

*“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)*

•
*Exponent of
Islam and
the Lahore
Ahmadiyya
Movement
for over
seventy-five
years*
•

The Light

& Islamic Review

November – December 1999

•
*Presents
Islam as:*
**PEACEFUL
TOLERANT
RATIONAL
INSPIRING**
•

Published on the World-Wide Web at: <http://www.muslim.org>

Vol. 76

CONTENTS

No. 6

- **The coming of angels**
From the book Fath-i Islam
by Hazrat Mirza Ghulam Ahmad. 3
- **How I became an Ahmadi**
*Inspiring story of joining the Ahmadiyya Movement
in the time of Hazrat Mirza Ghulam Ahmad*
by Dr. Basharat Ahmad. 4
- **Death of Jesus – 9**
*How did belief in Jesus still being alive
come to prevail among Muslims?*
by Maulana Hafiz Sher Mohammad. 10
- **Scientific and spiritual truths about creation and
evolution revealed in the Holy Quran – 2**
Compiled by Dr. Mohammad Ahmad, Ohio. 12

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

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

ISSN: 1060–4596

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

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

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	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.

The coming of angels

From the book Fath-i Islam

by Hazrat Mirza Ghulam Ahmad

God the Most High always makes use of figurative language, and confers the name of one person upon another due to their nature, characteristics and capacities. He whose nature is like that of Abraham is Abraham in the sight of God, and he whose nature is like that of Umar is Umar in the sight of God. Do you not read the Hadith report that if there are among the Muslims any who are *muhaddas* to whom God speaks then Umar is such a one? Now does this hadith mean that the institution of *muhaddasiyya* came to an end with Umar? Most certainly not; in fact, the meaning of the hadith is that whichever person has a spiritual condition like that of Umar, he will be the *muhaddas* at the time of need. Thus it was that my humble self, too, once received a revelation about this as follows: "In you is the substance of *faruqiyya* (the quality of Umar)". This humble one, besides having a resemblance of nature with other holy ones, an account of which is given with full details and explanation in *Barahin Ahmadiyya*, has a particular similarity with Jesus. And it is because of this similarity in nature that I have been sent bearing the name *Messiah* to crush to destruction the doctrines of the cross. I have been sent to break the cross and kill the swine. I have descended from heaven with those holy angels on my right and left whom my God, Who is on my side, will cause to enter — and is even already doing so — every responsive heart for the accomplishment of my mission. Even if I were to keep silent and my pen refrained from writing, nonetheless the angels who have descended with me cannot stop their work. They have big hammers in their hands given to them for breaking the cross and crushing the cathedral of man-worship.

Those who are unaware may wonder as to what is the meaning of the descending of angels. It should, therefore, be understood that the practice of God has always been that whenever a messenger (*rasul*) or prophet (*nabi*) or saint (*muhaddas*) descends from heaven for the reformation of humankind, there must descend with him such angels as infuse guidance into responsive hearts and draw them towards goodness. They continue to descend until the darkness of disbelief and misguidance is dispelled and the true dawn of faith and righteousness appears, as God has said:

"The angels and the spirit descend in it by the permission of their Lord for every affair — peace it is till the rising of the morning." (The Holy Quran, 97:4)

So the descent of the angels and the holy spirit, in other words their coming down from heaven, takes place just at the time when a highly exalted man, wearing the mantle of Divine office and having the privilege of Divine revelation, descends upon the earth. The holy spirit is specially granted to this *khalifa*, and the angels who are with him are made to descend upon all the responsive hearts of the world. Then a reflection of this light falls on all the worthy souls wherever they are found in the world, and a kind of resplendence spreads all over the earth. Due to the purifying influence of the angels, good and noble thoughts start arising in the hearts spontaneously, and they are attracted to the Oneness of God. A spirit of love for righteousness and the pursuit of truth is breathed into sincere hearts, the weak are granted strength, and a wind starts blowing everywhere to help the mission and cause of this Reformer. The working of a hidden hand causes people gradually to slide towards spiritual welfare of their own accord, and a commotion begins to arise among the nations. Then people who lack understanding imagine that the prevailing ideas have of themselves turned towards the right path. But in reality it is the work of those angels who descend from heaven accompanying the man commissioned by God (*khalifat-ullah*), and bestow extraordinary powers for the acceptance and understanding of truth. They rouse those who are sleeping, awaken those in slumber, restore hearing to the deaf, breathe life into the dead, and bring forth those who are in the graves. Then people open their eyes for the first time and begin to understand the things hidden from them before. These angels, in fact, are not separate from that chosen man of God. They are but the light which is upon his countenance, and the manifest signs of his spirit of determination, drawing towards themselves with their magnetic force everyone who is capable of being attracted, whether near in distance or far [from the man of God], whether an acquaintance or a complete stranger who does not even know his name. To sum up, whatever movement there is in that age towards goodness, and whatever impulses are created for the acceptance of truth, whether that urge be produced in the people of Asia, the natives of Europe or the inhabitants of America, it is really brought into being by the prompting of these angels who came accompanying the chosen man of

Continued on page 14, column 2

How I became an Ahmadi

by Dr. Basharat Ahmad

[This is the translation of an article by Dr. Basharat Ahmad (d. 1943), a great scholar of Islam and the Ahmadiyya Movement, prolific writer on religious subjects and author of the famous Urdu biography of Hazrat Mirza Ghulam Ahmad entitled *Mujaddid-i Azam*.]

I had been interested in religion from childhood. Since the earliest, I always had an overwhelming desire to benefit from the company of religious scholars (*ulama*). If a *maulvi* or preacher happened to be giving a lecture in our locality, I could not restrain myself from attending it. My forefathers were Hanafis but while I had an interest in religion I was also greatly attracted towards investigating religious questions and concepts.

Joining the Ahl-i-Hadith

Some of my acquaintances belonged to the Ahl-i-Hadith.¹ As a result of my investigations I joined the Ahl-i-Hadith. I could not understand that since there existed Hadith reports of the Holy Prophet Muhammad, how one could give preference to the verdict of any jurist. This was the time when the Ahl-i-Hadith were called ‘Wahhabi’² and were assaulted in mosques and evicted from them. Our family was at that time residing in the city of Sialkot and we stayed in the Sadar Market. I was, however, studying in town at the Scotch Mission High School. On becoming an Ahl-i-Hadith follower, I immediately started clasping my hands on my chest in prayer and saying ‘Ameen’ audibly when praying in congregation at the Sadar main Mosque.³ The imam of the mosque, the late Maulvi Mubarik Ali, did not object or say anything as he was a learned man, but others in the congregation got agitated, there was much noise and uproar and dire threats were uttered against me. Finally the matter was reported to the elder of my family, my grandfather. He was quite annoyed with me. I did not argue with him, but started attending the Friday congregational prayers at the Ahl-i-Hadith Mosque of the town. The late

¹ A school of thought that held the Hadith (reported sayings and actions) of Prophet Muhammad to be supreme over the teachings of the traditional schools of jurisprudence. *Editor*.

² A puritanical movement originating in Saudi Arabia, to which the Ahl-i-Hadith were doctrinally similar in many points. *Editor*.

