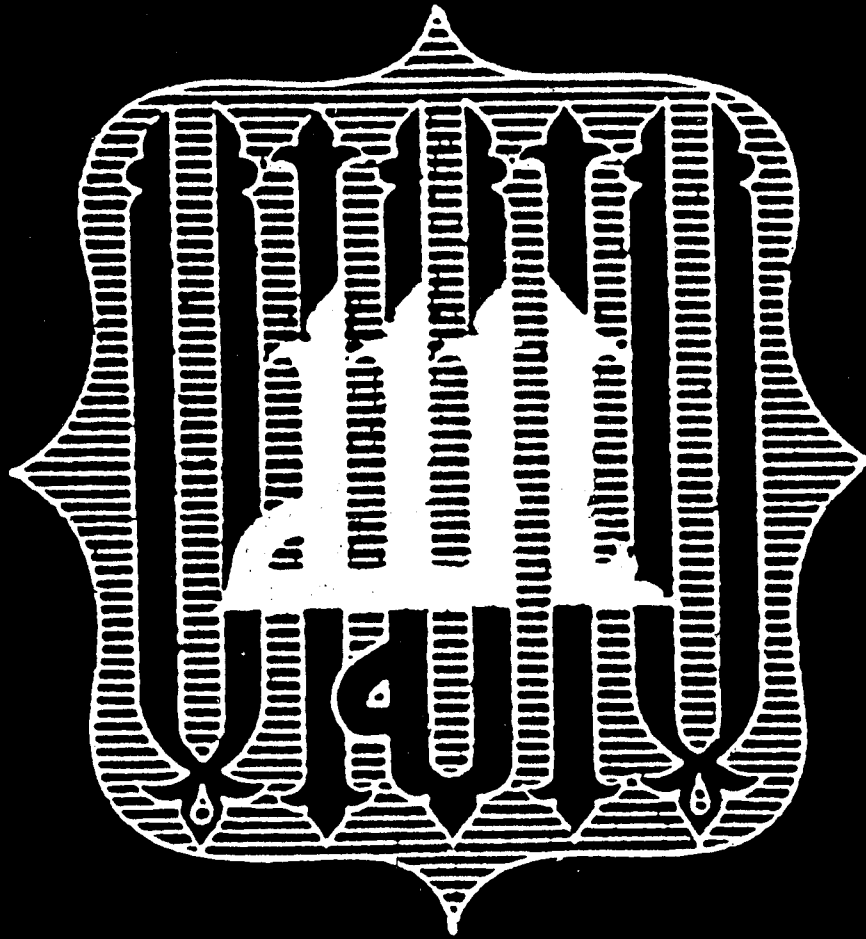


FORTNIGHTLY  
**THE LIGHT**



THERE IS NO GOD BUT ALLAH AND  
MUHAMMAD IS THE MESSENGER OF ALLAH

**AHMADIYYA ANJUMAN ISHA'AT ISLAM LAHORE (PAKISTAN)**

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# THE LIGHT

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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 . . . .

### MEN OF FAITH

Men of faith have always been a great source of inspiration. Their steadfastness in the pursuit of truth and righteousness inculcate faith and courage in others to uphold and practise higher values of life. Their life-style is a beacon of life in times of crisis when baser urges in man tends to drag him to foul means and practices.

In day today human activities mundane pursuits produce immediate material gains. Engrossed in these short-lived pleasures of worldly gains, man forgets to strive for higher values. God has endowed man with tremendous capabilities of head and heart. He needs to channelise these capabilities towards the achievement of a truly successful life. Otherwise he is prone to waste his time and energy. A small chapter of the Holy Qur'an tells us how to spend one's life-span in this world: "By the time! Surely man is in loss, except those who believe and do good, and exhort one another to Truth, and exhort one another to patience" (103 : 1-3). "Believe and do good" is a constant reminder for a Muslim in order to achieve high ideals of life outlined in the pages of the Holy Qur'an. A Muslim is required not only to practise these

ideals in his daily life but also to exhort others to follow it. Such a practical demonstration is more inspiring and effective than mere exhortation.

Institution of Mujaddidship in Islam is to produce such zealous men of faith in every age. Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement by dint of his dynamic spiritualism initiated a vigorous movement for the revival and propagation of Islam. Devoted members of the Ahmadiyya Movement went to the West, constructed mosques and established centres for the dissemination of the teachings of Islam. In the beginning of this century the Ahmadiyya venture was considered as a mad man's vision, but now it has become a reality. They are undoubtedly the pioneers of ushering renaissance of Islam in the West. Muslim *ummah* today has realised that the only weapon to fight against the insinuating propaganda and evil designs to undermine Muslim faith and its unique brotherhood is to reinvigorate faith and establish active Islamic centres in the West. Names such as Maulana Muhammad Ali, Khwaja Kamal-ud-Din and Maulana Sadr-ud-Din will ever remain as living memories of the present century for doing yeoman's service to the cause of Islam in the West.

# English Translation of Sahih al-Bukhari

## PART IV — THE PRAYERS

by MAULANA AFTAB-UD-DIN AHMAD

(R. 307) Abu Qatadah reported...(Repetition of 451).<sup>944</sup>

H. 522. 'A'ishah reported, "Had the Messenger of Allah, peace and blessings of Allah be upon him, seen what women have now introduced (in their habits) he would have prevented them from going to the mosque as the women of the Israelites were prevented."<sup>945</sup> And I (the Yahyah narrator) asked 'Amrah "Were they (the Israelite women) forbidden" She said, "Yes".

