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AHMADIYYA ANJUMAN ISHA'AT ISLAM LAHORE (PAKISTAN)

Extracts from the Annual Report 1981/82

AHMADIYYA ANJUMAN ISHA'AT-I-ISLAM (Lahore) FIJI

by SHAUKAT ALI, General Secretary

Once again we are gathered here for the Annual General Meeting and Jalsa and it is indeed my pleasure to present this Report on behalf of the Board of Directors of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji, on its activities during the year ended 30 June, 1982. It is heartening to note that members are becoming increasingly aware of the Anjuman's aims and although there had been sporadic surges of activities in the past, there are signs of regular attendances at our functions and activities, and we pray for your constant participation in future - Ameen. The

Board on its part has continued to generate more interest amongst the members by increasing its scope of activities in accordance with the teachings of Islam and in compliance with the guidance provided by the Reformer of our time, Hazrat Mirza Ghulam Ahmad who had inspired us to hold the 'Religion above the world' and to foster true brotherhood.

On the international front, I am pleased to report that the Fiji Jama'at has been in regular correspondence with the Headquarters in Lahore and

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WE BELIEVE

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

(2) After the Holy Prophet, 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 of the prophets.”

(4) The Holy Prophet also said : “I am 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 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 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.

Editorial

A LIVING MOVEMENT FOR THE PROPAGATION OF ISLAM

The Ahmadiyya Movement was founded in 1890 by the Reformer of the present century Hazrat Mirza Ghulam Ahmad under divine inspiration. The objectives were, firstly, to counter the relentless attacks on Islam and its holy Founder, Prophet Muhammad, peace and blessings of Allah be upon him. And secondly, to present a rational exposition of the Quran as a perfect code of human life.

After the political debacle of Muslims towards the closing decades of 19th century, colonial powers of Europe undertook a subtle programme of breifing Muslim minds of their deep faith in Islam which was still keeping them in tact as a nation. A vituperative mass of literature and batches of Christian missionaries were encouraged by the colonial powers for creating a substantial group of converts in once Muslim-dominated areas. Domination of colonial powers coupled with modern scientific progress of Christian nations gave an upper hand to Christian missionaries in proving the superiority of their religion. The Hindus of Indo-Pakistan sub-continent followed the same track and many reformist movements such as Arya Samaj and Brahma Samaj cropped up to join hands with the Christian missionaries in reviling the holy person of Prophet Muhammad and criticising the teachings of Islam. Books like *Mizan al-Haq*, *Yanabi' al-Islam* and *Ummahaat al-Mu'mineen* caused great consernation and bewilderment among

the Muslims. Inquisitive and enlightened sections of Muslims were entrapped by the intelligent preaching of the Christian missionaries. The orthodox version of Islam failed to withstand the brunt of the enemy attacks and Muslims were at a very critical juncture of their history. The enemies of Islam were using all possible means of obliterating the very fabric of Islam which was the very basis of Muslim thought and social identity. In such a grim situation the solitary voice that challenged the enemy and defeated him on every score was Hazrat Mirza Ghulam Ahmad. He not only effectively dealt with the criticism of the opponents of Islam but was able to produce invaluable literature in Urdu and Arabic presenting excellent exposition of the Quranic teachings. He was also able to form a dedicated band of followers who not only sacrificed every thing for disseminating his thought-provoking interpretation of the teachings of Islam but became pioneers of establishing Islamic centres in the West. These centres vigorously presented true picture of Islam and consequently a great number of scholars, nobles and elites in England and Germany accepted Islam. Some of them even became devoted exponents of Islam. Christian missionaries who were on the offensive in the Muslim lands, became defensive in their own homes.

The change was not less than a miracle. The great religious genius of the present century, Hazrat Mirza Ghulam Ahmad with his spiritual dynamism and forceful writings produced tremendous impact on contemporary Muslim thought and action. Opponents of Islam receded

to the background. Muslim Ummah at last found correct direction for channelising their energies in order to foil nefarious plans of the enemy. Dejected and subdued Muslim intelligentsia saw a new ray of hope in the clarion call of the Great Mirza — *Jihad bil Quran* — a campaign to introduce true picture of Islam to the people of the West and at the same time to infuse a new spirit among the Muslims by re-interpreting the Quranic teachings in the light of modern scientific knowledge. Hazrat Mirza's communications with God and demonstration of unusual divine help on his side in his encounters with the opponents of Islam, created a living faith in his followers about the truth of Islam and the prophecies made by the Holy Prophet Muhammad about the latter-day tribulations and trials to be experienced by the Muslims at the hands of the Anti-Christ and the ultimate triumph of Islam.

The founder of the Ahmadiyya Movement was not a religious visionary. He was a great seer conversant with modern methods of communication and research. He made an intelligent assessment of the situation and realised that the Christian nations of the West had embarked upon a subtle plan of undermining Muslims' all-embracing attachment with Islam. He knew that Christian organisations have established seminaries and research centres in different parts of the world. Translations of literature produced at these centres along with the Bible were distributed on large scale. In order to meet the challenge somewhat similar method was

needed. So the founder of the Ahmadiyya Movement under divine inspiration started a missionary movement. He gave an outline of his "Islamic Operation" in one of his earliest books "Fathi-Islam" (Triumph of Islam) published in 1890. He planned it under five sections: 1. Production of literature, 2. Publicity and Free distribution, 3. Personal contact, discourses and conferences, 4. Correspondence and 5. Dedicated band of workers. A cursory glance at the five sections makes it clear that Hazrat Mirza Sahib envisaged an organisation which could fulfil modern needs. All-round success of the Ahmadiyya Movement in the field of propagation of Islam is internationally acknowledged today.