³ These are the minor ritual differences of the Ahl-i-Hadith and Hanafis in performing the congregational prayer. *Editor*.

Maulvi Abdul Karim used to lead the prayers, and I had complete freedom to raise my hands and say ‘Ameen’ in an audible manner.

Argument with Rev. Youngson

I have said that I used to study in the Scotch Mission High School. In my class were also the late Maulvi Qa'im-ud-din and the late Dr. Sir Muhammad Iqbal, the same Dr. Iqbal who is the famous poet and philosopher. Reverend Youngson was our Principal and was a very intelligent Christian priest. Maulvi Qa'im-ud-din and Dr. Iqbal would debate and argue with Rev. Youngson during the Gospel study hour, but in the discussions on the issue of the Messiah being still alive and being superior to the Prophet Muhammad they could not stand up to the reverend. On one occasion there was a terrible calamity when the reverend Youngson quoted the Quranic verse *Ya 'isa, inni mutawaffi-ka wa rafi'u-ka ilayya*⁴ as an argument in favour of the superiority of Jesus Christ. Dr. Iqbal, being ruffled, responded that this verse was not from the Quran. This was a clear victory for the reverend: the verse *was* from the Quran. We Muslims felt very discomfited. I fretted within myself and sometimes, may God forgive me, I even felt annoyed with God, that by bodily raising Jesus to the heavens He had made the Muslims to be humiliated by the Christians. At last, the daily criticisms of Islam by the Christian clergymen resulted in my having doubts about the veracity of Islam and many a time I thought that I should leave Islam. The Arya Samaj was a new, popular movement. Hindu boys used to boast about its merits. I frequently thought, why not become an Arya. But the love of Islam which had been with me since childhood did not allow this. The scholars of Islam, whom we relied on and had great respect for, however, provided no satisfactory explanations.

Perusal of the book *Fath Islam*

In 1891, during the period when I was restless in my mind, one day I was lying in bed in our courtyard when my paternal grandfather handed me a book and said:

“Look at the wonder of the fourteenth century⁵ — a man, Mirza Ghulam Ahmad of Qadian, has claimed to be a likeness of the Messiah, and has published this book.”

⁴ The Quran, 3:55. This verse was generally understood as meaning: “O Jesus, I will take you and raise you to Me”. *Editor*.

⁵ The fourteenth century of the Muslim calendar began in 1883. *Editor*.

I took the book, which was *Fath Islam* (Victory of Islam) and started reading it. Immediately the style of writing captivated me. As I continued reading, I felt as if the words of the book were directly entering into my heart and soul, and when I read the arguments and proofs showing that Jesus had died a natural death, I jumped with joy. I read the whole book in one sitting and flatly told my grandfather that this man was truthful. On this he said:

“No, you are yet a child. You have not seen our religious scholars. I hear they are preparing a universal proclamation of *kufir* (heresy) against this man.”

But the truth of the book had cast its influence upon me. I was not willing to give up belief in the natural death of Jesus. I had received this gem after so much wanting. The same verse, *Ya ‘isa, inni mutawaffi-ka wa rafi‘u-ka ilayya,*⁶ which had always troubled me was now beautifully satisfying my heart. The situation now in the central market of Sialkot was that in each and every meeting and function where people gathered Hazrat Mirza Ghulam Ahmad was under discussion, but he was invariably opposed.

A dream

I had a dream, around this period, which in its nature was quite strange. I saw a very tall minaret, in the top of which the Holy Prophet Muhammad was present. I was eagerly climbing the stairs of the minaret to meet the Holy Prophet. On my lips was the following verse of poetry:

Some say ‘glory to me’, some say ‘I am the truth’,
Sing your singing, this is a point for reflection.

While reading this verse and climbing the stairs I woke up. At that time I did not understand the meaning of this dream. But now I know that being asked to reflect on ‘glory to me’ and ‘I am the truth’ referred to the concept of *burooz* (someone coming as the manifestation of the Holy Prophet), and the presence of the Holy Prophet indicated the coming of his *burooz*. The significance of climbing the minaret was exactly that mentioned in the revelation of Hazrat Mirza sahib that the “feet of the Muhammadans would be established firmly on a lofty minaret”.

⁶ Hazrat Mirza Ghulam Ahmad had shown the meaning of this verse to be: “O Jesus, I will *cause you to die and exalt you* in My presence”. *Editor*.

Hazrat Mirza sahib in Sialkot

After some days the town was abuzz with the news that Mirza Ghulam Ahmad, the claimant of Messiahship was coming to Sialkot. Recently, we had listened to the lectures of Maulvi Nur-ud-din of Bhera, Hafiz Abdul Mannan of Wazirabad and Maulana Nazir Husain of Delhi who had also visited Sialkot. On the arrival of Hazrat Mirza sahib too, we went to town. He was staying at the house of the late Hakim Hissam-ud-din. The street to the house was full of people. As I and a friend squeezed our way through the crowd, I saw Hazrat Mirza sahib leave one house and enter the next. In that brief time, when I glanced at his face I saw such a glimpse of saintliness and light that I could not help feeling that this could not be the face of an imposter; it was the radiant countenance of a truthful man.

Hazrat Mirza sahib lead the *asr* prayers in Hakim Hissam-ud-din’s mosque, and I along with others prayed behind him. After the prayers he sat in the doorway of the mosque. A large number of people were present in the mosque and they asked him various questions on religious matters. His answers were so satisfying that one’s faith was renewed. Sitting near me was Maulvi Abdul Karim, the imam of the Ahl-i-Hadith mosque who had pledged allegiance to Hazrat Mirza sahib. He said to me: Look, do you see the light upon Hazrat Mirza sahib’s face? I confirmed that I did.

In the evening we returned home, but my mind had been deeply impressed. When we returned the next day, Hazrat Mirza sahib was giving a commentary on the *Sura Fatiha*. Today of course every Ahmadi child knows this particular explanation, but at that time we were hearing it for the first time. These truths and fine points of knowledge opened our eyes and the lectures of other *ulama* which I had heard now seemed shallow. Dr. Iqbal was at that time sitting on the roof of the entrance of the mosque and was full of praise for this exposition of the Quran. Hazrat Mirza sahib stayed a few days in Sialkot and then went back. Many people in Sialkot took the pledge, among them Maulvi Mubarak Ali, the imam of our Sadar Mosque. This caused a great deal of trouble in the Sadar area.

Speeches of Maulvi Muhammad Husain Batalvi

In the meanwhile, Maulvi Muhammad Husain Batalvi arrived in Sialkot. He was a leading scholar of the Ahl-i-Hadith in the Punjab and was at the height of his fame for his knowledge and learning. His mission was to oppose Hazrat Mirza sahib. As I was an Ahl-i-

Hadith follower, I had a special regard for him. I met him at a dinner in Sadar, and after this there was a lecture by him at the main mosque in Sadar which was disjointed and not at all enjoyable. However, he read out some extracts from a copy of [Hazrat Mirza sahib's book] *Izala Auham*, and by taking the passages out of context and juxtaposing various passages together he gave a completely wrong impression to the audience. For instance, he emphasized to us that Mirza sahib had said that there is a verse in the Quran: "Surely We have revealed it near Qadian". He also said that Mirza sahib applied to himself the prophecy mentioned in the verse of the Quran: "I (Jesus) give good news of a messenger after me whose name is Ahmad", and did not apply it to the Holy Prophet Muhammad; that Mirza sahib says that the Quran is full of abusive words and that four hundred prophets lied, etc. etc. In short, this is the way he incited us against Hazrat Mirza sahib. Little did we know that such a reputed scholar was standing in a mosque uttering lies, and by misquoting passages was slandering Hazrat Mirza sahib. We were led astray by trusting the *mullahs*, and thus lost the distinction of being among the first followers of Hazrat Mirza sahib.

