

Regd. L. No 2200

Phone : 53737

WEEKLY

ارْتَمَتْ نَفْسُ السَّيِّئَاتِ وَالْأَرْفَاقِ

THE LIGHT

ORGAN OF AHMADIYYAH ANJUMAN ISHA'AT ISLAM, LAHORE

Vol. LVIII — Nos. 41-42

November 1-8, 1978 C.E.

Zel-Hajj 6, 1398 A.H.

After death human soul receives a new and non-clay body

*ETHERIAL BODY OF NEXT LIFE CONSTITUTED BY OUR
ACTIONS HERE, GOOD OR BAD*

By HAZRAT MIRZA GHULAM AHMAD

Founder of Ahmadiyyah Movement in Islam

Experience, therefore, establishes the fact beyond all reasonable doubt that with all its connections severed from the body, the soul can serve no purpose. It is idle to assert that the human soul can, at any time, enjoy a bliss without having any connection with the body. It may please us as an interesting tale, but reason and experience lend no support to it. We can hardly

imagine the soul to be in a perfect condition when all its connections with the body are cut off, in the face of our daily experience that the slightest derangement of the physical system interrupts the functions of the soul as well. Do we not witness that when a person becomes decrepit with old age, the soul also is enfeebled and age often steals away the whole store of

its knowledge? With reference to the decrepitude of old age, the Quran says:

لَا يَذْكُرُ يَوْمَئِذٍ يَعْلَمُ مَنْ بَعْدَ عِلْمٍ شَيْئًا

“(A man lives to such an old age) that, after knowledge, he knows nothing” — 22: 5.

These observations should be sufficient to demonstrate that the soul is nothing unless it has its connection with a body. Had it any value apart from the body, the action of an All-Wise Being in uniting the soul with a short-lived body would have been quite meaningless. Moreover, man is essentially a progressive animal, and the advancement which he aims at is by no means a limited one. Now, if the soul is unable to make any advancement in the brief life without the assistance of the body, how could it attain to the higher stages of advancement in the next life?

Various arguments, therefore, prove conclusively that, according to the Islamic principles, the perfection of soul depends upon its permanent connection with a body. There is no doubt that, after death, this body of clay is separated from the soul but, then, in the *barzakh* every

soul receives temporarily a new body to be in a position to taste of the reward or punishment of its deeds. This new body is not a body of clay but a bright or a dark body prepared from the actions of this life. It may appear as a mystery to some, but this much at least must be admitted that it is not unreasonable. The perfect being realizes the preparation of such a bright body even in this life. Ordinary human understanding may regard it as a mystery which is beyond human comprehension, but those who have a keen and bright spiritual sight will have no difficulty in realizing the truth of a bright or a dark body after death, prepared from actions in this life. In other words, the new body granted in the *barzakh* becomes the means of the reward of good or evil.

It must also be remembered in connection with this point that the Word of God has described those who walk in error and wickedness as dead and lifeless, while the good it calls living. The secret of it is that the means of life of those who are ignorant of the Lord, being simply eating, drinking or in-

(Continued on p. 23)

THE LIGHT

Wednesday — November 8, 1978

Managing Editor : DR. ALLAH BAKHSH

Board of Editors :

Mr N. A. Faruqui	— Pakistan
Mr Masud Beg Mirza	— Pakistan
Prof. Habib-ur-Rahman	— Pakistan
Mr Rahim Bakhsh	— Pakistan

Contents	Pages
After death human soul receives a new and non-clay body	1
Characteristics and Constitution of an Islamic System	3
Pioneer of Muslim Religious-Thought, and Culture	7
The Might and Majesty of Allah	11
The Finality of Prophethood	18
How to Attain Triumph in Life	19
New Trends in Christian Religious Thought—II	22

CHARACTERISTICS AND CONSTITUTION OF AN ISLAMIC-SYSTEM

Truth, Morality, Liberty and Liberality

"Then we made you to succeed after them as rulers in the land, so that We might perceive how you behave". (10:15)

About thirty years ago, Muslims of this sub-continent had demanded a separate sovereign State, exclusively on the basis of their different faith. The faith of Islam is complete and comprehensive a code and conduct in all the spheres of life. But the creation of an independent state was not its ultimate aim and sole object. The object was to get an opportunity to be able to put the spirit of Islam and its fundamental injunctions into practice. The present

prevailing life-concept in the world today is based purely upon a materialistic view-point, whereas the Islamic concept is to give preference to spiritual and moral values, in contrast to materialistic pursuits. The Islamic concept indeed is a new conception of life in comparison to what the whole world believes at the present. As such a spiritual concept corresponds with the true dictates of the Islamic faith, the Muslims were blessed through Divine-grace with the granting of an independent state of Pakistan.