It is an irony that members of the Movement who are serving the cause of Islam with utmost sincerity and devotion have been target of extreme prejudice and persecution at the hands of their own co-religionists. But by the grace of Allah devoted members of the Ahmadiyya Movement are carrying on the noble cause of Islam with determination and undimmed faith in its ultimate triumph. A decade more and it will be celebrating its centenary — a century of dedication and service to the cause of Islam.

In present-day ideological war, communication and propagation have proved more effective than anything else. It is a happy sign that Muslims generally are coming round to the ideas and methods expounded by the founder of the Ahmadiyya Movement for project-

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The Marriages of the Holy Prophet

(PEACE AND BLESSINGS OF ALLAH BE UPON HIM)

by ARFAQUE MALIK, LONDON

The several marriages that the Holy Prophet Muhammad (peace and blessings of Allah be upon him) contracted have been much misunderstood and subjected to derogatory remarks beyond all limits of justice and decency. Notwithstanding the fact that the institution of polygamy existed before the advent of the Holy Prophet (peace and blessings of Allah be upon him) and a majority of Biblical prophets were polygamous, our critics single him out "heaping abuses, calumny and derogatory epithets upon him."¹ The Holy Prophet contracted a number of marriages after the age of fifty-three. The accusation of being licentious is nothing but a product of their own fertile imagination. Dr. Besant refutes this assertion: "But do you mean to tell me that the man who in the full flush of youthful vigour, a young man of four and twenty, married a woman much his senior, and remained faithful to her for six and twenty years, at fifty years of age when the passions are dying married for lust and sexual passion? Not thus are men's lives to be judged. And you look at the women whom he married, you will find that by

every one of them an alliance was made for his people, or something was gained for his followers, or the woman was in sore need of protection"²

The famous author of the book called "Mohammad and Mohammedanism", Bosworth Smith explains: "It should be remembered, however, that most of Mohammad's marriages may be explained at least, as much by his pity for the forlorn condition of the persons concerned as by other motives. They were almost all of them with widow who were not remarkable either for their beauty or their wealth, but quite the reverse"³ The Holy Prophet contracted marriages either for the protection of the females whose husbands had died for the cause of Islam or for cementing the bonds of love with those who could by their position and influence be of service to Islam or for the benefit of humanity at large. "In every single case it was a personal sacrifice on the part of Muhammad to have contracted the marriage, or circumstances obliged him to do so whilst there was as yet no law limiting the number of wives"⁴ The ladies who married the Prophet (peace and bless-

ings of Allah be upon him) did so of their own volition. None of them was forced into marriage. The youthful days of the Prophet prior to the beginning of revelation, "were free from every blemish; neither his worst enemies during his life nor the mud-slinging critics of the later times have ever been able to find the slightest fault with this critical period of his life. His veracity, chestity, innocence and pureness of heart were proverbial for he never indulged in anything unbecoming of a true souled youth like him".⁵ From twenty-five years upto the the age of fifty he remained with a wife older than him. During this period of his age he remained devoted to his wife and even after her death he remembered her with love and compassion".⁶

It is narrated on the authority of Jabir ibn Abdullah that Abu Jahl and some of the chiefs of the Quraish approached the Holy Prophet (peace and blessings of Allah be upon him) and said: "If you are anxious for leadership, we are prepared to declare you our leader, if you need riches we would collect for you an enormous amount of wealth that will suffice not only for you but even for your descendants; if you are impelled by sexual urge, you may chose ten beautiful damsels out of the whole tribe of

Quraish. The Holy Prophet kept silent and did not utter a word. When their talks concluded, the Holy Prophet recited the following verse of the Qur'an : "Beneficent God ! A revelation from the Beneficent, the Merciful : A Book of which the verses are made plain, an Arabic Qur'an for a people who know — good news and a warning. But most of them turn away, so they hearken not" (41 : 1-4).

The Holy Prophet concluded his reply on the verse : "Then if they turn away, then say: I warn you of a scourge like the scourge of 'Ad and Thamud. (41 : 13)"⁷ This solitary event is enough to refute the charge of licentiousness. The wordly pleasures had no significance for him. "His was a life of perfect sublimity and single-minded devotion to Allah, absolutely free from the taints of base desires."⁸

A Western biographer of the Holy Prophet pin-points the common weakness of the occidentals who try to bring in a verdict on the marriages of the Holy Prophet (peace and blessings of Allah be on him) : "Muhammad's married life must not be looked at from an occidental point of view or from that set by Christian conventions. These men and women were not occidentals and they were not Christians. They were living at

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Personality in a Religious Movement

by MAULANA AFTAB-UD-DIN AHMAD

The importance of personality in a religious movement has always been something of a problem. Carlyle is certainly right when he says that there is in mankind this worship that sets in motion all that is potentially good in human nature. But he has overlooked another aspect of the same question, to wit, that, with all the adoration which they receive later on, in their lifetime such heroes experience nothing but torture and calumny at the hands of their own people. Take for instance the case of Jesus. He is worshipped, in the literal sense of the term, as no other hero has been worshipped, before or after him.