Thus after polluting the atmosphere of Sialkot, Maulvi Muhammad Husain Batalvi left. With him also went the spiritual peace I had found. The community of the Ahl-i-Hadith in Sialkot had become fragmented and the mosque of the Wahhabis almost desolate. A large portion of the Ahl-i-Hadith had become Ahmadi and had shifted to Hakim Hissam-uddin's Mosque. The few who were left shifted to an old royal mosque. Maulvi Muhammad Ibrahim of Sialkot, at that time a young man, was made imam of the mosque. I also went to say my prayers in that mosque. But his old-style, traditional *khutbas* could not attract someone who had heard the *khutbas* of Maulvi Abdul Karim. One Friday was more than enough to disenchant me, and I stopped going there.

I meet a Sufi

Around this time God so ordained that I chanced to meet a Sufi of the Chishtiyya Sabiriyya order. Despite being of the Ahl-i-Hadith school of thought, I had always been interested in sufism, and in his company that interest was rekindled. I learnt from him all the recitals and incantations practised in the Chishtiyya Sabiriyya order. He once inquired as to my purpose in following these practices. I replied that I wished to become a saint. He said that I was the first person who had ever desired to learn this from him. Generally people used incantations for the purpose of attaining

some worldly advantage. To cut a long story short, the constant recitation of the word "Allah" resulted in my heart frequently feeling moved and a state of ecstasy was regularly experienced and the thought of the name Allah remained in my mind constantly. One day I met an atheist who raised such objections that I lost my very faith. He said that my entire experience was just a product of my imagination. I went to my Sufi guide with those objections. He replied that a Sufi keeps away from debate or discussion. I said that in this world one cannot avoid encountering people who hold opposing opinions. What answer, then, would one give to such objections? He just replied that I should continue reciting the incantations. My faith had, however, been shaken, so how could I do the recitations? I tried but my heart was no longer in it. In those days mesmerism was the latest thing much talked about. My reading of books on this subject resulted in the loss of whatever little faith I still had. I was deeply agitated and the world seemed to be hell for me.

I read the book *Barahin Ahmadiyya*

In the army garrison area of Sialkot, Maulvi Jalal-uddin used to teach in the army school. He was a very righteous man and had become an Ahmadi. One day when I went to visit him he was inside having a wash. Outside on the bed the famous book by Hazrat Mirza sahib, *Barahin Ahmadiyya*, was lying open. As I sat on the bed my glance fell on the open page and I began reading it. What a writing it was! It was like a soothing balm for my wounded soul. The arguments for proving that the Quran had been revealed by God were so powerful and convincing that as I read on and on I felt as if a veil was being lifted from my eyes and my faith was being revived. In short, that day I once again felt that I was a Muslim. I was convinced that, whether I understood the personal claims of Hazrat Mirza sahib or not, if certainty in the truth of Islam is to be obtained the only way is through reading his books. This conviction grew further when in Lahore I heard the famous lecture of Hazrat Mirza sahib at the occasion of the Conference of Religions, which was later published as a book entitled *The Teachings of Islam*. Maulvi Abdul Karim's delivery of the lecture had a magnificent glory of its own. The substance of the lecture was so lofty and full of the highest truths and deepest knowledge that the public were listening in a daze of wonder. The Muslims were so overjoyed that they were jumping up from their seats. As regards myself, I felt as if the truth and greatness of Islam was entering every fibre of my body.

Departure to Africa and employment there

On graduating from the Medical College, I went to East Africa. There I was always in the company of the late Dr. Rahmat Ali who was a very pious Ahmadi. I had the opportunity and time to study Hazrat Mirza sahib's books and my faith in his veracity went on growing stronger. However, some influence of the *ulama* still remained upon me and their declarations of unbelief against Hazrat Mirza sahib prevented me from becoming an Ahmadi. On returning from Africa, I was assigned to the Zafarwal District of Sialkot on plague duty. I read much of the writings of Hazrat Mirza sahib both in criticism of other religions and about his own claims. The books *A'ina Kamalat Islam* and *Ayyam-us-Sulh* particularly made a deep impression on me. Around this time, an Ahl-i-Hadith *maulvi* became the imam of the mosque at a nearby village. This resulted in an altercation between the Hanafis and the Ahl-i-Hadith. The local Police Superintendent was a staunch Hanafi. He arrested the *maulvi* along with all his followers and instituted a case against them for bail. When I heard of this, the Ahl-i-Hadith in me was aroused. I took up their cause and went as far as the Deputy Commissioner of Sialkot, and got those poor fellows released. They were very thankful to me and I started to meet them.

Ahl-i-Hadith *maulvi* gets annoyed

When this *maulvi* realized that I was being influenced by Ahmadiyyat he gave me the book *Saif-i-Chishtiyya'i* by Pir Mahr Ali Shah and another book which was probably entitled *Shams-ul-Badaya*. I read these books, especially the arguments given in favour of the contention that Jesus was still bodily alive in heaven. On comparison with the arguments for the natural death of Jesus, the arguments for Jesus being alive appeared to me to be worthless. I flatly told the *maulvi* that the books that he had given me had only served to increase my belief in the veracity of Hazrat Mirza sahib. The *maulvi* was very annoyed with me, and that was the last I saw of him.

My investigations regarding Hazrat Mirza sahib

I was transferred to Shakargarh on plague duty. At a nearby village of the Pathans, an officer Munawwar Khan had been suspended for not assisting in the efforts against the plague. As I got to know him, he requested that I intercede for his reinstatement. He said:

“Previously whenever we were in difficulties we would ask the Mirza of Qadian to pray for us, and then by the grace of God our problem

would be solved, but now he has claimed to be Jesus Christ the son of God. Our *ulama* have proclaimed him an unbeliever and therefore we have stopped going there.”

I asked whether he personally knew Mirza sahib. He replied:

“Yes, I know him from childhood. He is a very righteous, godly and abstinent man whose prayers are answered by God. We have experience of his prayers; they work like an arrow going straight for its target. There is no doubt that he is a great saint. But you know that it is the saints who stumble. It appears that at some stage in the spiritual path Mirza sahib, like Mansur,⁷ slipped or went astray.”

I was particularly struck by what he said. I had the opportunity to frequently go on official duty to various areas of Gurdaspur District.⁸ I met Shaikh Nur Ahmad, a chief of Batala, and various other people who were not Ahmadi and were acquainted with Mirza sahib since childhood. Their replies to my inquiries regarding Mirza sahib convinced me that he was a righteous and saintly person. I was already satisfied with regards to his claims but I was still apprehensive about taking the pledge (*bai'at*), for opposition to Ahmadiyyat knew no bounds.