944. In this repetition of H. 451, there is a very little difference in wording. All these five reports in this chapter clearly show that the women used to join the congregational prayers in the days of the Holy Prophet, peace and blessings of Allah be upon him. The stress on this question by *Bukhari* is necessitated by the fact that in the collections of *Abu Dawud* and some other reports it is recorded on the authority of Ibn Umar that men should not prevent their women from going to the mosque and that at their homes were better for them. *Bukhari's* reports are obviously directed against the latter part of this report. Indeed if it was not desirable

for the women to attend the mosque, the Holy Prophet, peace and blessings of Allah be upon him, would have himself said so to the women that it is better for them to say their prayers at home.

945. This is 'A'ishah's personal opinion and is beside the mark, because the Prophet, peace and blessings of Allah be on him, had no knowledge about the condition of the Jewish women of the past when they were prevented from going to the places of worship. Again to think that the Holy Prophet, peace and blessings of Allah be upon him, if he found the women going wrong, would stop their going to the mosque, instead of correcting them, would imply that he was unable to effect any reformation in them. This is an idea not in keeping with our conception of the Holy Prophet's greatness as a reformer. The fact is that the Holy Prophet, peace and blessings of Allah be on him, was able to regenerate the Arabs, men and women, in the deepest region of degradation to the position of a God-living and God-fearing people. That he should find himself unable to correct them if they showed any signs of relapse afterwards

**Chapter 163**

Concerning women offering prayers behind men.

(R. 308) Umm-i-Salmah reported... (Repetition of 508)<sup>946</sup>

(R. 309) Anas reported...(Repetition of 274).<sup>947</sup>

**Chapter 164**

Concerning the departure of women soon after the morning prayers and their short stay in the mosque.

(R. 310) 'Aishah reported... (Repetition of 267).<sup>948</sup>

**Chapter 165**

Concerning women seeking permission from their husbands to go to the mosque

(R. 311) 'Abdullah reported (Repetition of 521).<sup>949</sup>

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does not do any honour or show an appreciation of his power of redemption. All therefore, that can be said about this report is that although it shows 'A'ishah's anxiety for the re-establishment of the high standard of morality of the Holy Prophet's days her expression of that idea is not very happy. The women keeping away from the mosques, in any case, is not a very healthy sign of our national life.

946. In this repetition of H. 508, there is only slight difference in wording. Otherwise the idea is the same namely, that women slipped off from the

mosque in a morning congregation while the Holy Prophet, peace and blessings of Allah be upon him, kept on sitting with men folk after the conclusion of the prayer. This shows that women formed into a line at the rear and this was to keep the two sexes from being mixed up as it is the case in Christian Churches, a condition of things not very helpful to foster a spiritual atmosphere.

947. Only a part of H. 274 is given here: "The Holy Prophet, peace and blessings of Allah be upon him, said his prayer in the house of Umm Sulaim and I and an orphan stood behind him and Umm Sulaim (stood) behind us".

948. In this repetition the words are as follows: "The Messenger of Allah, peace and blessings of Allah be upon him, used to say the morning prayer when it would be still dark and the women of the believers used to depart and they would not be recognized because of darkness nor would some of them recognize others".

949. The wordings of this repetition are: "When the wife of any of you asks for permission he should not withhold it from her. Here there is no mention of any mosque. This shows that permission should not be withheld in case women desiring to go out on affairs other than attendance to the mosque."

# Let us take Peace to the World

by MRS. SUHAILA OMARDEEN, TRINIDAD

## Search for peace

“O Allah, Thou Art the Author of peace and from Thee comes Peace” — The Holy Quran.

One of the most common words in the vocabulary of the ‘New Generation’ especially of the Western World is ‘peace’. This word is coupled with other words of filial affection like ‘peace and love’ ‘peace and brotherhood’ etc. So much so that wherever we go, whatever we see and hear we are often reminded of this term. If we walk down many a street in Trinidad and other places we are almost certain to see these words or symbols scrawled on walls, posters, etc. This is not only projected in language and pictures but also on items of clothing, jewellery and decorations for home and buildings.

Why this consciousness? Is it because there is too much peace or is it because there is a lack of it? From all appearances one would realise that there is a great lack of it. There seems to be no sincerity in the peace and love in homes, churches and communities. As a result the masses are searching for this self-satisfying peace. They are groping for it. They are yearning for it.

In their vain search some unfortunately think that they have found the answer in the taking of drugs and weed only to be disillusioned or be destroyed both physically and morally.

We the Muslim community of the Western World, should realise the great task that we have to perform towards this end. Our challenge lies in letting the masses know that their search for peace can end successfully only in finding Islam, the universal religion given to Mankind by God, for the sole purpose of satisfying that great need of humanity — peace — in this world and in the world hereafter.

It is our duty to let them know that all peace comes from God, and this could be sought for in his Holy Book — as it is stated in the Holy Quran, “O Allah, Thou Art the Author of peace and from Thee comes peace.”

## Significance of Islam

The very name Islam which signifies peace, was given to our religion by God when He said: “This day have I perfected your religion and given it the name Islam.” The word Islam is derived from an Arabic root which

(Continued on p. 19)

# The ultimate goal of Work and Labour in Islam

by KALAMAZAD MUHAMMAD, TRINIDAD

If we carefully study the Qur'an we come to the inescapable conclusion that God has laid down for us a broad and sound philosophical position. Everything is placed in a proper perspective so that man might not be at a loss as to his origin, his place in the Universe and his ultimate journey. God has stated clearly that He is the Creator and Owner of everything and that man is His vicegerent on earth. To that purpose all things are made subservient to him, but there are rules, regulations and guidance which if obeyed and followed would lift man from the mean and earthly to the lofty and divine.

It is in the light of the above context that we have to consider WORK and LABOUR in the economic system proposed by the religion of Islam. However, as this is such a broad and well-nigh inexhaustible topic, I will constrain myself to dealing with (1) a few characteristics of the economic system of Islam and (2) the ultimate purpose of work and labour.