Did the Muslims after the granting of this Divine-gift, fulfil their promise and obligations? No one is in doubt that we have totally failed to fulfil our boasted and loudly acclaimed covenant. Far from preferring spiritual and moral values to material benefits, everywhere there has been a mad rush for acquisition of pelf and power, with the moral and spiritual values thrown to the winds. It seems as if Pakistan has been created to set an excellent example for all others to pursue the path of materialistic ideology in full swing. The inevitable result was the partitioning of Pakistan in 1971. However, we refused to open our eyes. We either did not perceive our blunder or else we did not consider it better and convenient to repent. The consequence was, whatever of Pakistan had remained was plunged headlong into the vortex of a policy of socialism, which under the deceptive mask of granting equal material comforts, proved in fact to be out and out a cult of naked faithlessness, utter selfishness and ruthless dictatorship. This has amply been shown by the lifting of the iron-curtain from the deeds and actions of its party leaders.

The present trend of political events

in Pakistan indicates a return towards the Islamic faith. It is yet too soon to state whether this verbal assertion for a return towards the high principles of the Islamic faith, proves to be genuine a claim or is meant only to be a catch-word for establishing political ascendancy, under the garb of a theocratic regime. Only time and events are the best judge as the Holy Quran warns us "Allah is not unaware of what you do". If there is real repentance and a true change in the conduct and character of the personal lives of the leaders of the present regime, in conformity with the spiritual and moral values as inculcated by the Quran and Sunnah, the results are bound to be wholly different from what they have turned out to be in the past. "Say, O my people, indeed you continue to act in your place, I am acting in my place, (according to my life-concept). Soon shall you come to know (by the consequences of our deeds) for whom is the good end. Surely the wicked never prosper". (6 : 136)

However, it would be quite in the fitness of things to enumerate some of the few fundamental and basic principles on which the foundations of *Nizam-i-Islam* should be based.

The very first basis of a truly Islamic state is the granting of liberty of conscience to one and all of its subjects. Freedom especially to adopt any faith, creed or cult, according to one's own inner convictions and conscience is the very primary pre-requisite. The early history of Islam especially during the life-time of its Holy Prophet bears ample testimony to this fact. In true interpretation of the patent Quranic injunction "Till there is no persecution in matter of faith

and it is totally left to Allah," the Holy Prophet's wars were meant to restore religious freedom of faith and liberty of conscience to one and all. The unbelievers on the other hand had exhausted all their resources of torment and torture to coerce and compel Muslims to return to unbelief. Having expelled the Muslims from their homeland for no other fault than their adherence to their dear faith, "They would not desist fighting against you, until they turn you away from your faith if they can", as stated in Quran, the disbelievers were now determined to annihilate them in their newly gained asylum in Medina. Liberty of conscience and freedom for holding to one's inner convictions is the very birth right of a human being which Islam has recognised and upheld. Obviously the foundations of faith rest on conviction of heart and not on compulsion or coercive measures which lead nowhere but to hypocrisy. This sacred and divine right of humanity was the very first blessings granted by the Islamic faith to mankind in general. Indeed it has been the pride and privilege of the Islamic civilisation alone not only to permit freedom of faith and liberty of conscience to non-Muslims but for the sake of administration of justice not to make the slightest difference between a Muslim and a non-Muslim. It is related that once during the life-time of the Holy Prophet a Muslim had stolen some article from another Muslim. But some Muslims wanted to implicate a Jew instead. The Holy Prophet accordingly was approached in favour of the culprit Muslim and against the innocent Jew. The Holy

Prophet thereupon raised his voice in strong protest, saying "Should my daughter Fatima be guilty of stealing, I would even cut-off her hand". Such then are the great and high traditions of the Holy Sunnah in matter of dealing justly with the Muslims and the non-Muslims alike, with strict justice and impartiality. Compulsion and coercion, in any form, then form no part of the Islamic behaviour against those genuinely disagreeing with the views of the Muslims or the Islamic state, even in matters of faith and conscience. Nay, these are the very negation of Islamic faith. Rebellion against an established government whether Islamic or un-Islamic is however reprehensible and punishable, even if resorted to under the cloak of religion or religious beliefs. Thus a difference has to be made between the two, a genuine difference of opinion especially in matter pertaining to faith and a rebellious move against upsetting any lawful reign.

