

WEEKLY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اللَّهُ نُورٌ السَّمَوَاتِ وَالْأَرْضِ

THE LIGHT

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THE EXISTENCE OF GOD-III

Divine Word to be Matchless in the Light of the Laws of Nature

By HAZRAT MIRZA GHULAM AHMAD
 Founder of the Ahmadiyya Movement in Islam

It may be said here that there are people who repose no faith in the Day of Judgment on account whereof the Creator is called "Master of the day of Requital." These people deny the manifestation, and understand salvation in their own whimsical way. They believe not in that sort of salvation which lasts for ever, but contend that permanent and perpetual peace can be had neither here nor in the Hereafter. According to their doctrine, this world, too, is, in all its perfection, the place for reward and punishment :

and the wealth that one has down here has been given him as a reward for the good deeds done and that he has the rights to spend it in this very world for the gratification of his egoistic desires and pleasures.

It may be noted that God's giving of wealth to a person in this world that he may, believing it to be the reward of his noble deeds, use it as a weapon for the purpose of eating, drinking and every kind of voluptuousness, is obviously such an iniquitous act that to ascribe it to the Almighty constitutes contempt

of the most wicked nature. It needs no saying to what an horrible extent a man will be the slave of his carnal self when he considers all his riches and all his power to be only the recompense of his previous good deeds. But if, on the other hand, he had known that this world is the place of tribulation and not that of reward, and that whatever has been given him is for his trial so that it may be disclosed how and in what way he spends it, and that not a thing there is which belongs to him as a matter of right, he would have seen his salvation in spending all his wealth on good and noble deeds. Besides, he would also have been grateful for the reason that only such a person can express gratitude with heart-felt sincerity and love, who feels that all that he has got has been given him free, and without any title to it.

Atheism

Certainly, there is room here to say that an atheist has some ground for differing on the question of the existence of God, with a man who takes his stand on problematical 'oughts' and 'musts', because a look at the material world does not yield any absolute testimony in regard to the existence of a Creator thereof. We do not find indicated therein that, in reality, a Creator does indeed exist; what is indicated is that there should be a Creator

of all these things. This is the reason why a due recognition of the existence of God remains doubtful in the eyes of an atheist. Human intelligence can, at the utmost, establish the need for a Creator, but falls short of proving His actual existence in fact. And, quite obviously, it is one thing to establish the need for an object to exist, quite another to prove its actual existence.

Therefore, for a man with whom the recognition of God is confined only to what he might be able to glean and conclude, from his observation and experience of the material phenomena, there is no basis for rising to the position of a firm faith and absolute conviction that God does indeed exist. His knowledge and realization cannot go beyond an estimate, an assessment of the situation that there should be a Supreme Being. But, even this only in case one does not become disposed to think like an atheist. This is the reason why those among the earlier thinkers, who stuck firmly to only logical reasoning, have made serious errors. By raising a hundred kinds of differences of opinion, they destroyed the very possibility of an agreed conclusion ever emerging from their discussions and dissertations. For, on one side, they remained

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THE LIGHT

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THE BIRTH OF JESUS

Christmas is celebrated all over the Christian world with rejoicing and festivity. A number of colourful and picturesque customs and ceremonies are associated with Christmas celebrations in the different parts of the world. It is believed that Jesus Christ was born on the 25th of December in a stable at Bethlehem. Two of the four Gospels declare that he was born of a virgin, without the agency of a male parent. Each one of these so-called facts, which form the basis of Christmas celebrations, has been shown to be unfounded by the modern scholars.

When in 1863 Ernest Renan in *The Life of Jesus* came out with the simple yet devastating statement, "Jesus was born at Nazareth, a small town of GalileeHe proceeded from the ranks of the people. His father, Joseph, and his mother, Mary, were people in humble circumstances", the world simply gasped in astonishment and horror. In two sentences there disappeared

the lovely Bethlehem story, the dogma of the Virgin Birth, the whole theology of the Incarnation and the Atonement. It brought down upon Renan's devoted head such a whirlwind of rage and calumny as few men have ever endured, and fewer still survived. It was, however, not long before many other scholars, including several Church dignitaries, were saying the same thing.

Cecil John Cadoux, who was Mackennal Professor of Church History at Mansfield College, Oxford, wrote in his *Life of Jesus* :

"Jesus was the first-born son of a Jewish girl named Mary and her husband Joseph, a descendant of King David, who worked as a carpenter at the small town of Nazareth in the region of Palestine known as Galilee. The date of his birth was about 7—5 B.C., and the place in all probability Nazareth itself. Towards the end of the first century A.D., it came to be widely believed that at the time of his birth his mother was still a virgin, who bore him by the miraculous intervention of God. This view, however, though dear to many modern Christians for its doctrinal value, is unlikely to be true in point of fact" (p. 27).

Dr. Harry Emerson Fosdick, who was probably America's best-known and beloved pulpit figure, wrote in his well-known book, *The Man From Nazareth* :

"There is no evidence in the Gospels, apart from the birth stories themselves, that any member of Jesus' family or any of his first disciples ever thought of him as virgin-born. Mark, who gathered from Peter the facts of Jesus' life, does not mention it. In Matthew and Luke, where the birth stories appear, are two genealogies, so inconsistent that they cannot

possibly be reconciled, both of which in tracing Jesus' lineage come down to Joseph, not to Mary. These genealogies are inconceivable except on the supposition that when they were prepared Joseph was thought to be Jesus' father" ("Pocket Book," p. 118).

And this is what Edgar J. Goodspeed, America's greatest New Testament scholar, writes in *A Life of Jesus* :

"In Matthew's story of the virgin birth of Jesus the idea of his divine sonship is translated into narrative form. The Jewish mind instinctively cast its doctrines in the form of narrative. But while the manner of the story is clearly Jewish — the casting of dogma into narrative — the subject-matter of it just as definitely Greek ; Greek legend was full of demigods — sons begotten by Zeus, with human mothers. It was a way of stating Jesus' divine sonship in terms intelligible and acceptable to the Greek mind. And to this day many people cannot think of his sonship in any other way. But while Luke takes a very similar view of his birth, our earliest sources, Mark and Paul, show no knowledge of it, and Matthew and Luke are not consistent about it, as both of them trace Jesus' ancestry through Joseph to David." ("Harper Torchbooks", p. 29).

A little later (on page 32) the same author clearly mentions that Joseph was the father of Jesus and that he had four brothers and many sisters :

"Jesus' father Joseph was a carpenter, and Jesus when he grew up seems to have followed the same trade. He had brothers and sisters — four brothers, Joseph, Judah and a number of sisters, who were living in Nazareth when he once preached there in the course of his ministry."

This is supported by a large number of Gospel texts. To quote just a few :

"And they said, Is not this Jesus, the son of Joseph, whose father and mother we know ?" (St. John, 6 : 42).

"Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the Law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (St. John, 1 : 45).

"Is not this the carpenter's son ? Is not his mother called Mary ? and his brethren, James, and Joseph, and Simon, and Judas ? and his sisters, are they not all with us ?" (St. Matthew, 13 : 55-56).

Then how did the belief that Jesus was born of Mary when she was still a virgin originate ?

The sacred records of several nations show that many teachers of religion were ridiculed and violently opposed as long as they were alive, but were raised to the divine pedestal soon after they passed away. Death and distance lend a halo to every great man. Like many other great prophets and founders of religions, Jesus also was deified soon after his death. Once the dogma of the divinity and Divine-sonship of Jesus had gained currency, the belief that he was born of a virgin was the next and, perhaps, necessary step. It would have seemed incongruous for God to be born in this world as a result of the normal and natural coming together of a man and a woman. Karl Barth states the case frankly. Christ being the saviour of mankind, he writes his existence on earth must depend on Divine agency alone, and cannot have been due to an act of human will, as it would have been if a human father had begotten him. One impossibility leads to another. Setting aside all historical

evidence the Church Fathers declared that Jesus was the Son of God and that he was conceived by Mary of the Holy Ghost before her marriage to Joseph the carpenter. Such a belief did not seem impossible or extraordinary in those days. All around the land of Jesus there lived people who had been for centuries believing in virgin-born sons of God.