## God is the real owner

FIRSTLY, in the Islamic economic system even though property is allowed

to be privately owned it is to be considered as a TRUST from God because everything in the heavens and the earth really belongs to God and man being His vicegerent enjoys the right of ownership only as a Trust.

The Holy Qur'an is quite clear and categorical on this point :

“To Allah belongs whatever is in the heavens and whatever is in the earth” (2 : 284).

“Say : To whom belong the earth and whatever is therein, if you know ? They will say : To God. Will you not then mind ?” (23 : 84).

“And give them of the wealth of God which He has given you” (24 : 33).

Greed for wealth, power and prestige, name and fame, which drives a person to resort, sometimes, to illegitimate or immoral means of earning has been condemned by the Holy Prophet, peace and blessings of Allah be upon him, who emphatically said that greed and faith cannot stay together in a person and that ‘two wolves let loose in a flock of sheep would not do as much damage to it as greed for wealth and status would do to man’s faith’.

Furthermore, Islam condemns such gruesome practices as the mere amassing of wealth, hoarding and usury.

“O you who believe let not your wealth and your children divert you from the remembrance of God, and whoever does that, these are the losers” (63 : 9)

“And those who hoard up gold and silver and do not spend it in the way of Allah, announce to them a painful chastisement” (9 : 34).

“Those who swallow down usury cannot arise except as one whom the devil has prostrated by his touch does arise. That is because they say : Trading is like usury. God does not bless usury and He causes charitable deeds to prosper. Be careful of your duty to God and relinquish what remains of usury if you are believers. But if you do it not then be warned of war from God and His Messenger” (2 : 275-279).

The acquisition of material wealth, therefore, is not an end in itself and for this purpose Islam scrupulously avoids the extremes of both Capitalism and Communism, a fact attested by even non-Muslims. In his book *Whither Islam* the author Gibb says :

“Within the Western world Islam maintains the balance between exaggerated opposites. Opposed equally to the anarchy of European nationalism

and the regimentation of Russian Communism it has not yet succumbed to that obsession with the economic side of life which is characteristic of present-day Europe and present-day Russia alike.”

And then quoting Professor Massignon he says, “Islam has merit of standing for a very equalitarian conception of the contribution of each citizen by the tithe to the resources of the community ; it is hostile to unrestricted exchange, to banking capital, to State loans, to indirect taxes on objects of prime necessity but it holds to the rights of the father and the husband, to private property and to commercial capital. Here again it occupies an intermediate position between the doctrines of bourgeois capitalism and Bolshevik communism” (pp. 178-179 as quoted in *A New World Order* by Muhammad ‘Ali, p. 79).

#### True acts of Charity

Secondly, Islam is neither an ascetic religion, *i.e.*, it does not, like some ideologies condemn the life of this world and ask us to renounce the good things of earthly existence for the sake of the Hereafter. Self-imposed hardship like penance or flagellation is condemned and monkery is regarded as an innovation.

Nor is Islam a hedonistic religion espousing a philosophy of "eat, drink and be merry for tomorrow you die, and that is the end of all affairs". Far from it. On the other hand God plainly lays down injunctions relating to the working of one's living and enjoying of the good things of life and warns us against begging. The following quotations from the Qur'an and the Hadith elucidate the above points :

"Eat and drink of that which God has provided and act not corruptly, making mischief in the world" (2 : 60).

"O mankind, Eat of what is lawful and do good on earth and follow not the footsteps of the devil" (2 : 168).

"O you who believe ! Forbid not the good things which God has made lawful for you and exceed not the limits. Surely God loves not those who exceed the limits. And eat of the lawful and good that God has given you, and keep your duty to God in whom you believe" (5 : 87-88).

"When the prayer is ended, then disperse in the land and seek of God's bounty" (62 : 10).

And in the Hadith we find :

"And Muslim who plants a tree or cultivates a field such that a bird or a human being, or an animal eats from it, this act will not but be counted as an act of charity" (*Al-Bukhari*, Book 1).

"He who seeks the world lawfully to refrain from begging, to cater to his family, and to be kind to his neighbours, will meet God with his face shining like the full moon" (*Mishkat*).

The Prophet is further reported to have said :

"Beg not anything from people" (*Abu Dawud*, Book. 3).

"The hand that is above is better than the hand that is below" (*Al-Bukhari*).

"A man has not earned better income than that which is from his own labour" (*Ibn Majah*, Book 6).

According to M. 'Umar Chapra :

"Islam goes over further than this. It urges Muslims to give mastery over nature, because according to the Qur'an, all resources in the heavens and the earth have been created for the service of mankind, (The Qur'an, 31 : 20), and because as the Holy Prophet, peace and blessings of Allah be upon him, said, 'there is no malady for which God has not created a cure'. From this one cannot but infer that the goal of attaining a suitably high rate of economic growth should be among the economic goal of a Muslim society because that would be the manifestation of a continuous effort to use, through research and improvement in technology, the resources provided by God for the service and better-

ment of mankind, thus helping in the fulfilment of the very object of their creation" (*The Economic System of Islam*, pp. 5-6).

### No two opposing codes

Thirdly, there is no dichotomy in Islam between religious and secular affairs. We cannot say that 'business is business' and 'religion is religion' thus compartmentalizing life into two different categories and advocating two opposing codes of behaviour for each one; for in Islam, every thought, attitude, word or deed has moral and spiritual repercussions.

"We have made their deeds to cling to their necks" and on the Day of Resurrection we shall be told: "We have stripped the veil off from thee and thy sight today is sharp," the Qur'an tells us (17 : 13 ; 50 : 22), thus warning us that we must be careful of our behaviour on earth for it is upon this behaviour that our spiritual condition depends.

As a result as much emphasis is laid upon HOW we earn our wealth as on HOW we spend it.

### Earning

All forms of immoral earning of wealth is condemned.

