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The Proof of Divine-Design

Divine Attributes of Beneficence and Mercifulness

By HAZRAT MIRZA GHULAM AHMAD

Founder of Ahmadiyyah Movement in Islam

The philosophers who trusted in their imperfect reason could not discover the real God. A true knowledge of His existence was given by the Quran, which suggests two methods of attaining to this knowledge: firstly, it teaches the course by adopting which human reason is strengthened and sharpened in deducing God's existence from the laws of Nature and is protected from falling into error; secondly, it points out the spirit-

ual method, which has been discussed earlier.

Under the first heading, the Holy Book has adduced clear and cogent arguments appealing to human reason in support of the existence of God:

“Our Lord is He Who gives to everything its creation, then guides (it).” — 20 : 50

Now, if we look to the nature of all creatures from man downward, and consider their constitu-

tions and moulds, we shall find the creation of all things surprisingly adapted to their natures. To enter into any detail upon this point would be trying the patience of the reader. But everyone can think volumes for himself on this subject.

Another argument in support of the existence of God is deduced by the Quran from His being the cause of causes or the first cause :

“ And that to thy Lord is the goal ” (53 : 42)

This argument is based upon the natural order of cause and effect which pervades the universe. The growth of knowledge and science is the result of the universal dominion of this order over every part of the worlds and important laws and principle, have been developed out of it. Every cause, which is not itself primary, may be traced to some other cause and this to another and so on. But as the series of cause and effect taking its rise in this finite world of ours cannot be indefinite, it must ter-

minate at some point. The final cause is, therefore, the Author of the universe. It is to this first or final cause that the verse quoted above calls attention.

Another argument supporting the existence of the Lord is thus described by the Holy Book :

“ Neither is it for the sun to overtake the moon, nor can the night outstrip the day. And all float on in an orbit ” (36 : 40).

Had all these heavenly systems no designer, they would soon have been disorganized and destroyed. The vast masses of matter rolling in space, without disturbing each other, demonstrate, by the regularity of their motions, contrivance and design, hence the Designer. It is not at all surprising that these innumerable spheres, thus rolling on from time immemorial, do neither collide, nor alter their courses in the slightest degree, nor are subject to waste or decay from their constant motion. How could such a grand machinery work on without any disorder for numberless years

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THE LIGHT

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Managing Editor :

DR. ALLAH BAKHSH

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“Islamic” Bomb

ATOMIC OR IDEOLOGICAL ?

Pakistan is blamed for developing atomic energy. Some have alleged that the nuclear bomb being manufactured by Pakistan is in fact an “An Islamic Bomb.” Several countries especially India have recently exploded Nuclear Bombs, but never before has there been raised such a hue and cry, and this despite Pakistan’s repeated denials of being engaged in the manufacture of an atomic bomb. Pakistan claims development of nuclear plant for the sake of employing atomic energy for peaceful industrial

purposes. Why then such a loud protest against Pakistan ?

Pakistan being an Islamic State, it is apprehended that the atomic bomb supposed to be manufactured by it may very well be employed by any of the Islamic states : hence the designation of ‘Islamic Bomb’ given to it. Western powers are in fact afraid of the rising surge of Islamic revival as envisaged by the revival of the faith of Islam, especially so in the recent revolutionary movements in Pakistan, Iran and Afghanistan. Undoubtedly there have been political changes in Muslim countries in the past, but they were all the products of national or economic causes. Not so with the recent upsurges which have at their back the true urge of the faith of Islam.

The Westren ideology of life is one of materialism and political and economic-power. There is no other ideology to combat its force except that of the spiritual and moral ideology of Islam. The West is therefore really afraid of the resurgence of Islamic ideology. It has come to realise that true revival of Islam amongst its followers would mean certain death of its materialistic ideology. If true renaissance of faith also has at its back the power of political and economic forces, they are bound to work wonders. A staunch believer of political and economic forces as it

is, the west cannot look with equanimity the combination of Islamic faith force with added economic and political power.

Let the west however realise it once and for all time that the age of acceptance of Islamic ideology has already fastly approached. The superiority of fundamental principles of the faith of Islam together with supremacy of its ideology of spiritual and moral outlook have already dawned upon mankind. In no case can this rising upsurge be suppressed, averted or prevented.

The present-day battle of materialistic and Islamic ideologies in this age has been so clearly described in the following by the Promised Messiah's mighty Prophecy of *Triumph and Victory of Islam* against all alien sciences and cults thus :

Age of ideological conflicts

"In this age there is raging a severe conflict between forces of religion and science. Noticing the onslaughts science is making on religion, there should not be the least dis-heartening and disappointment. In this conflict, it must be remembered, Islam need not make compromise with alien forces like a vanquished and fallen foe. On the contrary, let this prophecy be kept in mind, that this age being one of the *spiritual sword of Islam*, Islam once again is bound to come out victorious in this conflict *also, as it has shown its prowess previously*, that its foes would soon

be routed ignominiously so that Islam would triumph over all alien forces. However severe the onslaughts of science be and no matter with what new weapons the modern sciences may make attacks, defeat is ultimately decreed for them.

"I assert it with God's gratefulness that I have been blessed with the *knowledge of the superior excellences of Islam*, on the strength of which I can assert that not only Islam would safeguard itself from the onslaughts of the new sciences but would soon prove *the falsity of the contrary concepts*. Indeed, Islam has absolutely no cause to be afraid of the attacks which new sciences and philosophy are making. *The days of its glory are near at hand and I am already witnessing the signs of its victory in the heavens*. This glory is *spiritual as is this victory spiritual*. So that the Divine-forces of Islam might weaken the contrary forces of false sciences to such a degree as to crush them entirely. I am at a loss to understand as to how and from whom have you learnt that the concepts which modern science and philosophy have coined are superior to Islamic principles?