The hero at trial

But what an unenviable fate he met within his own time. Not one man sincerely responded to his call, and he was put to an excruciatingly painful death. It seems that the human mind pay homage to a hero only when he is no longer a living and transforming force when, as an ideal, he has been distorted and reduced to fit in with the low level of the common conception of idealism. It is, therefore, not to the real hero that they pay

their homage, but to a hero of their own making whom they create out of certain fragments of the real one. This is invariably the case with all the world-heroes, an exception being found only in the case of Muhammad, who was able to make himself recognised as he really was, however, limited the range of such recognition. Apart from this, however, his real position has at all times found champions; but even he was all but killed in this long struggle for existence as a hero. And although at the time of his death he had the satisfaction of finding his real wishes carried out in practice, the number of those who had the fullest comprehension of his dreams was very small, and the forces of reaction were anything but crushed. The outburst of this reaction, just after the Prophet's death and its traces discovered in the Damascus Caliphate, are among the outstanding facts of history. This and hundreds of like tendencies within the house of Islam may be called the internal opposition to the personality of the hero; and as for the outside world, after more than 1400 years, we find the largest religious community

of the world, who are incidentally the closest to Islam and the most advanced in the material and intellectual fields, to be the fiercest in their denunciation of the Prophet, and to be most actively engaged, with all the forces at their command, in making people forswear their allegiance to Muhammad. Fortunately, we are living in an age of literary culture, and can consequently read the minds of our opponents in cold print. Thomas Carlyle may indeed have included the Prophet in his list of heroes, but he can be taken just as a freak of nature. Our days are surely far in advance of his, and the representative thinkers of England, if Carlyle's remarks had been a real index to the English mind, ought to have gone a step further in recognising the Prophet as a hero. But what do we find in fact? One of its spokesmen, Mr. H. G. Wells, while admitting that the principles of his religion are not only beneficial but even essentially necessary in the conduct of the affairs of humanity, considers, at the same time, the personality of the Prophet as unwholesome, and presenting a very bad example for humanity. Mr. G. B. Shaw, another of the modern intellectual leaders, who at one time appeared to be somewhat of an admirer of the Prophet seeing that he would occasionally refer to

his religion as commendable, was apt to be reticent on the subject of the personal character of the Prophet. But in his book "The Adventures of a Black Girl in her search for God," after admitting that Muhammad's religion was in many ways an improvement on other religions of the time, he proceeds to express serious doubts with regard to certain aspects of the Prophet's life. Although the language is very courteous and concludes in the form of an appeal to Muslims, it nevertheless betrays a lack of understanding of the character of the Prophet. Now Messrs. Wells and Shaw are notorious as ruthless critics of Jesus and of Christianity in general and yet their attitude towards the Prophet is just the same as the general attitude of Christendom. At first sight this may appear to be paradoxical, but a moments' reflection will discover a scientific reason hidden behind it, and this brings us to another aspect of the tendency of heroworship in human nature. I make bold to assert here that however much the free thinkers of Europe may denounce Jesus and the religion passing under his name, it is extremely difficult and almost impossible for them to cast away the impressions of Jesus' personality as preached for centuries to their communities by the various churches of Christianity. Their rea-

soning faculty may very well revolt against the teachings ascribed to Jesus, but the emotional part of their nature unconsciously pays homage to the personality of Jesus as depicted by the Church. The custom of Monogamy in Christendom will appear to be only a legal compromise with the celibacy of Jesus, when we consider that marriage was long looked upon by Christianity as a necessary evil — a concession merely to the weakness of the flesh.

Jesus as hero

Thus while Europe has been paying homage to this Jesus of its own conception it is immaterial whether its people believe or not in his Sermon on the Mount certain aspects of what is supposed to be his personality have sunk so deep into the minds of its people that even a man of Nietzsche's type cannot get away from its influence. Thus Nietzsche's abhorrence for womanhood was, to my mind, nothing but a reflection of the celebrated life of Jesus, however much he might have outwardly detested his personality. Shaw and Wells are, certainly, less daring thinkers than the German philosopher and so more liable to this sub-conscious feeling of Jesus-worship. So here is a strange phenomenon of human nature, that while Europe will have none of the teachings of Jesus, it consciously or unconsciously pays uniform homage to the personality of Jesus as it

conceives of that personality, and, on the other hand, while it appreciates and even adopts the teachings of Muhammad it detests his personality. The explanation would seem to be this. As a matter of fact, the people accept the teachings of a hero more readily than they accept his personality, and when they actually pay homage to such a personality, it is not the actual personality as it was, but an adapted form of it which they are able to comprehend and assimilate.

Spiritual revolution

A little reflection will dispose of this anomaly also. The teachings of a religious leader have always two aspects, the intellectual and the spiritual. Now to recognition which is readily offered to them by people in general is concerned with the intellectual aspect only. But the hero cares very little for this. A philosopher or a man of letters may rest satisfied with this much of recognition, but not a prophet or a religious reformer. His eye is always on the spiritual aspect of his teachings, which are themselves the products of his spiritual realisations and which he wants the people to assimilate. The soul of these teachings is pregnant with a thorough transformation. Considerations of time and place cannot stand in its way. It rages ever and anon with a suppressed force of revolution—a revolution in the mind and what eman-

ates therefrom. The hero, with all his efforts, cannot contain within himself this tremendous force. Every now and again it bursts beyond his control and sets the outside world quaking. The act of Abraham's idol-breaking which may appear rather fanatical to us in these days, had its source in this fact. Even Jesus the "Prince of Peace" went into the temple of God and cast out the money-changers and all of them that sold doves, and said unto them, "It is written. My House shall be called the house of prayers ; but ye have made it a den of thieves." (Matt. 22 : 12, 13).

Thus generality of people, while professing intellectual sympathy with the teachings of a Hero, feel at the same time the existence of a convulsive force underlying them. The personality of the hero is the living embodiment of this convulsive force, hence the people's inability to accept it so readily. But one thing is very important in this connection. When the Hero's personality is accepted by a people, it is not an intellectual appreciation already shown, that when such an assimilation takes place it is generally too late in the day and is not the assimilation of the real hero but of an adapted form of him. Nevertheless, once the hero is recognised the conception of his personality enters the very soul of the nation and manifests itself, for what-

ever it may be worth, in all the avenues of its life social, political, and economic as well as moral. Subsequently, there may be thousands of movements to change the outlook thus formed and these may even create some sort of outward change, unless and until some other hero is installed in the popular mind in place of the one recognised. I have already tried to show how the European mind is, at bottom, still swayed by the personality of Jesus. It is significant to note in this connection that Dr. Oscar Levy, the great German scholar and champion of Neitzscheian philosophy, holds the view that even the Godless Socialist movement of Russia is inspired by the ideals of Christianity. In fact, to an observant mind, the influences of Christian ideals will be clearly visible in all the affairs of European life. Among numerous instances, let us take just one. Why, for example, is not illicit sexual connection, as such, regarded as crime in the European criminal codes of law? Do we not find in this but a reflection of the conduct of Jesus towards "a woman taken in adultery," (John : 8) and towards "a woman in the city which was a sinner," (Luke : 7) ?