"O you who have faith ! Devour not the property of anyone of you wrong-

fully, except that it be trading by your mutual consent" (4 : 29).

A true and honest business man will be with the Prophet, the truthful and the martyrs on the Day of Judgment. (*Al-Bukhari*, Book 4).

"It is better for a person to put dust in his mouth rather than eat what is unlawful" (*Ibid.*, Book 4).

"False advertising claims are condemned in the following sayings of the Holy Prophet, peace and blessings of Allah be on him :

"An oath will serve to sell the commodities well but will obliterate the blessing."

We must be very scrupulous in our weight and measures, says the Qur'an :

"Give full measure and be not of those who give less ; weigh with a true balance ; withhold not things justly due to others, and act not corruptly in the world, making mischief" (26 : 181-183).

"Woe to the cheaters ! Who when they take the measure of their dues from men, take it fully ; but when they measure out to others or weigh out for them they give less than is due. Do they not think that they will be raised again to a Mighty Day, the Day when mankind will stand before the Lord of the worlds" (83 : 1-6).

Bribery receives special condemnation :

"And swallow not up your property

among yourselves by false means, nor offer it to judges so as to swallow from other people's property wrongfully while you know" (2 : 188).

"The Prophet, peace and blessings of Allah be upon him, cursed the person who gives a bribe, the one who accepts it and the intermediary between the two" (*Al-Bukhari*, Book 13).

And the using of one's position of authority to receive gifts (and this seem to be widespread now-a-days) comes under heavy fire, for the Prophet is reported to have used strong language against this custom :

"How can a governor I have appointed say, this is for you (the treasury) and this is a gift for me ! Why does not he sit in his parents' house and see if he gets those gifts or not. By God, in whose hands is Muhammad's life, anyone of you who takes (unduly) anything from this (*i.e.* what belongs to the Treasury) will have it around his neck on the Day of the Judgment. The Prophet then raised his hands and said twice : O God! Have I conveyed ?" (*Al-Bukhari*, Book 2).

In short our means of acquiring Wealth must be clean, for "God is good and accepts only the good," so that we cannot deceive ourselves by acquiring wealth immorally and then giving lavishly in charity, for the Pro-

phet has stated explicitly :

"God recognizes not charity except it be from rightfully owned income" (*ibid.*, Book 1) and,

"God does not accept prayers and fasts from a person whose clothing is from a morally questionable source until he forsakes it."

And the Qur'an says :

"And man shall have nothing but what he strives for, and that his striving shall soon be seen. Then shall he be rewarded for it with the fullest reward" (53 : 39-41).

"Say, O my people ! work in your place, surely I am a worker" (39 : 39).

"And excellent is the reward of the labourers" (3 : 135).

"I will not waste the work of a worker among you, whether male or female, the one of you being from the other" (3 : 149).

### Social Justice for all

Fouthly, Islam aims at the unification of the human race under a common ideology, a common code of values, a common system of justice, and the economic system is tangible method by which this goal can be tested and put into practice. The Qur'an says :

"O mankind! We created you from a male and a female and made you into nations and tribes that you may know each other.

Verily, the most honoured of you before God is the most righteous of you. Surely God is Knowing, Aware" (49 : 13).

And the Prophet is on record as saying :

"Your God is One and your father is one ; you are from Adam and Adam was from dust ; an Arab has no superiority over a non-Arab nor white over a black except by righteousness" (*Al-Bukhari*, Book 12).

Again the Prophet is reported to have said :

"Mankind is from Adam and Eve and all of you are alike in your descent from them. On the Day of Judgment, God will not ask you about your noble descent or your lineage ; rather the most honoured of you before God on that Day will be the most righteous of you."

#### Social Justice

As a result special emphasis is placed on Social Justice. Equal treatment before the law for all, regardless of differences of birth, riches, race, colour, social class, education, religion is emphatically preached by the Prophet of God, and all kinds of discrimination and inequality are condemned. The Qur'an is quite clear on this point. Not even hatred for others must swerve us from justice :

"O you who believe ! Be upright for God, bearers of witness with justice, and let not hatred of others make you swerve from justice. Be just, this is next to righteousness, and fear God, for God is aware of what you do" (5 : 8).

And the Holy Prophet, peace and blessings of Allah be on him, has said :

"Communities before you stayed because when the high committed theft they were set free, but when the low committed theft the Law was enforced on them. By God, even if Fatimah, daughter of Muhammad, committed theft, Muhammad would certainly cut her hand" (*Al-Bukhari*, Book 5).

#### "We" Versus "Them"

But it is in the sphere of economics, especially in employer-employee relations that Islam lays down the test of true brotherhood. We all know of the polarity that exists all over the world between the rich and the poor, each side regarding the other with suspicion and even hatred ; the rich trying to dominate and exploit the poor and the poor continually attempting to outsmart and squeeze out (through militant trade unions now) the last cent of benefit from their employers, without any regard for a fair day's labour. This mutual antagonism has resulted in and is still resulting in dividing society into two warring camps. A "WE" versus

“THEM” mentality has brought about an unbridgeable gulf and in many cases sabotage and even bloodshed are the consequences of this mutual resentment and distrust. What is the Islamic solution?

The Holy Qur’an gives this general guidance to all, both employers and workers:

“Withhold not things justly due to others” (26 : 183).

And employers are specially counselled thus by the Holy Prophet, peace and blessings of Allah be on him:

“Do not over-burden your unskilled female employee in her pursuit of a living, because if you do so, she may resort to immorality; and do not over-burden a male subordinate, for if you do so, he may resort to stealing. Be considerate with your employees, and God will be considerate with you. It is incumbent upon you to provide them with good and lawful food” (*Al-Bukhari, Book 7*).

Furthermore there must be a brotherly intimacy between boss and worker.