"Remember truly that these sciences possess an incomplete weapon of inductive logic and reasoning only, whereas Islam has to its credit not only all this in

completeness but has also other heavenly weapons in its support. What cause for alarm then be for the sake of the faith of Islam!"

(*Ainai Kamalat-Islam In 1891*);

Islamic triumph through Ahmadiyya Movement

In 1968 Dr. Freeland, Abbott published a book in America "Islam and Pakistan. Therein he says: "In the course of time the Ahmadiyya arguments against other religions were wholeheartedly accepted even by their most vociferous critics. Through the vigour of their proselytising and their incessant and highly-publicised attacks on Christianity, *they instilled a stronger faith in many Muslims*: They developed a confident belief that Christianity does not explain the strength of Europe, and that *the true religion remained Islam*, even though the personal claims of Mirza Ghulam Ahmad were not accepted and his organisation was, in general, scorned. *This is the essential significance of the Ahmadiyya Movement*. It is somewhat ironic that the sect most attacked by Muslims in India and Pakistan has also been that which has worked hardest, *in both its branches to defend and extend Islam against the competition offered by other faiths*" (pp. 160-161)

(italics ours)
A.B.

(To be continued)

THUS SPOKE THE HOLY PROPHET

(Peace and blessings of Allah be upon him)

"Abdullah b. Amr reported God's Messenger as saying, "The Muslim is he from whose tongue and hand Muslims are safe, and the Emigrant is he who abandons what God has prohibited." This is Bukhari's wording, Muslim has: "A man asked the Prophet.

Abu Huraira reported God's Messenger as saying, "Faith has over seventy branches, the most excellent of which is the declaration that there is no god but God, and the humblest of which is the removal of what is injurious from the road. And modesty is a branch of faith." (Bukhari and Muslim.)

PRINTER'S DEVIL

Most regretfully we inform our readers that this paper could not be published since June 8th 1979. This mishap has been caused by the lengthy procedures with regard to change of Printer's name. The required sanction having been obtained now we are accordingly despatching issues of the paper. Readers are requested to kindly excuse us for the inconvenience caused to them. Manager

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The World-Prophet and his unique work of establishing Divine-Unity

By Abul Asrar Ramzi Jodhpur (India)

Generally the people all over the world consider Mohammad (peace be on him) to be the Prophet of Muslims only and as such it never occurs to them that they should study his life. Per contra he was for the entire world and the Quran sent down through him is the divine constitution meant for the whole humanity.

His Birth and Family

Mohammad, also known as Ahmad (peace be on him) was born on Monday the 20th of April, 570 A.D, in Mecca the city of Arabia. His mother's name was Amena and that of his father Abdullah. Abdullah belonged to the tribe of Quraish which was regarded as the most respectable one because KAABA was in its charge and Abdul-Muttalib the grandfather of the Prophet, was the chief of Quraish.

His father, Abdullah died before the Holy Prophet saw the world and his grandfather took care of him.

At the age of six and nine his mother and grandfather expired respectively and the poor orphan was brought up by his uncle Aboo-Talib. Aboo-Talib held him very dear and took him wherever he went for business. During

a journey he came across a great Christian saint named Baheera. He read the features of Mohammad (peace be on him) and prophesied that the child was destined to be a very great man. A man's greatness does not depend upon either predictions or miracles but it is the noble life and the works of big import which make a man great. From his childhood he led a very pious life. He hated gambling, mischief, telling lie, deception, looting and drinking and all such vices which were common in the society of those days.

The Arabs

The people of Arabia led a rude life. There was neither cultivation in Arabia nor was there any sign of industry. They earned their livelihood by selling blankets which they prepared from the wool of sheep or camel. In those dark days the inhabitants of Arabia were mostly illiterate and only a few persons could read and write. They were accustomed to gambling, during picking quarrels. They lost their temper for nothing. Notwithstanding they possessed certain qualities.

(To be continued)

THE GRAND ACHIEVEMENT OF THE HOLY PROPHET MUHAMMAD

(Peace and blessings of Allah be upon him)

The Oneness of Humanity

By MAULANA MUHAMMAD ALI

The Idea of the Oneness of Humanity is the Prophet's unique contribution to human civilization, and it came as a natural sequel to that foundation-stone of his teachings, the Unity of God. A perusal of world history shows the idea of the whole of humanity being a single nation as first dawning upon the Prophet's mind. It was a revelation from on High in the truest sense of the word. No country was more unsuited than Arabia, either to give birth to such an idea or to see its accomplishment. The whole country was rent into innumerable petty states, each clan forming a separate and independent political unit. Each tribe had its own chief who would lead it in battle against a hostile tribe. The tribes and clans which inhabited that desert land were as loose as the sands of the desert. They were in the grip of unending feuds. The smallest thing served as a match to set ablaze the flames of war which lasted for years and years. There was wholesale bloodshed and destruction. Exhaustion would lead to

forced treaties, but old grudges which kept smouldering would flare up again, and once more the country would find itself in the flames of war. The whole people were on the verge of being consumed to ashes by these flames of warfare:

"You were on the verge of a fiery abyss" (3 : 102).

Here dawned the idea for the first time in human history, not that the Arabs were one nation, but that the whole of humanity was a single nation :

"And people are naught but a single nation but they disagree" (10 : 19).