The subject of the Quran is not God but man : the object of God is to elevate man, through his piety (taqwa), as

close to Himself as possible. The Quranic society functions according to the universal human values of love, justice, freedom and rationality. As man has been provided with rational freedom to choose between right and wrong he is answerable to God for his good and bad actions.

In this society all are equal before God and, therefore, equal among themselves. Man and woman have more or less equal rights, man, however, enjoying a superior, balancing status. Permission of four wives in Islam is more a restriction on, than a licence for, unlimited sexual relationships. The restriction ultimately aims at monogamy in view of the application of the most difficult condition of maintenance—that of total justice (*adl*) among one's wives. A Muslim wife, as against the generally misunderstood opinion, can obtain separation from her husband as smoothly and as expeditiously as any husband can. Even incompatibility is a ground good enough for seeking a divorce.

Human actions under Quranic ethics are divided into two categories—*Maruf*, those universally good and therefore recommended, and *Munkar*, those not universally good. Good actions are generally those which help maintain peace in society and bad actions are those which disrupt it. "Verily, God

enjoineth justice and doing of good and gifts to kindred ; and he forbiddeth wickedness and oppression. He warneth you that haply ye may be mindful" (6 : 92). At another place the Qur'an says, "O mankind ! Lo! We have created you male and female, and have made you nations and tribes so that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct" (39 : 13). The Prophet once defined Islam as "sincerity in speech and courtesy" and the belief in God as "patience and magnanimity". Justice is recommended even when dealing with a foe. "O you who believe, be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably. Be just ; that is nearer to observance of duty" (5 : 8).

Similar influences of a hero's personality on the national life of a people can be found in the case of other religious communities. The imprints of the lives of Rama and Krishna, for example, as portrayed in their sacred scriptures, can be found in the national life of the Hindus. Miss Mayo's observation that the filthy practices in the Hindu community alone or backed by the sanction of their religion, whereas those prevalent in Christendom are not so sanctified, is not, therefore, correct, as we see it. We shall further be guilty

of partiality if we do not mention here that there are many evil practices to be found in the Muslim community, as it is in these days, and these also are the reflections, in the same way, of the Prophet's personality as understood by the later generations of Muslims. It is true that these reflections are not real but perverted, but it is by these perversions that the low level of the general run of intellect adapts the hero's personality for its own assimilation. There is one difference, however, between the personality of Muhammad as a religious hero and those of other heroes of his category. Muhammad's personality is a living and a historical one, and can be studied in its pristine purity for the purpose of a correct interpretation, whereas the same privilege cannot be claimed for the other personalities, whom the shadows of the pre-historic age have kept in hopeless obscurity. I have already referred to the replacement of one hero by another. But this is the most difficult process of all the processes of mental transformation. It is difficult process of all the processes of mental transformation. It is difficult because, as I have said, it demands a revolutionary change in the central outlook on life.

This difficulty presents itself everywhere, when you try to preach Islam to non-Muslims. It is experienced at

home among the Hindus, and abroad among the Christians. In view of this difficulty, some of our more light-hearted enthusiasts ask us every now and then if we cannot do away with the personality of Muhammad while preaching Islam. In making this suggestion they seek further justification in the fact that the personality of the Prophet, as distinguished from the Quran, has suffered many misrepresentations at the hands of its own followers, and that whereas it is comparatively easy to contend with the misrepresentations at the hands of its own followers and that whereas it is comparatively easy to contend with the misrepresentations of opponents, it is extremely difficult to set right wrongs done at home. We acknowledge the force of this latter argument and admit that, along with other heroes, our hero has also passed through many internal perversions before reaching the present generation. But we assert that it will do no real good either to ourselves or to unbelieving communities like the Christians, to have from them an admission of the beauties of Islam, as proceeding of the religion. You cannot have the desired spiritual transformation, unless you have Muhammad enthroned in their mind as a religious hero. True, you have to cope with innumerable internal and external

difficulties ; but this is the just price for an achievement so great. We should have Muhammad's personality installed as a hero, not because we happen to be Muslims and our national interest is staked on this, but because it is the only way of bringing about the moral, social and political transformation which the time demands. And in their efforts towards this installation, the Muslims themselves will get the right view of the Prophet's personality and receive its reviving spirit in their own national life. There remains one more point to be discussed. So far, the installation of one hero in the place of another has meant, in religious history, the overthrow of the latter. And here there is an advantage on our side as well as a disadvantage. The acceptance of Muhammad's personality does not threaten any previous personality with any overthrow. It does not dispute the place already occupied by a hero, to make room for itself. It requires, instead, an extension of the receiving mind to make additional room for the new occupation. Thus it demands a process of religious understanding, of which the people of the world have no experience, but it is again, the process needed to make humanity live a life of internationalism.

Now, the whole discussion brings us to this conclusion. That seldom, if

ever, is the personality of a hero comprehended in its pristine purity either in his own age or in the ages that follow, yet whatever of good or evil is found in the national life of a people has its sanction from that personality, howsoever perverted its comprehension in the popular mind may be. That as a consequence, no religious transformation can be brought about without effecting a recognition of the hero of the reforming religion ; and, lastly, that if the personality of our hero has certain disadvantages to contend with, in the way of its recognition it has corresponding advantages as well.

