

“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

November – December 2000

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Presents
Islam as:
PEACEFUL
TOLERANT
RATIONAL
INSPIRING
•

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CONTENTS

No. 6

- **Removal of some misconceptions – 2**
From the book Izāla Auhām
by Hazrat Mirza Ghulam Ahmad
Translated by Sarah Ahmad and Zainib Ahmad. 3
- **Living the Quran through scientific knowledge**
Speech at the Trinidad Convention, August 2000
by Dr K. Ghafoerkhan, Suriname. 7
- **Islam and a civilized society**
*The truly religious don't hurt other people's feelings
by their words*
by Dr Basharat Ahmad. 10
- **The finality of prophethood – 1**
*Speech at the annual meeting of the
Lahore Ahmadiyya Anjuman in December 1917*
by Maulana Muhammad Ali. 12

احمدیہ انجمن اشاعت اسلام لاہور

◆ Ahmadiyya Anjuman Isha'at Islam Lahore Inc., U.S.A. ◆
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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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Editor: Dr. Zahid Aziz. *Format and Design:* The Editor.

Circulation: Mrs. Samina Malik.

Articles, letters and all enquiries should be sent to:

'The Light', 1315 Kingsgate Road, Columbus, Ohio 43221–1504
U.S.A.

Phone: 614–457 8504 Fax: 614–457 4455

E-mail: info@muslim.org or aaiil@aol.com

WWW: <http://www.muslim.org>

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	South Africa
Guyana	

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.

Removal of some misconceptions – 2

From the book Izāla Auhām

ازاله اوهام

by Hazrat Mirza Ghulam Ahmad

Translated by

Sarah Ahmad and Zainib Ahmad

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

My critics and I

Some persons have found faults with me in order to criticize me. Although humans are not free from fault, and as Jesus rightly said: “Why do you call me good? No one is good but God alone” [Mark 10:17], but since such criticism has an adverse effect on religious activities and prevents those people who seek the truth from turning to it, so I will briefly give answers to some of the objections made.

The first objection made about my humble self is that I have used harsh language with regard to the opponents [of Islam] in my writings, and by this they have been provoked into being disrespectful about Allah the Glorious and His Holy Prophet, and have published scurrilous writings. The Holy Quran contains the clear command not to abuse and insult the deities of the opponents lest they too, out of ignorance and malice, wag their tongues to malign God the Most High. But here insult and abuse has been used, contrary to the way of those who are sent by God.

Answer: Let it be clear that while raising this objection the critic has not mentioned the actual words which, according to him, I have used in my books and which really fall in the category of abuse and bad language. I say truly, absolutely truly, that I have not, to the best of my knowledge, used even one word which can be called abusive. A misconception arises because most people fail to differentiate between hurling abuse and narrating the truth, and consider them to be the same. They regard what is the relating of a fact in its proper place to be abuse, solely because of a degree of harshness in it which is unavoidable when speaking the truth. Actually, the definition of abuse and offensive language is that it is something which is against facts and false, and used merely to cause hurt. If we label every harsh and hurtful statement as abuse

solely because of its bitterness, unpleasantness and hurtfulness, then we shall have to admit that the entire Holy Quran is filled with foul language. The harsh words used in the Holy Quran to degrade the idols and to disgrace the idol-worshippers, and to curse and condemn them, are not such as would please the idol-worshippers. On the contrary, they would undoubtedly further spark off their rage. When God the Most High addresses the unbelievers of Makka and says:

“Surely you and what you worship besides Allah are fuel of hell” [21:98],

is it not included in abusive language according to the criteria coined by the critic? Likewise, is it not abuse in the opinion of the critic when in the Holy Quran God the Most High calls the unbelievers “the worst of creatures” [98:6], and says that they are even worse than the most disgraced and filthy of creations. Has not God the Most High said in the Holy Quran: “be firm against them” [9:73]? Has it not been stated to be a sign of the believers that they are “hard against the disbelievers” [48:29]?

Jesus Christ used harsh language against his opponents

When Jesus calls the respectable religious lawyers and Pharisees of the Jews as swine and dogs, and their most honourable leader Herod a fox, and compares their respectable priests and jurists to whores, and as regards the revered leaders, who were accorded the highest respect by the Roman rulers and made to sit with honour in the Roman courts, he speaks of them in these offensive, very hurtful and uncivil words, calling them illegitimate, adulterous, evil, dishonourable, faithless, fools, hypocrites, satanic, doomed to hell, serpents and brood of vipers — are not these words very serious, filthy abuse in the opinion of the critic? From this it becomes evident that the objection of the critic does not only apply to me and my books but in reality he has attacked all the Divine scriptures and prophets with a burning heart. And this attack hits most at the Gospels because Jesus spoke more harshly than any of the other prophets. It is proved from the Gospels that, because of his harsh speech, the Jews attempted to stone him on several occasions, and he received a slap on his face because of disrespect he showed to their chief priest. As Jesus himself proclaimed, he had not come to establish peace, but to wield a sword. So he wielded the sword of his tongue so fiercely that the harsh and hurtful language as found in the Gospels cannot be found in the words of any other prophet. Jesus had to suffer much because of this sword of the tongue, and similarly John the

Baptist who called the religious lawyers and leaders of the Jews as brood of vipers [Matthew, 3:7] was beheaded through their evil plans and schemes.

Expressing the truth cannot be taken as abuse

Now the question that arises is: Were these sacred people most uncivilized, and did they not possess even a trace of the modern day civilization and manners? The answer to this has already been given by our leader and master, the Last of Prophets, and the head of all the generations of the earlier as well as the later times, the Holy Prophet Muhammad, may peace and the blessings of Allah be on him, who is dearer to us than our parents, and it is as follows. When the verses were revealed which call the unbelievers as polluted, the worst of creatures, cruel, and the offspring of the devil, and their gods are the fuel of the fire of hell, then Abu Talib called the Holy Prophet, may peace and the blessings of Allah be on him, and said:

“O my nephew, you have made the people furious by your abuse. They are about to kill you, and me as well. You have declared their wise men as fools, called their elders the worst of creatures, named their revered gods as the fuel of Hell and the fuel of fire, and generally called them all polluted, off-spring of the devil and a filthy people. As a well-wisher, I advise you to hold your tongue and refrain from abusing them; otherwise, I do not have the strength to fight with the people.”