"And this your community is one community and I am your Lord, therefore have regard for your duty to Me. But they became divided among themselves into parties, each party rejoicing in that which is with them. So leave them in their overwhelming ignorance till a time" (23 : 52-54).

"This your community is one community only and I am your Lord, therefore serve Me. But they cut off their affair between them : to Us shall

all come back" (21 : 92, 93).

"All people are a single nation ; so Allah raised prophets (among all) bearing good news and giving warning, and He revealed the Book with truth."

It was not the momentary idea of a visionary thrown out in a passing ecstasy ; it was a principle of action worked out in all its details in the revelations and practice of the Prophet. The division of humanity into tribes and families was recognized, but the object of this division was also the ultimate unification of humanity :

"O you men ! We have created you of a male and a female, and made you tribes and families that you may know each other" (49 ; 13).

The differences of colour and language were due to diversity in nature :

"And one of His signs is that He created you from dust, then lo ! you are mortals who scatter" (30 : 20).

"And one of His signs is the creation of the heavens and the earth, and the diversity of your tongues and colours ; surely there are signs in this for the learned" (30 : 22).

Whatever the country in which a people lived, whatever the language they spoke, whatever the colour of their skins, they were all recognized as one family living under one roof—the canopy of heaven, and all enjoying equally the benefits of nature :

"O people ! Fulfil your duty to your Lord Who created you from a single being and created its mate of the same kind, and spread from these two many men and women" (4 : 1).

"And He it is Who made the stars for you that you might follow the right way thereby in the darkness of the land and the sea ... And He it is Who has brought you into being from a single soul, then there is for you a resting-place and a depository — And He it is Who sends down water from the clouds, then We bring forth with it the buds of all plants" (6 : 98-100).

"O men! Serve your Lord Who created you and those before you so that you may guard against evil, Who made the earth a resting-place for you and the heaven a canopy, and Who sends down rain from the clouds then brings forth with it subsistence for you of the fruits" (2 : 21, 22).

The physical laws of God, it was thus taught, worked equally for the whole of humanity and God was recognized as the Nourisher of all ; He was the Nourisher equally of the believers and of the unbelievers

"Do you dispute with Us about Allah and He is our Nourisher, and your Nourisher, and we shall have our deeds and you shall have your deeds" (2:139).

If the whole of humanity was one, because it enjoyed equally all the be-

benefits of nature, it was also one in receiving the spiritual benefits of God. Prophets had been raised in every nation for their spiritual welfare :

“There is not a people but a warner has gone among them.” (35 : 24)

“And every nation had a messenger.” (10 : 47).

“And every nation had a guide” (13:7).

“And certainly We raised in every nation a messenger, saying, Serve Allah and shun the devil” (16 : 36).

“To every nation We appointed acts of devotion which they observe”. (22:67)

“For every one of you did We appoint a law and a way” (5 : 49).

A single Divine-law for all humanity

And finally there was but one law by which all people were to be judged ; it was the law of deeds, every one being recompensed according to what he did :

“He who has done an atom’s weight of good shall see it. And he who has done an atom’s weight of evil shall see it” (99 : 7, 8).

“Say, O unbelievers !...You shall have your recompense and I shall have my recompense” (109 : 1, 2).

“And if they call thee a liar, say : My work is for me and your work is for you ; you are clear of what I do and I am clear of what you do” (10:41).

“I believe in what Allah has revealed to me of the Book, and I am com-

manded to do justice between you ; Allah is our Lord and your Lord ; We shall have our deeds and you shall have your deeds” (42 : 15).

A greater achievement of the Prophet than the laying down of the above noble precepts relating to the oneness of humanity is their translating into practice. This was a very tough job. The Arabs had as strong race and colour prejudices as any modern white nation, and a far stronger language prejudice. To all non-Arabs they gave the name ‘*Ajam*, which meant *a mute people, or a people who could not express themselves well*, and ‘*ajma*’ meant *speechless animal or brute*. Thus all non-Arabs were looked down upon as more or less mute like animals, and unable to express their ideas in good language. Notwithstanding the fact that Arabia was partly under the heel of the Romans and partly under the heel of the Persians, the Arabs regarded themselves as a much superior race. As regards the Negroes, they did not recognize them except as slaves. The immediate task before the Prophet was therefore to blot out the race, colour and language prejudices from the Arab mind, as the Arab was to be the torch-bearer of the light to the rest of the world.

From Living Thoughts of The Prophet Mohammad

“How The Gospel of Barnabas Survived”

(We reproduce below with thanks this important article published in “Guardian” July 1979 of Guyana, South America kindly sent us by our learned missionary and friend Sh. Haroon-al-Rashid.—Ed.)

The Gospel of Barnabas was accepted as a Canonical Gospel in the Churches of Alexandria till 325 A.D.

Iraeneus (130-200) wrote in support of pure monotheism and opposed Paul for injecting into Christianity doctrines of the pagan Roman religion and Platonic philosophy. He had quoted extensively from the Gospel of Barnabas in support of his views. This shows that the Gospel of Barnabas was in circulation in the first and second centuries of Christianity.

In 325 A.D., the Nicene Council was held, where it was ordered that all original Gospels in Hebrew script should be destroyed. An Edict was issued that anyone in possession of these Gospels will be put to death.

In 383 A.D. the Pope secured a copy of the Gospel of Barnabas and kept it in his private library.

In the fourth year of Emperor Zeno (378 A.D.) the remains of Barnabas were discovered and there was found on his breast a copy of the Gospel of Barnabas written by his own hand. (Acia Sanctorum Boland Junii Tom II, Pages 422 and 450. Antwerp 1698).

