

WEEKLY

آراء نقولها السيقات والأمر فينا



# THE LIGHT

**ORGAN OF AHMADIYYAH ANJUMAN ISHA'AT ISLAM, LAHORE**

Vol. LIX — Nos. 23-24

June 16-24, 1979 C.E.

Rajab 28, 1399 A.H.

## Certain knowledge of God's Existence—— never gained by His Works of Nature

HIS WORD OR REVELATION ——THE ONLY REAL AND  
SURE SOURCE OF HIS EXISTENCE

By HAZRAT MIRZA GHULAM AHMAD

Founder of Ahmadiyyah Movement in Islam

In short, although God reveals Himself manifestly, He is invisible and hidden. The material universe cannot lead us to an undeniable conclusion—to absolute certainty regarding the existence of its Author. The consummate order and perfect arrangement

The greatest astronomers and philosophers, who have applied their minds and energies solely to those sciences, have been involved in fatal doubts and scepticism as to the existence of God.

All their knowledge, if it ever led them to draw the conclusion of the existence of the Almighty, could never go further than set it down among the probabilities. The creation of the sun, the moon and the stars, the order and design witnessed in those orbs which constitute the host of heaven, the consummate laws of order that regulate universe, the formation of man's body and mind, the marvellous power and wisdom discernible in the

government of this universe, no doubt, lead all to the conclusion of the probability of the existence of a Creator, but probability does not prove actual existence.

There is a vast difference between a probability and a certainty. Unless there is firm persuasion and strong conviction that God actually exists, the darkness of doubt cannot be dispelled and true light can never enter the heart. The rational persuasion, following from observation of a plan in the universe, does not amount to a certainty and cannot lead to peace and contentment of mind. It is not the wholesome cup of elixir which has the power to wash off every doubt and quench the thirst which the soul of man naturally feels for a true and perfect knowledge of the Lord. The imperfect knowledge, which is the result of a study of nature, is fraught with danger, for there is in it more of argument than substantial reality.

Unless the Almighty reveals

Himself by His works as witnessed in nature, a rational persuasion of His existence, which is the outcome of an observation of His work, is never satisfactory. If, for instance, the doors of a room are all latched from inside, the natural inference would be that there is someone in the room who has bolted the doors. But if years pass by and no sound is heard from within, no voice responds to the repeated calls of the outsider for years, we would have to change our opinion as to the presence of someone within and would ascribe the event to some incomprehensible circumstance. Such is the belief in the existence of God, based upon a study of nature; the whole inquiry brings us but to the conclusion that chances are in favour of the existence of a Creator.

The fact is that an inquiry relating to the existence of God cannot be complete so long as we consider only one side of the question: the work of the

(Continued on page 23)

# THE LIGHT

Sunday — June 24, 1979

*Managing Editor :*

DR. ALLAH BAKHSH

Contents	Page
Certain knowledge of God's Existence never gained by His Works of nature	1
Characteristics of a conquering, living faith—II	3
Atonement X-Rayed—III	7
Recent British Press Discussion on the Position of Women in Islam—III	11
The Testimony of the Shroud	14
Islam, a Complete Moral, Social, Universal and Spiritual code for all Humanity	17
Relics of a Dead Grandeur—II	20

## CHARACTERISTICS OF A CONQUERING, LIVING FAITH—II

The very first criterion of a living faith or its universal characteristic, has somewhat been discussed in our previous article. The world events have already reached a stage where due to unification of mankind, economically, politically and educationally, it must accept a common faith, endowed with and embodying universal principles. Mankind cannot now survive except through unity of faith. This problem is obviously self-evident. When all men

inhabiting this earth have attained to physical and social unity, how long can they remain apart and disunited with regard to their psychological and emotional outlook? A living faith besides being a universal and an all-comprehensive one, must also be endowed with the characteristics of being a natural and a practical one. When tested on these criteria without the least bias or prejudice, the faith of Islam fulfils admirably and well, all these characteristics. In fact when any unprejudiced person sits down to consider calmly and coolly the main fundamentals of a world-faith, he would invariably come to the conclusion that all his resultant research has led him towards the broad, liberal and humanitarian principles as depicted in the Holy Book of Islam, the Holy Quran and the high and noble example of the life-history of the Holy Prophet of Islam!

There is no gainsaying the fact that the faith of Islam represents an all embracing-teachings for the right-development of man's potentialities with a true balance and correct proportion. It neither ignores the growth of any phase of man's nature nor does it debar the path of progress but is indeed the straight and the middle course, the golden-means between the opposite extremes. A Muslim prays five times a day :

"O Lord, lead us no the straight

course !” This sublimest of a Muslim’s prayer finds its due echo and acceptance with the Lord when He ordains him the golden principle of guidance in life in the words “Maintain the measure with a just-balance, so that you may not fall short of the balance”. (55 : 8-9) The most excellent of advices ever to be given and ever to be observed !

It includes within its ambit the right development of all the man’s secular, social, intellectual, moral and spiritual obligations. This maxim answers all the questions pertaining to development of man’s individual and collective qualities, the growth of his higher self as well as the right progress of his social environment ; the right of his personal freedom and protection as well as his responsibilities towards the stabilising of his society and state ; the question of man’s personal interest versus the obligations he owes towards the betterment of the society he lives in. Fructification of man’s personal and particular traits as well as progress of the social organisations he is placed in, his relationship with his creator as well as his relationship with his fellow-beings, man’s earnest prayers to meet his Lord and his serious endeavour to serve his fellow-brethren, all these rights and responsibilities when performed with a correct precision and proper balancing of measure, lead man to the maximum of the good for himself and his society. Such a course

of life leads him to the greatest unfolding of his hidden qualities, conducive both to peace and progress within and without him. Characteristic of the universality of faith should in no case result in stunting of either the personal potentialities of the individual or else lead to the downfall and degeneration of the social structure. Mankind is one and despite its differences and disparities, it should have a universal faith, especially so when the world has already become a single one, physically, economically and educationally, through rapid ways and faster means of communication.