Illness of Mumtaz Ahmad

My son Mumtaz Ahmad was at that time two years old. I was appointed in Shakargarh, District Gurdaspur, on plague duty, while my family was residing in Amritsar. Mumtaz Ahmad contracted typhoid fever so dangerous that his temperature would not go below 105° Fahrenheit day or night and sometimes rose even higher, and the signs and symptoms of typhoid fever became fully apparent. The best doctors of Amritsar were in agreement that the typhoid was so severe that, if the boy survived, the fever would not reduce in less than three or four weeks. I had taken one week's leave from work. The child was unconscious all the time, lying like a corpse, and there appeared no hope of survival. On the 11th day of the illness my leave expired. The boy's pulse was erratic and there was no change in his fever or unconscious condition. I was desperately worried and refused to return to duty. The elders in my family advised me not to take such a foolish step, as what was destined to happen would

⁷ Mansur bin Hallaj, the famous mystic who proclaimed '*ana-l-Haq*' (I am the truth). *Editor*.

⁸ The village of Qadian was located in this District. *Editor*.

happen in any case, and I should not risk my employment. By coincidence, in those days Hazrat Mirza sahib's book *Barakat-ud-dua* (The Blessings of Prayer) was in our house and my wife had read it. She said to me:

You will have to pass through Gurdaspur on the way back to Shakargarh. On the way is the town of Batala. From there if you go to Qadian and ask Hazrat Mirza sahib to pray for the child it is possible that God may answer. Mirza sahib in his book *Barakat-ud-dua* has written with great emphasis:

O you who say that 'if prayer is effective then show it', where are you? Run to me so that I show you that effect as clear as the sun.

My first time in Qadian

On hearing these words from my wife, I immediately prepared to depart. As I was unfamiliar with the environs of Qadian, I requested an Ahmadi friend to accompany me. The train left Amritsar at 10 p.m. and we reached Batala at midnight. There we hired a horse cart to take us to Qadian. The road was in an extremely poor state of repair. After a rough and jerky ride we reached Qadian at two in the morning. The night was terribly dark and nothing was visible. There were no sign of lanterns in Qadian. It was the winter season, so the doors of the houses were closed. There was no sign of any human being. I thought about what Mirza sahib would be doing at this time? Would he be sleeping comfortably or be offering the *tahajjud* prayer (voluntary night prayer)? Anyway, I felt a desire to know what he was doing at this time. My Ahmadi friend led the way and I followed behind. In the darkness we could not make out anything, when unknowingly, my friend pressed against a door of Hazrat Mirza sahib's house and it fell open with a jolt. Hazrat Mirza sahib was offering the *tahajjud* prayer. He closed his prayers with *salam* just at that time and after inquiring as to our purpose, he directed us to go upstairs to the Mubarik mosque. On arriving upstairs we found ourselves in a small mosque. There was a room adjoining the mosque, named *bait-ul-fikr* (the contemplation room). The entire mosque was filled with people offering the *tahajjud* prayer with great humbleness and devotion. In the room we found the late Khwaja Kamal-ud-din sleeping on a bed. He awoke on our arrival and offered us the bed. Thinking of the inconvenience to him, I refused, but he said that he was now going to offer the *tahajjud* prayers. So I lay down, and Khwaja sahib performed his ablutions

and was soon engrossed in prayer. But I was terribly embarrassed lying and resting as people were praying with such humbleness and with overflowing tears that I was feeling ashamed of myself. But I was very tired so I fell asleep. At 4 a.m. the call was given for the morning prayers. Somebody woke me up and offered me water for performing ablutions. I had just performed my ablutions and offered the individual prayers (*sunnah*), when the late Maulvi Abdul Karim arrived. I was delighted to see him as he used to be imam of our Ahl-i-Hadith Mosque at Sialkot. He also met me with great warmth, saying: "At last you have come; yes, God did bring you". After this I mentioned to him that my son was critically ill and I was requesting prayers for him. He said:

"Follow the example of the Abraham, and for you too the call will come from heaven:

'O fire, be coolness and peace for Abraham'.

God will change this fire of yours into coolness and peace."

I was much reassured by his words.

Meeting Hazrat Mirza sahib

Just then Hazrat Mirza sahib came out. I felt as if an embodiment of light was standing in front of me. Maulvi Abdul Karim took me by the arm and introduced me to Hazrat Mirza sahib in these words: "Sir, I present before you another righteous soul". I pray that God makes me truly worthy of these words and that I meet a good end. Hazrat Mirza sahib shook my hands with great warmth. As some people had spread the rumour that Mirza sahib suffered from leprosy and that his hands were covered by rash, I looked at his hands closely. In my own sinful hands, it appeared to me as if his hands, bathed in light, were like silver. Maulvi Abdul Karim only introduced me in the words mentioned above, and in my opinion there are no better words to introduce somebody to the Messiah appointed by God. I therefore myself related the details about me. We then offered the congregational prayers. I was standing shoulder to shoulder with Hazrat Mirza sahib and Maulvi Abdul Karim was leading the prayers. Praying behind him was nothing new for me as I had prayed behind him for long in Sialkot, but I had never before experienced the grandeur with which he now recited the Quran at Qadian. His recitation was now so perfectly eloquent, and it penetrated the heart so much that as I listened to it my heart melted and yearned. It is my belief this change was due to the blessing of the Messiah, for I

had long heard Maulvi Abdul Karim's recitation of the Quran; it had neither possessed such eloquence, nor this penetrating effect.

Result of the meeting

After the prayers Hazrat Mirza sahib went inside. Khalifa Rashid-ud-din had already asked me whether I would like to meet Hazrat Mirza sahib in the mosque or privately. I desired to meet him in private. Shortly thereafter, Hazrat Mirza sahib invited us inside. We entered a room in which some children were sleeping. Hazrat Mirza sahib was sitting on a bare, rope-woven bed, not covered by any soft bedding. On seeing me, he shifted towards the foot of the bed and invited me to sit towards the (more comfortable) head of the bed. Out of respect, I refused, but he took my hand and sat me down near the head. He himself remained at the rough side and my friend sat between us.

I asked to know of some spiritual devotion for the purification of the heart. He said:

“Just say the daily prayers with care and with understanding of the meaning of the words.”

I was quite moved by his answer. For, I had tried various incantations and recitals, but with no good result, except that my heart had got spiritually weaker and I had lost the strength to face the world. Furthermore, the way taught by the Holy Prophet Muhammad to his companions, for the purification of the heart, was the offering of these very daily prayers. So it was the method to be found in the *Sunna* of the Holy Prophet, these daily prayers, that the Promised Messiah taught for the purification of one's heart. From this I realized how firmly he followed the *Sunna* of the Holy Prophet, and that he did not approve of any way that was a later addition in Islam (*bid'ah*). Hazrat Mirza sahib spoke more on the purification of the heart. And what a speech! It felt as if a spiritual doctor, diagnosing the real disease, was applying the treatment. The answers to my weakness of faith and my doubts and qualms were coming in such a manner that I sometimes felt as if my heart was open in front of him and he was identifying the maladies in it and treating them. When he said that a sinful person is like a criminal whose arrest warrant has been issued, so at every step he is afraid, and every moment he is anxious that he is about to be captured, how then can a sinner have the tranquillity of heart which is granted to those who turn to God — these words caused me to tremble. I had heard plenty of sermons, but I don't know what it was about these simple words that they were so effective as to penetrate my heart.