A heartfelt conviction in the verities of the faith and not a compulsive admission, forms the very fountain-head and life-spring of all true faiths and especially so of the faith of Islam. In the first instance this inner conviction is personal and individual a matter. After having taken a deep root in the heart, as stated by Quran : "Beduins say we have believed, say you have not believed but have only surrendered, because faith has not yet entered into your hearts" this conviction is then displayed and reflected in the character and conduct of the man of faith. The matter of true conviction in the higher values of

principles of faith does not remain dormant or inactive within but the same pervades and permeates the whole life of the believer; his connections and dealings with his fellow-beings, his manner and method of looking at all matters, mundane, moral and spiritual, personal and social, economic and national. The main-spring of actions of the man of faith is giving preference to moral and spiritual values and matters of social and national welfare to his personal or familial concerns. When there is at the helm of a state, a congregation of a truly united and faithful believers imbued with the zeal and zest of enforcing freedom of faith and justice upon merit, in administration and subordinating their own private and personal privileges to the greater welfare of the national interests and the needs of the faith, then and only then can it be said to be *Nizam-i-Islam*. Let it be understood once and for ever that an Islamic government does not consist merely in enforcing certain penal laws against the crying social evils of the day, although they are also included in its programme. Nor does it constitute in the mere observance of the rites and rituals, forms and formalities of the faith. But it *cannotes a real and an inward change of heart with regard to values of life and their outward* exhibition in one's daily life. As our anonymous correspondent has pointed it out rightly in his letter (p. 6) a mere traditional ceremonialism can be of little benefit, unless the true spirit sought to be infused by the faith of Islam is seen working in our daily lives.

Forms and Formalities Stultify while the Soul of Faith gives Life and light

Peshawar,
April 30, 1978

The Editor,
The Light, Lahore.
Sir,

When I look at the newspapers these days and read the long articles about our forthcoming spiritual and religious revival, or watch television programmes and hear the sanctimonious pontification about Islamic regeneration that is taking place or may soon take place in our society, I get a feeling that our writers and speakers and our media have lost all touch with reality. It is an Alice-in-wonderland type of image that project to anyone who has not totally lost his mental balance under the avalanche of hypocritical platitudes meant to overwhelm the faculty of rational thought.

None of these Islamic experts seems to be aware that the acute problems of this society do not emanate from the fact that people don't pray or don't fast fastidiously or don't perform *Hajj* or shun other religious observances. In fact, Pakistani Muslims, generally speaking, go through these genuflections and rituals with considerable regularity. The problem of Pakistani society is the problem of total abandonment of ethical values. The *Haji* is also quite often a smuggler, the *Namazi* is occasionally an adulterator of food, the *Rozadar* is a bribe-taking Government official. Pious prayer-bead carrying characters have no compunction in going back on their

word, in swindling others at the drop of a hat, or telling white lies if it suits their business interest. Sections of the bureaucracy, including the magistracy, are very much susceptible to the blandishment of bribery. This is no revelation, I am making—every adult person (and, in fact, minors too) is fully aware that the Governmental and social structure suffers from grave weaknesses, and whatever dramatic changes may take place at the top, the oppression by the bureaucratic machinery continues unchanged.

The problem, therefore, is not whether people pray or fast—the question is whether anything at all can be done to raise the moral and ethical standards of the business and “educated” classes who dominate and oppress our society. (The illiterate peasant, although influenced negatively by the prevalent degeneration, is still very much superior in ethical values to the upper and middle class hypocrite).

It reminds me of the scene in Bernard Shaw's drama where the dacoit holds up an aristocrat. The dacoit says: “I am a brigand. I rob the rich”. The aristocrat replies: “I am a gentleman. I rob the poor”.