All sections of mankind possess the same and similar nature. The very primary pre-requisite a world-faith should therefore have is its universal appeal to human nature. We have already discussed before this universal aspect of the faith of Islam. Islam presents the picture of a God or Lord of the universes and not the God of any particular people or nation. As He is not partial or prejudicial in his physical dealings with any one, so He is not the spiritual source of any one particular section ; “ There is no people but We did not send a warner into them”. Therefore whenever any person enters into the fold of faith of Islam, he has not to discard or deny any part of true Divine-teachings revealed already before. The very first characteristic of a living

faith is the universal character of its Divine-dispensation. It also necessitates a world-Prophet and a world-teaching. So has the prophet of Islam testified to the truthfulness of every prophet before him. Similarly the Holy Book of Islam has not only announced the Divine-origin of all previous scriptures but has also actually incorporated within its pages all truthful teachings revealed before it. The need for a universal faith for the whole world at present so sorely felt, has already been fulfilled by Islam in a universal God, a World-Prophet and a World-spiritual scripture. The universal aspect of the faith of Islam is not merely an academic and a verbal one. According to the teachings of the Holy Quran, the characteristic of universality is already in the working with the universal Law of Islam. There is only one and one universal Law for rewarding good and requiting evil for all persons and all nations. There is no favouritism or prejudice in the operation of this Divine law. There are no favourite individuals or nations with Him. His law of dispensation is one and only, a singular one for all. *This universal and unique Law is the law of rewarding man's actions or deeds.* As the Holy Book avers :—

“On that day (of reckoning), men would come to Him in sundry bodies, So whoever has earned an atom's worth of good, he would be rewarded

for the same and whoever has done an atom's weight of evil shall also be requited for it.” *For the purpose of reward and requital, all mankind is one in His eyes.* There are scores of verses dealing with this subject of His single law for all men, irrespective of their personal or national heritage.

At another place says the Holy Book :—

“O men! Keep your duty to your Lord; and dread the day when neither father can avail his son in aught, nor the child will avail his father. Surely Allah's promise is true, so let not this world's life deceive you and let not the arch-deceiver deceive you.” (31 : 33)

“So when the trumpet is blown there will be no ties of relationship among them that day, nor will they ask of one another. Those whose good deeds are heavy are successful, while those whose good deeds are light shall lose their souls, abiding in hell.” (23 : 10-13)

“No bearer of a burden bears another's burden. And man can have nothing except what he strives for and that his striving will soon be seen, then he will be rewarded according to it and to thy Lord is the goal”. (53 : 58-62).

“Say, shall I seek a Lord other than Allah while He is the Lord of all things. No soul earns (evil) except against its own self, nor does a bearer of a burden bear the burden of another. Then to your Lord is the return, so He will inform you of that in which you differed”. (6 : 16 ).

—A.B.

## Some Unique Features of the Holy Quran

By Abul Asrar Ramzi, Jodhpur Bharat

The Holy Quran is the last book of God, like His last messenger. There are certain characteristics which throw light on its finality as well as on its truth. It is absolutely free from any flaw. Not to speak of a word or of a letter even a mark has neither been added to nor deleted from it. It has never been customary with the believers of other faiths to commit their books to memory while it has been marvellously easy for thousands of Muslims to learn the Quran by heart. Consequently there is no possibility either of its extinction or corruption. What is it, if not a glittering miracle of nature under the mysterious and un-imaginable plan of God?

The languages of other Divine books have lost their currency but the Quran exists in its pristine purity. Is it not the living proof of the dictum "survival of the fittest"? Each Divine book is a mixed collection of either Psalms, Sermons or Ceremonial rites but this book deals with every aspect of human life whether political, social or ethical. In the real sense it is a complete and universal code of life.

It confirms the appearance of many past prophets like previous books but does not herald the advent of any new prophet unlike others because the prophethood has been finalised with Muhammad (peace be on him).

The Quran superseeds all other previous books. In the presence of this book there is no need for any other

book because it covers every thing. What is most amazing is that the messenger who introduced this wonderful book was himself an illiterate person who had never been to any school and was a dweller of a desert.

اُمی و در علم و حکمت بے نظیر  
زین چہ باشد حجت روشن ترے

It does not teach monkhood which is tantamount to negations of life. It encourages a dynamic life. Migration of the Holy Prophet draws a clear line of demarcation between his two missionary carriers.

Before it, he had been a preacher or a reformer and after it he became not only an organiser but also a noble ruler of an ideal State which was established according to the principles of the Holy Quran. It therefore signifies that Islam is not only a religion but a universal life-movement as well.

This book is meant for the whole world and not confined to any particular place or race. Its sublime teachings are simple, general, and natural, quite appealing to the senses. In other words, it is a glorious heritage of mankind.

If gauged from the literary point of view the Holy Quran holds the highest position as a scripture. The passages of the Quran are master-pieces of Arabic literature. It is studied and listened to with rapt attention; its charming enchantment producing a magical effect touching both the heart of the reciter and the listener and bringing about a radical change in their thoughts and actions.

# A t o n e m e n t X - R a y e d

## III

BY CH. MASUD AKHTAR, B.A.,LL.B.

Having shown that even Jesus Christ used the phrase 'Son of God' for himself in the same metaphoric sense in which it is used for earlier prophets in the Bible, we now proceed to examine the concept of virgin birth of Jesus.