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THE MARRIAGES OF THE HOLY PROPHET (from p. 6)

a period and in a country where the only known ethical standards were theirs. Even so, there is no reason why the codes of America and Europe should be considered superior to those of the Arabs. The people of the West have many things to give to the people of the East. They have much to glean, too, and until they can prove that their way of living is on a higher moral standard than any body else's, they should reserve judgements on other creeds and castes and countries".⁹

The Holy Prophet lived a simple and modest life. Being the Head of State, the Chief Justice, the Commander-in-Chief, the instructor etc., he was the most busiest man of his time, still he spent considerable part of his nights in prayers and meditation.¹⁰ His furniture was simple (*i.e.* mats, jugs, blankets etc.). His life was so simple that his wives did not have worldly comforts. Could this be a life of a lustful and passionate man? At the advent of Islam in Arabia the practice of polygamy was common and deeply-rooted in the social life".¹¹ He contracted various marriages in accordance with the custom of the country.

The limitation of the number of wives was fixed at the end of the eighth year of Hijrah and the Holy Prophet (peace and blessings of Allah be on him)

had married all his wives before that period. He was commanded by Allah to keep those whom he had already married but was forbidden to marry any more.¹² The Quranic verse, "It is not allowed to take wives after this, (33 : 52) implies that the Holy Prophet, like all his other acts contracted those marriages perfectly in accordance with the will of the Lord. There was a divine purpose behind them and when it was achieved a restriction was placed upon him".¹³

The above facts clearly belie the wrong notions that the Holy Prophet (peace and blessings of Allah be on him) contracted these marriages in response to physical needs or biological pressures. Those who doubt moral integrity or spiritual excellence of our Prophet, (peace and blessings of Allah be upon him) should answer questions such as : "Why did he start his first marriage at the age of 25 years after having had no association with any female? Why did he choose a twice-widowed older lady who was 15 years senior to him? Why did he remain with her until her death when he was over fifty? Why did he accept all those helpless widows and divorcees who possessed no particular appealing qualities? Why did he lead such an austere and hard life, when he could have had an easy and

comfortable course? Why did he contract most of his marriages in the busiest five years of his life, when his mission and career were at stake? How could he manage to be what he was, if the harem life or passions overtook him?¹⁴

REASONS FOR THE MARRIAGES

The factors that prompted the Holy Prophet Muhammad (peace and blessings of Allah be upon him) to contract several marriages are being briefly discussed below :

1. An Ideal Model

The Holy Prophet (peace and blessings of Allah be upon him) being the last and the Final Prophet¹⁵ and "Mercy for the nations"¹⁶ was required to present to humanity an ideal and perfect model for all stages of human experience and moral test and for that very reason the Holy Quran calls him an "excellent exemplar"¹⁷. Mankind learnt from him the best ways. As a husband he was kind, "He lived with one wife and with more than one, with the old and the young, with the widow and the divorcee, with the pleasant and the temperamental, with the renowned and the humble ; but in all cases he was the pattern of kindness and consolation".¹⁸ To be an ideal model he had to undergo the trials and complexities of human behaviour, which were hard and by no means pleasurable. He gave to the

world an ideal example of (i) a celibate life up to the age of twenty-five, (ii) a monogamous life with an old widow and (iii) finally a polygamous life after the age of fifty. In each and every aspect, his life was perfect. He indeed is a model for humanity — an excellent exemplar. Such an example could not have been possible without contracting all these marriages.

2. Education of the Ummah

With the migration of the Holy Prophet (peace and blessings of Allah be on him) and the Muslims to Medina, the Islamic society was established. The Muslims were required to conform their social and personal behaviour to the teachings of Islam. The Holy Prophet himself meticulously observed the Quranic commands and regulations and solved difficult problems concerning Muslims' social and political life. The Holy Prophet encouraged Muslims to convey the knowledge they had gained to other Muslims. He paid special attention towards female education. For this purpose the Holy Prophet required fully trained ladies. The ideal way to solve this problem was to personally train some ladies. Who could be more trained and witness to the private life of the Holy Prophet than his wives. "It was not an ordinary work but an important task of vast magnitude which was admirably accomplished by these pious ladies."¹⁹

3. Preservation of the Holy Prophet's private life

The Holy Prophet was undoubtedly, the greatest teacher of mankind. He lived an exemplary life, which was a living commentary on the Holy Quran. "Nor does he speak out of desire. It is naught but revelation that is revealed".²⁰ By marrying with women of varied temperaments he was able to get his private life and actions preserved in a better way in order to set a complete and perfect example to the mankind. It was possible for men to forget many things of his personal life on account of their constant conflict with the outside world but women (house-wives) cannot forget them. It was necessary, therefore, to marry with a number of women of different places and clans having varied tastes, habits and temperaments. Besides, a number of laws and rules of the *Shariah* concerning women could be promulgated only through wives".²¹ This, perhaps, is one of the most important reasons for the Holy Prophet's marriages. The wives of the Holy Prophet were required to serve as models of virtue to the Muslims and to teach them all that was "recited in the house, of the messages of Allah and the wisdom".²² Thus they were required to remember and convey to the Muslims whatever the Holy Prophet taught them at home.

4. Elimination of racial and tribal distinctions

By contracting some of the marriages the Holy Prophet Muhammad (peace and blessings of Allah be upon him) removed the distinctions between different clans and tribes. He eliminated racial and national distinctions and prejudices and upheld piety as criterion of integrity and superiority. He married some of the humblest and poorest women, a coptic girl from Egypt and a Jewess. Thus he removed the distinction of race and creed and gave a practical demonstration of the fact that after accepting Islam all are equal in the sight of Allah and the *Shariah* revealed by Him.

