made up of the soul which came from above and developed in the human body by whatever good or bad man did in his life, and which 'self' (*nafs*) lies hidden in him, emerge into the next life. The cause which made the hidden energy of the sun re-emerge from the dead tree was the spark applied to it. In the case of man, the cause will be the Divine command. For the Holy Quran says in the very next verse: "His command, when He intends anything, is only to say to it: Be, and it is" (36:82). I repeat a portion of Maulana Muhammad Ali's commentary on this: "The body may become dust; but what man does of good or evil is preserved, and it is according to this good or evil that he receives a new body."

#### **Chlorophyll and Photo-synthesis**

Let us revert to the green tree. Its greenness, as I have already explained, is due to the presence of a chemical substance called Chlorophyll. Its primary function is to absorb carbon dioxide gas from the air, but only when the sunlight falls on it. What happens then is a chemical process called photo-synthesis. It is retarded on cloudy days and is totally stopped in the dark. Carbon dioxide thus taken in, combines with the water which the leaves have been supplied with from the earth, to undergo a series of chemical changes within the leaves. The final product is glucose that serves as food for the tree's growth and development. All these reactions, which are continuously going on in the tree, require some sort of energy for their functioning,

which in this case is supplied by the sunlight. Chlorophyll traps the sunlight and converts it into solar energy that is used by the plant in manufacturing glucose from carbon dioxide and water.

The solar energy does not disappear after it has performed the manufacturing process but remains entrapped in the plant substance. The energy lies, so to say, in a dormant state. It is a scientific axiom that energy cannot be destroyed but it can be transformed into different forms. The solar energy lies conserved even in the apparently dead and dry logs of wood, but imperceptible to the human eyes due to its limited range of vision. The dormant energy requires a cause to become visible. The cause is provided by its ignition. The elements composing its substance disassociate into the elements it was made of, namely, carbon dioxide, water etc. During this process of disassociation, the conserved solar energy is re-transformed into light and heat (which we term as fire) which originally came from the sun in the form of light and heat. The fire from the wood thus really comes from the sun. ■

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## **Allama Dr Sir Muhammad Iqbal expresses loyalty to British rule of India even after proposing Muslim autonomy in India**

*Statements made in England in 1930s*

**compiled by the Editor**

Allama Dr Sir Muhammad Iqbal's speech to the conference of the Muslim League in December 1930 at Allahabad is regarded as a great landmark in Muslim history of the Indian subcontinent because it is considered to be the first time that the idea of the creation of a Muslim state was publicly proposed which later took the form of Pakistan. Read any history of Pakistan, elementary or advanced, and you will find Iqbal's speech in 1930 described as the foundation stone towards the creation of Pakistan in 1947.

In view of this, it will come as a surprise to many, especially to critics of Hazrat Mirza Ghulam Ahmad's

views on British rule of India, that even after this speech (to say nothing of before it) Iqbal expressed loyalty to British rule of India. Below we reproduce a letter he wrote to *The Times* newspaper of London when he was in London in 1931, which was published in *The Times* in its issue of October 12, 1931, on page 8. I first saw the text of this letter in the book *Letters and Writings of Iqbal* published by none other than the Iqbal Academy Pakistan from Lahore in 1967, reprinted in 1981 (pages 119–120). I then looked up that issue of *The Times* in a reference library to enable me to reproduce it from the original source, which I do below.

#### Text of Iqbal's letter to *The Times*

Sir,— Writing in your issue of October 3 last, Dr. E. Thompson has torn the following passage from its context in my presidential address to the All-India Moslem League of last December, in order to serve as evidence of “Pan-Islamic plotting”:

I would like to see the Punjab, North-West Frontier Province, Sind, and Baluchistan amalgamated into a single State. Self-government within the British Empire or without the British Empire, the formation of a consolidated North-West Indian Moslem State appears to me to be the final destiny of the Moslems, at least of North-West India.

May I tell Dr. Thompson that in this passage I do not put forward a “demand” for a Moslem state outside the British Empire, but only a guess at the possible outcome in the dim future of the mighty forces now shaping the destiny of the Indian sub-continent. No Indian Moslem with any pretence to sanity contemplates a Moslem state or series of States in North-West India outside the British commonwealth of Nations as a plan of practical politics.

Although I would oppose the creation of another cockpit of communal strife in the Central Punjab, as suggested by some enthusiasts, I am all for a redistribution of India into provinces with effective majorities of one community or another on lines advocated both by the Nehru and the Simon Reports. Indeed, my suggestion regarding Moslem provinces merely carries forward this idea. A series of contented and well-organized Moslem provinces on the North-West Frontier of India would be the bulwark of India and of the British Empire against the hungry generations of the Asiatic highlands.

Yours faithfully,

Muhammed Iqbal

St. James's court, S.W.1, Oct. 10.

As can be seen, Iqbal is replying to what he regards as a misrepresentation of his speech by Dr. Edward Thompson, and says that the State or States envisaged by him would be *the bulwark of the British Empire* against invasion from central Asia.

#### Speeches in London in 1932

The following year, 1932, Iqbal again visited London in connection with the Third Round Table Conference held between Indian leaders and the British government. At a reception in his honour on 24 November, attended by members of the British Parliament and diplomats from many countries, Iqbal made a short statement which ended with the words:

“Muslims have courage and have always shown loyalty and affection for Great Britain. I hope the Muslims' legitimate claims and aspirations would be fully safeguarded in the final settlement.” (*Letters and Writings of Iqbal*, page 70)

A similar function was held on 15 December in a room in the Houses of Parliament (the building with the world famous Big Ben clock tower) where foreign diplomats and members of the House of Lords and Commons were invited to meet Iqbal and other members of the Muslim delegation. Iqbal summarised the case for the Muslims of India, and ended his speech as follows:

“I, therefore, respectfully submit that the demands the Muslims of India have placed before you are worth your consideration, because a powerful India will solve for ever the question that is most prominent in politics at the present time, the question of the cooperation of the East and West. India lies between the East and West, and if the Muslims are allowed an opportunity, with the co-operation of England, they can serve the people of Asia and of England.”

So, while he was negotiating the freedom of Muslims of India, Iqbal says that *with the co-operation of England* the Muslims would be *servicing the people of England*. We ask the critics of Hazrat Mirza Ghulam Ahmad: What impression does this statement of Iqbal convey? Is he not saying that the Muslims of India, if their demands are met, would be servicing the British political interest in the world? Whatever explanation of his words may be given by our critics (who will immediately rush to Iqbal's defence), a person can no doubt use this text to represent Iqbal as an agent of British imperialism. ■

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