The Holy Prophet Muhammad, may peace and the blessings of Allah be on him, replied:

“O uncle, this is not abuse but an expression of truth and a statement of facts exactly as it is needed. This is the very work which I have been sent to do. If I am destined to die while doing my duty then I cheerfully accept this death for myself. I have dedicated my life for this very cause. I cannot refrain from making the truth manifest for fear of death.”

“O uncle, if you are concerned because of your weak position and the trouble you receive, then withdraw the protection you give me. By God, I do not need your help at all. I will never refrain from delivering the Divine commandments. I hold the commands of my Lord dearer than life itself. By God, if I were to be killed while accomplishing my mission it would be my wish to keep on being granted life again and again and to keep on being killed each time in this path. I am not afraid, instead I find the utmost pleasure in being persecuted in Allah’s way.”

While the Holy Prophet was speaking, his face was radiating truth and an ecstasy full of spiritual

light. When he had finished, Abu Talib could not restrain his tears, seeing the light of truth. He then said:

“I was unaware of the sincerity of your faith. Your position and status is beyond conception. Go and carry on your work. I will assist you as long as I live, as far as my power goes.”¹

Now the conclusion from this is that the answer that the Holy Prophet Muhammad, may peace and the blessings of Allah be on him, himself gave to Abu Talib by his own blessed tongue is quite sufficient to silence all the critics, because abuse is one thing and

¹ The account of this entire incident of Abu Talib is contained in books, but the whole of the above narration has been revealed by God the Most High to my heart, with only a few explanatory words added by myself. This revealed account makes evident the sympathy and consideration of Abu Talib, but it is proved with full certainty that this sympathy was aroused at a later date, after witnessing the light of prophethood and signs of his steadfastness. For the greater part of his life, forty years, our Holy Prophet Muhammad, may peace and the blessings of Allah be on him, lived as helpless, vexed and an orphan. In that period of lack of support, none of his relatives or close ones helped him as it was their duty to, so much so that in his childhood that spiritual King was, like a child without a family, handed over for upbringing to Bedouin women who lived in the desert. Hence this greatest of all men spent his infancy in helplessness and poverty. When he grew somewhat older, he was assigned the task of grazing the sheep of the Bedouin Arabs, like destitute orphans. In those days of hardship, there was no food except inferior grain or the milk of goats. When he attained maturity, none of his uncles cared about his marriage in spite of the fact that he was most handsome. And it was only by chance, at the age of 25, merely by the blessing of Allah, that an aristocratic lady of Makka chose the Holy Prophet for herself and married him. It is a matter of great astonishment that while the Holy Prophet’s blood paternal uncles Abu Talib, Hamza and Abbas were alive, and especially Abu Talib was a chieftain of Makka, a leader of his tribe and possessed worldly status, dignity, wealth and authority to a large degree, yet in spite of their high position, the Holy Prophet, may peace and the blessings of Allah be on him, spent his days in great hardship, hunger and destitution. He even had to graze the cattle of the Bedouins to make a living yet none of them cared about his painful plight.

When the Holy Prophet, may peace and the blessings of Allah be on him, attained maturity, it did not even occur to any of his paternal uncles that, being like a father, they should exert themselves for his marriage and other essential matters, especially when there were girls in their own families and relatives. Now one naturally thinks why the attitude of these people was so cold. The answer to this is really that they only saw the Holy Prophet, may peace and the blessings of Allah be on him, as an orphan, having neither father nor mother, possessing no property, friendless, indigent and penniless. They stood to gain nothing from helping the trouble-stricken youth, and to make him their son-in-law was tantamount to ruining the lives of their daughters. But little did they know that he was destined to be a prince and the leader of all the spiritual kings, who would be granted the keys to all the treasures of the world.

stating the truth, even though it may be harsh and unpleasant, is something totally different.

It is a duty binding upon every seeker and speaker of truth to deliver the facts to the ears of the misguided opponent. Then if he is incensed on hearing the truth, let him be so. The verses which our *Ulama* present at this point, “and abuse not those whom they call upon besides Allah, lest, exceeding the limits, they abuse Allah through ignorance” [6:108], I cannot think how this verse concerns us. This blessed verse only forbids us from hurling unjust abuse at our opponents, not stop us from expressing the truth. If the harshness and unpleasantness of the truth seems to our unwise opponents as being of the nature of abuse, and becoming incensed they respond by foul abuse on their part, then should it stop us from preaching the truth? Has this sort of foul language never been used by the unbelievers before?

The Holy Prophet Muhammad, may peace and the blessings of Allah be on him, did not only use stern language in support of the truth but he also broke with his own hands the idols which were looked upon as gods by the idol-worshippers. When has Islam allowed compromising on the truth, and where in the Holy Quran is such an order to be found? Instead, Allah the Glorious clearly disallows such leniency, saying that people who compromise even with their unbelieving fathers or mothers are equally faithless. Allah refers to the unbelievers of Makka and says:

“They wish that you [O Prophet] should be pliant, so they (too) would be pliant” [68:9],

meaning that the unbelievers of Makka would like it if you adopted a lenient attitude by withholding the truth, and then they would also agree with you in your [toned-down] religion. But God the Most High does not approve of such expressions of agreement.

So we conclude that if the Quranic verse put forward by the critic testifies to anything, it is only that the critic has no idea of understanding the Word of God. He does not stop to think that if this verse condemns every form of harsh language then it becomes impossible to call people to do good and refrain from wrongdoing. Moreover, we shall have to admit that the Book of Allah contains two contradictory teachings. In other words, first Allah prohibits the use of all forms of harsh language and urges upon us not to offend the unbelievers in any way. Then He starts acting against His own teaching by using words of abuse against the deniers, even urging us to do the same. So we should realize that it is actually a defective understanding on the part of those Maulvis

who think that God the Most High has altogether prohibited the use of every type of harsh language. Otherwise, it is not only justified to plainly convey to every opponent such harsh words as are necessary when expressing the truth and which contain within them the proof of their correctness, but it is the need of the time so that we do not fall into the evil of expressing agreement to placate someone.