5. Status of a divorced woman

Divorced women were looked upon as inferior in status and were not allowed to remarry in pre-Islamic era. By marrying a divorced lady the Holy Prophet Muhammad (peace and blessings of Allah be upon him) taught that such a marriage is not only lawful but desirable to grant a divorced woman an honourable status in the society.

6. Marriage with the divorced wife of an adopted son

Some of the Prophet's marriages were for legislative reasons, in order to abolish certain prevailing evil customs and practices. Before Islam an adopted son was considered as a real son and was

entitled to all rights and privileges similar to a real son. Islam abrogated this practice. The Holy Prophet demonstrated his disapproval by marrying Hazrat Zainab, who was previously married to Hazrat Zaid, a freed slave, and who was considered his adopted son. Thus he established correct status of an adopted child.

7. Protection of widows and their children

The Holy Prophet also married widowed women. This helped in solving the problem of providing care and protection to widows and their children in peace as well as in war when due to death of large number of male members, women were left with no one to support them.

8. Status of freed prisoners of war

Before the advent of our Prophet (peace and blessings of Allah be upon him) the prisoners of war were taken as slaves. The Holy Prophet set an example by freeing them on ransom and on several occasions without charging any thing. They were encouraged and assisted to settle down through legal marriages, or earning money by working or even educating people. The Holy Prophet (peace and blessings of Allah be upon him) not only paid ransom for some and freed them but also married two of the captive women.

9. Political reasons

Some of the marriages were political

in character. He was concerned for the future of Islam. The Holy Prophet was ever anxious to bind his followers belonging to different clans and tribes in mutual love and affection. That was, doubtlessly, the object in marrying Juwairiyah (may Allah be pleased with her), daughter of Haris, the Chief of Bani al-Mustaliq. The whole clan of that tribe and their allies were thus won over to Islam. It was through marriage with Safiyah (may Allah be pleased with her) that the enmity of a section of Jewish Community was neutralized. Similarly by marrying Mariya the Copt, (may Allah be pleased with her) the Holy Prophet developed blood relations with a ruler of great magnitude.

An Ideal husband

The Holy Prophet, peace and blessings of Allah be upon him, treated his wives with even kindness and affection. He gave to the mankind best possible example in respect of dealing with wives of different age groups having different temperaments and social status. It is reported from Hazrat Aishah (may Allah be pleased with her) the wife of the Holy Prophet that her husband had remarked many a time that "the best of you is he who is good to his wife". And according to a report from Abdullah ibn Umar, the Prophet, peace and blessings of Allah be upon him,

declared : "The whole world is a thing to be made use of and the best thing in the world is a virtuous wife".²³

1. Athar Husain, *Prophet Muhammad and His Mission*, (Asia publishing House, London, 1967), p. 185.

2. Annie Besant, *Seven Great Religions*, chapter on "Islam"; (The Theosophical Publishing House, Adyar, Madras, 600020, India, 1972), p: 210.

3. Quoted from Hafiz Ghulam Sarwar, op. cit., p. 395.

4. Hafiz Ghulam Sarwar, op. cit. p. 371.

5. Abul Hassan Ali Nadwi, *Muhammad Rasulallah* — (The Life of Prophet Muhammad), Academy of Islamic Research and Publications, Lucknow, India, 1979, p. 403.

6. Qazi Muhammad Sulaiman Salman Mansoorpuri, *Rahmatul-lil-Aalameen* (Mercy for the nations), vol. II, (Islamic Book Foundation, 240-N Samanabad, Lahore), p. 114.

7. Mahmud Alusi in his commentary of the Holy Quran, *Ruh al-Ma'ani*, (vol. 24, p. 99, (Murerie Press, Cairo). Quoted from Abdul Hamid Siddiqui, op. cit. pp. 241-242.

8. Abdul Hamid Siddiqui, op. cit. p. 241.

9. R.V.C. Bodley, *The Messenger — The Life of Mohammed*, (London, 1946), quoted from Abul Hassan Ali Nadwi, *Muhammad Rasulallah*, op. cit., p. 407.

10. Al-Quran : *Al-Muzammil*, 73 : 20 : "Lo ! thy Lord Knoweth how thou keep-pest vigil sometimes nearly two-thirds of the night or (sometimes) half or a third thereof, as do a party of those with

thee..."

11. Mammudah Abdalati, *Islam in Focus*, (The World Assembly of Muslim Youth, Riyadh, Saudi Arabia, 1980), p. 165.

12. Hafiz Ghulam Sarwar, *Muhammad — the Holy Prophet*, op. cit., p. 371.

13. Abdul Hamid Siddiqui, op. cit., p. 240.

14. Hammudah Abdalati, op. cit., p. 177.

15. Al Quran, 33 : 40.

16. *Ibid.*, 21 : 107.

17. *Ibid.*, 33 : 21.

18. Hammudah Abdalati, op. cit., p. 177.

19. Abdul Hamid Siddiqui, op. cit., p. 241.

20. Al-Quran, 53 : 3-4.

21. Dr. Majid Ali, *Muhammad — The Final Messenger*, (Idarah-i-Delli, Delhi, 1980), p. 386.

22. Al-Quran, 33 : 34.

23. *Wives of the Prophet* by Fida Hussain, (Sh. Muhammad Ashraf, Lahore, 1979), p. 180.

”تفہیم القرآن“

حقیقت کی روشنی میں ... ۸ روئے
اسلام میں کوئی فرقہ نہیں ... ۹ روئے
از حضرت خواجہ کمال الدین
ملنے کا پتہ :

دارالاشاعت کتب اسلامیہ

۱۷ - مولانا آزاد روڈ - جیکب سرکل

بمبئی ۱۱۰۰۰۳ بھارت

AHMADIYYA ANJUMAN ISHAAT-I-ISLAM (Lahore) FIJI (from p. 1)

various other branches throughout the world. Members would, no doubt, be glad to learn that the Anjuman is progressing steadily in all parts of the world.