Mithra, the Persian god of light and wisdom, was believed by his devotees to have been born of a virgin. The Greeks regarded their sun-god Apollo and their hero Perseus to be sons of God born of virgins Leto and Danae respectively. Tammuz was the virgin-born son of God of the Babylonians. The Nordic hero Balder was believed to be the son of the All-Father Odin and the virgin Frigga. Even in the far off Mexico, the god Quetzalcoatl was regarded as the son of the virgin Xochiquetzal and the god Mixcoatl.

Was Jesus born on the 25th of December?

The Gospels lend no support to this view. If what Luke says is correct, we shall have strong reason for thinking that Jesus was *not* born in December. The third Gospel states that when the angels appeared to the shepherds to give them the good news of the birth of Jesus, they were in the fields keeping watch over their flock by night. This could not have taken place in December, for that month is the height of rainy season in Palestine, when neither flock nor shepherds could have been by

night in the fields of Nazareth or Bethlehem.

25th of December was fixed as the date of the nativity of Jesus more than five centuries after the event by a Scythian monk, Dionysius Exiguus. Renan Renan writes in his famous *Life of Jesus* :

“It is known that the calculation which serves as basis of the common era was made in the sixth century by Dionysius the Less. The calculation implies certain purely hypothetical data”. (“Modern Library,” p. 82).

Like the belief that Jesus was a virgin-born son of God, the date of his birth also was borrowed from the pagan mythologies and religions. To quote from Wallace K. Ferguson’s *Survey of European Civilization*.

“Christian celebrations were created to replace pagan feasts and holidays. For example, the date of Christmas was set on the birthday of Mithras (the unconquered Sun), which had long been a day of joyous celebration in the pagan world” (p. 112).

Coming now to the place where Jesus was born. Modern scholars have shown that the belief that Jesus was born in a stable at Bethlenem is also not correct. Bethlehem was chosen by the evangelists as the birth-place of Jesus to show that his birth was a fulfilment of an Old Testament prophecy and a far-fetched and incredible explanation was invented to show why Joseph and Mary, who lived in Nazareth, went to Bethlehem at the time

of Jesus' birth. His birth in a stable and the four astrologers, who had seen the sign of his birth on the sky and followed a star which moved before them and came to a stop over the stable where Jesus was born are again legends taken over from the pagan sources. Dr. Morton Scott Enslin, one of the leading scholars of Christian history and theology, writes the following in his famous book, *Christian Beginnings* :

“Jesus was born and brought up in the hills of Galilee, in the quiet town of Nazareth, the very name of which is unknown to us in that period outside the Gospels and Acts. The Bethlehem stories, regardless of their homiletic beauty, apparently rest upon no historical foundation, but must be regarded as pure legend. A critical examination of the two accounts — the one assuming the fixed residence of the parents in Bethlehem, the homage of Magi guided from the East by a miraculous star, the edict of a cruel king (Strangely akin to that told of the infant Moses), the flight into Egypt, and subsequent return to Palestine, but to Nazareth, not Bethlehem ; the other telling of a most unusual journey from Nazareth to Bethlehem, undertaken by the expectant mother in compliance with the requirement of a supposed census, the inability to find lodging, the resultant birth in a stable, the vision of angels granted to shepherds, and their visit to the manger — reveals that they are mutually exclusive, contradicting each other at every point.” (pp. 154-155).

The correct historical facts about the

birth of Jesus, therefore, are that he was the first-born son of a Jewish girl Mary and her husband Joseph, and that he was born at Nazareth (not Bethlehem) sometime between 7 and 5 B. C. on a date which it is now not possible to determine.

—Ulfat Samad

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A look at Islam in the Context of the Problems of the Modern World

By DR. RASHAD MUHAMMAD KHALIL

Muslims face to face with problems created by modern civilization

Man in the modern world is passing through a series of crises which present a serious threat to his very existence. Despite the tremendous and dazzling progress achieved by modern civilization, and despite the great strides made in the spheres of science and technology which offer unlimited possibilities for promoting the happiness and welfare of mankind, modern civilization appears to carry within itself the sinister germs of its own downfall and collapse, and of the extinction of the human race as a whole. Over the world hangs the terror of power, and threat of annihilation for man. There is, on the other hand, the threat of a population explosion and the prospect of hunger and privation. There is also a spiritual vacuum and a feeling experienced by man generally of being lost in the midst of conflicting currents. It is perhaps not correct to say that all these evils flow from modern civilization, or that this civilization is nothing but evil. But it would also be wrong to maintain that this civilization is unmitigated good.

The Muslims should endeavour to adopt in regard to modern civilization a balanced and objective attitude, and to assess the qualities of modern civilization, noting the positive and wholesome potentialities as well as any negative, destructive aspects that it may possess. We must not be dazzled by the positive aspects of civilization or forget that it may have negative

aspects which could be just as strong and important. These disadvantages and drawbacks in modern civilization could eventually lead to man's doom, and end human life on earth in the most ugly manner imaginable.

For the Muslims, as for everybody else, modern civilization is something which cannot be avoided or ignored. It concerns the life of everyone and is directly connected with the present and future of human communities everywhere. The Muslims must therefore define their attitude towards this civilization and make a realistic evaluation of it. They must also determine the stand which Islam takes in regard to this civilization, and find out the extent to which Islam can play a role in rectifying any defects in modern civilization and helping it to promote the good of mankind in a genuine manner.

The Muslim intelligentsia's new approach to problems of the world

It is unfortunate that instead of adopting such an attitude towards the concepts of modern civilization some Muslim 'ulema, in a rather hurried and superficial manner, have taken as representative of modern civilization certain negative and not very flattering aspects of it. In the name of Islam they have directed a fierce attack against modern civilization and its evils. As a result of this a barrier has arisen between the intelligentsia in the Muslim world and the leaders of religious thought ;

and the latter have progressively become isolated from the currents of modern life and thought generally and have begun to be labelled as reactionary. Simultaneously, a group of scholars began enthusiastically to underline certain progressive aspects of Islam and to emphasize these qualities a substitute for what they described as "alien modern civilization". These people advocated an attitude hostile to modern civilization, and their views are alleged to be based on Islamic doctrines. Whether this basis is or is not true, the fact is that this movement has resulted in isolating Islam to a large extent from modern civilization, and in creating an atmosphere of suspicion and hostility between the advocates of modern civilization and the champions of Islam. A barrier has also been created between the leaders of religious thought in the Muslim world and the modern generation of educated Muslims. It is based on a new understanding of the concepts of both Islam and modern civilization, with the aim of drawing up a new and more realistic plan of action which would enable Islam to make its proper contribution to the solution of the problems of the modern world in the various spheres. The advocates of this new approach maintain that Islam possesses tremendous potentialities for rectifying the defects of modern civilization. It has a great wealth of standards, ideals and principles which, if properly evaluated and understood, could serve to rectify the errors of modern civilization, thereby enabling man to maintain the materialist gains brought about by modern civilization while enriching him in the spiritual aspect. Man would thereby regain a sense of security and of faith in his Creator, and would be able to grasp the meaning of his life and the purpose of it all. *In the words of the Qur'an :*

"Do you then think that We have created you in vain, and that you will not be returned to Us ?" (23 : 115).

"We did not create the heavens and the earth and that which is between them in sport. We created them not but with truth, but most of them know not" (44 : 38 : 39).

Islam has always been receptive of wholesome and progressive ideas.