The famous Vulgate Bible appears to be based on this Gospel.

Pope Sixtus (1585-90) had a friend, Fra Mario. He found the Gospel of Barnabas in the private library of the Pope. Fra Marino was interested because he had read the writings of Iraeneus where Barnabas had been profusely quoted. The Italian manuscript passed through different hands till it reached “a person of great name and authority” in Amsterdam, “who during his lifetime was often heard to put a high value to this piece”. After his death it came in the possession of J. E. Cramer, a Councillor of the King of Prussia. In 1713 Cramer presented this manuscript of the famous connoisseur of books, Prince Eugene of Savoy. In 1738 along with the library of the Prince it found its way into Hofbibliothek in Vienna. There it now rests.

Toland, in his “Miscellaneous Works” (published posthumously in 1747), in Vol. I, page 380, mentions that the Gospel of Barnabas was still extant. In Chapter XV he refers to the Glasian Decree of 495 A.D. where “Evangelium

Barnabe" is included in the list of forbidden books. Prior to that it had been forbidden by Pope Innocent in 465 A.D. and by the Decree of the Western Churches in 382 A.D.

The Latin text was translated into English by Mr. and Mrs. Ragg and was printed at the Clarendon Press in Oxford. It was published by the Oxford University Press in 1907. This English translation mysteriously disappeared from the market. Two copies of this translation are known to exist, one in the British Museum and the other in the Library of the Congress, Washington. The first edition was from a microfilm copy of the book in the Library of the Congress, Washington, which was received through the courtesy of a friend in U. S.A.

The Holy Prophet Jesus says in Chapter — 163 of "The Gospel of Barnabas" as follows :—

"Jesus went into the wilderness beyond Jordan with his disciples, and when the midday prayer was done he sat down near to a palm-tree, and under the shadow of the palm-tree his disciples sat down.

Then said Jesus : "So secret is predestination, O brethren, that I say unto you, verily, only to one man shall it be clearly known. He it is whom the nations look for, to whom the secrets of God are so clear that, when he

cometh into the world, blessed shall they be that shall listen to his words, because God shall overshadow them, with His mercy even as this palm-tree overshadoweth us. Yea, even as this tree protecteth us from the burning heat of the sun, even so the mercy of God will protect them from Satan that believe in that man."

The disciples answered : O, Master who shall that man be of whom thou speakest, who shall come into the world ?"

Jesus answered with joy of heart : "He is Mohammed, messenger of God, and when he cometh into the world, even as the rain maketh the earth to bear fruit when for a long time it hath not rained, even so shall he be occasion of good works among men, through the abundant mercy which he shall bring. For he is a white cloud full of the mercy of God, which mercy of God shall sprinkle upon the faithful like rain".

The Holy Prophet Jesus also says : "O Children of Israel, surely I am the messenger of Allah to you, verifying that which is before me of the Torah and giving the good news of a Messenger (Prophet) who will come after me, his name being Ahmad". The Holy Prophet Jesus did not use the Greek word "Paraclete" which

(Cont. on page 14)

The Messenger of Allah

In a cave at the foot of Mount Hira near Mecca, where he had spent six months in solitary meditation, the vision came to Muhammad. The Angel Gabriel roused him from his bed with the stern command : " Proclaim ! " Rubbing his eyes, the startled Muhammad gasped, " But what shall I proclaim ? " Suddenly his throat tightened as though the angel were choking him. Again came the command : " Proclaim ! " And again the terrified Muhammad felt the choking grip. " Proclaim ! " ordered the angel for a third time. " Proclaim in the name of the Lord, the Creator Who created man from a clot of blood ! Proclaim ! Your Lord is Most *Gracious*. *It is He Who has taught man by the pen that which he does not know.* "

Thus it was, according to Islamic tradition, that an unremarkable Arab trader from Mecca was inspired to preach God's word in the year A. D. 610. Compared with Jesus or the Buddha, information about the life of the man who became known as the Messenger of Allah is relatively abundant, although the facts have been embellished with pious folklore. Some have claimed that at Muhammad's birth the palace of the Persian emperor trembled, or that a mysterious light ignited at his mother's breast, shining all the way to Syria, 800 miles away. It was said that his body cast no

shadow and that when his hair fell into a fire it would not burn. Muhammad himself disdained any miraculous claims, insisting that he was merely the all-too-human conduit through which God had revealed himself.

It is known that the Prophet was born about A.D. 570 to a member of the respected Meccan clan of Hashim. His father died shortly before Muhammad was born, and his mother when the boy was only six. Two years later, his doting grandfather Abd al-Muttalib died, leaving the orphan in the care of a poor uncle, Abu Talib. As a youth, Muhammad was set to work tending his uncle's herds ; he later recalled that task as a mark of divine favour. " God sent no prophet who was not a herdsman," he told his disciples. " Moses was a herdsman. David was a herdsman. I, too, was commissioned for prophethood while I grazed my family's cattle. "

As a young man, Muhammad was exposed to the currents of religious debate then swirling through the Middle East. He would listen avidly as Jews and Christians argued over their faiths. Those discussions may have fed his dissatisfaction with the traditional polytheistic religion of the Arabs, who believed in a panoply of tribal gods and jinn, headed by a deity known as Allah. Says Muhammad's French biographer, Maxime Rodinson : " Both Jews and

Christians despised the Arabs, regarding them as savages who did not even possess an organized church."