Office-Bearers

The following office-bearers were elected to the board at the Fifteenth Annual General Meeting of the Anjuman held at Masjid NOOR, 12 Bau St., Suva on 20 September, 1981 :

President : Mr. G.N. Dean, Suva, Vice-Presidents: Mr. A. Wahid Khan, Suva, Mr. M. Hafiz Khan, Maro. General Secretary : Mr. Shaukat A. Ali, Nadi Airport. General Treasurer : Mr. M. Aziz T. Khan, Nadi. Asstt. General Secretary : Mr. Mehboob Raza, Suva. Asstt. General Treasurer : Mr. M. Wilayat Khan, Nasinu. Members : Mr. F.K. Dean, Suva, Dr. M. S. Sahu Khan, Ba, Mr. M. Rasul Buksh, Nausori, Mr. M. Ameen Sahu Khan, Suva. Headquarters' (Lahore) Representative : Maulana Hafiz Sher Muhammad. Auditor : Mr. M. Munif Buksh, Suva.

Board Meetings

Although the last Annual General Meeting was held almost a month later than normal as a result of timing of the Ramazan Shareef and other commitments, the outgoing Board still met six times during its term in office to attend to matters requiring attention.

Two meetings were held at Masjid NOOR, Suva, and one each at Nadi, Maro, Nausori and Ba. For the first time since the inception of the Anjuman in Fiji the Board had managed to hold meetings in five districts in one financial year in order to understand and appreciate the conditions prevailing in different areas and to endeavour to assist them in any way possible.

It is needless to say that the Board members had been generally very active during the year. Some of the matters attended to by the Board are covered in the following paragraphs. You will see that the Board was able to achieve a number of "firsts" this year.

Sub-Committees' Reports

Some of the important Committees appointed by the Board and their composition and activities are covered briefly below :

Publications

Mr. G.N. Dean was appointed Chairman of the Committee with Mr. Nizam-ud-Dean as Editor of the Bulletin "Paigham-i-Haqq" and Messrs A. Wahid Khan, Shaukat A. Ali, M. Ameen Sahu Khan and Maulana Sahib as the members. The Committee arranged the publication of the Anjuman's Calendar for 1982 which showed all the dates of importance to the Anjuman. This was the first time since the establishment of the Anjuman in Fiji that

we published our own Calendar and we hope the Anjuman will continue to publish it annually. We also were able to arrange the publication of "Eid Mubarak" and "Eid Greetings" cards for the first time during Ramadan Shareef. Apart from the "Paigham-i-Haqq", a number of leaflets and booklets on various subjects were also printed and distributed by the Anjuman.

Public Relations

Mr. Ameen Sahu Khan was appointed the Chairman of the Committee with Maulana Sher Muhammad Sahib, the President, the General Secretary, Messrs A. Wahid Khan, F.K. Dean, Mehboob Raza, J. A. Buksh, M. Wilayat Khan, M. Y. Sahu Khan, Tahir Ali, M. Usman Khan, Iklak Ali, F. Sher Khan and Hafizullah as members. The Committee successfully organised various functions such as the Holy Prophet's Day, Masih Mauood Day and Maulana Muhammad Ali Day. In addition they handled the arrangements for other *jalsas*.

Broadcasts on the Radio

The Committee made several attempts to get an increase in the annual allocation of religious broadcasts by the Anjuman. Our current allocation is fifteen early morning and two Sundays mid-morning sessions per annum. A set of sixteen books published by the Ahmadiyya Anjuman Ishaat-i-Islam Lahore was presented to the Suva City Council Library

by the Committee and publicity was given in the local press.

Building

Mr. A. Wahid Khan was appointed Chairman of the Committee with Messrs. F. K. Dean, Wahid Ali Buksh, Jaffar Ali Buksh, Nur Alam, F. Sher Khan and Hafizullah.

Although Masjid Noor in Suva was completed last year, we were not able to commence work on the second stage of the project comprising the library, kindergarten hall and living quarters etc. until June 1982. Our fund-raising efforts had slackened little and the plans for the complex required some minor amendments as well. However, the contract for the second stage was signed in June 1982, and work commenced within the month. Progress on project is being hampered by adverse weather conditions since the beginning and its completion may be delayed. Fund-raising is still proceeding and we are confident that sufficient funds will be available to ensure non-stop work on the project. The total estimated cost of the completion of all remaining work on the project is \$50,000.

Activities of the branches

Suva: Regular daily prayers and weekly *Dars-i-Quran* and *Jumua* Prayers have continued throughout the year. During the absence of Maulana Hafiz Sher

Muhammad, the President, Mr. G. N. Dean led the prayers and conducted the Dars and in his absence, National Vice-President, Mr. A. W. Khan discharged these responsibilities.

During the month of Ramadhan, daily *Tarawih* prayers were offered and the prayers were followed by a short *Dars-i-Quran*. Almost capacity gathering attended the Eid Prayers.

The branch has resumed lessons in Urdu and Arabic at Masjid Noor. Suva members are once again urged to encourage their children to attend regular classes and to take advantage of the presence of a very learned Maulana amongst us.

The members of the Branch had hosted various functions and have assumed the responsibility for the cleaning of the Mosque and the compound. Some new members joined the Anjuman in Suva.