The religion of Islam has been throughout the ages open to, and receptive of, new trends in civilization and culture. This attitude of Islam has always been an enlightened and practical one. Islam has been receptive of progressive and wholesome ideas, whatever their source and origin. It is this realistic and healthy attitude to change and progress which characterizes Islam and is the secret of its continued harmony with the needs of modern times. A religion which shuts out the influences of progress and development, and which instinctively opposes change, cannot survive for long. Islam was not destined to be the religion of any one social group at any one time. It was intended to be the religion of man in all places and all times. On this the Qur'an says :

"Surely We have revealed the Reminder, and surely We are its Guardian" (15 : 9),

"And We have not sent thee (Muhammad) but as mercy to the nations" (21 : 107).

"Say : O Mankind, surely I am the Messenger of God to all, of Him, Whose is the kingdom of the heavens and the earth. There is no god but He : He gives life and causes death. So believe in God and His Messenger, the unlettered Prophet who believes in God and His words, and follow him so that you may be guided aright" (7 : 158).

Islam displays understanding of the potentialities of man.

A practical, realistic religion must also display an understanding of the potentialities and capacity of man, and must not impose upon man a burden heavier than that which could be shouldered—a thing which sets man against great odds and demoralizes him by constantly reminding him of his short-comings. This kind of understanding is portrayed in the following verses of the Qur'an (among others) :

“God desires to make light your burdens, and man is created weak”. “And mothers shall suckle their children for two whole years, for him who desires to complete the time of suckling. And their maintenance and their clothing must be borne by the father according to usage. No soul shall be burdened, beyond its capacity. Neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child ; and a similar duty devolves on the father's heir. But if both desire weaning mutual consent and counsel, there is no blame on them. And if you wish to engage a wet-nurse for your children there is no blame on you so long as you pay what you promised according to usage. And keep your duty to God and know that God is Seer of what you do” (2 : 333).

“God imposes not on any soul a duty beyond its scope. For it is that which it earns (of good) and against it that which it works (of evil). Our Lord, do not lay on us a burden as Thou didst lay on those

before us. Our Lord, impose not on us (afflictions) which we have not the strength to bear. And pardon us ! And grant us protection ! And have mercy on us ! Thou art our Patron, so grant us victory over the disbelieving people” (2 : 280).

“Say : My servants who have been prodigal regarding their souls, despair not of the mercy of God ; surely God forgives sins altogether. He is indeed the Forgiving, the Merciful” (39 : 53).

Islam has a deep understanding of human nature.

A religion for ever suitable for mankind must likewise have a deep understanding of human nature, and must view man within the framework of his intrinsic humanity, and pay no regard to superficial variations in the colour of skin, race, sex, wealth or similar considerations. Here are some of the verses of the Qur'an which portray such an appreciation of essential human qualities and recognize the dignity and worth of man :

“And surely We have honoured the children of Adam, and We carry them in the land and the sea, and We provide them with good things, and We have made them to excel highly most of those whom We have created” (17 : 70).

“O mankind, surely We have created you from a male and female, and made you tribes and families that you may know each other. Surely the noblest of you with God is the most dutiful of you. Surely God is Knowing, Aware” (39 : 13).

These ideas are also reflected in the Sayings and the Traditions (Hadith) of the Prophet Muhammad. He is reported as having said, for example, that :

“No Arab be held superior to a non-Arab except where he excels in virtue”.

“People are equal, like the teeth of a comb”.

Throughout its long history, Islam has demonstrated its capacity to face changing circumstances and needs. The jurists of Islam have devised rules designed to adapt theories of Islam to practical necessities and to the ends sought. The progress on these lines in the teachings of Islam appeared lost only when the Muslims themselves were stagnant in the social and other spheres. At no time, however, did Islam lose its identity or become submerged in transient cultures or civilizations. It always showed itself capable of meeting the change and of responding to the challenge made by the new circumstances. The interaction between the theories of Islam and the practical changes in the life of man was at all times shown to be healthy and very beneficial to man generally. Islam came into close contact with Persian civilization, with Greek thought and with various other cultures and trends. It took some ideas, and it gave others, and in the end the process resulted in wholesome change and progress, and in the moulding of a new civilization that embodied the prolonged experience and wisdom gained by man with the new changes in physical and

material aspects. All the time Islam retained its distinct identity and character, which remained entirely pure in essence. This was so, of course, because the basis of the religion of Islam, the Qur'an remained the same with not the slightest variation in any respect. The religion of Islam remains capable of fulfilling the same vital role in the life of man. This is summed up in one verse of the Qur'an :

“Islam is the Baptism of God, and who is better to baptise than God” (2 : 138).

(Continued on page 22)

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(Continued from p. 2)

over-powered by their love for things of the material world; while, on the other, they could not determine what would be the nature of things they would have to confront in future, in the realms of the Hereafter. They had, therefore, to pass away from this life in a state of utter remoteness from the firmness of faith and conviction, which lies at the root of that peace of the mind without which there is no rest, no true happiness, no abiding satisfaction for the human soul. What has survived of them is only their own confession that their knowledge concerning metaphysical affairs, in regard to the Hereafter, could not be termed reliable—being only of the nature of conjectures, imaginary possibilities, an uncertain kind of sense, without sufficient knowledge of the reality of a matter, which vaguely feels that it should be in such and such wise, without knowing whether or not, it 'was' really so. Whatsoever the learned people came to hold in their own private opinion, that it should be so and so, they proceeded to assume that it 'was' really so.

It is to be noted that in every human being, who relies on his own conjecture and speculation, there is always a vein of atheism. In an outspoken atheist, this vein be-

comes avowedly pronounced, while in others it is almost invisible. The only thing that can thoroughly uproot this vein is a revealed Book. As explained above, in drawing a conclusion to that end, from an observation and an experience of the material universe, the human mind has essayed in various directions some taking it to mean one thing, while others took it to mean something vastly different. No such difference of opinion, however, is possible when the argument is firmly anchored on the basis of a revealed Book. Even an atheist will not dare deny that a speech cannot have come into existence without a speaker in being—like the heavens and the earth that it can have existed immemorially.

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HOW SPAIN WAS CONQUERED !

By MASUD BEG MIRZA

During the reign of the Ommayyad Caliph, Waleed bin 'Abdul Malik, Mūsa ibn Nusair was the governor of the Mediterranean coast and the land stretching westward from Egypt to the Atlantic. The kingdom of Spain at that time was ruled by Roderick, a usurper and a tyrant, to whom Count Julian, the governor of Ceuta, was bitterly opposed. Many Spaniards had taken refuge in Muslim Africa from the grinding tyranny of their kings and bishops. Count Julian and the Spanish refugees made an appeal to Mūsa to liberate the country from the usurpers' yoke. Mūsa sent a few hundred men in four ships to make a reconnaissance on the southern coast of Spain. The report was favourable, and next year in the month of Rajab, 92 A.H. (711 A.D.), Tāriq ibn Ziyād, a freedman of Mūsa and his ablest lieutenant, embarked on the coast of Spain. He had under his banner a small force of just 7,000 men, mostly Berbers and some Arabs, and crossing the straits, took possession of the fortress called after him, Gibraltar.

Having properly fortified the Rock to serve as a base for his operations, he descended upon the adjacent province of Algeciras. Immediately on landing, Tāriq set fire to the small fleet that had brought his small army to those shores. Allāma Iqbāl refers to this incident in the following words :

طاریق چو بر کتاره اندلس سفینه سوخت
گفتند کار تو به نگاہ خرد خطاست

دوریم از سواد وطن باز چون رسم
ترک سبب ز روئے شریعت کجا رواست ؟
خندید و دست خویش به شمشیر برد و گفت
هر ملک ملک ماست که ملک خدائے ماست

When Tāriq burnt his boats on the coast of Spain, They said :

Thou hast acted unwisely.

Far away are we from home, how shall we reach back ?