Scores of Books have been written during the last two decades in Europe and America on the subject of virgin birth of Jesus where the myth of virgin birth has been exploded. One may refer to a recent book edited by Professor John Higgs of the Theology Department of the University of Birmingham under the title of 'The Myth of God INCARNATE'. A lot of material on the subject of birth of Jesus was collected some more than 20 years ago by Late Khawaja Nazir Ahmad in his book "Jesus in Heaven on Earth." It can very confidently be said that today the myth of virgin birth of Jesus Christ stands completely demolished. If the consideration of space in this paper had not stopped me I would have deemed fit to reproduce the chapter captioned as "Virgin Birth" from the book of Late Khawaja Nazir Ahmad. However I reproduce some of the important

points of his research for the benefit of the readers :

1. The Apocryphal and the canonical Gospels give different versions of the conception and birth of Jesus.

2. The virgin birth, though definitely asserted in Matthew and Luke, finds no echo in any other part of the New Testament. Mark is totally silent. If such a remarkable event had in fact happened, and he had believed in it, would he have remained silent?

3. The description of Jesus in Mark as 'Son of God' has been proved as a later interpolation vide marginal notes in the revised version.

4. In Luke the phrase, 'the son of God', is also a later interpolation and was substituted for the word Holy.

5. The Sinaitic Syriac, which is of great authority, and the early patriotic traditions represented by Irenaeus and Origen, followed by Basil and Jerome, omit the words 'Son of God'.

6. Mark and John content themselves with the mention of Mary as the mother and of Joseph as the father of Jesus (Mark vi : 3 ; John 1 : 45 ; vi : 42)

7. John is also silent like Mark, and his silence is all the more significant since

it was he, as is supposed, to whom Jesus, while on the Cross, entrusted the care of Mary. John writes :

“ Phillip findeth Nathaneal and saith unto him : We have found him of whom Moses in the law and prophets did unite, Jesus of Nazareth. the son of Joseph.” (John 1 : 45) And again :

“ And they said, is not this Jesus, the son of Joseph, whose father and mother we know—” (John vi : 42)

8. The circumstances attending the announcement of the birth of Jesus as given in Matthew and Luke do not correspond. They differ in the following aspects :

#### Matthew

1. The Angel who appeared is not named.
2. The Angel appears to Joseph.
3. The apparition is in a dream.
4. The announcement is after conception.
5. The apparition is meant to dispel the doubts of Joseph which he is alleged to have had against the character of Mary.

#### Luke

1. Luke gives the Angel's name as Gabriel.
2. The Angel appears to Mary.
3. The apparition is while Mary is awake.
4. The announcement is before conception.

5. The announcement is by way of glorification.

Apparently the differences in these two accounts of events are so great and in so essential details—even the times are different—that they can not relate to one and the same occurrence.

9. That the relevant verses regarding the virgin birth in both Matthew and Luke have been proved as later interpolations, therefore, the compilers of the Encyclopaedia Biblica were compelled to come to the only possible conclusion that :—“ The virgin birth disappears from the source altogether”. (Ency. Biblica col. 2957).

Thus ‘ virgin birth theory ’ is not borne out by the Gospels.

10. Turning to the Apostles, we do not find the slightest reference to virgin birth in any of their Epistles. (Paul speaks of the descent of Jesus according to the flesh (Rom 1 : 3). He does not say Jesus was born of a virgin ; because he knew of Jesus' human generation, and asserted :—

“ Jesus Christ, our Lord, was (*born*) made of the seed of David, according to the flesh.” (Rom. 1 : 3)

That Paul, when he described Jesus as born of a woman, meant nothing more than that Jesus was born in accordance with human nature with all its conditions because this phrase ‘ born of a woman ’ in the biblical sense

was used to describe the normal human birth. Jesus used this phrase in this very sense regarding John the Baptist, and the rest of the people of his time when he said :

“ Verily I say unto you, among them that are born of woman, there hath not risen a greater than John the Baptist.” (Matt XI : II, Luke VII : 28)

Some refer to a passage in Isaiah (Isa VII : 14 ) to indicate that a virgin was meant by Paul. They merely play upon the Greek word *Betulah* (virgin), which does not appear in the Hebrew text, and thus a wrong translation of an Hebrew word *Haalamb* (woman) has led to confusion where none existed. Dummelow admits in his commentary on Holy Bible at page 148 that “ the Hebrew word is not the distinctive one for virginity.

However, Paul makes the matter absolutely clear, for he asserts that Jesus was born under the law. What was this law ? We let Jesus himself answer this :

“ But from the beginning of the creation God made them males and females, for this cause shall a man leave his father and mother, and cleave to his wife, and the twain shall be one flesh. So then they are no more twain, but one flesh.” (Mark X : 6-8 ; of Gen I : 27 ; II : 24 ; V : 2 ; I Cor ; VI : 16 : Eph : V ; 31).

This saying of Jesus not only explains the law but the other phrase used by Paul about Jesus being “born of the seed of David according to the flesh” becomes abundantly clear if we read it with the assertion about Messiah in Acts : II : 30 of Ps, CXXXII : II that he had to be “ the fruit of the loins of David.”

In prologue to the Epistle to the Romans it is stated :

“ Jesus...which was born of the seed of David according to the flesh, and declared to be the son of God with power, according to the spirit of holiness by the resurrection from the dead.” (Rom. I : 34)

Jesus in the words of Paul was born according to the flesh in the natural manner, became the son of God according to the spirit at his resurrection and not at his birth. In other words, according to Paul, though Jesus was a man in flesh, yet he was the son of God in spirit only — the latter statement being merely a christological assertion.

(11) According to the compilers of the Encyclopaedia Britannica 14th Edn. vol. 13, 0, neither Paul nor Mark betray any knowledge of the tradition of virgin birth. It was unknown to the Apostles, and did not appear to have formed part of the Apostolic preachings.

The other Apostles were also ignorant

of the virgin birth and are equally silent.