At 25, Muhammad accepted a marriage proposal from Khadijah, a rich Meccan widow 15 years his senior for whom he had led a successful caravan. With his financial security assured by Khadijah's wealth and business, he began to venture into the desert, to contemplate and pray, as had other Arab holy men before him.

According to legend, Muhammad had earned a reputation as a wise and saintly man even before his first revelation from the angel on Mount Hira. Looking out from the balcony of his Mecca home one day, he saw the members of four clans arguing over which of them should be allowed to carry the Black Stone, a huge meteorite that the Arabs regarded as sacred, to its new resting place in a rebuilt shrine called the Ka'ba. Unknown to Muhammad, they had resolved to let the first man who walked into the sanctuary decide the matter. Entering the holy place, Muhammad proposed a satisfactory compromise: placing the Black Stone on a blanket, he instructed each tribe to lift one corner. Then he personally laid the meteorite in its new niche.

At 40, Muhammad began to preach the new faith of Islam, which was gradually being revealed to him on his so-

journs in the desert. Some of this religion was familiar to Arabs who knew about the monotheistic teachings of Jews and Christians. His countrymen, for example, could readily accept Muhammad's assertion that Allah, long regarded as the highest of the desert gods, was the same God worshiped by Jews and Christians. But Meccan traders felt threatened by Muhammad's growing power. Both Jews and Christians questioned his claim that he was revealing the true word of God to the Arabs, in effect joining them as "People of the Book." In 622, after being harassed by his opponents, Muhammad and his followers escaped to Medina in a migration known as the hegira.

To a growing body of converts, Muhammad began to elaborate on his new religion. Revelations came to him in trances; his descriptions of those encounters, memorized and recorded by his adherents, were later collected as the Koran. As his followers grew in strength and numbers, Muhammad began a series of raids on Meccan caravans, which led to several indecisive battles with their avenging war parties. In 628 the Meccans agreed to let Muhammad's followers make their pilgrimage to the Ka'ba, which the new faith continued to regard as a sacred shrine. Muslims believe it is the spot where Abraham prepared to sacrifice his son Ishmael at

God's command. Two years later the Prophet led an army of 10,000 into his former city, taking control in a bloodless victory.

For all the pious legends that grew up even in his lifetime, Muhammad remained a humble and, in some ways, unfulfilled man. He occasionally incurred the wrath of his wives and concubines. All of his sons died in childhood, leaving him with no male heir. In 632 he led a pilgrimage to Mecca, where he declared, "I have perfected your religion and completed my favours for you." Three months later he fell ill in Medina and died. To his zealous followers went the task of spreading the word of Allah, not only throughout Arabia but far beyond it as well. —*Time* April 16, 1979

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(Continued from page 11)

John used in his Gospel. But he used the "Aramaic" word "Muhamma" which is equivalent to "Ahmad and Muhammad" in Arabic. 61 : 6 Qur'an. Jesus the Prophet, had, therefore, foretold the future Advent of the Holy Prophet Muhammad, the world Greatest Prophet of Allah. "THE GOSPEL OF BARNABAS" Can be had from Dr. SHEIKH HAROON, MUSLIM MISSIONARY.

Office : Main and Coburg Sts. N.A. Guyana. P.O. Box-37-N.A. [Guyana], South America.

"The Gospel of Barnabas" can also be had at the Cosmopolitan Trading Co., 32 High Street, George-town, Guyana.

WE BELIEVE

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

(2) After the Holy Prophet Muhammad 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 : 5) ; "He is the Messenger of Allah and the Last (Seal) of the prophets"

(4) The Holy Prophet also said : "I ma Muhammad and I am Ahmad and I am *al-'Aqib* (the one who comes last) after whom there can be no prophet." (Al-Bukhari : Kitab al-Manaqib).

(5) In the light of the above Islamic fundamentals, the Holy Founder of the Ahmadiyya Movement never claimed to be a *Nabi*, but Hazrat Mirza Ghulam Ahmad claimed to be the God-Ordained Mujaddid (The Promised Messiah) of the 14th Islamic Century, having been expressly raised to re-establish the predominance of Islam in the world.

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

(7) He proclaimed that no verse of the Holy Qur'an 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—*la ilaha ilallahu Muhammadur Rasulul lah*) is a Muslim.

A Faith of Law and Submission

God's grandeur, and a path to follow

Eight words in Arabic sum up the central belief of the world's 750 million Muslims: "There is no god but God, and Muhammad is the Messenger of God." Five times a day, from Djakarta to Samarkand to Lagos, this *shahada* (confession of faith) is recited by the devout as muezzins (callers to prayer) summon them to worship God.

In the prescribed daily prayers, a pious Muslim does not beseech God for favours, either material or spiritual, so much as for guidance and mercy. The word Islam means submission, and the true Muslim submits his life to the divine will of a deity who is the Compassionate, the All-Knowing, the Strong, the Protector, — the All-Powerful to cite only a few of the traditional 99 "Most Beautiful Names" of God.

Muslims believe that God decrees everything that happens in the cosmos. Some critical Western scholars contend that this doctrine leads to a kind of passive fatalism, but Islamic theologians strongly deny that *qadar* (divine will negates a person's freedom to act). It merely means, says Muhammad Abdul Rauf, Director of the Islamic Center in Washington, that "when some misfortune befalls us, we resign ourselves to it as something coming from God, in-

stead of despairing."