Taking the Pledge (*bai'at*)

In the same connection, Hazrat Mirza sahib said that one should be ready to depart for the next world just as a long waiting traveller eagerly awaits a passage home. These words made such an impression upon me that worldly matters began to seem quite unimportant. The talk ended on the topic of the natural death of Jesus which was characteristic of Hazrat Mirza sahib. Hazrat Mirza sahib had such a great desire to wipe out the false doctrine that Jesus is alive that most of his talks would eventually turn to this topic. I was so engrossed in the talk that my boy's illness had slipped my mind and indeed I was totally unmindful of any worldly matter. In the future too, I would feel the same — that is, after I had taken the pledge of Hazrat Mirza sahib, whenever I went into his company I would forget the world. I would feel too embarrassed to ask him to pray about any matter of the world, even hesitating to request his prayers in the case of illness of a near and dear one. I would think that to ask such a great man for prayer for any mundane matter is to devalue his status and worth. Anyhow, when Hazrat Mirza sahib ended his talk saying, “whatever doubts or objections arise in your mind, you can write to me or visit here in person to have them cleared and get satisfaction”, the uncertainty of life loomed before me. I realized that so much of my life had already passed searching for the truth and I remained deprived of the blessing of Ahmadiyyat. One cannot rely on life, and I might die in a state of spiritual ignorance. I said: “Sir, accept my pledge of allegiance, for how long will I go on stumbling like this”. He took my pledge and prayed for me.

The effect of Hazrat Mirza sahib's prayer

When I was about to take my leave, I mentioned my son's illness and requested Hazrat Mirza sahib to pray with special attention. He immediately raised his hands and prayed for a long time. After he had finished praying he gave me leave to depart. From there, I went to Hazrat Maulana Nur-ud-din, with whom I had old relations from my days of being a Wahhabi. He also spoke about prayer briefly. From there I departed straight for Gurdaspur. At the railway station I met my boss who was an English Doctor. I told him that my child was very sick and I needed leave. He asked me for the present to go to Shakargarh, but when he would return from Pathankot in two days' time I could get leave for even ten days. I immediately went to Shakargarh. On the third day I received a letter that the temperature had subsided and the child was completely well. As I had already applied for leave, I went to Amritsar and learnt that, on the morning I had

got Hazrat Mirza sahib to pray, the condition of the child was very critical. By nightfall everyone was despondent. Twelve days had elapsed since the onset of the fever. But when the temperature was taken late night it was found to be normal. The elders of the family, on hearing of this, said that the thermometer had not been placed properly. However, after taking the temperature several times and finding it normal, the doctor treating the child was informed. He was a highly capable doctor. He said:

“Have you gone out of your minds? This type of intense typhoid fever never subsides in twelve days, and suddenly as well! This is all an error of not placing the thermometer correctly.”

He came himself and took the temperature again and again, and felt the pulse. He was astonished. He said:

“This is some special blessing of God. I can’t understand it. I have never come across such a case — a child in such a bad and weak state and then the sudden appearance of good health. This is a Messianic miracle that a dead person has been brought to life.”

And indeed it was the grace of God and a miracle of a Messiah. How truly does Hazrat Mirza sahib say (in a poetic verse about the qualities of the exalted man who is chosen and sent by God):

*“You can wrack your brains a thousand times
and still not solve your problem,
But when you come before him, just one
prayer by him is enough.”*

The grace and favour of God

By the grace of God, despite intense opposition, gradually my entire family and almost all my friends and close relations became Ahmadi. And this is all the favour of God.

As for myself, whenever I would be sitting in the company of Hazrat Mirza sahib, and my gaze would be fixed upon his radiant face, my heart would become filled with thanks to Almighty Allah for His grace and for my good fortune, that the man whom so many great saints in Muslim history were yearning to meet but they passed away, a sinner like me was graced with meeting him and taking his pledge! This was indeed a great favour of God.

All praise to be Allah, the Lord of the worlds. ■

The Death of Jesus – 9

*How did belief in Jesus still being alive
come to prevail among Muslims?*

by Maulana Hafiz Sher Mohammad

It is quite plain and obvious that, in view of the strong arguments given above, no thinking person can at all accept the belief that Jesus is still alive. The question then remains: How is it that, despite all these clear proofs, the misconception spread widely among the Muslims that Jesus is still alive in heaven in his earthly body for two thousand years, without eating and drinking, and that when he descends in the last days for the reform of the world his age will be only forty years?

This error is exactly like the error of the Jews about the second coming of the prophet Elijah. And it was Jesus himself, that exalted servant of God, who came and disclosed its true significance, and thus testified to the truth of the prophet Yahya (John the Baptist). On the other hand the Jews, who took this prophecy literally as meaning the second coming of the original Elijah, in their expectation of his coming denied not only both Yahya and Jesus, peace be upon them, but were deprived of recognizing the Last of the Prophets, the Pride of all the generations earlier and latter, namely, the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him. Yet all revealed scriptures are unanimous in teaching that prophecies always require interpretation and some aspect or other of them is only unraveled later. For, prophecies are not displayed before the physical eye, but are shown to the spiritual and inner eye. Because of not pondering over them, the masses of every age stumble. Due to ignoring the nature of prophecies, exactly this error has been committed by both the Christians and the Muslims in understanding the prophecy of the second coming of Jesus.

After the time of the Holy Prophet Muhammad, the Christians who embraced Islam brought with them some of their former, erroneous beliefs. No one can deny that all the wrong customs and ideas prevailing among Muslims today came with the converts who entered Islam. Among these notions was the belief in the second coming of Jesus, on the basis of prophecy, held by the Christians. There was also a prophecy among the Muslims about the coming of the Messiah and Mahdi in the last days, but it did not have the meaning that had been given to the prophecy that

prevailed among the Christians. When these people became Muslims, then finding this prophecy in Islam they took it in the same sense as their Christian belief about it. Then gradually the same beliefs spread among the body of the Muslims as were held by both Christians and the Jews.

1. Hafiz Ibn Qayyim's view

“In the book *Zad al-Ma'ad* by Hafiz Ibn Qayyim, may the mercy of Allah be upon him, it is written that what is said about Jesus being raised at the age of thirty-three years is not supported by any authentic report which would make it binding to accept it. Shami said that it is as Ibn Qayyim has said, and that these are the traditions of the Christians.”

(*Fath al-Bayan*, vol. 2, p. 49)

2. Ubaidullah Sindhi

“*Mutawaffi-ka* means *mumitu-ka* [I will cause you to die] and what generally prevails amongst the public about Jesus' life is a Jewish and Sabeian fable which spread among Muslims after the murder of Uthman through the friends of Bani Hashim from among the Israelites and other non-Muslims who joined Islam in the time of Ali Ibn Abu Talib, being outwardly friendly but really being enemies of Islam and the Muslims. ...