(12) The other important sources of evidence about Jesus' father are :

(a) James the Just, brother of Jesus, head of the church at Jerusalem believed :—

“Jesus is the Messiah, yet a mere man, born by natural generation to Joseph and Mary.” (Hastings, History of the Apostolic Church).

(b) In the Gospel according to the Hebrews Mary had been married to Joseph and had given birth to Jesus in a natural manner. (Gospel of Heb II : 3)

(c) “Jesus' father was Joseph and his mother Mary”. (Lewis, the old syriac Gospel 2).

(d) Jesus was born a Jew and all contemporary Rabbinical and Jewish writings refer to him as legitimately born as any other child in Galilee and said Jesus was a carpenter son of a carpenter.

(e) Hastings in his dictionary of Christ and the Gospel at page 808 says that,

“It is quite clear that Jesus was popularly looked upon by his contemporaries as Joseph's son by natural generation.”

Late Khawaja Nazir Ahmad has discussed the above and a lot more evidence in details on this subject. For our purposes this much of evidence which establishes that the virgin birth story

is neither borne out by the Gospels nor by the Apostles is enough to undo the doctrine of Atonement. When Jesus was born in a natural way and is addressed in the Gospels' as ‘Son of a man born of a woman’ is not ‘son of God’ in physical or any special or exclusive sense, then one very important dogma of the doctrine of Atonement fails.

*N.B.*—Our readers, who are interested in reading the Quranic version of birth of Jesus are advised to read “The Birth of Jesus” by Late Dr. Basharat Ahmad and “Jesus in Heaven on Earth” by Late Khawaja Nazir Ahmad.

#### **Do Gospels bear out Jesus as a SINLESS person**

The advocates of the doctrine of Atonement further assert that Jesus himself was sinless, therefore, he atoned for the sins of the human race. Let us examine whether the Gospels bear out the truth of this assertion. Sin according to Christian thought is of two kinds :

Natural and legal. Natural sin is defined in these words ; Because man is the son of Adam, who committed sin, therefore, every son of Adam is sinful by inheritance and by legal sin is meant disobedience to Divine law.

Extending these definitions to Jesus,

(Continued on page 16)

## Recent British Press Discussion on the Position of Women in Islam

### III

(Dr. Nazir-ul-Islam, Imam London Ahmadiyya Mission House)

The U. K. Anjuman has sent a letter along with free literature on Islam, to the authoresses of the above letter. In this letter, we made some further points about the position of women in Islam.

#### What women's rights organisations in the West say

An article appeared in *The Guardian* (2 March 1979), in its women's section, about nation-wide protests by women's rights groups regarding street attacks on women. Now these groups are far more concerned about women's rights than some one like Hilary Laurie, whose article about Iran was quoted above, and yet they do not consider women's position in the West to be as favourable as she apparently does. They believe that, in the West, men generally consider women as sex objects and nothing more. This is why they protest against beauty contests and pornography. Indeed, a photograph is printed at the head of the *Guardian* article showing women's rights movements protestors outside a cinema club where pornographic films are shown. Such protests by women are undoubt-

edly a welcome trend from an Islamic view point, for Islam too deplors these practices. (It is interesting to note that one woman protestor in this photograph is holding a placard saying "Castrate Rapists". Whether or not Islam prescribes this punishment, we are led to believe that this is the penalty applied in Saudi Arabia.) Extracts from this article are given below :

#### "We never walk alone

"I SPENT the later part of the evening wandering about London, dropping into various bars. I walked as far as St. Paul's and back. I came home late and went to bed. I slept well."

Question : was that written by a man or a woman, and how can you tell? Answer : obviously a man, because no woman could walk around in that heroic melancholy way late at night—she wouldn't be safe.

It is so much part of a woman's life that she takes it for granted that she needs a taxi or a protective mate escort late at night if she is to get home safely—unless she can run extremely fast or is good at karate or extraordinarily quick-witted. One girl I know, accosted

regularly by homeless meths drinkers at Camden Town didn't offer them sympathy—she used to deepen her voice, bury her face in her collar and say: "can't you see I'm a bloke?"

It always worked, but was a bit of a strain.

Most cars are driven and owned by men, so women are most at risk in the long, dark walk from public transport to their homes at night, and they are often attacked while on public transport. There are men and boys, too, who are frightened to go around alone at night in case they are beaten up. But it is only in certain areas they are not safe. Women are not safe anywhere, for any of the time, in the deepest countryside or in the busiest streets of towns. A request for help to the police is usually met by the response that if she was got at by a man, she must have been asking for it anyway.

A new form of feminist demonstration, Reclaim the Night, has sprung from the women's liberation movement. So far, it has attracted little attention except for a few sneers and weak jokes. Marchers through the strip club area of Soho last October naively did not ask for police escort "because we did not think it right to ask for male protection." The demonstration ended with a number being treated in hospital, 13 arrests and a court case

coming up in April. The innocent intention is "to try to change men's attitudes" so that women can walk around alone in safety without fear of attack.

There was another Reclaim the Night march through Soho in January, this time the police were informed, and an escort was provided. Over 2,000 turned up. The movement has been spreading through the country and has branches in Scotland, Cardiff, the Midlands, and Yorkshire. Estates are leafleted and through many of the supporters are young left-wingers and much of the organisation comes from the women's section of the National Union of Students, they include older women who are rebelling against being unable to walk safely to their homes at night through the roads of the big housing estates. They resent always having to ask an equally resentful man for escort. As more women go to work on night shifts, so their vulnerability to late-night attack grows.

A week of action which includes Reclaim the Night marchers, organised by National Women's Aid, the National Union of Students, and women's groups around the country starts tomorrow under the Women Against Violence Against Women banner. It will culminate next Saturday in a march through the centre of Leeds, starting from Woodhouse Moor,

and afterwards there will be a women's disco.