How is it lawful according to Shariat to discard means ?

Smiling, he stretched his hand to his sword and said :

"Every land is our land, since it is our God's land".

In a fiery speech he roused the spirits of his men to dash ahead. There was no going back now. The boats had been burnt. Trusting to the help of God and the sharp edges of their steel, they must make a new home for themselves in Spain. And when they fell on the Spanish army, their feats of valour struck terror into the hearts of the enemy. Theodomir, the Spanish General, sent news to the King in most alarming words. "Our land has been invaded by people", he wrote, "whose name, country and origin are unknown to me. I cannot even tell thee whence they came, whether they fell from the skies or sprang from the earth." The King at once raised a huge army of one hundred thousand to save his crown. Tāriq also appealed to Mūsa

for reinforcement, who sent him a detachment of 5,000 cavalry. Thus reinforced, Tāriq was able now, with 12,000 men, to hold his ground against the great army of Roderick.

On a lovely July morning the two armies met near Lake La Janda. Before engagement, Tāriq once more addressed his soldiers in stirring words. He also told them his vision in which the Holy Prophet (peace and blessings of Allah be upon him) had given him the happy news of victory. The struggle lasted for eight days, but the issue was uncertain. In the meantime, the two armies had traversed a distance of 20 miles and reached the neighbourhood of the river Guadalete. Here was fought one of the most momentous battles which changed the entire course of history. The famous historian Scott has described the discomfiture of Roderick's army in the following words :

“With amazing ignorance or with fatal disregard of the elementary rules of military tactics, the Goths took up their position with the river Guadalete in their rear Pressing forward with the shrill war-cry of the Moslem, which struck terror into the defeated Goths, the Moorish squadrons drove the enemy into the rapid waters of the Guadalete The soldiers of Tāriq gave no quarter. The ground was heaped with corpses. The channel of the river was choked with the dead and dying, with horses and chariots, and camp equipage, with treasures which the fugitives vainly tried to save. Of the invaders three thousand are said to have fallen, but no computation was made of the loss of the Goths The war-horse of Roderick with trappings of great value was taken, but no trace remained of the

King. One of his sandals, encrusted with rubies and emeralds was found on the bank of the river which would seem to indicate that he perished by drowning; but his body was never recovered and his fate is a mystery”. (“Moorish Empire in Europe”)

The Gothic host was completely routed, and the moral effect of this magnificent victory was immense. It took the heart out of the Spaniards to meet the Muslim invaders in the open. Cities, one after the other, opened their gates, and those who offered some resistance, were also easily capitulated. Tāriq now divided his small force into four divisions, and directed one of his lieutenants to proceed towards Cordova; while the other marched on Malaga, and third moved upon Granada and Elvira. And at the head of the main body, Tāriq himself marched towards Toledo, the Gothic capital. All these places fell, one after the other, without much difficulty and the whole of Algeciras was quickly reduced to subjection.

In the meantime, Mūsa ibn Nusair too, fired with jealousy or emulation, landed in Spain with 18,000 men to complete the conquest begun by his illustrious lieutenant. His army included many noble Arabs of the best families of Yemen and several descendants of the Companions of the Holy Prophet (peace and blessings of Allah be upon him). Taking an easterly course, Mūsa soon reduced Seville and Merida, and was joined by Tāriq at Toledo. Aragon, Saragossa, Tarragona, Barcelona and other principal cities of the north opened their gates in succession, and in less than two years the whole of the Spain, as far as the Pyrenees, was in the hands of the Muslims. Portugal was also conquered a few years later, and was formed

into a separate province under the name *Al-Gharb*, "The West", and a province of modern Portugal is still called Algarve.

Mūsa soon crossed into France, and easily reduced the land that had belonged to the Gothic dominions. Standing on the Pyrenees, the brave General conceived the project of conquering the whole of Europe; and in all human probability had he been allowed to carry out his plan, he would have succeeded. The West lay completely at his feet; but the Caliph sent a messenger to recall Mūsa to Damascus. The cautious and hesitating policy of the Caliph lost the glorious opportunity, with the result that Europe remained enveloped in intellectual darkness for the next eight centuries. Mūsa was preparing to push farther into France with the object of crossing into Italy, when a second messenger with sterner and immediate mandate arrived with orders for the return of the two conquerors. And marching through the scenes of their unparalleled achievement, both Mūsa and Tāriq made their way back to the straits of Gibraltar.

A New Publication

ANECDOTES FROM THE LIFE OF THE PROMISED MESSIAH

By Al-Hajj Mumtaz Ahmad Faruqi

p. 132 Price Rs. 2.00

It deals briefly with the life-history of Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement in Islam, his mission, work and fulfilment of some of his prophecies. It also carries inspiring incidents from the life of the Founder and his illustrious companions.

DRAUL KUTUB ISLAMIA

Ahmadiyya Buildings, Brandreth Road,
Lahore-7 (Pakistan)

WE BELIEVE

(1) After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Allah has completely barred the appearance of a prophet, old or new.

(2) After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Gabriel can never descend and bring Prophetic Revelation (*Wahy Nubuwwah*) to any person.

(3) If Gabriel were to descend with one word of Prophetic Revelation (*Wahy Nubuwwah*) on any person, it would contradict the two complementary verses:

"This day have I perfected your Religion for you" (5:3); "He is the Messenger of Allah and the Last (Seal) of the prophets" (33:40).

(4) The Holy Prophet (Allah's peace and blessings be upon him) also said: "I am Muḥammad and I am Aḥmad and I am *al-Āqib* (the one who comes last) after whom there can be no prophet." (Al-Bukhari: *Kitab al-Manāqib*).

(5) The Founder of Ahmadiyya Movement never claimed to be a *Nabi* (prophet) in the real sense of the term. He exhorted his people to refrain from using the word *Nabi* for him.

(6) He named his followers 'Ahmadi' after the Holy Prophet's *Jamāli* (beatific) name 'Ahmad'.

(7) He proclaimed that no verse of the Holy Qur'ān has been abrogated nor shall ever be abrogated.

(8) All the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and the Imams are venerable.

(9) It is spiritually conducive to our Faith to accept the revivalist Islamic missions of all *Mujaddids* (Renovators).

(10) Any one who declares his faith in the *Kalimah* (Muslim formula of faith — *lā ilāha ilallāhu Muhammadur Rasūlul lāh*) is a Muslim.

THE FINALTY OF PROPHETHOOD — V

TWO KINDS OF REVELATION—PROPHETIC AND NON-PROPHETIC

By MAULANA MUHAMMAD ALI

The Qur'anic revelation was by the result of the descent of Gabriel

I should like to quote the testimony of the Qur'an, before presenting the testimony of the continuous authentic Traditions, on the point that the whole of the Qur'an was revealed to the Prophet through the agency of Gabriel. It has been mentioned :

قل من كان عدواً لجبريل فإنه نزله على قلبك
بإذن الله

*Whoever is an enemy to Gabriel—for surely he revealed it to thy heart by God's command.*¹ That is to say that it is Gabriel who has brought down the Qur'an upon the Prophet's heart. Similar in meaning are these words of the Qur'an, where it is stated :

نزل به الروح الأمين على قلبك

*The Faithful spirit has brought it (i.e. the Qur'an) on thy heart.*² By faithful spirit is meant here Gabriel. These two places in the Qur'an definitely prove that it has been brought down to the Prophet by Gabriel. And the whole of it was revealed in the same manner, i.e., by Gabriel, or in this third form (*by sending a messenger and revealing by His permission*). In other words, all the revelations of the Prophet found in the Qur'an fall under the third category and not under the other two forms (i.e., *hasty suggestion* or *from behind a veil*). This is, however, an accepted fact that before his advent the Prophet Muhammad saw veracious dreams and heard voices of inspirations (*ilhams*), as will be shown

by Traditions, and then he was given minor revelation (*wahy khafi*) but the Qur'anic revelation was a special kind of revelation, which was given to him *by sending a messenger*, i.e., through the agency of Gabriel, and there was no other kind of revelation (*wahy*) which had found a place in the Qur'an.