“It is not a concealed matter that the source of Islam is the Quran, and in it there is not even one verse proving explicitly that Jesus did not die, and that he is alive and shall come down. These are only the deductions and explanations of some people, and are not free from doubt and uncertainty. How, then, can it be taken to be a fundamental Islamic belief?”

(*Ilham al-Rahman fi-tafsir al-Quran*, vol. ii, p. 49)

3. Sir Syed Ahmad Khan

“As the Ulama of Islam had followed the Christians, in accepting that Jesus had gone up to heaven alive, before looking at the Quran, so they have tried to interpret some of the words in these verses to accord with their unsound belief.”

(*Tafsir Ahmadi*, vol. ii, p. 48)

4. Muhammad Asad

He writes in his English translation of the Quran:

“Thus the Quran categorically denies the story of the crucifixion of Jesus. There exist, among Muslims, many fanciful legends ... However, none of these legends finds the slightest support in the Quran or in authentic Traditions, and the stories produced in this connection by the classical commentators of the Quran must be summarily rejected.”

(Footnote to verse 4:157. Page 171 of the edition of *The Message of the Quran* published by the Muslim World League, Mecca)

5. Sir Muhammad Iqbal

“I can only tell you what I believe. I consider the Hadith reports about the Mahdi, the coming Messiah, and *mujaddidiyya*, to be derived from Persian and non-Arab conceptions. They have no connection with Arab concepts or the true spirit of the Quran.”

(*Iqbal Nama*, ‘Collection of the Letters of Iqbal’, p. 231)

6. Maulana Zafar Ali Khan

“Belief in Jesus being still alive is not an Islamic belief. Many Muslims have rejected it.”

(Newspaper *Mujahid*, 12 September 1935)

7. Maulana Sayyid Sulaiman Nadawi

“...even before Sir Syed [Ahmad Khan] some Ulama held the same viewpoint as his on this question [of Jesus' death]. People today who make this issue a standard for determining belief or disbelief in Islam are indulging in extremism.”

(*Mu'araf*, March 1930, p. 171)

8. The Editor of *Tanzeem Ahl-i Hadith*, referring to an article, writes:

“This article of mine is in reply to those articles by Lt. Colonel Abdur-Rashid and Mr. Rahmat-ullah Tariq in which they have tried to prove that the descent of the Messiah close to the Day of Judgment is not an Islamic belief but is a Christian concept which the Muslim *Ulama* adopted due to their simplicity

and then to lend sacredness to this borrowed belief they sought the support of unfounded Hadith reports and wrong commentaries of the Quran to impress it upon the hearts and minds of the Muslim public.”

(*Tanzeem Ahl-i Hadith*, 8 June 1962)

9. Ghulam Ahmad Pervaiz:

“The fact is that the concept of Jesus being raised up to heaven alive is a later invention of the Christian religion. The Jews gave currency to the idea — and it seemed to be so on the face of it — that they had killed Jesus upon the cross. The disciples knew that this was not true, but for reasons of expediency they could not contradict it.”

(*Shu'la Mastur*, p. 83)

From these extracts it would be clear to the readers that the religion of Islam and the holy founder of Islam have no connection whatsoever with the beliefs entertained generally by the Muslims about Jesus being still alive. Nor can this belief be made a criterion of faith and unbelief because it is not an Islamic belief.

Just as in Hadith the prophecy about the coming of Jesus is to be found, so also does it say about Jesus that he lived to the age of 120 years. Also in Hadith reports the physical description given of the coming Messiah is different from the description given of the historical Jesus. Most important of all, the Holy Prophet Muhammad is the *Khatam an-nabiyyin* and the last of the prophets, after whom no prophet can come, nor can the type of revelation granted to prophets come after him. In view of all this, how can Jesus, who is dead, come among the Muslims in the latter days?

The fact is that just as there are other similarities between the nation of Moses and the followers of the Holy Prophet Muhammad, likewise the righteous learned ones among the Muslims have been called the likes of the Israelite prophets. In Islamic prophecies the Muslims of the last days have been called Jews but this does not mean that they will actually become Jews. Likewise the title ‘Messiah son of Mary’ is given to a saint of the Muslims because of the similarity described in the Quran 24:55 and in the hadith which says: “The *ulama* of my *umma* are like the prophets of the Israelites”. This title does not indicate that the actual Jesus is meant. ■

Scientific and spiritual truths about creation and evolution revealed in the Holy Quran – 2

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

From the writings of Mr. N.A. Faruqi

I will now further quote Sir James Jeans:

“This does not mean that we are putting matter into the class of dreams or imagination. The material universe remains as full of substance as before. This statement must, I think, remain true through all changes of scientific or philosophical thought.

And since a study of nature does not show anything in it which lasts forever, we expect the universe to come to an end at some time in the far distant future. If scientific thought is correct, nature can do only one of two things — progress or die.

At present the general view is that the universe is still progressing and has not reached its highest point. Therefore, it must have a beginning; at sometime in the far-off past it was made or ‘created’.”

From these statements we can once more observe how scientific inquiry has accepted the knowledge given by the Holy Quran fourteen hundred years ago. The Holy Quran states:

“Every one on it passes away — and there endures forever the person of thy Lord, the Lord of glory and honour.” (55:26, 27)

The Holy Quran also describes the relationship between all of creation and Allah the Most High as being *Rabb-il-Alamin*: the Author of all existence, Who has not only given to the whole of creation its means of nourishment but has also beforehand ordained for each a sphere of capacity and within that sphere provided the means by which it continues to attain gradually to its goal of perfection. These facts were given to us fourteen hundred years ago through the blessed personage of the Holy Prophet Muhammad (may peace and the blessings of Allah be upon him) who was unlettered. Scientists who unhesitatingly

used to say that matter was never created, or could not be destroyed, now accept that matter and this material universe will be destroyed.

I quote further from the book *The Mysterious Universe*:

“If the universe is a universe of thought, this creation must have been an act of thought. Indeed, our ideas that space and time are not limitless themselves make us picture creation as an act of thought, while time and space, which form the framework of the thought, must have come into being as part of this act.”

Glory be to Allah! This statement once more shows how science has accepted the Quranic concept that everything comes into existence as a result of Divine thought, which is the meaning of the command, “Be, and it is”.

Now let us see how scientific thought has rejected the older concepts of the universe being a machine, its creation being an accidental occurrence and life being without purpose:

“Forty or fifty years ago [the late 19th century — *Ed.*], we thought we were coming towards a reality of a mechanical kind. It seemed to consist of a collection of atoms, arranged by chance and fated to perform meaningless dances till all activity stopped and the world became dead. It was thought that life had come by accident into this wholly mechanical world, and it too would in the end die out. Today there is a fairly general agreement in the world of science that the stream of knowledge is going towards a non-mechanical reality. The universe begins to look more like a great thought than a great machine.”