The righteous servants of God the Most High have never feared receiving the curses and censure of anyone when preaching sternly in this manner. Is it not known that in the time the Holy Prophet Muhammad, may peace and the blessings of Allah be on him, the real reason why the enmity of the idolaters increased so much was just these harsh words which those unwise people took for abuse, and as a result their opposition ultimately went from being verbal to physical. In the beginning they were not like this; in fact they used to say with full conviction about the Holy Prophet, may peace and the blessings of Allah be on him, that he had completely fallen in love with his Lord. It is just like the Hindus of today, who do not condemn any ascetic living as a recluse, rather they bring him offerings.

Here I am also compelled to declare, with much regret and a grieving heart, that this objection against me has not only come from the general public but I have learnt that some *Ulama* are also at the bottom of it. In view of their status, I cannot imagine that they are unaware of the Holy Quran and the previous scriptures, nor can this be thought in any way.² But I know

² How openly the Holy Quran uses harsh language cannot remain unknown even to the most unintelligent and ignorant of people. For example, the civilized people of today consider it the height of abuse to curse someone. But the Holy Quran pointedly curses the unbelievers. It says: “These it is on whom is the curse of Allah and the angels and men, of all of them, abiding therein” [2:161-162], and: “These it is whom Allah curses, and those who curse, curse them too” [2:159]. Similarly, it is obvious that to liken a human being to a beast is a form of abuse. However, the Holy Quran not only calls them beasts but declares that the unbelievers and deniers are worse than all the creatures on the face of the earth, as it says: “Surely the vilest of beasts in Allah’s sight are those who disbelieve” [8:54]. In the same way, it is clear that it is against the manners of present day culture to make a particular person a target of abuse by taking his name or by referring to him, but in the Holy Quran God the Most High has applied to some the name Abu Lahab, and to some the titles dog and swine. Then Abu Jahal is well known as such. Similarly, regarding Walid Mughira the harshest possible words are used which apparently are terms of filthy abuse, as it says: “So obey not the rejectors. They wish that you [O Prophet] should be pliant, so they too would be pliant. And obey not any mean swearer, defamer, going about with slander, hinderer of good, outstepping the limits, sinful, ignoble, besides all that, notoriously mischievous ... We shall brand him

that the misguided culture of the West today, in which there is no concept of having feelings of honour for one's faith, has cast its influence on the hearts of our *Ulama* to some extent as well. Their vision has been blurred by the severity of this storm, and the natural weakness in their character has made them accept this ailment. That is why they lay stress on ideas which have no connection with the Quran and Hadith, but which can however be found in the code of ethics of the West. The morals of the West have so deteriorated that it is considered inappropriate for a grown woman to entirely refrain from having relations with a man who is eligible to marry her. But does the Holy Quran agree with these morals practised in the West? Does it not call such people immoral?

It is only for the sake of Allah that I warn such *Ulama* that, due to their fault-finding and their entertaining such ideas in their minds, they have gone very far from truth and being able to recognize the truth. If they wish to oppose me, then they can say whatever they wish out of their dry logic. On the other hand, if fearing Allah they apply their thinking then this is not a matter which can remain hidden from their view. It is the duty of a good and sincere person to keep hold of the ways of finding truth. Even if the lowliest and most ordinary person says what is right, and we ourselves are in the wrong, then we should admit our fault with gratitude and accept what that humble man is saying. We must not make the claim "I am better than he" [the devil's claim over Adam in the Holy Quran, 7:12] because the proud are never guided

on the snout" [68:8-16]. In other words, do not follow what these unbelievers say, who wish from the bottom of their hearts that you abstain from abusing their gods and disgracing their religion, so that then they shall also apparently approve your religion. Do not be misled by the slickness of their tongues. This man who has appealed for compromise is a man who takes false oaths, is of weak opinion, and a degraded individual. He indulges in fault-finding in others and causes division among people by back biting. He hinders from the path of goodness, is guilty of illicit sexual acts, in his character he is a man of the worst morals, and besides all that he is of illegitimate birth. Very soon We shall brand his snout, which has grown long like that of swine. By a long snout is meant adherence to the customs and codes of honour of society which are a hindrance to the acceptance of the truth. O All Powerful God, chop the noses of certain long-nosed ones among our people also!

Now tell us, respected Maulvi gentlemen, in your opinion, is there any abusive term which has not been used in the above comprehensive words? It is a matter of interest to note here that Walid Mughira adopted a lenient attitude so that the unbelievers should be dealt with gently. And in reply, all his faults were exposed. This is an indication to them not to expect compromise from the believers.

aright and even the faith of such a man is always in danger.

There is another wisdom in the use of harsh language, that it awakens dormant hearts and rouses those people who like to nod in agreement. For example, the Hindus are such a people that most of them, unless you yourself challenge them, nod in agreement with you in religious matters, by way of conciliation, all life long as friends. Sometimes they speak with praise and approbation about our Holy Prophet Muhammad, may peace and the blessings of Allah be on him, and eulogize and extol the saints of Islam. But their hearts are in the depths of darkness and far removed from the truth. If the truth is declared to them bluntly, with all its bitterness and unpleasantness, the good result of this is that their pretence to agreement is at once removed and they openly express their unbelief and ill-will, as if their suppressed ailment now manifests itself as burning temperature. So this incitement which severely provokes the minds, although it may be highly objectionable in the view of an unwise person, but an astute man can well understand that it is this arousal which provides the first step towards the acceptance of truth. As long as a disease does not manifest itself it cannot be treated, but when it shows its symptoms then all sorts of means of treatment may be tried.

The strong language used by the prophets was really for the same purpose of arousal, so that a stirring be created in the people, they awaken from slumber by this jolt and start pondering and thinking about religion, they make a movement for this purpose even if it is in opposition, they establish a connection with those who are proclaiming the truth even if it is a connection of hostility. It is to this that Allah the Glorious refers in the words: "In their hearts is a disease, so Allah increased their disease" [2:10].