Islam stresses the uniqueness of the Creator, and strictly forbids *shirk*—that is, the association of anyone or anything with God's divinity. Along with Moses and Abraham, Jesus is revered by Muslims as one of the 25 scriptural prophets of God, and Islam accepts both his virgin birth and his miracles. But Muslims believe that Christian faith in the divinity of Jesus is polytheism. They resent being called "Muhammadans," which suggests that Muhammad's role in Islam is similar to that of Jesus in Christianity. The Prophet is revered as *God's final Messenger to mankind, but is not worshipped as a divine being.*

Because they accept the Bible, Jews and Christians have a special status in Islam as "People of the Book." Muslims also believe that the Bible in its present form is corrupt and that the true faith was revealed only to Muhammad. Those revelations are contained in the Koran, the Arabic word for recitation. Slightly shorter than the New Testament, the Koran has little narrative. There are avocations of divine grandeur in rhymed prose, florid descriptions of the harsh fate that awaits those who knowingly ignore God's

will, and detailed instructions on specific ways that man must submit to his maker.

The basic spiritual duties of Islam are summed up in the so-called five pillars of faith. They are : 1) accepting the *shahada* ; 2) the daily prayers to God while facing Mecca ; 3) charitable giving ; 4) fasting during the daylight hours of Ramazan, a 29 or 30-day month in Islam's lunar calendar,* and 5) making the hajj or pilgrimage, to Mecca at least once in an individual's lifetime—if he or she is financially and physically able. Some Muslims argue that there is a sixth pillar of the faith, namely jihad. The word is frequently translated as "holy war", in fact, it can refer to many forms of striving for the faith, such as an inner struggle for purification or spreading Islamic observance and justice by whatever means.

During the hajj pilgrims throng Mecca the men clad in two seamless white garments and sandals, the women in white head-to-toe covering. The pilgrims walk seven times around the Ka'ba, a cubical stone building covered by a gold-embroidered black canopy, in the exterior wall of which is set the Black Stone. The interior, now empty, once housed pagan idols, which Muhammad destroyed. The pilgrims also visit other holy sites, act out the search for water by Hagar, the mother of the

Arab nation, perform a vigil on Mount 'Arafat (site of the Prophet's last sermon) and conduct a ritual sacrifice of goats, sheep and camels.

The devout Muslim is also expected to observe the Shari'a, which means "the path to follow." Based on the Koran, the deeds and sayings of Muhammad and the consensus of Islamic scholars, the Shari'a is not just a compilation of criminal and civil law, but a complex, all embracing code of ethics, morality and religious duties. It is a sophisticated system of jurisprudence that summarizes 1,400 years of experience and constantly adapts, in subtle ways, to new circumstances.

In Western eyes, however, the Shari'a all too often is denigrated as a relic of the Dark Ages. Some of its provisions do seem awesomely harsh : habitual thieves are punished by having a hand cut off ; adulterers are either scourged or stoned to death ; falsely accusing a woman of adultery calls for 80 lashes—the same penalty imposed on a Muslim caught drinking alcohol. The equivalence of the two punishments exemplifies the time-honoured logic of the Shari'a. The Koran forbade the drinking of wine, but did not specify a punishment ; 80 lashes, however, was decreed for those

* By the Islamic clender, this is the year 1399, dated from Muhammad's Hegira to Medina.

who bore false witness. Making the analogy that drink leads to hallucination and to telling untruths, Islamic sages decided that the punishment for the two sins should be the same.

Muslim jurists contend that stoning is no more typical of Islamic justice than extra-tough state laws against the possession of drugs are representative of the American legal tradition. Beyond that, the threat of the Shari'a is usually more severe than the reality. As in Western common law, defendants are presumed innocent until proved guilty. To convict adulterers, four witnesses must be found to testify that they saw the illicit act performed. Moreover, there are loopholes in the law and liberal as well as strict interpretations of it. For example, a thief can lose his hand only if he steals "in a just society"; the provision has been used by Islamic courts to spare men who steal because they are poor and have no other means to feed their families.

In Iran particularly, the reintroduction of the Shari'a under an Islamic republic is seen as a threat to rights that women won under the monarchy. Feminists do have reason to complain. Islamic law tolerates polygamy, so long as a husband treats his wives equally, and he can end a marriage simply by saying "I divorce thee" three times in

front of witnesses. A woman may request a divorce under certain circumstances—for example, if she is mistreated or her husband is impotent. Women must dress modestly, and their inheritance is limited to a fraction of that of men. In defense of these sexist inequities, scholars of the Shari'a note that Islamic law was advanced for its time. Before Muhammad, women in Arabia were mere chattel. The Koran emphatically asserts a husband's duty to support his wife (or wives), who are allowed to keep their dowries and to own property—rights that did not emerge until much later in Western countries.

All Muslims accept the Koran as God's eternal word, but Islam to some extent is a house divided, although its divisions are not as extensive as those in Christianity. About 90% of all Muslims are Sunnis (from *sunna*, "the tradition of the Prophet"), who consider themselves Islam's orthodoxy. In Iran and Iraq, the majority of Muslims are Shi'ites ("partisans" of 'Ali), who differ from the Sunnis in some of their interpretations of the Shari'a and in their understanding of Muhammad's succession. The Prophet left no generally recognized instructions on how the leadership of Islam would be settled after his death. The Sunnis believe that its leader should be no-

minated by representatives of the community and confirmed by a general oath of allegiance. Shi'ites contend that Muhammad's spiritual authority was passed on to his cousin and son-in-law 'Ali, and certain of his direct descendants who were known as Imams. Most Iranian Shi'ites believe that 'Ali's twelfth successor, who disappeared mysteriously in 878, is still alive and will return some day as the Mahdi (the Divinely Appointed Guide), a Messiah-like leader who will establish God's kingdom on earth. Meanwhile, Shi'ite religious leaders, such as Iran's Ayatullah Khomeini, have wide powers to advise the faithful on the presumed will of "Hidden Imam." Sunni religious scholars, the ulama, have less authority, though both branches of Islam consider their leaders to be teachers and sages rather than ordained clergymen in the Western sense.