"Most women are worried about going out at night and wonder how they can get home if they do," said one of the Leeds organisers. "Our aim is to change men's attitude so they do not look on us only as sex objects, but as individuals with individuals' fights. The women's groups are keen on all-women occasions and why not? As they say men have their own clubs and groups. Don't all-women discos attract Lesbians? Sometimes, apparently but it's no worse and slightly better than the discos "where we feel as if we are part of a cattle market." They like all-women discussions, too — "It is the only time women can say what they really feel."

Their comments reveal a sadly submissive attitude to men, which they are struggling to break away from. One of the things they want to explain to men is that small girls are brought up to be friendly and polite and if they behave like this when they are older they are not "giving someone the eye" but behaving in the way they have been conditioned to do. Shouldn't they therefore bring men into the movement so they can explain all this to them? "No, we won't have any men because that would be paternalist—women talk too much to men and not enough to other women."

It is a bad state of society where women have felt so put down that they have to revolt in a totally anti-male way. But there's no doubt that thousands of women, most of them extremely young, feel this way."

#### Brief comments on above article

1. If the women's organisations referred to above want women to be able to walk outside at night, without fear of attack, *for the purpose of "dropping into various bars"* (see first paragraph) then they cannot, of course, object to men doing the same, but it is this very freedom (i.e., roaming about outside under the influence of drink pursuing pleasures of various sorts) on the part of men which leads to attacks on women. Only Islam has been successful in rooting out the evil of drink, under the influence of which man is bound to attempt to satisfy his desires like an animal.

2. It is heartening to note that these organisations want all-women social occasions.

3. A materialistic society considers the sole object of life to be satisfying one's physical desires, subject to the minimum constraints. Thus it develops in the individual the worst tendencies, and he is always on the look-out to evade even these minimum constraints. Hence the male attitude towards women,

(Continued on page 16)

# THE TESTIMONY OF THE SHROUD

By RODNEY HOARE

Quartet Books Limited, 27 Goodge Street, London W1P 1ED.

Besides the Shroud of Turin, there are records of forty-two other shrouds of Jesus Christ which have claimed authenticity during the past centuries. But the attention of the whole world has suddenly been focussed on the Shroud of Turin. Why should it be treated differently from the rest, is a question asked by many sceptics. The answer seems to lie in the photograph of the Shroud taken by Secondo Pia in 1978 when a negative image of the face of the crucified person appeared on the plate. After careful examination by scholars and scientists it was established that the negative image would have been impossible to forge, particularly before 1578; and even now no artist has the skill to do so. The image on the Shroud is perfectly proportionate and anatomically correct down to the finest details. Moreover the whole pattern differs from the accepted artistic schools of older traditions and a forger would not have taken the risk of passing on such a painting as genuine.

Again the Shroud was subjected to another intensive test by Dr Max Frei, a Swiss criminologist and expert in pollen analysis (a new fast developing

forensic science to discover the whereabouts of a criminal by examining the dust on his clothes). The pollen grains of every flowering plant, even those which have become extinct, survive for centuries in all sorts of environments. The pollen analysis can also be used to date archaeological evidence. Dr Frei travelled extensively to investigate the origin of the dust on the Shroud (because some pollen grains were unknown to him) and he discovered pollen grains from plants which were found as far as Anatolia (Turkey) and Palestine. His tests confirmed that the linen was about two thousand years old and that it had been exposed to the atmosphere in France, Italy, Turkey and Jerusalem.

Mr. Rodney Hoare, a Senior Lecturer at Trent Polytechnic, goes into the subject in detail in *THE TESTIMONY OF THE SHROUD*. He presents and examines the evidence for the Shroud's authenticity from the historic documentation to modern forensic science. Although he calls himself a "practising Christian" (p. 47) he differs openly with many orthodox views held by Christians about Jesus Christ, *e. g.*

"My own conception of him convinces

me that he has been misquoted in the sentence, 'No one comes to the Father except by me' (John 14 : 6).

"Likewise I cannot believe that the thought that all who came before Him were thieves and robbers (John 10 : 8), and there are several other sayings, and even actions, like the cursing of the fig-tree, which though probably based on words witnessed by the apostles, must have been misinterpreted or misquoted before being set down—if my conception of Jesus is correct. " Yet others will have different conceptions, and these sayings may then allow interpretations which fit in with them. It would, after all, be difficult for any serious reader to believe that every word in the New Testament is the ' Gospel truth ': There are definite contradictions between the books which mean that all of them cannot be true" (p. 15).

"He (*i.e.* Jesus) did not see himself as sent to God's creatures in general but predominantly to his own people" (p. 88).

About Judas Iscariot the author's opinion is that he was as upright as any of the disciples and the one Jesus trusted most. :

" Poor Judas ! The finest disciple of the best man who ever lived, and because he acted as his Master wanted him to, his name has been anathema

for almost two thousand years" (p. 109).

With regard to the blood stains on the Shroud, the freshness of the blood intrigued Mr. Hoare which he thinks could not have *flowed* from a body already dead (dead by first century standards but not dead by ' twentieth century standards '). These stains were even all over the body, therefore, " the blood was circulating", (p. 71 ) when the body was wrapped in the linen. This shows that Jesus (or whoever the person wrapped in the Shroud was) went into a coma " not unlike a state of hibernation or the trance in which fakirs can be buried alive for long periods" (p. 53). This subject has been elaborated at several places in his book.

" The evidence of the Shroud is that the body lay in a coma". (p. 62)

" It was the overall evenness of the stains which suggested to the Forensic-scientists (*of East Midlands Forensic Laboratory in Nottingham*) that the body was in a coma, the heart still beating, while in the Shroud". ( p. 68)

This point was first highlighted by John Reban (or Kurt Berna) in his book *Inquest on Jesus Christ*.