Islam should be preached to uplift the moral tone of a society, not to throw a smoke-screen of high sounding pious phraseology which signifies nothing.

Yours truly,

An Ahmadi Muslim.
(Please see Editorial p. 3)

For the Younger People

PIONEERS OF Muslim Religion, Thought, and Culture

IMAM MĀLIK AND IMĀM BUKHĀRĪ

MASUD BEG MIRZA

For the last about two years our young friends of "The Light" have been provided with stories of remarkable feats of valour, gallantry, justice, fair-play, glorious rule, excellent administration and progressive system of government from the pages of Muslim history. Our youngmen have duly felt inspired and elated, as we have learnt from various quarters, and liked the series of articles "The Golden Deeds of Muslim History". The writer has now decided to make known to them the **Great Lives** in the domains of Religion, Science, Philosophy, Literature, Art and Culture, as here too the history of Islam has many a shining page to offer. Islam has been the greatest impulse to the intellectual development of the human race, and the Holy Prophet's precepts gave increased impetus to learning and the acquisition and spread of knowledge. The development of civilization, as we find it today, is in many ways the outcome of the devoted efforts and unequalled contribution of the Muslims.

After the Book of Allah, the Holy Quran, the most authentic book is the collection of the Holy Prophet's Traditions as compiled by Imam Bukhari. We shall, therefore, begin with the domain of Hadith, which is the second source of Islamic teachings, and introduce Muslim Traditionists, then the four Imāms or the great Jurists, and then eminent scientists, historians, philosophers and men of letters, besides Muslim saints and religious divines. It is our earnest desire that this new series may also provide to our young friends yet another treat of their liking and benefit.

The Significance of Hadith

The Holy Quran deals with the broad principles or essentials of religion, and rarely goes into details. The details were supplied by the Holy Prophet, either by showing in his practice how an injunction of the Holy Quran is to be carried out, or by explaining it in words. The first is known as *Sunnah* and the second as *Hadith*. The transmission of the practices and sayings

of the Holy Prophet from one person to another, thus became necessary during the very life-time of the Holy Prophet (may peace and blessings of Allah be on him). And on various occasions the Holy Prophet himself ordered the transmission of what he taught. During the Farewell Pilgrimage, for instance, he enjoined: "He who is present here should carry this message to him who is absent". And whenever a tribe embraced Islam, the Holy Prophet used to send to them his missionaries, who not only taught them the Holy Quran but also the *Sunnah* or how the Quranic injunctions were to be carried out in practice. The Holy Prophet's Companions were also conscious of the need for preserving these things for the future generations. And when a Companion complained to the Holy Prophet of his inability to remember all that he heard from him, the Holy Prophet advised him to seek the help of his right hand i.e. to write it down. Many Companions like Hazrat Abū Bakr and Hazrat 'Alī were already doing it. But the Holy Prophet did not make it a general rule, so that his sayings might not get mixed up with the Holy Quran and the purity of its text might not be affected. At this stage Hadith was written only as an aid to memory, although the Arabs generally had an exceptionally good memory and remem-

bered thousands of verses and their genealogies by heart.

However, after the death of the Holy Prophet, when new situations arose, reference had to be made either to the Holy Quran or to some judgment or saying of the Holy Prophet to decide a particular case, and this brought in to prominence a large number of Traditions, the knowledge of which was till then limited only to a few people. Secondly, the large number of people who were entering the fold of Islam but had not seen the Holy Prophet, were eager to discover every thing which the Master had said or done, and this also gave further impetus to the dissemination of the Hadith. The zeal of the new generation for the acquisition of religious knowledge and to obtain first-hand information from the Companions of the Holy Prophet was so great, that people travelled long distances to learn just one hadith. Thus the multiple needs of a rapidly growing and widely spreading society that was marching onward to civilization, necessitated the learning, collecting, arranging and spreading of Hadith.