Both Sunni and Shi'ite Islam include Sufism, a mystical movement whose adherents seek to serve God not simply through obedience to the law but by striving for union with him through meditation and ritual. Sufism is considered suspect by fundamentalist Muslims like the puritanical Wahhabis of Saudi Arabia, because it allows for the veneration of *awliya*—roughly the equivalent of Christianity's saints. Islam also has spawned a number of

heretical offshoots. One is the Alawi sect, a Shi'ite minority group to which most of Syria's leaders belong. The Alawis believe in the transmigration of souls and a kind of trinity in which 'Ali is Allah incarnate. Another is the secretive Druze sect of Israel, Lebanon and Syria, which split away from Islam in the 11th century. America's so-called Black Muslims were once generally regarded the Sunni Muslims as followers of a new heresy. By adopting orthodox beliefs and discarding a rule that limited membership to black Americans, the World Community of Islam in the West, as the movement is now known, has been accepted as being part of the true faith.

Islam is not a collection of individual souls but a spiritual community; its sectarian divisions, as well as the man-made barriers of race and class that Islam opposes, dissolve dramatically at the hajj. Once a pilgrimage made mostly by Muslims of the Middle East and North Africa, the hajj has become a universal and unifying ritual. For those who have taken part in it, the hajj acts as a constant testament to Islam's vision of a divine power that transcends all human frailties.

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(Excerpt from 'Time's Special Report Section 'Islam'. The main heading together with the note below are also of 'Time'. —Ed. "The Light")

Some sayings from a Holy Book

The grandeur of the Koran is difficult to convey in English translation. Although Islam's Holy Book is considered God's precise word only in Arabic, a generally recognized English text is that of Abdullah Yusuf 'Ali.

"The Opening Prayer

In the name of God, Most Gracious, Most Merciful. Praise be to God, the Cherisher and Sustainer of the Worlds ; Most Gracious, Most Merciful ; Master of the Day of Judgment. Thee do we worship, and Thine aid we seek. Show us the straight way, the way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.

The Nature of God

God! There is no god but He— the Living, the Self-Subsisting, Eternal. No slumber can seize Him, nor sleep. His are all things in the heavens and on earth. Who is there to intercede in His presence except as He permitteh? He knoweth what (appeareth to His creatures as) Before or After or Behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth; and He feeleth no fatigue in guarding and preserving them.

Drinking and Gambling

They ask thee concerning wine and

gambling. Say : " In them is great sin, and some profit, for men : but the sin is greater than the profit."

Theft

Male or female, cut off his or her hands : a punishment by way of example, from God, for their crime : and God is Exalted in Power. But if the thief repent after his crime, and amend his conduct, God turneth to him in forgiveness ; for God is oft-forgiving. Most Merciful.

Polygamy

If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four, but if ye fear that ye shall not be able to deal justly (with them) then only one, or (a captive) that your right hands possess.

Christians

They do blaspheme who say : "God is Christ the son of Mary." But said Christ : " O Children of Israel ! Worship God, my Lord and your Lord." Whoever joins other gods with God —

God will forbid him the Garden, and the Fire will be his abode.

The Day of Judgment

When the sun is folded up ; when the stars fall, losing their lustre ; when the mountains vanish ; when the she-camels, ten months with young, are left untended ; when the wild beasts are herded together ; when the oceans boil over with a swell : ... when the World on High is unveiled ; when the Blazing Fire is kindled to fierce heat ; and when the Garden is brought near ;— (Then) shall each soul know what it has put forward.

Paradise

(Here is) a Parable of the Garden which the righteous are promised : In it are rivers of water incorruptible ; rivers of milk of which the taste never changes ; rivers of wine, a joy to those who drink ; and rivers of honey pure and clear. In it there are for them all kinds of fruit, and Grace from their Lord. (Can those in such bliss) be compared to such as shall dwell for ever in the Fire, and be given to drink, boiling water, so that it cuts up their bowels ?

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the charge of his own office to this new guide.

There is no authority for the new meaning of "khatam al-nabiyyin"

I have mentioned above some reports in which the Prophet has himself interpreted *khatam al-nabiyyin* as *la nabiyya ba'di*, i.e., there is no prophet after me. There are many other reports of this nature, which have been left by me for brevity's sake. As opposed to this, not a single *hadith* or saying however weak it may be, can be quoted in support of the view that the expression *khatam al-nabiyyin* (Seal of the prophets) means a prophet by whose seal prophets would be made. On one side, there is such strong evidence from *hadith* and, on the other, next to nothing exists in the reports of the Prophet in favour of the new meaning. If there were even only one or two weak *ahadith* (reports) in support of this new interpretation, then one could have the right to interpret this term differently. The conception of finality is strengthened by most reliable traditions, the number of which has arisen almost to forty. On the other hand, in support of this new interpretation, not a single *hadith*, however weak and slender in authority it may be, can be brought forward. Even a saying of any of the Companions of the Prophet is not found in its support. Thus, it is evident that any interpretation as to the continuity of prophethood is not in the least acceptable.