If Mr. Hoare's views about Jesus not dying on the cross are correct (on the basis of the " Fifth Gospel " which according to him is the Shroud of Turin) the whole life of Jesus and his mission should be re-written and re-interpreted for Jews, Christians and Muslims.

(Cont. from page 13)  
as well as the more serious attacks,  
as mentioned in this article.

4. Islam remedies the situation through putting before man a higher object of life, teaching him devotional exercises which produce inner moral restraint, and urging such social behaviour for the individual, as well as social atmosphere for the community, which leads to a suppression of the lower desires and development of the higher ones. Islam indeed changes the male attitude from one of regarding women as sex objects to that of considering them as human beings, but it also changes the female attitude from one of trying to appear as a sex object before men to that of striving to make a useful contribution to the home and to society, and to acquire high moral qualities.

We suggest to Hilary Laurie, the author of the *Obsever* article about the position of women in Iran, that she should carefully consider the status of women in the under-developed Christian countries, and also in the developed Western countries, as given in the *Guardian* article above, before adversely criticising a Muslim under-developed country or ascribing to Islam some of the customs prevailing there.

(Cont. from page 10)  
the Christians contend that since Jesus was born only of a woman, therefore,

he was not the son of Adam and thus was sinless and hence he can atone for the sins of all mankind. It is apparent from this contention that being sinless is considered by the Christians as a prerequisite for the atonement of the sins of mankind and on the contrary if it could be established that Jesus Christ, judged at the standards laid down in the Bible and the Gospels for the sinlessness of a person, is not borne out as a sinless person then most naturally he cannot atone for the sins of all mankind.

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Continued from page 19)

(your order of life as revealed by Allah), nor drive you forth from your homes that you show them kindness and deal with them justly. Allah loves doers of justice." (60 : 80), Ch. 5 : 82, 83, 84, 85 ; also Ch. 5 : 69 and Ch. 3 : 63.

In short Islam is a universal social order promising peace and prosperity for the entire humanity. It aims at training, individually and collectively, people, regardless of their race, colour or creed ; so that they may be able to work actively and in unison for the promotion of a society based on fraternity and brotherhood. The foundation of this social order was laid by the Holy Prophet Muhammad (peace be upon him), in keeping with the teachings of the Holy Qur'an. This system of life, so simple, so practical, so equitable and so natural, became amazingly popular and successful in a very short time. This proves Islam to be the only social order best suited to the needs and aspirations of the whole mankind.

*Our London Ahmadiyya Mission Activities***ISLAM, A COMPLETE MORAL, SOCIAL, UNIVERSAL AND SPIRITUAL CODE FOR ALL HUMANITY**

By Dr. Nazir-ul-Islam, Imam AAII(L) U.K.

“He (Allah) it is Who sent His messenger with guidance and the right law, so that it will prevail over all other systems” (*The Holy Qur’an* 9 : 33)

According to the Holy Qur’an, Islam is the only complete social, moral and spiritual code of life for all humanity. This code or system is contained in Al-Qur’an, the book revealed by Allah to the Prophet Muhammad (peace be upon him). In other words, the Author and Originator of this law, is one who is a very Wise and Powerful being (Al-‘Aziz, Al-Hakeem).

The Holy Qur’an says:

“*Al-youma akmalto lakum deenakum wa-atmamto ‘alaikum ni‘amat wa razeeto lakumul Islama deenan.*” (5 : 3)

“This day I have perfected for you, your religion (code of life) and completed My favour to you and have chosen Islam as a religion (a complete code of moral, social and spiritual life).”

The word “*Deen*” has been deliberately chosen to convey the real significance of this moral and social code for all humanity. The Arabic words “*dana-yadeeno*” and “*dayanatun*” mean handling one’s affairs of life hon-

estly and sincerely. The word “*Ad-dayanat*” means honesty and faithfulness of purpose.

Thus this word should not be taken in the ordinary sense of certain dogmas and rituals; it is a much more important word. Careful research shows that whenever and wherever the term “*Deen*” occurs in the Holy Qur’an, it always refers to the same social, moral and spiritual problems of humanity as a whole. In the chapter referred to above various important social, economical and moral problems have been solved (5 : 1-5). Therefore, Islam is a complete code of life, revealed by Allah and practised by the Holy Prophet Muhammad himself (peace be upon him). A few other verses from the Holy Qur’an, where the word “*Deen*” has been used in the above sense, are quoted below.

“Hast thou seen him who belies *Deen*  
That is the one who is unjust to the orphan

And urges not the feeding of the needy  
So woe to the praying ones, who are  
unmindful of their prayer

Who do good to be seen and refrain  
from acts of kindness (107 : 1-7)

A detailed study of the Holy Qur'an shows clearly that the word "Deen" means law, code and order from a higher authority.

As the Holy Qur'an says :

"He could not take him (his brother) under the King's law." (Ch. 12 : 76.)

And again

"And whoever seeks a law of life (*Deen*) other than Islam, it will not be accepted from him and in the end he will be one of the losers." (Ch : 3 : 84.)

It is noteworthy that before and after this verse strong emphasis has been laid on the enforcement of these social and moral laws for the betterment of mankind.

Therefore any system or code of life which is against the law of Allah must be rejected and opposed.

Again the Qur'an says :

"And they revile your law (code of life), then fight the leaders of disbelief." (Ch. 9 : 12)

The Prophet of Allah never compromised on any Islamic principles of life with the unbelievers against the code of social and moral life presented to humanity in the Holy Quran (5 : 3).

The Holy Book further states :—

"O, disbelievers,  
I serve not that which you serve,  
Nor do you serve Him, Whom I serve,  
Nor shall I ever serve that which you serve,

Nor do you serve Him Whom I serve,  
For you is your code of life,  
And for me is mine (given by Allah)"  
(109 : 1-6).