“Your employees are your brothers,” said the Holy Prophet, peace and blessings of Allah be upon him, “whom God has made your subordinates. So he who has brother under him, let him feed him with what he feeds himself and

clothe him with what he clothes himself” (*ibid.*, Book 1).

One must avoid being a harsh ‘officer-boss’.

“...and do not burden them with what overpowers them. If you do so then help them” (*ibid.*, Book 2).

**Justice to both Employers and Employees**

On the other hand what should be the attitude of the worker to his duty and to his employer? Again specific advice is given by the Prophet, peace and blessings of Allah be on him:

“God loves that when anyone of you does a job, he does it perfectly” (*ibid.*, Book 14).

Again:

“An employee who excels in his devotion to God and renders to his master what is due to him of duty, sincerity and obedience, for him there is double reward with God” (*ibid.*, Book 7).

Not only must a worker be skilful and industrious, he must also display a high degree of honesty and trustworthiness, for the Prophet says:

“He whom we have appointed for a job and provided with livelihood, then whatever he appropriates beyond this is ill-gotten” (*ibid.*, Book 3).

The goal, therefore, according to Chapra is, “justice to both employers

and employees in all economic relationships. It is only by such a harmonious regulation of mutual responsibilities emphasizing co-operation and conscientious fulfilment of one's obligations, an environment of brotherhood, justice, and supremacy of moral values, that there can be hope of eliminating labour-employer conflict and friction and establishing industrial peace" (*The Economic System of Islam*, p. 18).

### Spending

Why does Islam lay so much emphasis on regarding wealth as a trust from God, on working for it, using it and enjoying it lawfully and in a clean manner? Where is God leading us eventually? Is the final goal only the individual and social justice that we should establish the Kingdom of God and the brotherhood of man on earth and that these must be based on social and economic justice? These are truly noble goals but they are not ultimate goals. Rather they are stages on the way to something more worthy and more sublime, and it is only when we come to the Spending of Wealth that we can truly discover and comprehend the wisdom of God in creating, regulating, measuring and guiding our lives from step to step until happily we may attain the cherished goal of perfection — until we attain the highest bliss — a sight of

our Creator's Countenance. This brings us to the culminating point of the concept of work, labour and wealth in Islam to which the following quotations from the Qur'an and the Hadith attest.

"And seek to attain by means of what God has given you the abode of the Hereafter, but neglect not your share in this world, and do good to others as God has done good to you, and seek not to make mischief in the world. Surely God loves not the mischief-makers" (The Qur'an, 28 : 77).

"Believe in God and His Messenger and spend on others out of that which He has made you trustees : for, those of you who have attained to Faith and who spend freely (in God's cause) shall have a great reward" (The Quran, 57 : 7).

"And those who, when they spend, are neither extravagant nor parsimonious, and keep between the just mean" (The Qur'an, 25 : 67).

"They ask thee as to what they should spend ; say : whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer, and whatever good you do, God surely knows it" (The Qur'an, (2 : 215).

And a very important injunction about spending is :

“And they ask thee as to what they should spend. Say, what you can spare” (The Qur’an, 22 : 219).

Again :

“Those who spend their wealth by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear nor shall they grieve” (The Qur’an, 2 : 274).

“And those who hoard up gold and do not spend it in the way of God, announce to them a painful chastisement” (The Qur’an, 9 : 34).

And the Hadith tells us :

“The best of Muslims is he who is concerned about the affairs of this world as well as the affairs of the Hereafter” (Al-Bukhari, Book 6).

“It is not the best of you who renounces this world for the Hereafter nor is he who neglects the Hereafter for this world ; the best of you is he who takes from this world as well as the Hereafter” (Ibid., Book. 14).

“There is nothing wrong in wealth for him who fear God”.

The ideal Muslim businessman is regarded as one “whom neither merchandise nor selling diverts from the remembrance of God, and the establishment of prayer and the paying of *Zakat*” (The Qur’an, 24 : 37) and “one who is generous when he buys, when he sells and when he demands his due”

(Al-Bukhari, Book 1).

And in another Hadith we read :

“A person will not be able to move on the Day of Judgment until he has been asked four questions : (1) about his knowledge, how much he acted upon it ; (2) about his time, how he used it ; (3) about his body, how he exhausted it ; and, (4) about his wealth, how he acquired it and how he spent it” (ibid., Book 8).

From the above questions, therefore, we can see that the highest good of work and labour is the using of all our resources in the service of God and man in order to attain to spiritual bliss and purification.

## TEACHINGS OF ISLAM

by Hazrat Mirza Ghulam Ahmad

pp. 226 \$ 0.50

An inspiring work, a scholastic production of a great genius, dealing with the following questions purely in the light of the Qur’an, (1) The physical, moral and spiritual condition of man, (2) The state of man in the after-life, (3) The real object of the existence of man and means of its attainment, (4) The effect of actions in the present life and the life to come, and (5) The sources of Divine Knowledge.

DARUL KUTUB ISLAMIA  
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## The Rule of Law in Islam – II

(Continued from 24th October, 1983)

by SA'AD AHMAD,

### Concept of *Khilafat*

The concept of *Khilafat* has defined the real position and role of man on this earth. In Islam sovereignty vests in Allah and the man is His vicegerent or representative. No individual dynasty or class can be called representative, since this authority is bestowed on the entire group of people and the community as a whole, which is ready to fulfil the conditions of representation after subscribing to the principles of *Tawheed* and *Risalat*. The concept of *Khilafat* has placed the whole mankind on an equal footing and cuts at the roots of artificial superiority of man over man. The concept of *Akhirat* imprints in our minds the belief in the life after death and in man's accountability before Allah on the Day of Judgement. This sense of accountability inspires man to do good and refrain from doing evil.