Gabriel brought revelation to all—the prophets

The next question which arises here is whether the descent of Gabriel was only peculiar to the Prophet or other prophets had also revelation of the same kind, although there might be a difference in power and excellence. This is an established fact among Muslims that it was only Gabriel who descended on all the prophets with prophetic revelations as has been mentioned by Imam Razi under the verse *Surely it is the word of an honoured Messenger.*³

*He is the messenger Gabriel and there is no doubt about it that he is a messenger towards the prophets.*⁴

The Qur'an itself is clear on this point when it says :

1 The Qur'ān 2 *al Baqarah* : 97.

2 *Ibid.*, 26 *al-Shu'arā* : 193-4.

3 The Qur'ān, 69 *al-Hāqaah* : 40 ; 81 *al-Takwir* 19.

4 Imam Fakhr al-Din Rāzi, *al-Tafsir al-Kabir*.

ان اوحينا اليك كما اوحينا الى نوح و النبيين من بعده و اوحينا الى ابراهيم و اسمعيل و اسحاق و يعقوب و الاسباط و عيسى و ايوب و يونس و هرون و سليمان و اتينا داود زبوراً - و رسلاً قد قصصناهم عليك من قبل و رسلاً لم نقصصهم عليك و كلم الله موسى تكليماً - رسلاً مبشرين و منذرين لئلا يكون للناس على الله حجة بعد الرسل

Surely We have revealed to thee as We revealed to Noah and the prophets after him, and We revealed to Abraham and Ishmael and Isaac and Jacob and tribes, and Jesus and Job and Jonah and Aaron and Solomon, and We gave to David a scripture. And (We sent) messengers We have mentioned to thee before and messengers We have not mentioned to thee. And to Moses God addressed His word, speaking (to him)—(We sent) messengers, bearers of good news and as warners, so that the people may have no plea against God after the (coming of) messenger.¹

Now these verses show that God has declared the revelation of the Prophet Muhammad to be of the same nature and form as was given to Noah and the prophets who appeared after him. But as there was a mention, in the Qur'ān, of the revelation to non-prophets as well, such as *We revealed to Moses' mother² or when I revealed to the disciples,³* therefore, the word revelation (*wahy*) alone could not be a sign of distinction between a prophet and a non-prophet. But, after mentioning this peculiarity that the Prophet Muhammad's revelation was of the same kind which was granted to Noah and other prophets, there has not been a mention of a single name of a non-prophet from among the names of those who appeared after Noah. However, those who have made a distinction among prophets with

a code (*tashri'* and without a code (*ghair tashri'*) will find that such a distinction has not at all been accepted here. All the prophets received revelation of the same kind. The type of revelation which was granted to Noah was granted to Abraham, Moses, Aaron, David, Solomon, Jonah and Jesus (may the peace and blessings of God be upon all of them!). It has also been stated that God has not mentioned all the messengers, some have been and some not. Thus it was shown in this way that the revelation of all the prophets was of *one* kind. And as the Qur'ān has mentioned that the revelation of the Prophet Muhammad was sent down through the agency of the Angel Gabriel, therefore, we come to the conclusion that the difference between the revelation of a prophet and non-prophet is this, that upon non-prophets Gabriel does not come with revelation. And the prophet's *revelation that is recited (Wahy Matluww)*, which is called his *book (kitab)* and which is given to him as the basis for the guidance of men, is the same revelation that is brought down upon him through the agency of Gabriel. Thus, this is the only mark of distinction between the revelation of a prophet and a non-prophet.

Imam al-Bukhāri has pointed out this fact in the beginning of his collection with a chapter on revelation entitled: *How revelation began to the Messenger of Allah, peace and blessings of God be upon him.* This was immediately followed by the same verse of the Qur'ān: *And the word of God: "We have revealed to thee as We revealed to Noah and the prophets after him."*

1 The Qur'ān 4 *al-Nisa'*: 163-65.

2 The Qur'ān, 28 *al-Qasas*: 17.

3 *Ibid.*, 5 *al-Mā'idah*: 111.

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WITHOUT COMMENT

By N. A. FARUQUI

The following is reproduced from the Daily "Sun" of Lahore dated 29-11-76, without comment, but with the explanatory remark that the Russian women were the first to be "emancipated" in the West when Russia went communist :

"Russians Lament : The Women Are Not What They Used to Be

Some men here are complaining that "emancipated" Soviet women are losing their femininity—by smoking, drinking, cursing and indulging in free love.

The weekly newspaper "Literaturnay a Gazeta" reported this week that it has received dozens of letters from men who say that the Soviet Union's new breed of working women have forgotten how to be feminine.

"Every man dreams of a woman who is soft, loving, expressive, affectionate, modest and shy—of a feminine woman," wrote Grigory Molodtsov from the town of Volzhsky. "But they're much harder to find."

"Men are getting fed up with crude women who have the manners of cowboys," he continued. "Their bossy shouts around the house, their shabby way of dressing and their swaggering way of drinking bottoms up like a man turns the home into a crude barrack."

I. Zimin of Leningrad agreed that "every man would like to see in the house an atmosphere of softness, warmth, and, if you will, of purity."

But instead, he said, women these days try to act like men "smoking, drinking,

cursing and engaging in free love."

Even at the front in World War II, wrote A. Arkilov from Nikolayev, girls in their boots and greatcoats managed to keep ~~their~~ femininity.

But now, he said, "it's hard to distinguish the girls from the guys [because of] their vulgar laugh, swaggering walk, cigarettes."

And their language, not just on construction sites but in offices, he said, "makes even strong men blush."

Since the War, women have assumed an ever greater share of the Soviet workload, making up about 52 per cent of the total of collective farm employees and 48 per cent of the factory workers, according to recent statistics.

Other figures show that they continue to carry the burden of running Soviet homes and raising children, adding another four or five hours to each workday.

The Soviet press has acknowledged the problems involved in reconciling the two roles of women, and social planners try to ease the burden with play schools for children and take out meals for quick dinners.

But it is the attitude of both men and women toward the woman's role that are changing most slowly.

Said one Moscow mother who works as a doctor : "For the woman, the home and the children must always come first, and the job second."

A man from Tblisi once described the model wife as "an able and hospitable housewife, clever adviser and non-pestering satellite."

SCIENTIFIC MATERIALISM

By DR. ALLAH BAKHSI

The spirit of scientific materialism of this age has reached its culmination. Numerous discoveries and numberless inventions are the result. Its origin can be traced to Dalton's Atomic theory which conceived matter as imperishable, immutable and dynamic. According to it even soul is the outcome of the working of chemical and physical laws. With the death of the machinery of the body, the soul also perishes. It believes that apart from the physical needs and animal urges, human nature possesses no higher instincts, so much so that according to some, man is exactly on par with the beasts; hence the creed that the strong should devour the weak as the bigger fish swallow the smaller ones. Thus the law of the jungle should rule human affairs and relationships. Man's purpose in life is to satisfy his physical wants, to the utmost of his powers. Anything which bars his way to its attainment must *ipso facto* be avoided. Obviously moral and spiritual values which necessitate to a smaller or greater extent the sacrifice of the self, have no place in the life-programme of a materialist. Acquisition of pelf and power and more pelf and power thus become the be-all and end-all of his activities. Besides possession of better and better material equipments, another great impetus is the question of higher rank and status in the society. As this is also judged by better material equipment and possession of more money, the man of materialistic civilisation is automatically driven to adopt a competition in order to excel his neighbours. Pelf and power are interrelated. Therefore, the two become his *prime motive force*. There ensues a keener and still keener competition for their possession. As a matter of

fact this competition soon takes the form of a race and a mad-rush in individuals and amongst nations. The creed of materialism also teaches to believe that all happiness, progress and peace vests in material and greater material possessions. It is thus evident that pelf and power become the god of the materialistic civilisation which man in all earnestness worships in his heart of hearts. Two methods are employed for attaining the materialistic objective. Superior force as well as deceiving and duping the weaker fellows— he unfortunate weak in power and inferior in intellect.