In chapter 24 (verse 2) the use of the word *Deen* strengthens this view, in that it mainly deals with the social and moral side of the human society.

"The adulteress and the adulterer, flog each of them (with) a hundred stripes, and let not pity for them detain you from obedience to Allah (His law) and the last day." (24 : 2).

It is remarkable that the whole chapter is full of human, social and moral problems. Allah has given specific orders and has laid down clear instructions dealing with such situations. In (8 : 39) the word "*Deen*" is used again in the same sense :

"And fight with them until there is no more persecution and Allah's law becomes supreme." (8 : 39).

Again :—

"When, with Allah's help, victory comes and thou seest men joining the law of Allah in companies, celebrate the praise of thy Lord and ask His protection. Surely he is ever returning (to mercy)." (110 : 1-3)

Here again "*Deen*" does not mean "religion" in the ordinary sense of the word.

Some more verses are quoted here to show that the word "*Deen*" mainly

deals with all the aspects of human society.

“ And whatever is in the heavens and the earth is His, and to Him is obedience due always (to His *law*). Will you then fear others than Allah ?” (16 : 5 ).

It is further said :

“ Say I am commanded to serve Allah, being sincere to Him (to His *law*)” (9 : 11).

Here again the general social life is discussed, solutions to various problems provided and guidance given in the following verses :

“ And the same did Abraham enjoin on his sons, and so did Jacob :—

‘ O, my sons, Allah has chosen for you *this system of life*, so die not unless you are submitting ones’.” (2 : 132).

And again

“ And my Lord enjoins justice, and set upright your faces at every time of prayer, and call on Him being sincere to His *law*.” (7 : 29).

Even some political muslim leaders do not think of Islam as the divine code of life for all nations. They think that Islam, as a religion, has nothing to do with social and political order of a people. They are sadly mistaken.

On the other hand certain fanatics restricted Islam to certain dogmas and strange rituals, which have nothing to do with the Qur’anic way of life. The system followed by the Holy Prophet

Muhammad (peace be upon him) and his companions is the true *Islam*.

Islam is an order revealed by Allah. It is set out in the Holy Qur’an. It is not only a complete moral, social, economic code, but also a very high spiritual order which will remain unchanged as promised by Allah.

“ We have revealed this code of life and surely We are its guardian.” (15 : 9).

And also :-

“ Surely the true “ Deen ” with Allah is Islam.” (3 : 18).

So Allah recognises only one “ Deen ” which is Islam.” (3 : 18).

So Allah recognises only one “ Deen ” and that is Islam.

Allah has also forbidden muslims to have any intimate dealings with opponents of this system.

(1) “ Allah forbids you only respecting those who fight you, about your way of life and drive you from your homes and help others in your expulsion.” (60 : 9).

(2) “ O you who believe, take not as intimate friends other than your own people : they spare no pains to cause you loss.” Ch : 3 : 117.

However Allah encourages muslims to have good relations with those who are not opposed to this way of social and moral life.

“ Allah forbids you not respecting those who fight you not for religion

(Continued on page 16)

# RELICS OF A DEAD GRANDEUR

(For part I see No. 17-18 May, 1-8)

## II

By PROF. HABIB-UR-RAHMAN, M.A., Model Town, LAHORE

Mohammad Raza Pahlavi, a well-known king and statesman loved Iran and made it very strong to retain its independence. He is a man with a circle of friends and kept his hands occupied with sports and kingly duties and responsibilities. Intelligent, personable, conscientious and imaginative Shah had a regrettable decline.

Some undesirable influences cannot be ignored in tracing, however slightly, the circumstances which impelled the Shah to leave his country. These circumstances were caused by the fleeting part the king played out inadvertently. Through many a peril and disheartening change he assumed full power, but he failed to raise his subjects' standard of living and to introduce Islamic traits of character, either in himself or in his people.

### His foibles

The danger that threatened the Shah was mainly due to his leaning more towards Western culture and civilization than towards Islamic mode of life, worldly temptations, earthly pleasures and backed by American help, The bold, well-meaning and resourceful

Shah invited thunder which gathered round and blackened his imposing palace.

A king, as a rule, has to look after and supply the needs of his subjects, both for the strong and the weak, for the rich and the poor, no matter to whichever political or religious parties they may belong. Living in gilded palaces provided with all comforts and available amenities, the ruler should cast his glance at the miserable hovels of the poor and provide all possible solace and requirements to please both God and mankind. But from the magnificent dwellings the Shah of Iran hardly deigned to stand by the less favoured by Fortune, in order to feed, to clothe and to shelter them adequately and well. On one side there were silvery peals of laughter and sumptuous feasts, while on the other side there were bitter tears of despondency and vexation.

### Why the Iranians raised the standard of rebellion ?

To provide essential means of combating poverty and redressing his sub-

jects, grievances, were like a phantasm, an illusory dream for the Iranian people. Discontent and disaffection made them gloomy and hatred-boiled suddenly from powerful emotion. Stricken to the last extremity of despair, they lost control over their nerves. Without caring for their lives they went off their heads and undeterred fought with the armed forces. In almost all towns massacres took place. The Iranian people willingly and dauntlessly were determined to go to any length to abolish monarchy from their country.

Bloodshed and terrible disturbances seem festivities that had been started by the inhabitants never to end till the expulsion of Shah of Iran. On one end there was an unmistakable feeling of exasperation and agony of despair in the minds of the Iranian people, on the other end the Shah with his miscalculations and on the strength of his well-equipped army anticipated victory over the forces of the oppressed and envious people.