The Significance of the Finality of Prophethood

All *Ahadith* interpret it as "The Last Prophet", after whom no prophet would appear

By MAULANA MUHAMMAD ALI

Some ignorant people raise the objection that if God is Omnipotent (*Qadir mutlaq*), can He create another God? If the reply is in the affirmative, then two omnipotent gods would come into existence and God Himself would not remain Omnipotent. And if the reply is in the negative, how can God in fact be Omnipotent when He cannot create a God like Himself? It is exactly the same rigmarole in which the believers in the continuity of prophethood have fallen. Muhammad (may the peace and the blessings of God be upon him!) is such a perfect teacher that a teacher like him has neither been born before nor can be born in the future. It is here that we are faced with a similar question of God being Omnipotent. If the Prophet can produce a perfect teacher like Him, then his qualification of being unique is lost because another perfect teacher would replace him and this new prophet would become the source of spiritual beneficence, otherwise he would not be like his teacher, and without becoming the main source of spiritual

blessing his becoming a prophet is a meaningless thing. And if the Prophet cannot produce a perfect teacher like him, then the thought makes some people worry that how can a person be a perfect teacher who cannot make his pupils perfect like himself? Again, if such a standard is accepted as true, there have been many teachers in the world whose pupils have superseded them. Then why cannot there be a pupil of Muhammad who can (God forbid!) supersede him? To reach the core of the problem is a difficult task. Why should God do something contrary to His attributes? The existence of another Omnipotent God is opposed to Divine attributes. Similarly, this is also opposed to His attributes that He should entrust a prophet or a messenger with a work which is His own. For this reason a prophet cannot make another person a prophet. And for this reason, too, it is against Muhammad's being a perfect guide that he should make another guide like him and give
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hend the Almighty Being in His entirety.¹

Another attribute is that God provides, out of His bountiful mercy, and not in return for anything done by the creatures, all the means of happiness for all living beings before their creation. We see the manifestation of this attribute in His creation of the sun, the moon, the stars and numerous other things for the benefit of men before they or their deeds ever existed. This gift is due to His attribute of mercy, and it is when this attribute is at work that He is called "the Beneficent" (*al-Rahman*).

With respect to another attribute, He is called "the Merciful" (*al-Rahim*) — He gives a good reward for the good deeds of His creatures and does not waste any one's effort.

It may be noted that God is also described as "Master of the day of Requit" (*Malik al-Yau-*

middin)². He Himself judges the world. He has not made over the dominion of earth and heavens to anybody, nor has He entrusted the right of judgment to any particular person.

1. The verse then goes on to say that "God knows everything, and nothing lies hidden from Him". It would be inconsistent with His Divinity that He should be ignorant of His own creation. He alone can look to every small particle of the universe. He alone knows when He will put an end to this system and bring a general destruction over all things. He alone knows the time of all happenings.

2. The Quran, 1 : 3.

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unless it were in accordance with the contrivance and design of a Supreme Contriver? Alluding to this consummate Divine wisdom, the Quran says :

“Is there doubt about Allah, the Maker of the heavens and earth?” (14 : 10).

Another argument relating to the existence of the Creator is thus put forth by the Holy Book :

“Everyone on it passes away — And there endures for ever the person of the Lord, the Lord of glory and honour ” (55 : 26-27).

If we suppose the earth reduced to nothing and heavenly bodies all brought to destruction and the whole material universe made non-existent, still reason and conscience require that something should remain, which should never die nor be ever subject to change or decay. Such a Being is God Who brought everything into existence from nothing.

In another place, the Quran has the following argument in support of the existence of God :

“ Am I not your Lord ? They said : Yes” (7 : 172).

In this verse, God relates in the form of a dialogue a characteristic of the soul which He has implanted in its nature : that it is not in the nature of the soul to deny the existence of the Divine Being. The atheist rejects the existence of God, not because his nature revolts against it, but because he thinks that he has no proof of His existence.

Notwithstanding this denial, he would admit that every effect has also a corresponding cause. No sane person holds that a certain disease, for instance, is not attributable to any cause. A denial of the system of cause and effect overthrows all principles and all sciences. All sorts of calculations which determine the times of eclipses, storms, earthquakes, etc., and all other inferences would become impossible if every effect were not due to a particular cause.

A philosopher, though denying the existence of God, cannot

dispute the existence of the first cause as he cannot reject the whole system of the universe.

Besides, if a person who denies the existence of God were reduced to a state in which he could be purged of all desires and motives, he would, in this state, admit the existence of God as experience has so often proved. The verse quoted above thus tells us that a denial of His existence is persisted in only so long as the lower desires of man have the upper hand, and that pure nature is strongly impressed with the fact of His existence.

Attributes of God

We shall now consider the attributes of the Almighty Being as taught by the Holy Quran. The following are only a few examples on the subject :

“He is Allah besides Whom there is no God : The Knower of the unseen and the seen ; He is the Beneficent, the Merciful”. (59 : 22)

The idea of a partner with God

is negated because, if He had a rival, His Divinity would be liable at some time to pass wholly to that rival. Further, the words “there is no one besides Him (to be worshipped)” signify that He is a perfect God Whose attributes, beauties and excellences are so high and exalted that if we were to select a god from among other beings, whose selection depended upon the perfection of his attributes, or if we were to suppose certain qualities as the highest and most excellent Divine attributes, nothing would approach Him in His perfection. Injustice could go no further than to set up a partner or a rival with such a Being.

The next attribute, mentioned in the verse above, is that God is “Knower of the unseen and the seen”. No one can comprehend His person with limited human faculties. We can understand everything that has been created, for instance, the sun, the moon, the stars, etc., in its entirety, but we cannot compre-

(Cont. on page 22)