We should believe with full certainty that one day the same people will accept the religion of Islam with a true heart who, having been awakened by strong and powerful arousal, have started studying religious literature and are taking steps in this direction fervently, even if it is a step of opposition.

The first attitude of the Hindus was disappointing for us because they preferred the approach whereby they would not hold religious discussions with the Muslims and would live with us nodding in agreement with our beliefs. But now, by coming into confrontation and entering the field of combat, they have been subjugated by our sharp weapons, and are like the nearly defeated prey who can be vanquished by one final blow. So we should not be afraid that they

are rebellious like deer. They are not our enemies; they are our prey. That age will come soon when you will look for a Hindu and you will not find a single Hindu amongst the educated people. So do not lose hope by being worried by their fervour, because a subtle change is taking place within them preparing them to accept Islam, and they have reached close to the threshold of Islam. I say to you truly that those people you see today filled with strong feelings of animosity, after a little time you will not see them.

Lately the Aryas have, through our urging, taken the step of engaging with us in public debates. Then no matter how harshly they have behaved in this respect, and though they have published books filled with abuse and filthy material, yet by their vehemence they are in fact paving the way for their people to accept Islam. So our provocations do not really lead to any adverse results. Of course, these efforts appear ugly in the view of those who are short-sighted, but one day it will be evident that these very efforts attracted the most hard-hearted people towards this side. This is not conjecture or speculation but a sure and definite reality. Pity be on those who fail to distinguish between good and bad, and are the quick to raise objections.

God the Most High has clearly disallowed us from compromising on the truth but has nowhere ordered us to abstain from proclaiming the truth because of fear of its bitterness and unpleasantness. Ponder, O you impatient *Ulama!* Do you not read the Quran? What has come over you? How do you judge?

A sincere friend of mine is Maulvi Abdul Karim of Sialkot, a young man who has recently completed his education, having received modern schooling, and is a refined thinker who has been greatly influenced for the better, almost in an extraordinary way, through being nurtured and taught by my truly beloved friend Maulvi Hakim Nur-ud-Din. When he came to Qadian just now to meet me, he promised that he would write and publish a pamphlet about what is real civilization. He knows quite well that actually real civilization is the path which was followed by the prophets, may peace be upon them. It did not forbid them to use harsh words on particular occasions, like bitter medicine is used. In fact, it is the binding duty of every preacher to use harsh words on the proper occasion in accordance with necessity and wisdom, and if he fails to do so because of being lax and neglectful it indicates that he is overwhelmed by the fear of others more than Allah, which is a form of *shirk* (associating partners with Allah), and that his faith is as weak and frail as the life of a tiny insect.

Therefore I pray for this friend that God the Most High may help him by means of the holy spirit in his intention to produce this writing. I think it is best for him to entitle his pamphlet as 'Civilization'. I have learnt that he was moved to do this by the objection of a Maulvi gentleman whom he met by chance in Lahore while he was coming to Qadian, and who raised an objection on my humble self in this respect.

Continued on Page 14, column 2

Living the Quran through scientific knowledge

*Speech at the Trinidad Convention,
August 2000*

by Dr K. Ghafoerkhan, Suriname

Modern society is rapidly changing due to scientific achievements and discoveries. Because of misunderstandings and bigotry, there has been conflict between religion and science. In Islam science and religion are not meant to be incompatible with each other. The Holy Quran stimulates mankind to study the natural phenomena and contemplate Allah's Divinity: "those who remember Allah, standing, sitting and lying down on their sides, and contemplate the creation of the heavens and the earth" (3:190-191). Muslim scholars contributed immensely to the various branches of natural and medical sciences. They laid down the foundation of modern scientific and technological developments which, because of stagnation in Muslim activities, were appropriated by Western nations. The Islamic approach recognizes both the physical, materialistic and the spiritual order of the universe and calls on mankind to pursue life in this togetherness as they interdepend on one another for existence.

When Allah commissioned man as His vicegerent on earth He endowed him with the faculty of assimilating "knowledge", for in knowledge lies the superiority of man over other creations in the world. The mandate which Allah gave man as His vicegerent is contained in the Holy Quran. That is why the Holy Quran enjoins man to pray to God to advance him in knowledge (20:114). This implies that the Holy Quran should not be read or recited merely as a religious ritual, it should be studied in depth as an exercise in

the advancement of knowledge, for the Holy Quran is the fountain-head of all knowledge. Knowledge lies embedded in the Holy Quran, so we must strive to the utmost to understand the Holy Quran, with a view to apply its injunctions to everyday life. The Islamic way of life is not confined to a few religious rituals, it extends to the entire gamut of human life. We have thus to seek guidance of the Holy Quran not merely to be a good believer, but to be a good citizen as well.

Let us examine the nature of individual man and find out how Islam views this nature. We can define man as having two complementary natures, continually interacting upon each other. These are the inner and the outer nature. The internal nature of man refers to the *ruh* (soul or self or heart) and *aql* (mind or power of reasoning or intelligence). The rest of man's activities are the external or outer nature.

The external nature of man is as complex, subtle and wide as his internal nature. Man's inner and outer nature are interacting responsively, so any imbalance in the system of human nature may become destructive and fatal. To help ease out any such imbalance Allah has extended His Divine touch to both the internal and the external aspects of life.

True knowledge is based on clear proofs and indisputable evidence acquired by experience or experiment or by both. In this connection it is safe to say, beyond doubt, that the Quran is the first authority to enjoin zealous quest for knowledge through experience and experiment, meditation and observation. The Quran itself is an outstanding intellectual challenge; it challenges the human intellect to dispute any Quranic verse or produce anything similar to the Quran. Open any chapter of the Quran and you find the warmest appeal to search for knowledge through the infinite sources of nature.

There are, however, various types of knowledge inspired by Satan which Muslims are not permitted to learn or to engage in, such as magic and the black arts, fortune-telling, astrology and anything leading to immorality and wickedness.

But Muslims are assuredly permitted to acquire knowledge of science, technology and the like also from non-Muslim sources.

Over 900 verses in the Holy Quran deal with science and engineering and 1400 verses with economics. The Quran is not a textbook or a book on school subjects, or a book on how to perform surgery, or how to make a bridge etc. But the Quran is a religious Book with scientific data to prove to the unbelievers that the Quran is a Divine revelation.