At the beginning of this article I have mentioned that the major cause for the growth of materialism and atheism in the nineteenth century was this scientific belief that the universe was a lifeless machine which was running on its own as a result of the law of causation. The references I have quoted prove that the universe is neither a machine, nor is the continuum of cause and effect, an idea that was disproved by the quantum theory, in fact it is the fulfillment of the thoughts of a Higher Being. Now observe another interesting statement:

“Mind no longer appears as an accident in the kingdom of matter. We are beginning to suspect that we ought to consider it as the Creator and Governor of the kingdom of

matter. By ‘mind’ we do not mean, of course, our own separate minds, but the mind in which the atoms making up the universe exist as thoughts.

The new knowledge makes us change our earlier ideas about mind and matter being separate, even opposing, things. Matter is the creation of the mind, but this does not mean that it loses its substance in any way. We thus see that the universe shows proof of a Controlling Power that has something in common with our own minds, particularly in the way we think.”

Glory be to Allah and all praise is His! Glory be to Allah Who is Incomparable in greatness! We can thus observe how materialistic and atheistic scientific thought has come to the conclusion that God is the creator of this universe, and all of this creation, which is ultimately composed of atoms, exists because of its existence as a thought and intention in the mind of God. The material world has been created by the Divine mind, which is the Master of all material existence and that there exists a similarity between it and the human mind, particularly in the matter of the thought process. The Holy Quran is full of prophecies that the world will ultimately be compelled by the force of logic to accept the existence of the Divine Being, particularly after the rise, material supremacy and the atheistic beliefs of the Christian nations have gained hold. I will quote one example from the chapter *Luqman*:

“We give them to enjoy a little, then We shall drive them to a severe chastisement. And (after being given these material goods and having suffered severe chastisement) if thou ask them: who created the heavens and the earth? they will say: Allah. Say (to them, O bearer of the Quran): Praise be to Allah! Nay, most of them know not.” (31: 24, 25)

Glory be to Allah and all praise is His! Glory be to Allah Who is Incomparable in greatness! Fourteen hundred years ago these words were revealed to the unlettered Prophet (may peace and the blessings of Allah be upon him). What a clear-cut prophetic statement this is, that the unbelievers will, on their own, reach this conclusion that there is a creator of this universe. They will, however, not be able to gain knowledge of the Divine attributes on their own, for this knowledge is provided only through Divine revelation. This knowledge can now only be provided by the Holy Quran, and it is the duty of every Muslim,

in particular that of the movement founded for this purpose by the Reformer (*Mujaddid*) of this age, to convey this knowledge to them.

It is interesting to note that the awareness to obtain knowledge of the Divine being through recognition of His attributes now seems to be there amongst the scientific minds, as is apparent from this quotation by the same author:

“Again, we may think of the laws of nature as laws of thought of a Universal Mind. The uniformity of nature proclaims the self-consistency of this Mind.

“In brief, a mathematical formula can never tell us what a thing is, but only how it behaves; it can only specify an object through its properties.”

We thus observe how scientific thought has accepted that it is incapable of defining the true reality of anything in this material creation. Such identification can only be provided on basis of its properties. This is exactly what Islam informed us of fourteen hundred years ago, that in our earthly existence we can only recognize the Divine being through His Attributes.

Before concluding this discussion I would like to stress two points. Firstly the difficulties I had mentioned earlier in the matter of Divine Attributes, i.e., “And He is with you wherever you are” (57:4), He is the Hearing, the Seeing, Knower of what is in the hearts, We are nearer to him than his life-vein (50:16), He is the Ever-Living, Self-Subsisting by Whom all subsist. All of these difficulties of perception of the human mind have now been removed by these scientific discoveries, that the universe exists only as a thought in the Divine mind. Whenever He desires we are created, in fact this applies to all of the universe and whatever is in it, and we exist as long as He intends. All of this creation is dependent upon the design and will of the Divine Being, for it has been created by His intention and command. All of this creation and its existence is the creation of the Divine mind, to quote the scientist: “It is an Act of Thought”.

Similarly the Divine command, “Be, and it is”, is also clarified, for whenever a thought comes into the Blessed mind of Allah the Most High, or He intends for something to happen, then that thought or intent brings that matter into existence. To understand this difficult concept, I will illustrate it with an example. At this moment when I am writing this article, I would like for you to focus for a moment on what is happening. Are my thoughts not a non-material

entity? But as these thoughts arise, what is the process that is set into motion? With the onset of a thought that I want to act upon, a chemical reaction takes place in my brain, which then generates an electrical current (it should be remembered that these are the same electrons of which all atoms are composed), that electric current then travels through my nerves to the hands, and the words that you are now reading are composed. Allah the Blessed Most High is thus illustrating an example of His “Be, and it is”, right in front of your eyes. In observance of His law and command, my thoughts, which are non-physical in nature, create an electronic force, which is a material force and forms the basic component of all matter. As a result of it my thought, which was immaterial, now assumes a material form and that thought is fulfilled. Allah thus conveys to us that when He wishes to give his command, “Be, and it is”, it comes to His mind in a non-material form, and with His intent to give it a material form a force of electrons is created (which also brought all of creation into existence) and the intent which was metaphysical thus assumes a physical form. Glory be to Allah and all praise is His! Glory be to Allah Who is Incomparable in greatness! Glory be to Thee, O Allah! I have no knowledge, except that which Thou has given me, surely Thou art Possessor of all knowledge and wisdom. My Lord, Allah, increase my knowledge! ■

... *Coming of angels: Continued from page 3:*

God. This is a Divine law in which you will never find a change. It is very plain and easy to understand, and it will be your misfortune if you fail to ponder over it.

As this humble one has come from God the Most High with the right path and truth, you will find the signs of my truthfulness in every aspect. The time is not far but near when you will witness armies of angels descending from the heavens upon the hearts of the people of Asia, Europe and America. You know from the Holy Quran that the descending of angels along with the coming of the chosen man of God is imperative in order that they may turn the hearts towards truth. Await, therefore, this sign. If the angels do not descend, and you fail to see the clear effects of their coming down in this world so that the inclination of the hearts towards the truth is not found to be any more than usual, then know that no one has come from heaven. But if all this comes to pass, you must then desist from denial, lest you be adjudged by God as a rebellious people. ■

Our Publications... Continued from back cover.

By Hazrat Mirza Ghulam Ahmad

The Teachings of Islam pp. 226. \$4.95

Highly-acclaimed discussion of the Islamic path for the physical, moral and spiritual progress of man.
"The ideas are very profound and very true." — Count Tolstoy, Russia.

Testimony of the Holy Quran pp. 103. \$2.95

Claim of being Promised Messiah based on the Quran.

Message of Peace pp. 27. \$1.95

Revised translation of lecture on establishing peace between Hindus and Muslims in India.

"In the Ahmadiyya Movement which ... emphasises the spirit of tolerance, I see a great force for the propagation of Islam..." — Sir C.V. Raman, Nobel prize winner.

A Brief Sketch of My Life pp. 91. \$2.95

He describes his family history, early life, spiritual experiences, claims, and work as Promised Messiah.

The Four Questions Answered pp. 49. \$1.50

A Christian's questions about Islam answered.