#### **Invisible hand working for Shah's deposition**

The moment of Shah's departure had been timed skilfully, the trap laid so cleverly for his very end, that the whole arrangement was accelerated by some unknown but strong hand. The Shah of Iran must have felt the verdict such as this faulty, inhuman and tyrannical, but there was the mysterious

hand of God working therein. No one was in fault, neither the communists nor the Kurds, nor any Super-power. Shah's deposition was, in the necessity of circumstances, ordained by the Lord of Creation — Why? Desire for wealth and care-free life, negligence in raising the standard of living of the poor, coupled with the preponderance of Western influences, and tardiness shown in the introduction of Islamic way of life, excited Divine wrath. The whole country of Iran, as it were, rose in revolt. The spontaneous upsurge was so irresistible that martial law proved ineffective. All this goes to prove that God is, He espies, He listens, He acts and helps the down-trodden by overthrowing those who revel in luxuries or dissipation.

#### **Remedy for dispelling gloom and despair**

For the spiritual reformation and elevation of man's soul, strict life of abstinence and compliance with Quranic injunctions are absolutely indispensable. Love for riches and worldly pleasures must cease; all treasures should be distributed among the poor, the needy and the afflicted. Simple and pious life, Divine Worship, lying prostrate before Allah during the darkness of the night and asking for spiritual exaltation and soliciting His cheerful acquiescence and benedictions, breed perpetual blessings.

people — for one may die the next moment to beg for the remission of their sins which we intentionally or un-intentionally commit during our march through life. No contrition alone is remissive of sins. For ensuring and holding an honourable and un-enviable status on the Day of Retribution, let us try our utmost to cleanse ourselves from the stain of sins by pious and submissive prayers and by cultivating immutable love for God. Thus all inconceivable Elysian delights never heard of, nor ever seen by human eyes. On the Day of Reckoning we have to appear before God without any helpers. All our actions there will be evaluated, assessed and nothing but impartial, fair and equitable justice will be administered. In the Hereafter there is eternal life beset with everlasting and immaculate joys. There is yet time for imaginative and sane

On the shore of the Sea of Life there are the accursed, bright temptations of the gay world, on the shore of the Sea of Immortality there are the impurities and scum of the soul, all animal passions and sensualities will be blotted out. Our hearts will shine with the radiance of Divine light. Enough foolery and lewdness have been staged in the theatre of perfidious and satanic life. Let us now shift all our energies and devote our sole attention to fear

God and beseech His forgiveness, in return for winning unimaginable felicities and beauties of Paradise and benevolence of the Supreme Lord of heavens and earth. For eternal God is our last refuge.

Act carefully upon the advice of our *Mujaddid* Mirza Ghulam Ahmad who says: "Those who make earnest efforts, receive spiritual benefits. How great and pre-eminent was Holy Prophet Muhammad (may the blessings of God be upon him), but he had to bear grievous afflictions for the sake of the spread of Islam. Toil and perseverance bring forth success — this is the law working in the world. If God's blessings and our perseverance operate side by side, man soon arrives at his destination. Remember, he, who is not ready to go through sufferings by treading the Divine path, is lopped off. Success is always achieved after experiencing hardships and misfortunes".

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(Cont. from page 2)

Lord. The effort is misdirected which sets before itself the object of discovering the Creator simply from under heaps of matter. It is a blasphemy against the glorious and living Benefactor that, in the midst of all His creation, He should be likened to a dead body which can only be discovered by digging it out from under heaps of dust. That God, with all His infinite wisdom and almighty power, should depend upon human effort to be revealed to the world, is a shocking idea. The Supreme Being, viewed in this light, can never be the centre of our hopes and our Supporter in all our infirmities. Does the Creator Himself reveal His face to His creatures, or are they to seek a clue to His existence for themselves? Does He show us His presence, or are we to search for Him? The external and invisible God has eternally made Himself known by his own clear and blessed voice proclaiming "I am," and has thus invited His frail creatures towards Himself that they

may seek their support in Him.

It is presumptuous to assert that the Almighty lies under an obligation to man, because the latter takes the trouble to discover Him and that, but for man's exertions, the Eternal and Immortal Lord of the Universe would never have been known to His creation. To object to the palpable and conclusive proof of the real existence of God as furnished by His voice on the ground that He must have a tongue—an idea inconsistent with the concept of God as a Spirit—is baseless. Has He not created the earth and host of heaven without any material hands? Does He not see the whole world without any material eyes? Does He not hear the voice of His servants and yet has no ears like ours? Is it not necessary, then, that He should speak as He creates, sees and hears? To object to one attribute while admitting others is quite illogical.

To say that though the Divine Being spoke to generations of

men in the past and made Himself known to them by His clear voice, yet He does not speak now, would be to assert something wholly untenable. The unchangeable Lord, Who spoke in the past, speaks even now, and blesses with His holy word such of His servants as seek Him with all their heart and soul. His chosen ones even now drink deep at the fountain of His inspiration; no one ever set a seal upon His lips. His grace even now flows in abundance and is bestowed upon men as it was bestowed of old.

It is true that revelation of a perfect law and necessary rules for the guidance of mankind has put an end to the need of a fresh revealed law, and apostleship and prophecy have attained perfection in the holy person of Prophet Muhammad, but access to the sacred fountain of inspiration is not thereby barred.

That the Divine Light should

have shone from Arabia last of all had been pre-destined by Divine Wisdom. The purpose behind this can be easily explained. The Arabs are descended from Ishmael whom God had cast forth into the wilderness of Paran, and thus He cut off all connections of this race with the seed of Israel. It was destined that those whom Abraham had cast off from himself should have had no share in the Law of Israel, and it has been said that Ishmael shall not be heir with Isaac. The Ishmaelites were, consequently, isolated from those who were their next of kin and had no relations with any other people. In all other countries, we meet with traces of laws and doctrines preached by prophets—a fact clearly indicating that those nations had, at one time or other, received their teachings from God — but Arabia does not seem to have benefitted by such teachings.