I will make use of only two verses to prove that the Holy Quran *is* a Divine Book that could not have been produced by our Holy Prophet Muhammad (pbuh), who was illiterate and could neither read nor write.

“And He creates other things beyond your knowledge.” (16:8)

“Allah creates what He wills.” (24:45)

These two verses, among others indicate that Allah's creation is not finished but is rather an ongoing process. This is very significant from a scientific point of view because we are gradually beginning to observe and understand certain natural phenomena which are still in a process of formation. One prime example is our observation of still-emerging galaxies from huge clouds of nebulae. Another is the evolution of species, with its associated evidence of strange and exotic “intermediate” life forms turned to fossils. These two examples are just the tip of the iceberg. The book by the physicist Paul Davies, *The Cosmic Blueprint*, underscores the growing awareness of continuous creation.

Our present age is one of marvellous advancement of science and technology. And it is an undeniable fact that science and technology have created an amazing revolution in the physical life of man and has also changed the concepts of its protection and survival and its mode of action. In this age there have been changes in man's mode of thought and the way his problems are to be solved and the ways he should live. And this is called the scientific way of living the Quran. Formerly, man used to base the human values on the concepts, which his surroundings had given him. But today his surroundings are entirely different and his concepts too cannot be those of the former days. The concepts were formerly based on ideas and ideals, but now they are based on realism. We now can calculate the sighting of the moon by technology instead of watching the crescent with the eyes. Electric sound-systems for the call of *adhan* are now being used everywhere. Muslims also have absolutely no problem with open-heart surgery, kidney and heart transplants, blood transfusion etc. This is because in Islam life is most precious and should be saved at all cost. Muslims are making use of information and communication via internet, but as I have pointed out already we must keep away from pornography, satanism etc. on the internet, which can lead to immorality or wickedness. As you might know Saudi Arabia has banned some days ago the access to internet for the users of the Yahoo-club.

The Quran and Hadith are silent about some new discoveries in the past few years in the scientific field and this makes it difficult for us to apply these achievements in our daily life. It is high time for us Muslims to find answers in compliance with our Shariah for questions like how to deal with anti-conception and how to deal with manipulating the genome (genetic code) to cure diseases, for producing babies according to the wish of the parents with special qualities or to supply new grafts or organs for the benefit of sick persons. And what would the Islamic viewpoint be on other questions like whether or not a government should have the right to clone strong soldiers in order to use these soldiers to defend the country.

The ethics of these discoveries have become a great issue in these past few years. Let us take into consideration for example the human cloning. The advocates for both sides of the issue have as many reasons to clone as they have not to clone. The many pros and cons of human cloning provide enough information on both sides of the argument to enable us to form our own opinion on whether human cloning is ethical or not. As you might know, cloning is the method to produce a baby that has the same genes as one of its parents.

There is a great number of possible medical benefits but also disadvantages to cloning and its technology. They include the following.

Potential medical benefits

- The possibility that through cloning technology we will learn to renew activity of damaged cells by growing new cells and replacing them.
- The capability to create humans of identical genetic make up to act as organ donors for each other, i.e. kidney and bone transplants, etc., etc.

Potential harms and disadvantages

- The possibility of compromising individualities.
- Loss of genetic variation.
- A “black market” of fetuses may arise from desirable donors that will want to be able to clone themselves, i.e. movie stars, athletes, geniuses and others.
- Clones may be treated as second-class citizens.

This state of affairs is difficult and extremely confusing. For the solution of this problem we need the *Ulama* and those equipped with modern education to sit together and take stock of the present situation and the demands of the times. After that, they should formulate a modern but Islamic way to deal with this problem. (There surely must be enough educated people with a direct approach to the Quran and the Sunnah teachings who may prove to be an asset in these deliberations.) In view of the delicacy of the issue, the *Ulama* or learned ones in modern sciences and arts should try their very best by means of *ijtihad* to pronounce correctly the Islamic point of view of human cloning.

According to Maulana Muhammad Ali, *ijtihad* or ‘exercise of judgment’ is the third source from which the laws of Islam are drawn. The word itself is derived from the root *jahd*, which means exerting oneself to the utmost or to the best of one’s ability, and *ijtihad*, which literally conveys the same significance, is technically applicable to a lawyer’s exerting the faculties of mind to the utmost for the purpose of forming an opinion in a case of law regarding a doubtful and difficult point.

Finally, I will state my own personal opinion on this difficult point. In Chapter 41 verse 53 of the Holy Quran we find:

“Soon will We show them Our Signs in the (farthest) horizons, and within themselves, until it becomes manifest to them that it is the Truth.”

An interpretation of this verse could be that it refers to the gradual discovery of greater and greater natural “evidence” of the Creator’s involvement in our world. Two of the most important and most fascinating goals of modern science are to peer farther and farther out to the edge of the universe, and to look deeper and deeper into the structure of the human body.

So, Allah is stimulating and encouraging us to continue to study and to ponder about all matters *including* human cloning as long as we use it for the benefit of mankind. As human life is God’s greatest gift that should be protected and cared for in the best manner, we should make good use of all available scientific knowledge so that we can apply Islam to our daily life to reach these goals. ■

Islam and a civilized society

The truly religious don't hurt other people's feelings by their words

by Dr. Basharat Ahmad

Translated by the Editor

A Muslim's civilized behaviour

The Holy Prophet Muhammad, may peace and the blessings of Allah be upon him, has given a definition of a 'Muslim' and that is that a Muslim is he from whose tongue and hands other Muslims are safe. In this age, which is considered an era of education and civilized society, there could be no better definition of civilization. Does not a civilized society mean that when one person has to deal with another, he should not hurt or harm the other by his tongue or by an action? This is the requirement of a civilized society. Islamic culture has not made any rule which is impossible to act upon. It has made it obligatory that not only should you refrain from hurting the feelings of another but you should not cause them any kind of harm, so that civilized behaviour is complete in both aspects, in the physical sense as well as the moral sense. Thus, according to the definition given by the Holy Prophet a Muslim is a perfect embodiment of civilized behaviour, not harming anyone either by his word or by his action.