Other books by Maulana Muhammad Ali

Living Thoughts of the Prophet Muhammad pp. 156

Brief biography of the Holy Prophet, and his teachings.

"... so beautifully done by Muhammad Ali... should form part of the education of every person who aspires to know the life and career of a great historical personality" — Times of Ceylon. \$5.95

The New World Order pp. 86. \$4.95

"... makes a thorough analysis of the complicated problems of the world ... examines the various solutions offered by Islam to the numerous problems of the modern world" — The Dawn, Karachi.

Introduction to the Study of the Holy Quran pp. 191

Its collection, arrangement and essential teachings. \$4.95

Muhammad and Christ pp. 159. \$4.95

Refutes Christian misinterpretation of the Quran about Jesus.

Founder of the Ahmadiyya Movement pp. 112. \$2.95

Biography of Hazrat Mirza Ghulam Ahmad by his close associate Maulana Muhammad Ali.

The Split in the Ahmadiyya Movement pp. 117. \$2.95

Discusses the doctrinal differences which led to the Split. Reprint edition contains added Appendix and explanatory notes.

True Conception of the Ahmadiyya Movement pp. 67

Distinctive beliefs of the Lahore Ahmadiyya Movement which identify it as a Movement for Islam, and not a sect. \$2.95

Other books

Introduction to Islam pp. 66. \$4.95

by Dr. Zahid Aziz. For younger readers and beginners. Basic Islam explained in question/answer format.

The Debt Forgotten pp. 159. \$3.95

by Mr. Rahim Bakhsh. The debt owed by Muslims of the present-day to the work of the Ahmadiyya Movement.

Ahmadiyyat in the service of Islam pp. 149. \$3.95

by Mr. Nasir Ahmad Faruqi. Beliefs and work of Hazrat Mirza Ghulam Ahmad and Lahore Ahmadiyya Movement.

Qadiani violation of Ahmadiyya teachings pp. 49

Shows how the main Qadiani beliefs violate the real teachings of Hazrat Mirza Ghulam Ahmad.

Dr. Sir Muhammad Iqbal and the Ahmadiyya Movement, by Hafiz Sher Muhammad. pp. 44. \$1.50

Martyrdom of Abdul Latif Shaheed pp. 47

Events of life of *Sahibzada* Abdul Latif of Afghanistan executed in 1903 for being an Ahmadi.

Essays on Islamic Sufi-ism pp. 23

Translations from writings of Hazrat Mirza Ghulam Ahmad and Dr. Basharat Ahmad on Sufi-ism.

SUBSCRIPTION FORM

To subscribe to *The Light and Islamic Review*, please complete and return the form below.

Name: _____

Address: _____

I enclose payment.

Please bill me.

One year's subscription:

- Within U.S.A. \$15.00
- Outside U.S.A. \$18.00 (*by surface mail.*)
- *Return to:* 'The Light', 1315 Kingsgate Road, Columbus, Ohio 43221, U.S.A.
- *Phone:* 614-457 8504. ● *Fax:* 614-457 4455

Our publications

World-renowned literature published by
Ahmadiyya Anjuman Isha'at Islam Lahore Inc., U.S.A.

“Probably no man living has done longer or more valuable service for the cause of Islamic revival than Maulana Muhammad Ali of Lahore. His literary works, with those of the late Khwaja Kamal-ud-Din, have given fame and distinction to the Ahmadiyya Movement.” — Marmaduke Pickthall, translator of the Quran into English.

By Maulana Muhammad Ali

The Holy Quran pp. 1300. \$19.95 HB. \$15.95 PB.

Arabic text, with English translation, exhaustive commentary, comprehensive Introduction and large Index. Leading English translation. Has since 1917 influenced millions of people all over the world. Model for all later translations. Thoroughly revised in 1951.

The Holy Quran: other translations.

Above work also available in Spanish, French and Russian.

The Religion of Islam pp. 617. \$20.95 HB. \$15.95 PB.

Comprehensive and monumental work on the sources, principles and practices of Islam.

“Such a book is greatly needed when in many Muslim countries we see persons eager for the revival of Islam, making mistakes through lack of just this knowledge.” — Marmaduke Pickthall.

A Manual of Hadith pp. 400. \$10.95 HB

Sayings of the Holy Prophet Muhammad on practical life of a Muslim, classified by subject. Arabic text, English translation and notes.

Muhammad, The Prophet pp. 200. \$7.95

Researched biography of the Holy Prophet. Corrects many misconceptions about his life, and answers Western criticism.

Early Caliphate pp. 214. \$4.95

History of Islam under first four Caliphs.

“Indeed two books (1) Muhammad The Prophet, (2) The Early Caliphate, by Muhammad Ali together constitute the most complete and satisfactory history of the early Muslims hitherto compiled in English.” — Islamic Culture, April 1935.

The Muslim Prayer Book pp. 90. \$4.95

Details of Muslim prayer, with Arabic text, transliteration and translation into English. Illustrated with photographs.

LATEST PUBLICATIONS

Muhammad in World Scriptures, vol. 1 pp. 412. \$15.95

By Maulana Abdul Haq Vidyarthi, scholar of ancient scriptural languages. Prophecies about Prophet Muhammad in the Bible, with quotations in original Hebrew and Greek. Hardback.

Jesus in Heaven on Earth pp. 471. \$16.95 HB. \$12.95 PB.

By Khwaja Nazir Ahmad. Post-crucifixion journey of Jesus to Kashmir and identification of his tomb there.

Islam to East and West pp. 142. \$4.95

By Khwaja Kamal-ud-Din. His famous lectures delivered in various countries of the East and West during 1913 to 1926.

The Sources of Christianity pp. 104. \$4.95

By Khwaja Kamal-ud-Din. Pagan origin of Church doctrines.

Table Talk pp. 65. \$2.95

By Khwaja Kamal-ud-Din. Religion for the rational thinker.

Fundamentals of the Christian Faith in the light of the Gospels, by Maulana Sadr-ud-Din pp. 62. \$2.95

The Crumbling of the Cross pp. 183. \$7.95

By Mumtaz A. Faruqi. Evidence that Jesus survived death on the cross and journeyed to Kashmir and India.

Anecdotes from the life of Prophet Muhammad pp. 49

By M. A. Faruqi. Life of Prophet in simple language. \$2.50

History and Doctrines of the Babi Movement pp. 115

By M. Muhammad Ali. Deals with the Bahai religion. \$4.95

The Meaning of Surah Fatihah pp. 16. \$4.95

By Fazeel Sahukhan. Illustrated, color, children's book.

Al-Hamdu-li-llah pp. 18. \$7.95

By Fazeel Sahukhan. Illustrated, color, children's book for under-fives to teach them ten basic Islamic phrases.

The Ideal Prophet pp. 212. \$7.95

By Khwaja Kamal-ud-Din. His Character and achievements.

Christ is Come pp. 49. \$1.95

By Mirza Masum Beg. Prophecies about Hazrat Mirza.

Islam — My Only Choice pp. 36. \$1.95

By Khwaja Kamal-ud-Din. Compares the historicity, doctrines and practices of the major religions of the world.

List of books continued on reverse side of this page.