Any causal and impartial observer would be struck to find baser motives reign supreme instead of the development of intended traits of tranquillity, serenity, contentment, happiness, peace, real sympathy, fellow feelings, service and the like. Hardly any conscience feels any qualms at defrauding, and even destroying the weaker persons and nations. This has become the policy of the present civilisation. Rather it has become the routine practice and regime of our prevailing social conditions.

The baneful effects of a materialistic concept, the competition to excel in pelf and power, are not only confined to cultivation of baser passions and inferior sentiments but the race and mad-rush after them has proved positively injurious to man's physical health and life also. Man's soul and body are not separate entities but are part and parcel of a single being. On the contrary they are closely and mutually inter-dependent. The damage done to the one is bound sooner or later, to react and produce its ill-effects upon the other.

It is now a well recognised medical fact that physical diseases affect the psyche or soul while the converse is equally true. Not a few strong and continued emotional impulses lead to physical ailments. As a matter of fact the previous medical attitude of regarding body and mind, in case of disease, as separate has given place to a wholly new concept called the *psycho-somatic medicine*. It is now regarded as a proved fact that many long-standing emotions produce ulcers of the stomach and intestines as well as some skin and respiratory diseases. Despite the marvellous progress of the medical sciences, why are certain diseases on the increase, for instance, diseases of heart, blood-vessels, head, pancreas and the alimentary tract etc. ? Most of these have their origin in our modern but wrong ways of eating, working, thinking, feeling and behaving. It is not very difficult to visualise that our modern ways of hurrying and scurrying as well as of worrying ; of excessive eating

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Imam al-Bukhāri has shown, by putting this verse in the title of the chapter, that the Prophet's special revelation, viz., the revelation of the Qur'an, about which he is going to deal in this chapter, is of the same kind of revelation which was granted to all the prophets. In this manner, in the very beginning of his collection he has made a clear distinction between the revelation of a prophet and a non-prophet, and he has declared the revelation of the prophets as of one kind.

The Prophet's revelation before his advent

Although there are many reports which show that it was only Gabriel who descended with the Qur'anic revelation, here

we shall only quote a few such reports from *al-Sahih* of al-Bukhāri and al-Muslim. First of all, the *hadith* worth mentioning, and which, in fact, decides about the nature of prophetic revelation, is that unanimously accepted long tradition, narrated by 'A'ishah, which starts with these words : *The first revelation (wahy) that was granted to the Messenger of God (peace and blessings of God be upon him !) was the true dream in a state of sleep, so that he never saw a dream but the truth of it shone like the dawn of the morning.* Here 'A'ishah the Truthful gives the name *wahy* to true dreams which the Prophet Muhammad saw before his advent. Although this was a revelation, but not the prophetic revelation which brings guidance to the world, therefore, in spite of this revelation, he was not raised to the status of prophethood. Neither is this revelation a part of the Qur'an which clearly shows that all the revelation of the Prophet was not even of one kind, and the revelation the name of which is book (*kitab*) and guidance (*hidayah*) was a special *wahy* revealed in a special way. Otherwise, how is it possible that, in spite of this *wahy* in the form of true dreams, which appeared to have continued for a long time, neither did he consider himself to be a prophet nor the one appointed by God (*mamur*), nor did any part of this revelation find its way into the Qur'an ? Similarly, it has been mentioned in a report that before and after his advent the Prophet saw light and heard voices while he was awake and that stones greeted him. Obviously, these were also visions (*mukashafat*) and inspirations (*ilhamat*), but neither did these inspirations find place in the Qur'an nor on account of these did he regard himself to be a prophet and the appointed one of God (*mamur*).

The Antichrist and Gog and Magog-II

AND THE NATIONS OF THE WEST

By MAULANA MUHAMMAD ALI

The significance of the Dajjal and Gog and Magog

The mention of Dajjāl occurs repeatedly in Hadith, whereas Gog and Magog are mentioned not only in Hadith but also in the Qur'an, and the appearance of both is connected with the advent of the Messiah. The word *Dajjal* is derived from *dajala*, which means *he covered* (a thing). The *Lisan al-'Arab* gives several views why Dajjal is so called. One view is that he is so called on account of his being a liar and covering or concealing the truth with falsehood; another that he will cover the earth with the largeness of his numbers; a third that he will cover the people with unbelief; a fourth that he will spread over and cover the whole earth. Still another view is that Dajjal is a community that will carry about its merchandise all over the world, *i.e.*, it will cover the earth with its articles of trade. Finally there is the view that Dajjal has been given this name because he will say things which are contrary to what is in his mind, *i.e.* he will cover his real intentions with false words.

Ya'juj (Gog) and *Ma'juj* (Magog) are derived from *ajj* or *jij* in the forms of *yaf'ul* and *maf'ul*, and *ajij* means *the flaming of fire*. But *ajj* also means *asra'a* *i.e.* *he walked fast*. This is the meaning given in the *Lisan al-'Arab*. Imam Raghīb says that *Ya'juj* and *Ma'juj* have been compared to the flaming fire and surging water because of their intense agitation.

The Dajjal and Gog and Magog in the light of the Qur'an

The word Dajjal does not occur in the Qur'an, but it is mentioned in authentic Hadith that the first and the last ten verses of the chapter entitled *the Cave* afford protection from the trials of Dajjal, and the Qur'an, read in the light of these Ahadith, thus gives the clue to what Dajjal is. The following reports occurring in the most reliable works on Hadith bear on this point:

من حفظ عشرين آيات من أول الكهف عصم من الدجال

"Whoever commits to memory the first ten verses of the chapter entitled *the Cave* will be immune from (the trials of Dajjāl)"

من قرأ العشر الاواخر من سورة الكهف عصم من فتنة الدجال

"Whoever recites the last ten verses of the chapter entitled *the Cave* will be safe from the trials of Dajjāl."

Maybe in mentioning the first and last ten verses, the object is to refer to the whole chapter which describes trials of Christianity in its two aspects — one religious and the other temporal. Read the first and the last ten verses, and it is clear as day-light that it is the Christian nations that are spoken of in both places. In the very beginning, the religious aspect is mentioned when the Prophet is first spoken

1. *Al-Muslim*, 6 : 42 ; *Abū Dāwūd* ; *Tirmidhī* ; *Musnad Aḥmad*.
2. *Al-Muslim* ; *Trimidhī* ; *Abū Dāwūd*, 36 : 12.

of as giving a general warning to all mankind¹, and then as warning the Christian nations in particular², people who have taken a son of God. Thus :

“Praise be to Allāh ! Who revealed the Book to His servant . . . to give warning of severe punishment from Him . . . And warn those who say Allāh has taken a son.³”

This is a clear reference to the Christian nations, the basic doctrine of whose religion is that God has a Son. In the concluding ten verses, there is as clear a reference to the temporal achievements of these very nations :

“Do those who disbelieve think that they can take My servants to be friends besides Me ? . . . Say : Shall We inform you of the greatest losers in respect of deeds ? Those whose effort goes astray in this world’s life and they are making good manufactures.⁴”

This is a prophetic portrait of the Western nations in the clearest words. Manufacture is the one speciality and pride of the Christian nations, and it is to this distinguishing characteristic that the above verses refer. They are so engrossed in the race of manufacturing goods that the higher values of life are entirely screened away from their eyes. Manufacture and more manufacture — this is the be-all and end-all of life with them. Thus both the first ten verses and the last ten verses of this chapter clearly speak of the tribulations of the Christian doctrine of sonship and the materialistic activities of the Christian nations, and this is what is meant by the trials of Dajjāl.