So-called Islamic straight-forwardness

Unfortunately, just as the Muslims have suffered a decline in all other spheres of life, their civilization has also deteriorated. I am not speaking of the coarse and crude sections of society, but the decent and respectable people. I exclude even those whose humour and frankness borders on obscenity and shamelessness. I take only those people who are of a serious mind and cultured. They too, in their conversations, speak in such a manner or behave in such a way as to hurt the feelings of others. This is termed by them as 'Islamic simplicity and frankness'. I am greatly pained by this, because they are using the name of Islam to shield their own weakness and thereby degrade the Islamic concept of civilization. The definition of a Muslim is one from whose words and actions other Muslims are safe. So when the heart of another Muslim is made to feel hurt, it means that the standards of Islamic civilization have been breached.

I am deeply saddened when I see that cold and unfriendly treatment is given the name of Islamic simplicity, religious behaviour and purity. It is considered that a sign that a person is religious and God-fearing is that when he meets someone he is curt, irritable, bad-tempered and blunt-speaking, caring not in the least for the self-respect of others.

The Holy Prophet's example

Was this the example set by our Holy Prophet Muhammad? Did he not behave as a most civilized and a most informal friend? Was it not his practice that he would mix freely with his friends, working with them, eating with them, laughing and talking with them? In any gathering he would be mixed in with the people, talking and smiling, so much so that you could not distinguish him from other people and could not pick him out as the one who was the messenger of God.

Present day religious scholars and spiritual leaders

When I was a child and lacked knowledge, as one does in childhood, and I kept on seeing the grave and serious faces of our religious and spiritual leaders, and observed their fiery temperaments and displays of superiority, it became fixed in my mind that this was what being 'religious' meant. A religious person does not care for anyone's feelings, he tells you exactly what he thinks, no matter how insulting this may be to you. He can scold you in a humiliating way because he is a man of God and does not fear anyone else. Because he is not bothered by anything of this world, he can treat the people of this world as rudely as he likes. He can sneer at respectable people, call them bad names and scold them. To sum up, the concept which formed in my mind was that ill-tempered and rude behaviour was part and parcel of being religious. So whenever I heard that a certain man was a saint or a very religious person, I used to be terrified of him in case the saint attacked me or cursed me and I got punished for no good reason. This was the mental image of godly and holy men in my mind. If I came across any well-known religious personality, and I was fortunate enough to return unscathed and unharmed from my encounter with him, I would thank God that I had not displeased that *maulvi* or saint and had escaped being cursed by him.

Dr. Iqbal and his Christian teacher

I was a student in the Scotch Mission High School in Sialkot. The Reverend Mr. Youngson, who was Scottish, used to teach us the Gospels. Dr. Sir Muhammad Iqbal was a fellow student in my class.

One day Iqbal was arguing with the reverend teacher about the superb and incomparable eloquence of the language of the Holy Quran, and claimed that the Arabic of the Quran was so unique that he could tell, given any sentence of Arabic, whether it was from the Quran or not. But this claim was beyond his capability as he was a youngster like me and had only a superficial knowledge of Arabic. The reverend read out the words: *Idh qāl-allāh, Yā 'Isā innī mutawafika wa rāfi'uka illaya*, and quoted the translation given by the Maulvis which was: "When Allah said, O Jesus, I will take you and will lift you to heaven toward Myself", and he asked: Is this in the Quran or not? Now these words, as translated, proved so clearly that Jesus was sitting bodily in heaven besides God, and thus they showed his divinity, that Dr Iqbal became rattled and denied that these words could be in the Quran. The reverend laughed aloud and showed him the words in the Quran. All of us were acutely embarrassed. I was deeply pained as to why God caused us Muslims to be humiliated by raising Jesus alive to heaven. If anyone should have been kept alive and raised to heaven, it should have been our Holy Prophet, the Last Prophet who came with the perfect religion for all nations. However, God made him die and be buried in the earth, but He raised Jesus, a prophet of a particular nation for a particular time, to heaven in his living body. What could be the purpose behind this, except that Jesus has a special relationship with God?

Meeting the Promised Messiah

A year passed. In 1891 a family elder showed me the book *Fath-i Islam* by Hazrat Mirza Ghulam Ahmad. Thank God, when the same verse came before me in this book and I saw that *mutawafika* meant "I will cause you to die" and *rāfi'uka illaya* meant raising in honour, not bodily, I jumped with joy and cried out: this man is true, he has saved the honour of Islam, and made Islam triumph over Christianity! My elders were greatly displeased at my unbounded happiness and I was warned.

However, only a few days later Hazrat Mirza sahib came to Sialkot, and I ran to see him. But I had that same fear in my heart, that if he is a saint and a *Mujaddid* he might find something wrong with me and curse me and attack me. However, an irresistible attraction took me there. When I caught a glimpse of him for the first time in the Hakim Hissam-ud-Din street, it was like seeing a bright flash of light which came and passed away. After the *asr* prayer he sat in the mosque of the Hakim sahib. People asked him questions and he answered them. Watching him, my fear departed. Seeing his excellent etiquette and his

simplicity I was overjoyed. I was thankful that he was not the kind of narrow-minded saint, as was the image of religious men in my mind. He was a human like us, but an embodiment of spiritual radiance and exalted morals.

The high qualities of the Promised Messiah

Ten years passed. What transpired in that period I do not mention all that here. I come to the time when I started going to meet Hazrat Mirza sahib in Qadian. There was a force of attraction that pulled me towards Qadian again and again. Any leave that I had, or any joining time between transfers in my job, I would always go to Qadian for the privilege of meeting him. In the early days I was absolutely astonished that Hazrat Mirza sahib met me just as one man meets another, as a very courteous, loving friend meets you.

My conception was that he would be sitting in a haughty manner, with his eyes closed. Then he would cast a critical look on my behaviour, my appearance, my clothes, and find every kind of fault with me and thoroughly castigate me. But what I saw was that he arrived smiling cheerfully and made me sit besides him. He would ask how I was doing, how was my family, how my medical job was going, what was the news about the plague epidemic. While talking he would be laughing, he would call for tea and offer it to me with great affection. The first time this happened, I did not partake of the tea due to respect, and it became cold. Maulana Nur-ud-Din said to me, Why aren't you drinking your tea, do take it, you won't be doing anything wrong. Hazrat Mirza sahib noticed that the tea was cold and he called his servant to bring hot tea for me. The servant started to take my cup away but Hazrat Mirza sahib stopped him and said: Bring the hot tea first and then take this cup away.