The psychological attitude of such a society and the citizens equipped with such a training is the guarantee against any onslaught on the Islamic law. The concept of *Tawheed* contributes to the formation of a strong public opinion which acts as the second safeguard. The followers of Islam imbued with the spirit of *Tawheed* will raise their thunderous voice against any infringement

on the rule of law and shall consider no amount of sacrifice great in frustrating the evil designs of the power-drunk ruler or autocrat in curbing the rule of law or restricting the fundamental rights guaranteed by the Shariah and not by the man-made law.

### Law and Justice

The principles laid down by the Shariah for establishing the rule of law are highly significant. It is not through the military or para-military bodies but only in accordance with the laws of the Shariah that justice has to be administered. In Islam, law and justice are synonymous. Law cannot be separated from justice because the goal of Islamic justice is to create such a healthy atmosphere wherein all the fundamental rights, security of life and property can be guaranteed without any let or hindrance. Here law is always rational and therefore the dictum 'justice according to law' becomes meaningful only under the laws of the Shariah. The supreme Law-giver commands: Judge thou between them by what Allah hath revealed and follow not their vain desires. (*Surah al-Maidah*).

While enforcing the laws of Allah and administering justice no one need be

afraid of any person or group of persons. It has been ordained : Fear not men, but fear Me and sell not My signs for a miserable price." (Surah *al-Maidah*)

Justice will be administered in accordance with the laws of the Shariah and its only objective would be to establish complete justice in the society. The Qur'an says : But if thou judgest, judge between them with equity. Lo ! Allah loveth the equitable. (Surah *al-Nisa*)

Justice shall be absolutely fair and free from any malice, hatred or partisan spirit. The Supreme Law-giver Commands : And let not the hatred of others to you make you swerve to wrong and depart from justice. Be just, that is next to piety and fear Allah for Allah is well acquainted with all that ye do. (Surah *al-Maidah*)

To uphold the scale of truth and justice it has been proclaimed : O ye who believe ; stand out firmly for justice, as witnesses to Allah, even as against yourselves or your parents or your kin whether it be (against) rich or poor : for Allah can best protect both. Follow not the lusts (of your hearts) lest ye swerve and if you distort (justice) or decline to do justice, verily Allah is well acquainted with all that ye do (Surah *al-Nisa*).

History is replete with thousands of instances of judicial pronouncements decided on the basis of these fundamental princi-

ples of the Qur'an which are still inspiring the oppressed people all over the world to witness the revival of those golden days. Once, an aristocratic lady of Medina was convicted on the charge of theft. Usama bin Zaid pleaded with the Prophet, peace and blessings of Allah be upon him, for leniency for her. But, in order to establish the rule of law firmly in the land and maintain equality of all human beings before the law, the Prophet, peace and blessings of Allah be upon him, declared : "I swear by Allah, if my daughter Fatima commits theft, her hand will also be amputated as enjoined by Allah." For upholding the scales of truth and justice the Prophet, peace and blessings of Allah be upon him, pronounced judgements in favour of the Jews and against the Muslims. Abu Shama, son of Sayyidna Omar having convicted for taking wine, was sentenced to whipping, which was to be carried out secretly. Sayyidna Omar, on being informed of this ordered that there was no privilege for the Caliph's son and decreed that the sentence be carried on in public. The Governor of Kufa was also whipped in public for the same offence. Position or status in life was not at all taken into consideration because equality of all persons in the eye of law was to be maintained strictly in accordance with the Qur'anic injunctions. For the theft of his shield,

Sayyidna Ali, who was the Caliph at that time, had to seek redressal from a law-court instead of taking recourse to his executive authority. The court of justice was not convinced of the evidence given by the witnesses produced by Sayyidna Ali and gave benefit of doubt to the accused.

About 1,500 years ago it was declared from the pulpit that "no man is punishable unless found guilty under the law." All these instances spread over the annals of history like glittering stars had far-reaching effects in moulding the course of justice in the later days. The autocrat Abbasid Sultan Al-Mansur of Baghdad had to present himself in the court on receiving summons from the judge of Madinah which was issued on a complaint lodged by some camel-drivers. The Sultan, who was convicted gracefully accepted the decision of the court like any other ordinary citizen. Although in later days, Islamic injunctions were not in operation fully, innumerable rulers and judges of Indo-Pak-Bangladesh subcontinent set shining examples of justice by upholding the rule of law.

Today the world of Islam is agog with a new yearning to rehabilitate Islām and revive its pristine glory. Everywhere Muslims are on the march. The demand for the introduction of the Islamic law is a part and parcel of this overall movement for the revival

and rehabilitation of Islam. Intellectuals, specially the lawyers imbued with the spirit of the Islamic renaissance, must come forward and take part in the movement for the introduction of the Islamic laws.

#### Thus Spoke the Holy Prophet

'Abu Allah reported that the Prophet, peace and blessings of Allah be upon him, said: "To abuse a Muslim is transgression and to fight him is unbelief". (Bukhari, 2 : 35).

Anas reported on the authority of the Prophet, peace and blessings of Allah be upon him, He said: "None of you has faith unless he loves for his brother what he loves for himself". (Bukhari, 2 : 6)

"Religion is faithfulness to Allah and His Messenger and to the leaders of Muslims and Muslims is general". (Bukhari, 2 : 42).

Anas said, the Messenger of Allah, peace and blessings of Allah be upon him, said: "None of you has faith unless I am dearer to him than his father and his son and all mankind.". (Bukhari, 2 : 7)

'Uthman said: The Messenger of Allah, peace and blessings, of Allah be upon him, said: "Whoever dies while he knows that there is no god but Allah enters paradise." (M-Msh., 1)

(Continued from p. 6)

means in its primary sense "to be tranquil, at rest, at perfect peace and in its secondary sense, to yield or surrender or resign oneself".