Imam Malik ibn Anas

The Caliph 'Umar ibn 'Abdul 'Azīz, who ruled towards the close of the first century of Hijra, was the first to issue circular orders that written collections of Hadith should be made. About the

middle of the second century, Hadīth began to assume a more permanent shape and written collections saw the light of day. Of the many written collections of the period, the most important was the *Muwatta* of Imam Mālik, which as far as reliability is concerned, stands in the first rank with *Bukhar* and *Muslim*. *Al-Muwatta*, which literally means the "smoothed path", is the earliest surviving Muslim law-book. It makes a survey of law and justice, ritual and practice of religion according to the *ijma'* of Islam and the *Sunnah* prevalent in Madīna. It also creates a theoretical standard for matters which were not settled. Imam Malik tried to codify and systematize the customary law of Madīna, as his work is based entirely on the traditions and practices of the people of Madīna. The *Muwatta* thus represents the earliest stage of literary development which was common to both *Fiqh* and Hadīth. The success and popularity of the book is due to the fact that it always takes an average view of disputed points.

Imam Malik spent most of his life in Madīna and died there at the age of 85 in the year 179 A.H. and was buried in al-Baqi'. According to a tradition preserved by Tirmizi, the Holy Prophet is said to have foretold the coming of Imam Malik as well as that of Abū Hanifa and Shafī'. We shall revert to

him again while discussing the four Imams.

Imam Bukhari

Abu Abdallah Muhammad ibn Isma'il Al-Bukhari was born at Bukhārā in 194 A.H., fifteen years after the death of Imām Mālik. He is reported to have been deprived of his eye-sight during his child-hood, and his mother fervently prayed to the Almighty for the restoration of his sight. One night she saw in a dream the Prophet Abraham who congratulated her and conveyed to her the good news that Allāh had accepted her prayers and cured the child of his blindness. The next morning Bukhari was found to have regained his vision. He began the study of Hadīth at the age of eleven. In his sixteenth year, he made a pilgrimage to Mecca and stayed there to learn from the most famous teachers of Hadīth in Mecca and Madīna. Then he went to Egypt, Iraq, Syria and other parts of Asia in search of Hadīth and continued his travels for sixteen years. Travelling in those days was an arduous and difficult task, and Imām Bukhārī had to cover long distances on foot. His only ration during his travels was dry bread which he would dip in water and eat to get such sustenance as would keep his body and soul together.

After his return to Bukhārā he began

to sift the enormous material brought together in his travels. He took cognizance of 600,000 reports and knew 200,000 ahadīth by heart. He had such a wonderful memory that people used to correct their scripts with what he reproduced from memory. In his selection of hadīths he showed the greatest critical ability, and in editing the texts sought to obtain the most scrupulous accuracy. Of the enormous bulk he had collected, he has preserved to us 7,397 reports. But it does not mean that he found the other material false or fabricated. The real fact is that every report was looked upon as a different hadīth when even a single transmitter was changed. Bukharī was most careful in his selection and dared not to transmit anything about which he had even a shadow of doubt. After choosing a hadīth, he would perform ablution or take a bath, say two rak'ahs of *naḥal* prayers, seek Allah's guidance and then write it in the *Sahīh al-Bukhārī* with his own hands.

His Great Acumen and Insight

Imam Bukharī was the most critical of all the collectors of hadīth. He did not accept any hadīth unless all its transmitters were reliable and until there was proof that the later transmitter had actually met the first, and the mere fact that both were contemporaries did not satisfy him. In his *fiqaha* or acumen, he surpassed all collectors of hadīth, and that is why his collection is known as *aṣaḥḥ-al-Kutubī b'ada Kitāb-Allah* or the most reliable book after the Book of Allah. This verdict of the community as a

whole is proof enough that if a hadīth of Bukharī disagrees with the Quran, it is the hadīth that must be rejected and not the Quran. Hadīth is only an explanation of the Quran and the Quran must have precedence over it. Imam Bukhārī heads the more important chapters of his collection with a text from the Holy Quran, and this also shows that Hadīth explains the text of the Holy Quran and as such is a secondary source of the teachings of Islam.

It is narrated by a pious narrator that he saw in a vision the Holy Prophet with some of his selected companions standing as if waiting for some one. He approached the Holy Prophet and after saluting him asked who was being awaited? The Holy Prophet said that he was waiting for Muhammad ibn Isma'il-al-Bukharī to come and join the group. It later on transpired that Imām Bukharī had breathed his last at the same time when the narrator saw this vision.

Another narrator of hadīth related that he saw the Holy Prophet in a dream. He was walking followed by Imām Bukharī. Wherever the Holy Prophet put his foot, the Imam also put his foot in the same foot-mark and thus completely followed his Holy Master. Imam Bukharī died on the night of 'Id-al-Fiṭr in the year 284 A.H., at the age of 62. May Allah be well pleased with him.