To sum up, he was talking to me freely like a friend, being happy with me, encouraging me in every way. He would not initiate any preaching or religious talk unless someone asked a question and broached a religious topic.

A painful observation

The gist of it is that the Promised Messiah would meet all people with such courtesy and hospitality that it was absolutely astonishing. A beautiful picture of Islamic civilization was seen in his morals and manners which was so pleasing to the mind; far be it that he would hurt someone. But when I see certain people among the followers of this righteous man, whether they are at a meeting or a social occasion, not caring that what they are saying or doing is hurting

another brother's feelings, I am deeply pained by this. This cannot be called a requirement of religious behaviour. They say: "We speak bluntly, we are like bare swords", so that they are entitled to speak to anyone in whatever way they want to. Even in preaching it is not necessary to use hurtful language. If saying the truth is going to injure someone's heart, what is the need to say it? If it is necessary to say it, it can be put in such a way that you make your point without causing offence. Of course, it is a different matter if you have to speak to correct false religious beliefs or refute un-Islamic ideas or expose hypocrisy.

A society cannot be called civilized and cannot remain united until its members follow the principle that everyone of them should be safe from being injured by the hands or tongue of another member. Humour, levity and the making of jokes is good only as long as it makes people jovial and cheerful. But when humour hurts someone or is directed at exposing a fault or weakness in them, then it does not remain humour and entertainment but falls in the category of bad behaviour. Joking of this kind leads to resentment and discord. To make sarcastic comments to hurt someone is not the way of a civilized society. Similarly, to disregard and to reject with contempt the opinion of a lowly and ordinary person cannot be called Islamic manners. To look down upon a person scornfully because of some flaw in him, is what constitutes the spiritual illness known as arrogance, which cannot be tolerated by Islamic civilized values.

Jewels from history of Islam

In the history of Islam there are such lofty examples of superb Islamic manners that it completely astounds and overwhelms the mind, and the present day civilization collapses into dust in comparison with those examples. Nasir-ud-Din Shah was a king in India who took no pay from the treasury but made his living by writing copies of the Quran. Once a man came to see him and, looking through his manuscripts, told him that there was a word which was copied inaccurately and needed correction. The king made the correction just as the man indicated. When the man left, the king changed the word back to what it had been before. Someone asked why he had done that. The king said: what I had written was right and the correction which the man pointed out was wrong, but I did not want to embarrass him by telling him that he was wrong, so I made the correction that he wanted and changed it back as soon as he left!

In the time of the caliphate of Hazrat Umar, once when he was leading the prayers a person broke wind.

But Hazrat Umar considered it impolite and bad manners that he should say: The man whose *wuzu* has been voided should go and perform his *wuzu* again. Instead, Hazrat Umar said: Let us all perform *wuzu* again. These good manners and shielding someone from being exposed and singled out are so wonderful. He bore some trouble for himself but saved a man from embarrassment.

We saw the Promised Messiah, that when he would be going for a walk accompanied by people they would follow him very closely, and sometimes a man from behind would trip and push him so that his stick would fall out of his hand and roll forwards. But the Promised Messiah would never turn around and look to see who pushed him, so that the man who did it would not be embarrassed.

There are hundreds of such examples. How many can we keep on giving? Until we show the deepest concern for the feelings and the temperament of our brother, and for hiding his faults, we cannot be called civilized, or in other words, we cannot be called Muslims because according to the definition given by the Holy Prophet Muhammad Islam and civilization are exactly the same thing, and not opposite things.

The finality of prophethood – 1

Speech at the annual meeting (Jalsa) of the Lahore Ahmadiyya Anjuman in December 1917

by Maulana Muhammad Ali

Translated by the Editor

"Muhammad is not the father of any man from among you, but he is the Messenger of Allah and the *Khatam an-nabiyyin*." (33:40)

This verse of the Holy Quran which I have read has been declared by the men of Islam to be the foundation of the finality of prophethood. That is, it is the basis of the belief that no prophet can come after the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him. There are certain matters regarding which there is *national unanimity as an evidence*. For instance, the Holy Quran contains

the commandment: *Keep up prayer*, and of the believers it is said: *They keep up prayer*. The Holy Prophet Muhammad himself obeyed this commandment, and since he did so the next question is whether the practice of the Holy Prophet about prayer has reached us in its original form or not.

Consensus of the *Umma* about prayer

Regarding this we see that all the Muslim sects, even those bearing the utmost hostility towards one another, have been agreed and united on this since the beginning of Islam. Only one form of prayer is found prevalent among them, which is evidence that indeed this is the same prayer that the Holy Prophet Muhammad performed during his life. These facts are sufficient testimony for us: that all the Muslim sects are agreed that five prayers a day should be said in obedience to the command “keep up prayer”, there is agreement on their times, and there is agreement on the number of *raka's* in each of the five prayers.

If today, after thirteen hundred years, someone raises a difference, as the *ahl-i Quran* sect has done, then that is not an evidence against the generally agreed practice. The fact that all sects, even those who had other differences with one another after the Holy Prophet's time, so much so that they fought and killed each other, are agreed on prayer proves that this was indeed the practice of the Holy Prophet. As against this, for a man today to rise up and say that this is not the real form of the prayer, has no value. If there had been the slightest doubt about the authenticity of this form of prayer, then there would have been some difference about it in the first generation of Islam. The fact that there was not any difference is clear proof that the truth is what all are agreed upon.