So appropriate is the name of religion that everything in Islam connotes peace. The greeting in Islam is *Assalam-u-Alaikum* which means 'may the peace of God be on you'. And our daily prayers, which is a fundamental institution of Islam is never completed unless we indicate to those sitting to our right and to our left that we wish 'peace' for them — by saying *Assalam-u-Alaikum wa Rahmatullah*, meaning God's peace and mercy be always upon all of you. This closing gesture in Muslim's prayer symbolises that we desire for the entire world around us, the peace and blessings of God, as we are created in peace.

#### Promotion of peace

But Islam is not just religion in theory. It is a religion to be practised. Therefore, a Muslim should not be content with simply wishing peace and love to humanity but he should be doing the needful and strive for peace through living a life as outlined by the Holy Quran to promote this peace and love amongst mankind.

Since Islam means peace and the entire religion is designed to promote peace then to deal with such a topic in detail would entail having to cover

the entire Quran, the Muslim Scripture, that deals with every problem affecting and hampering mankind in its progress towards unity and world peace.

Peace according to Dictionary means (a) freedom from war or civil strife, (b) freedom from public disturbance, or disorder, (c) freedom from disagreement or quarrels (d) an undisturbed state of mind — the absence of mental conflict. Peace and war are therefore experiences which affect an individual outwardly as well as inwardly.

Many have been the reasons for a lack of peace in recent times; the most pronounced are :

- (1) Racial discrimination and national pride.
- (2) Strife among people of different creeds or religions.
- (3) Poverty and Disease.

All these situations affect us outwardly creating mental conflicts. There can never be peace in this world nor in our minds unless a solution is found to improve these situations.

Islam alone of all world movements offers solution to these problems. The Holy Prophet, peace and blessings of Allah be on him, not only preached ways and means to solve the accursed problems, but he set up a powerful and

perfect Muslim State in Arabia 1400 years ago to demonstrate to the world the manner of dealing with these problems. On the question of race and national pride he buried this myth by embodying in the Muslim Constitution: "All mankind is a single nation" and that "no man regardless of race, nationality etc., is superior to another except that he may be the more dutiful to his Creator and his fellow-men."

History has borne testimony to the success of the Holy Prophet, peace and blessings of Allah be on him, achieved in welding the racially divided East into a powerful single Islamic World of 'peace'.

Poverty and disease were unknown to the Holy Prophet's "world" for he outlawed all filthy food and drink (e.g. pork and alcohol) and he perfected and strictly enforced all the laws of hygiene for his people. The hoarding of wealth became a criminal act and spontaneous giving away of worldly goods became in the Holy Prophet's world a highest act of virtue. While the Apostle declared that, "Being in state of perfect cleanliness, half your religion is perfected". He also admonished: It is senseless to pray to God without helping your brethren in need. It was by such inspirations that the Holy Prophet, peace and blessings of Allah be on him, "outlawed" poverty and disease.

The Prophet, peace and blessings of Allah be upon him, ended all religious strife by implanting the belief in the universal God in the minds of men. He called upon all men saying: "Come to an agreement with us that we worship One God — the Lord of all the worlds". It was from such appeals and practice of tolerance towards all religions that Islam had established its universal appeal in the minds of all seekers of Truth. Thus in a nutshell we are made aware of Islam's effectiveness in dealing with world problems and the establishment of peace.

Islam invites to peace and in peace we live in Islam. Let us then take peace to the world that it may prevail over all religions. This is the challenge to Muslims. Let us take it up and win the world for Islam in peace.

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# Active Islamic Forces Triumph over alien Ideology – III

## Surrender of Church Dogmas, science and Secular Forces

(Continued from *The Light* dated 24th October, 1983)

by DR. ALLAH BAKHSH, LONDON

In the first instalment, it has been shown from *The Mysterious Universe* by Sir Jeans that physical (atomic) science of the twentieth century has proved the nineteenth-century science to be wrong vis-a-vis the fundamental concepts of faith, inasmuch as the creation is not like an automatic mechanical machine, but created by the will of a supreme Mind, and works under His control.)

Moreover, it has been shown from Dr. Maurice Bucaille's book, *The Bible, the Quran and Science* that a study of the scriptures in the light of present-day science proves the biblical statements about creation and life to be unacceptable, whereas those of the Qur'an fully conform to present-day concepts of the sciences of astronomy, geology, hydrology, biology and embryology.)

In the following lines, it is proposed to prove from the book "*The Myth of God Incarnate*" by seven English theological scholars that the current Church

notions about Jesus' being an incarnation of God and therefore a part of the Divine Nature are not true, they are only myths, or metaphorical or exaggerated way of expressing Jesus' being a mortal human being sent by God to fulfil a special divine purpose of reform, in common with other prophets such as Buddha, Krishna, etc. That the teaching of all sacred scriptures such as the Hebrew or the Buddhist scriptures, the Upanishdas, the Bhagavad Gita, the Holy Qur'an, etc., are all God's revelations (Logos). Moreover, the seven honourable scholars have agreed to the need for a continuous change in ecclesiastical dogmas and in biblical exegesis as being not from a Divine origin but from human sources. If such changes, they say, are not continuously being effected, the succeeding generations of present-day Christians will not honestly accept biblical doctrines as truthful.)

Let me begin by quoting from the Preface of the book, "The Myth of God Incarnate":

"It is clear to the writers of this book — as to a great many other Christians to-day — that Christianity has throughout its history been a continuously growing and changing movement. As a result its theology has developed an immense range of variation as the church has passed through successive historical periods and responded to widely different cultural circumstances. Indeed, as T. S. Eliot said, '*Christianity is always adapting itself into something which can be believed*'.

"In the nineteenth century, Western Christianity made two major new adjustments in response to important enlargements of human knowledge: it accepted that man is part of nature and has emerged within the evolution of forms of life on this earth; and it accepted that the books of the Bible were written by a variety of human beings, in a variety of circumstances and cannot be accorded a verbal divine authority. Nevertheless, human knowledge continues to grow at an increasing rate, and the pressure upon Christianity is as strong as ever to go on adapting itself into something which can be believed.