Gog and Magog (Ya’jūj and Ma’jūj) are mentioned twice in the Qur’ān. Once they are mentioned in the eighteenth chapter in association with the description

of Dajjāl. Towards the end of this chapter, a great potentate, Dhu-l-Qarnain⁵, is spoken of as undertaking journeys in different directions to fortify the frontiers of his empire. This potentate is historically proved to be Darius I, the Emperor of Persia. His first journey is spoken of as terminating on the Black Sea :

“Until when he reached the setting place of the sun (or the western-most point), he found it going down into a black sea.⁶”

Then there is a reference to his eastern journey :

“Until when he reached the (land of) the rising sun, he found it rising on a people to whom We had given no shelter from it.⁷”

Still further is a reference to his northern journey :

“Until when he reached (a place) between the two mountains.⁸”

The reference here is to the mountains of Armenia and Azarbaijan. In this last northern journey, Dhu-l-Qarnain comes across a people who speak a different language ; in other words they do not understand the Persian language. These

1. The Qur’ān, 18 : 2.

2. *Ibid.*, 18 : 4.

3. *Ibid.*, 18 : 1-4.

4. *Ibid.*, 18 : 102-104.

5. Dhu-l-Qarnain literally means *the two horned one* but it may also mean *one whose rule extends over two generations* or *the lord of two kingdoms*. This last significance is given by the great commentator, Ibn Jarīr.

6. The Qur’ān, 18 : 86.

7. *Ibid.*, 18 : 90.

8. *Ibid.*, 18 : 93.

people appeal to Dhu-l-Qarnain in these words :

“O Dhu-l-Qarnain ! Gog and Magog do mischief in the land. May we then pay the tribute on condition that thou raise a barrier between us and them ?”¹

Further we are told that Dhu-l-Qarnain actually constructed this wall,² and there is mention of iron and copper in this connection, which were used for the gates :

1. The Qur'an, 18 : 94.

2. The barrier or wall referred to here is the famous wall of Derbent (or Darband), which is to be found on the shore of the Caspian Sea. There is a mention of it in *Marāsīd al-Ittilā'*, a famous book of Geography. Ibn al-Faqīh also mentions it in his book. The *Encyclopaedia Biblica* gives the following account of the wall : “Derbent or Darband, a town of Persia, Caucasia, in the province of Daghistan, on the Western shore of the Caspian . . . to the south lies the seaward extremity of the Caucasian wall, 50 miles long otherwise known as Alexander's Wall.....This, when entire, had a height of 29 ft. and a thickness of about 10 feet, and with its iron gates and numerous watch-towers formed a valuable defence of the Persian frontier”.

(Continued from page 10)

“And We have not sent thee (Muhammad) but as a bearer of good news and as a warner to all mankind, but most men know not” (34 : 28).

On the same theme the Prophet Muhammad says :

“I was sent to all the people.”

“I have been sent for the benefit of people of all colours”.

Islam can give guidance and enlightenment to the human race.

If Islam is to live up in fact to these attributes it must be recognized as a reli-

gion which marches alongside them and progress. It must be able to give guidance and enlightenment to the human race on all stages of its outward journey, at all time, in all places and to all manners of individual communities. Islam should be deemed capable of surmounting all the barriers of history, and recognized as strong enough to maintain its course in all eras and incapable of being deflected or corrupted by transient factors. It must be able to interact with civilization, without losing its own distinct identity. It must be pliable without being loose or indeterminate. The teaching of Islam must be such that every generation must feel that Islam was revealed specifically for it and for the purpose of remedying its problems and ills. Islam must appeal to people in both high rank and low, to the rich as well as to the poor, to those guided by reason and intellect as well as to those whose emotions and sentiments are strong. If Islam is to be such a kind of religion it must be fully understanding of the nature of man, of the sources of man's weakness as much as of his strength. This kind of understanding is portrayed on many occasions in the Qur'an. These are a few verses to illustrate this :

“Surely there came over man a time when he was nothing that could be mentioned. Surely We have created man from sperm mixed (with ovum), to try him, so We have made him hearing, seeing. We have truly shown him the way ; he may be thankful or unthankful” (76 : 1-3).

“The heaven and its make ! and the earth and its extension ! And the soul and its perfection ! So He reveals to it its way of evil and its way of good. He is indeed successful who causes it to grow. And he indeed fails who buries it” (91 : 7-10).

Readers would kindly note that the next issue of “The Light” would be published on Jan. 8, 1977.

Manager

(Continued from p. 24)

the time of this special service and then go back to work. There are also special services on two of their major festivals called 'Id al-Fitr which marks the end of a whole month of fasting, and 'Id al-Adhaa which is to commemorate the occasion when Abraham was asked to sacrifice his son. The difference between Christian and Muslim traditions is that Muslims believe that it was Ishmael and not Isaac who was supposed to be sacrificed. The largest mosque in Manchester is in Upper Park Road where you can see all these services held.

3. *Fasting* : For a whole month, called Ramadaan in the Muslim calendar, Muslims have to go without water, food or smoking from dawn to sunset.

4. *Zakaat or Obligatory Tax*. Every Muslim is required to pay 2.5% of his wealth or annual savings to the State. This money is to be spent on the poor, the widows, the orphans, insolvent debtors and for the general welfare of the community. Apart from this obligatory tax, Islam encourages its followers to spend from their earnings for the good of others.

5. *Hajj or Pilgrimage* : Those who can afford it, are required to visit the Ka'bah (from which the word 'cub' is derived) an ancient place of worship in Mecca, at least once in their lifetime. About a million Muslims from all parts of the world gather there once a year on the occasion of the festival 'Id al-Adhaa (referred to above) in one common act of worship which includes going round the Ka'bah seven times and running between two mounds Safaa and Marwah, like Abraham and Hagar did. Every man and woman is dressed in two pieces of unsewn cloth and all distinctions of wealth, race, language and sex are obliterated. This year Hajj is taking place

on Thursday 2nd of December. BBC television are arranging to make a film of some pilgrims leaving for Hajj from Manchester and then showing what they do there and what their impressions are on their return. This will be shown later in one of their OPEN UNIVERSITY Programmes.

Note : The name of the religion is ISLAM. It means peace or submission to the will of God, without which inner peace can never be attained. The followers of the religion are called MUSLIMS. They do not like to be called Mohamedans.

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too tasty and rich dishes, our lessening tendencies to physical exercise because of our dependence on auto-mobiles, our excessive ways of loves and hates, are mostly responsible for the increased rate of diabetes, serious heart and head diseases, of high blood-pressures, of insomnia and insanities etc. A detailed discussion of this subject requires a separate article.

Thus such a vast and world-wide experiment of the past thousand years has proved beyond the least doubt that scientific materialism has signally failed to lead mankind to its desired destiny of attaining peace, happiness and real collective progress. There is no greater proof of the truthfulness of a problem than the results obtained by its experimentation. The failure of modern civilisation to usher in an era of harmony and good-will, of sympathy and welfare in the human society having been totally unsuccessful, is it not high time to consider if there is any other source besides the conquest of natural elements through the human intellect, and reasoning that can certainly guide a sinking mankind to its desired destiny of peace, progress, prosperity, security, happiness and unity?

This we shall discuss in our next.

THE RELIGION OF ISLAM

(A brief description of its beliefs and essential practices)

By MR. IQBAL AHMAD SALFORD, JUSTICE OF PEACE MANCHESTER

(Written for the School Children in England)

Islam does not claim to be a new religion. It teaches that the same eternal truths have been taught by founders of all great religions. The difference that one notices among them now is due to human interpretation given to the original teachings of the founders. The followers of Islam are required not only to believe in Muhammad, (571—632 A.D.) who was the founder of Islam, but also in the founders of other religions. Children in Muslim homes are taught to mention the names of the founders of other religions with a short prayer as a mark of respect.