Consensus of the *Umma* on finality of prophethood

Likewise, regarding the verse above, we first look at the testimony of the consensus (*ijma'*) of the Muslims. Have all the Muslims been agreed that according to this verse the institution of prophethood is closed after the Holy Prophet Muhammad, and have all Muslims based their firm belief on this verse that no prophet can come after the Holy Prophet? Look at the differences between the Shias and the Sunnis, and the differences of the Khawarij with both the Sunnis and the Shias, the Khawarij who declared war on Hazrat Ali. All these people, despite being enemies, agreed that no prophet can come after the Holy Prophet Muhammad. Their agreement, which is the consensus of the *Umma*, proves that these meanings have been given by the Holy Prophet himself. If there had been any doubt that this teaching came from him, then

some group from among these people would have expressed that doubt.

Death of Jesus and consensus of the *Umma*

Regarding the issue of the death of Jesus, it may be asked of us: Why don't you accept that Jesus is alive because that is the consensus of the *Umma*? This argument is not correct. Firstly, it is not a part of the doctrines of the faith, fundamental or secondary, that a certain prophet is still alive or that he died. Secondly, if we look at the beliefs that have prevailed in the *Umma* it is not correct that there is a consensus on this. From the beginning, commentators of the Quran have accepted the death of Jesus, albeit for a period of time, some for three hours, some for three days, and others for different intervals of time. Thus they have accepted the death of Jesus for different periods of time, which is a clear agreement on the death of Jesus. These people did not belong to any unorthodox sect such as the Mutazila. Take the *Majm'a-ul-Bihar* which is a dictionary of Hadith. In it the belief of a great Imam is clearly recorded in these words: Malik said Jesus died. A few days ago someone said to me: If it is true that this was the belief of Imam Malik then why don't the Maliki people, the followers of his school of law, hold the same belief? I said: Go further back; can you imagine that Jesus said that he was really God and the son of God, which is what his followers today believe him to be? Therefore, the fact that the Malikis believe that Jesus has not died is no evidence that Imam Malik also believed the same.

No Muslim ever rejected finality of prophethood

In short, the consensus of the Muslim people (*Ijma'* of the *Umma*) is a powerful argument. We have to see whether among the Muslims there has been any man who said that prophethood did not end with the Holy Prophet Muhammad, and that prophets can come after him. If there has not been any such person, and the consensus on the finality of prophethood is so universal that no one has gone against it, then how can it be rejected? If there has ever been any such person then name him, otherwise if you reject this consensus then you are left with nothing of Islam. How do you know that the Quran you have is exactly the same as that which was revealed to the Holy Prophet Muhammad? It is only through consensus. So the consensus of the *Umma* on the basis of which you accept the Quran, it is also the same consensus of the *Umma* through which it is proved that the door of prophethood was closed by the coming of the Holy Prophet Muhammad and no prophet can come after him.

How did the doctrine of finality of prophethood arise?

The question now arises whether the Muslims have coined the doctrine of the ending of prophethood in the same way as the Arya Hindus, Christians and other religions coined the belief that there would be no revelation after their respective religions, or is there any irrefutable evidence which makes us submit that indeed prophethood has ended with the Holy Prophet Muhammad, and that this belief has not been coined by the Muslims from seeing corresponding doctrines in other religions?

Perfection of religion testifies to ending of prophethood

If you go through all the other religious scriptures of the world you will not find this claim in any of them as in the Holy Quran that: “This day have I perfected for you your religion and completed My favour upon you” (the Holy Quran, 5:3). I admit that this is merely a claim and today any other man can make the same claim. However, if you read any religious scriptures that exist today you will most certainly not find any one of them making this claim. The only Book putting forward this claim is the Holy Quran. This fact satisfies us even further that the claim of the ending of prophethood is not without reason. But we should examine what work the Holy Quran has done, on the basis of which it claimed to have perfected religion.

How religion became perfected

All the knowledge and teachings necessary for religion have been gathered together in it. It is difficult to enumerate all of them but it is, for example, essential that a religion acquaint its followers with the Unity of God, His attributes and the highest morals. Is there any shortcoming in the description of the Unity and the attributes of God given in the Quran? Has anyone discovered some truth about God which was not disclosed in the Quran? Has the world found some defect in the moral teaching given by the Quran?

Divorce, Jihad and polygamy

Objections used to be raised against some teachings of Islam relating to social and civic matters, but now the present age itself is answering those objections. Even if no human being arises to refute those charges against Islam, this age itself is belying the allegations. A strong objection was raised that Islam allows divorce, and this is against morality. But today the followers of all religions have admitted the necessity of allowing divorce. The Christian countries have set

aside the Gospel teaching and have made laws allowing divorce, against that teaching. Similarly, there was an objection that Islam allows war. But today the Christian clergymen are preaching in churches that those people who believe that the Gospels teach only gentleness have not understood the spirit of the Gospels, and that it is permitted to raise the sword in response to oppression. Next, take polygamy. This war [meaning World War 1 — *Editor*] has killed hundreds of thousands of men, and there is now no solution but to allow more than one woman to be the wives of one man. Living as single cannot work when we consider that celibacy did not work even within the confines of churches and monasteries, and acts of illicit sex started occurring inside these places of worship. You know the circumstances under which our Holy Prophet married more than one woman. At Makka he had one wife. When many Muslims were killed in the battle of Uhud and many women became widows, in those conditions or for other exigencies Islam permitted polygamy. Even today the world cannot solve its problems without it.

In short, the conditions of the time itself are gradually leading to the conclusion that humanity cannot progress without following the principles of Islam.

Complete revolution in institution of prophethood after Holy Prophet Muhammad

I now move on to the question: is there any practical evidence of the finality of prophethood or not? Before the Holy Prophet Muhammad, prophets were appearing one after another, in one country or another, among the Israelites and other nations. So why has no prophet appeared in any nation for thirteen centuries, if it is not due to the ending of prophethood? ■

To be continued in next issue.

Continued from Page 7, Column 2:

O All-Powerful God! Although it has always been Your way and practice that You confer understanding on children and the unlearned, while You cast dark covers upon the eyes and hearts of the wise and the intellectuals of this world, yet I humbly and earnestly beseech You to draw a group of these people also towards my Movement, as You have already brought in some of them. Bestow on them also eyes and ears and hearts that they may see, hear and understand, and realizing the nature of this blessing which You have sent at its appointed time they may make an effort to obtain it. O God, You can do this if You will, for nothing is impossible for You! *Ameen* again *ameen*. ■

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