"The writers of this book are con-

vinced that another major theological development is called for in the last part of the twentieth century. The need arises from growing knowledge of Christian origins and involves a recognition that *Jesus was (as he is presented in Acts, 2.21) a man approved by God for a special role within the divine purpose and that the later conception of him as God incarnate, the Second Person of the Holy Trinity living a human life, is a mythological or poetic way of expressing his significance for us. This recognition is called for in the interests of truth*, but it also has increasingly important practical implications for our relationship to the peoples of the other great world religions." (Paragraphs 1-3, italics are mine).

"The adjustments whereby in the past Christianity has changed in order to be believable were at the time traumatic; but they have made it possible for many inhabitants of our modern science-oriented culture to be Christians today. The adjustments that are now called for — and that have indeed been in process for several decades — are not likely to become generally accepted without further ecclesiastical trauma. But we believe that they will help to make Christian discipleship possible for our children's children. *For Christianity*

*can only remain honestly believable by being continuously open to the truth."*

(Paragraph 5, italics are mine).

"But we have written this book in order to place its topic firmly on the agenda of discussion — not least in England, where the traditional doctrine of the incarnation has long been something of a shibboleth, *exempt from reasoned scrutiny and treated with unquestioning literalness*". (Paragraph 7, italics are mine).

However, Mr. John Hick, the worthy editor of the book, in the ninth chapter, puts this point more clearly thus :

"I suggest that its character is best expressed by saying that the idea of divine incarnation is a mythological idea. And I am using the term 'myth' in the following sense : a myth is a story which is told but which is not literally true, or an idea or image which is applied to someone or something but which does not literally apply, but which invites a particular attitude in its hearers...The Jesus was God, the Son incarnate *is not literally true*, since it has no literal meaning, but it is an application to Jesus of a mythical concept whose function is analogous to that of the notion of divine sonship ascribed in the ancient world to a king" (p. 178).

Mr. John Hick gives the parallel of a king being called son of God in the an-

cient world, but Jesus himself likened it to apply to righteous persons in the religious world. The following dialogue between Jesus and the Jews is quoted from the Bible, St. John, chapter 10 : 31-38 :

"Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father ; for which of those works do ye stone me? The Jews answered him, saying, For a good work stone thee not ; but for blasphemy ; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent unto the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe me not, that the Father *is* in me, and I in Him."

This discourse clearly proves that the Jews charged Jesus with the blasphemy of claiming to be son of God in literal sense. But Jesus returned their charge by saying that he was making the claim of sonship in a metaphorical sense only, just like their prophets who were called

gods in their scriptures. This allegorical expression or law of referring to godly persons as gods in the scriptures is the same, and if their righteous persons to whom came the word of God can be called gods, how can his calling himself son of God like them be a blasphemy?

Thus these seven scholars and ecclesiastics have come to the same conclusion in consonance with Jesus' own explanation because they conceive that reasoned knowledge and truth do not allow a literal application. They also feel that future Christian generations with a scientific attitude would not honestly believe the sonship concept to be true in a literal sense. Hence they feel the great necessity of making a change in the present literal notion of Jesus' being God or son of God. This bold step of the seven theologians is not only a wise step, being in accord with Jesus' own explanation, but is also a great advance towards Islam!

Not only has the Holy Qur'an refuted the Christian concept of Jesus' godhood, but it has also advanced cogent arguments and events in favour of the above interpretation.

Firstly, as to the Gospels' not having divine authority being the writings of men in different conditions as admitted

by the seven scholars quoted above, the Holy Qur'an had prophesied the same fourteen centuries before :

"Woe to those who write the book with their hands, but then say, It is from Allah, so that they may take some small price for it. So woe to them for what their hands write, and woe to them for what they earn" (2 : 79).

"They alter the words from their proper places" (5 : 41).

The question of Jesus' being a mortal has been dealt with in the chapter *The Food* :

"Messiah, Mary's son, was only an Apostle (like) other Apostles who passed away before him. His mother was a truthful lady. They both used to partake of food. Consider how we make the messages clear to them! But see how they are turned away from them. He is surely the Hearing, the Knowing. Say, Do you worship besides Allah him who controls neither harm nor benefit for you? Allah, He alone is the Hearing, the Knowing. Declare, O People of the Book, exaggerate not unjustly in faith, to follow unjustly your low desires (in following) of a people who went astray before you and led many astray, and went astray from the right course" (5 : 75-77).

In the first verse the status of Jesus as being a man has been asserted. Two facts have been advanced to establish it : he has passed away like other Apostles, and he used to eat like his mother. Despite making clear these points, they yet turn away, to worship one who controls neither harm nor their benefit. In the last verse the Christians have been warned not to exaggerate against truth, to go astray like previous people. A similar verse relates of the Holy Prophet, peace and blessings of Allah be upon him :

“Muhammad is only an Apostle (like) other Apostles who have passed away before him. If he dies or is killed, will you turn back on your feet?” (3 : 143).

It is related that when the Holy Prophet Muhammad, peace and blessings of Allah be upon him, died, some Companions, due to excessive love for him, would not admit his death. Then came Abu Bakr. Having ascertained that he was dead, he addressed them quoting this very verse. They were all consoled and accepted the fact of his death. Had they believed Jesus to be alive, could they have been silenced by the Qur'anic argument ?

The truth that church dignitaries are researching now-a-days in the light of knowledge in order that their future

generations may not desert the church was revealed fourteen hundred years ago to the Holy Prophet Muhammad, peace and blessings of Allah be upon him.

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### JALSA NUMBER

The next issue of the *Light* will be Jalsa Number comprising of issues dated 8th and 24th December.

Manager

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