Islam teaches that the Creator of the whole of mankind is the same. Muhammad, in his last sermon (equivalent in importance to Sermon on the Mount) said : No Arab should think he is superior to a non-Arab. Every man is a descendant of Adam and Adam was made from dust.

Islam is, therefore, against distinction between one man and other on the basis of race, colour, creed or sex. In the Qur'an, the sacred scripture of Islam (which is in Arabic) there are numerous references where men and women are mentioned together. One comes across references such as 'believing men and believing women', 'pious men and pious women' and that men and women will be rewarded or punished for their acts equally. There is a

chapter of the Qur'an called Al-Nisaa or Women. Islam also teaches that every child is born free of sin.

Briefly, Islam teaches that there is one God, referred to as Allah in the Qur'an, who created the whole mankind. In spite of linguistic, cultural and ethnic differences, the whole of mankind is one. Revealed messages have come to mankind, ever since the beginning of human creation, through various spiritually inspired people and they must all be respected alike.

THE FUNDAMENTAL BELIEF OF ISLAM :

There are five of them :

1. To become a Muslim, one has to publicly declare that he or she believes that the deity worthy of worship is the One God and profess belief in the prophethood of Muhammad.

2. *Prayer* : Muslims are supposed to pray five times a day. The first prayer is just before dawn. The second soon after midday. The third in the afternoon. The fourth soon after sunset and the fifth is said late in the evening. There are some special prayers. Like Christians have special services on Sunday, Muslims have it on Friday after midday. But unlike Jews and Christians, Muslims have to work upto

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Blessings and benedictions for those attending the Annual "Jalsa" gatherings

BY HIS HOLINESS, THE PROMISED MESSIAH



HIZRAT MIRZA GHULAM AHMAD

“Every person who would travel for the sake of attending this Divine-gathering, may be blessed by the grace of Allah and God may reward him in a great measure. God

may be pleased to have mercy on all of them and may lighten their sufferings, to remove their griefs and sorrows. He may be pleased to free them from every kind of embarrassment, in order to shower His benediction upon them and to grant them their cherished desires. He might raise them in the Hereafter with those of His virtuous servants and have His mercy and grace upon them. O, God the Praised and Granting one, listen all our humble prayers. O Merciful and Almighty God! grant us victory against our enemies by displaying brilliant signs, as Thou art the possessor of every power and might! Ameen”.

Dr. Saeed Ahmad's Successful Sojourn in London, Holland, Germany and America

Mr. Aziz Ahmad writes from Slough, England to the following effect :-

“Dr. Saeed Ahmad, in his old age, undertook the tour of the Ahmadiyya Missions in London, Holland, Germany, the West Indies (Trinidad, Guyana, and Suriname) and the U.S.A. I have no hesitation in expressing the opinion that his tour has been signally successful. Here in England, he met persons and youngmen belonging to the Lahore Ahmadiyya Movement, individually as well as collectively in the Ahmadiyya London House Longley Road. The result of such meetings and visits has been an awakening among the members here in England. His tour among other lands, I am sure, has also greatly strengthened the Cause of the Movement. I am confident, that if such occasional visits are arranged in foreign countries, they would certainly lead to consolidation of the *Jamaat*”.

A Brief Note on My Visit of Jamaats in the Western Countries

I was abroad for three months from 29th August to 28th November, 1976.

After staying in England for one month, I visited Germany, Holland, Trinidad, Guyana, Suriname and Chicago in the U.S.A.

While in England I contacted almost all the members of our Jamaat by home visits, at the meetings or at least by correspondence and on the telephone. We had a gathering of over one hundred people on the Eid day. The total membership is much larger. The Jamaat established with headquarter at 56, Longley Road Tooting S.W. 17, London, under the name of Ahmadiyya Anjuman Ishaat Islam (Lahore) United Kingdom, is making very good progress.

2. My visit to Germany was very useful and enjoyable. Our brother Maulana Yahya Butt has done a great job in getting the Mosque repaired. Now it looks very beautiful.

3. The Jamaat in Holland, comprising mostly Ahmedi brethren, who have immigrated from Suriname, is full of zeal and enthusiasm.

The Jamaat at DEN HAAG has already been organised under the name of Ahmadiyya Anjuman Ishaat-i-Islam, Nederland under the patronage of Maulana Jaggoo and its president Mr. Sardar Noor. They were buying a large house for their centre.

The Jamaats in other towns like Utrecht, Amsterdam, Eindhoven etc., are also being similarly organised.



Mosque Anjuman Islam Ahmadiyya Suriname

4. The Ahmadiyya Anjuman Ishaat-i-Islam Trinidad and Tobago is a very active and rapidly progressing Jamaat. It had a membership of 126 people and their number is on the increase. About 14 people took *Baiat* during their convention on the 17th October, 1976 when I was there.

5. When I went to Guyana, Mr. Kamal Hydal and Imam Rafique accompanied me. Mr. Aziz Ahmad also joined us two days later. We travelled extensively and practically met every member of our Jamaat in the country.

When we left for Suriname, Mr. M. B. Yasin and Haji Abdur Rehman also came with us. We had great receptions wherever we went and people came in hundreds to attend the meetings addressed by me. I stayed there the longest. Mr. Enayat Muhammad from Trinidad also arrived three days and Maulana Jaggoo two days before I left Suriname.

Besides the general meetings, a special meeting of the leading members, including

representatives of all the Ahmadiyya (Anjuman Islamia) Mosques were called, in which a full exposition of Ahmadiyyat was presented by me which was followed by some discussion. The effect of these activities has placed the Jamaat there on firm grounds. The signs of waverings seen earlier have vanished by the Grace of Allah.

Besides the original members, there are 65,000 Indonesian immigrants who are mostly settlers on farm lands. According to one of their leaders Mr. Ansar Nata-Pravera, 75% of them subscribe to our views. These people have 30 out of the 45 mosques of the Indonesian community. Some of their leaders attended our meeting at Nakeri and I visited three of their mosques the next day.

6. On return from Suriname I spent another 5 days in Trinidad. Mr. Ishmael Ali came from Guyana and we both went to Chicago on the invitation of Maulana M. Abdullah. The Chief Imam of the Nation of Islam Honourable W. D. Muham-

mad had to address a gathering of over 2,000 people in their great Chicago Mosque on the day following our arrival. We were also invited to attend this meeting, and speak to the congregation.

Before returning to Pakistan I spent another two weeks in England where I met more people and also attended a reception at our centre.

Saeed Ahmad



Dr. Saeed Ahmad being introduced to audience at Holland

Last Message of Maulana Muhammad Ali

Enkindle fire of love of Holy Prophet and Holy Qur'an through the teachings of the "Mujaddid"

At the present juncture, we are visualising with our own eyes, how mankind is rushing headlong towards its destruction. As a matter of fact it is on the very brink of falling into the pit of fire. What can be done to save it? Its salvation lies in its acceptance of the last word of God, the Holy Qur'an. The efficacy of this spiritual prescription has been proved before.

The next question is how serious we are in broadcasting the Holy Writ? Remember, however the holy cause of spreading of the Holy Qur'an can be accomplished only by a community which has become purified by coming in contact with the holy personality of the *Mujaddid* of the 14th century. For no one else can purify other hearts except the man who has himself been purified by God. Persons who sat in his company know it full well what fire of love of the Holy Prophet and of the Holy Qur'an raged within his heart. It was he who was able to enkindle a spark of the same fire in the breasts of his companions. Therefore you should have contact with his teachings in order to catch a spark of that burning love.



Hazrat Maulana Muhammad Ali