Maro : As in previous years, our stalwarts in Maro again managed to initiate new members into the Jamaat. During the year under review, a non-Muslim family of five accepted Islam and joined the Anjuman. These have been made possible largely through the untiring efforts on the parts of our National Vice-President, Mr. M. Hafiz Khan and some very sincere branch members. Apart from the daily *Jumu'a*

prayers the branch holds weekly *Dars-i-Quran* at Masjid Muhammad Ali. The branch also arranges various religious functions to mark the Anjuman's important dates. The Masih Mauood Day celebration on 23rd May attracted a capacity crowd at the Mosque from throughout the Western Division.

The Branch is also responsible for the maintenance and upkeep of Masjid Muhammad Ali since its construction in 1974. There is major repair works which would include re-roofing of a part of the mosque. A Youth Committee has been established to raise necessary funds. The Committee has commenced work on the fund-raising and the work is expected to commence within the next month. All works including fencing of the whole Mosque Compound is planned to be completed before the next wet season.

Nausori : *Dars-i-Quran* and *Jumu'a* Prayers have also continued at Nausori throughout the year. Maulana Sahib conducts the *Dars-i-Quran*. In the absence of Maulana Sahib, Master M. Rasul Buksh delivers Dars and also leads *Jumua* and *Tarawih* Prayers.

Lautoka : *Jumu'a*, *Dars-i-Quran* and *Tarawih* were held at the centre while Mr. Sadiq Akbar of Sea Breeze Hotel again made his premises available for Eid Prayers.

The Anjuman is looking for a property for the Branch and the Board intends to devote all its attention on this as soon as Stage II of the Suva Project nears completion. It is the sincere desire of the Board to see that the Anjuman acquires a permanent property in Lautoka by next year. The Board is very grateful to the Lautoka members for their continued support and co-operation. During his visit to the Western Division, Maulana Sahib stops over in Lautoka for *Dars-i-Quran* and he also led a couple of *Tarawih* and *jumu'a* Prayers during the year.

Ba: Weekly *Dars-i-Quran* has continued in Ba. Maulana Sahib has resumed regular visits after his return from abroad.

Nadi: The Anjuman's activities in Nadi have also continued as before, but there were much larger numbers at daily *Tarawih* Prayers this year. Some new members have joined the Branch and are participating in our activities regularly. Maulana Sahib held *Dars-i-Quran* in Nadi as well during his Western Division Tour.

Overseas Visits

The National President, Mr. G. N. Dean, went on approximately six months overseas trip with his wife and attended the annual *jalsa* 1981 in Lahore Pakistan. On his way, he stopped over for a few days and visited branches

of the Lahore Ahmadiyya Movement in Indonesia and India. After attending the *Jalsa* in Lahore, he performed "Umrah" and visited the Anjuman's branches in Holland, London, Vancouver, Surinam, Trinidad and San Francisco. He had very fruitful discussions everywhere and we are extremely pleased to learn that the Movement is doing very well in all parts of the world.

Maulana Hafiz Sher Muhammad Sahib also went to Lahore to attend the annual *Jalsa* 1981 at the special invitation of the new Ameer-i-Jamaat Hazrat Dr. Saeed Ahmad Khan Sahib. Maulana Sahib toured various branches in Pakistan and on his way back stopped over for a few days at each of the branches in Holland. He collected funds for the carpet for Masjid Noor from members in Vancouver (\$1770.45) and San Francisco (\$2310.44) and further funds have been promised by them.

Finance

The fund-raising Committee was headed by Mr. A. Wahid Khan and comprised all the Board Members and a few district representatives. Apart from the monthly contributions and collection of funds for various meetings, the Committee organised a walk-a-thon, which took place on Sunday 30 May. The total funds raised by the walk was about \$1,500.

Fund-raising for the second stage began in earnest in June after the signing of the contract and Dr. M.S. Sahu Khan has volunteered to coordinate this. The aim is to raise the balance of \$25,000 required for the second stage in order to ensure non-stop progress on the project. And Insha Allah we will achieve the target.

Obituary

"Surely we are Allah's and to Him we shall return." It is with deep and sincere regret that we record our condolences for the following members who passed away during the year under review.

Hazrat Maulana Sadr-ud-Din Sahib — Ameer-i-Jamaat and president of International Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, passed away on 13 November, 1981. The late Maulana Sahib had taken his pledge at the hands of the Holy Founder of Ahmadiyya Movement in 1905. He was responsible for the establishment of a mission in Berlin, Germany, where he started a monthly *Moslimische Revue* in German and translated the first German translation of the Holy Quran. He had also served as Imam of the Working Muslim Mission in England, where he edited the world-renowned *Islamic Review*. On the death of Hazrat Maulana Muhammad Ali, founder and first head of the Ahmadiyya Anjuman Ishaat-i-Islam Lahore, the late Maulana Sadr-ud-Din succeeded him in 1951 and remained the head of the Anjuman until his death in 1981.

Mrs Mariam Samut, mother-in-law of our general Treasurer, Mr. M. Aziz

T. Khan, was a very staunch member of the Lautoka Branch. She donated the piece of land for our Markaz.

Maulvi, Sheikh Usman's mother from Lautoka.

Miss Nazreen Aiyub Munir, daughter of another staunch Ahmadi from Nasinu, Mr. Aiyub Munir.

May Allah grant their souls eternal peace and choicest blessings of Paradise. —Ameen.

(Continued from p. 4)

ing Islamic ideology on international forum. Ahmadiyya Movement, to be true, is a movement for the propagation of Islam and thus it should be dear to every Muslim who sincerely wishes to see the truth of Islam at the door of every seeker after truth.

IMPORTANT NOTICE

The next issue of the *Light* will be a Special Number coming out on the eve of 68th Annual Gathering of International Lahore Ahmadiyya Movement. It will consist of two issues dated 8th and 24th December, 1982.

The International Annual Gathering will be held on 25th, 26th, 27th and 28th December, 1982 at Darus Salaam, 5-Usman Block, New Garden Town, Lahore-16 (Pakistan).

Manager