The Might and Majesty of Allah

N. A. FARUQUI, LAHORE

Says the Holy Quran :

In the creation of the heavens and the earth and the alternation of the night and the day there are surely signs for men of understanding. Those who remember Allah standing and sitting and (lying) on their sides, and reflect on the creation of the heavens and the earth : "Our Lord, Thou hast not created this in vain ! Glory be to thee ! Save us from the chastisement of the Fire" (3 : 189-90)

2. These verses occur at the end of Chapter 3 which deals mainly with Christianity and Christians. That these nations were destined to probe into the mysteries of the heavens and the earth is thus foretold in the above verses revealed 1,400 years ago when the Christians were in a semi-civilized state in the Roman empire (so-called among the Arabs) with its capital at Constantinople. But in the rest of the world they were in a barbaric stage. Even the Christians of the Roman empire had no interest in knowledge or science.

Prophecies fulfilled

3. In this century, alongside the fantastic development of the sciences and knowledge at the hands of the

Christians mostly, it is surprising that atheism and the view that this transient life is all that man is supposed to have, have also arisen. That has made even this life hell for man with all the fears, anxiety and worries about peace, war (particularly thermo-nuclear war), galloping inflation, recessions, crashing currencies, loss of the blessings of home life because of fast-spreading immorality, revolt of women, revolt of the younger generation (their addiction to drugs, hippiesm etc.), alarming increase in crime and so on. That is because moral and spiritual values having gone with faith in God and belief in the accountability of man for what he does or fails to do, man has lost his peace of mind, and its place has been taken by cynicism, restlessness, cry for more and more (so that there is no contentment left) fears, and worries. That is the fire of Allah which is ignited in the human heart in this life as foretold in Chapter 104 of the Holy Quran with the warning that this fire can flare up in high columns of fire if not in this world in the form of wars particularly thermo-nuclear wars, then certainly in the Hereafter.

4. That the Christian nations and mankind generally will ultimately be saved by coming over to Islam is also foretold in the subsequent verses of Section 20 of Chapter 3 (with the opening verses of which this article began) in these words, when they will cry : "Our Lord, surely we have heard a Crier calling to the faith, saying : Believe in your Lord, so we do believe. Our Lord grant us protection from our sins and remove our evils and make us die with the righteous" (3 : 192) As the Arab nation in a similar plight was saved 1,400 years ago, so would the People of the Book (mainly Christians referred to primarily in chapter 3) be saved as stated in verse 198 "And of the People of the Book there are those who will believe in Allah and in that which has been revealed to you....." (3 : 198)

The Signs

5. Signs of the above prophecy being fulfilled are that many of the Christians who first went over to atheism when the power which growing knowledge gave them over the forces of nature went to their heads and made them rebel against any other Overlord, have been forced by subsequent growth of knowledge to admit that there is a Creator of this marvellous universe and that He is One as all nature is one and it is governed by uniform

laws. Again, the scholars of Christianity are now beginning to say openly that Christ never claimed to be God or Son of God, that he never taught Trinity, and that he was merely a great man of God. That is Islam, the universal religion of Allah, completed and perfected in the Holy Quran. The Christian inclination towards Islam is again a proof that the Holy Quran is indeed a True Book of God, as it contains numerous prophecies about the prevalence of Islam over the other religions and the Christians accepting Islam in large numbers, one of the prophecies being cited in paragraph 4.

Development of Science

6. About the other prophecy mentioned in paragraphs 2 and 3 that the Christian nations will probe into the mysteries of Allah's creation, some knowledge of the marvels of the earthly life may be known to most of the readers. But very few will have any knowledge worth the name of the incredible marvels of the universe above and around the earth. For their benefit, I reproduce below an article by IRA WOLFERT entitled "Of Stars and Man" which I read about 10 years ago. Since then astronomy has discovered further marvels of the heavens. But let that article suffice :-

Of Stars and Man

"Plumbing the drama of the night

skies, man keeps finding new mysteries, and new answers to the questions, "How did all this come to be?"

By Ira Wolfert

"In RECENT years, astronomers have been discovering one strange new thing after another far out in space—quasars, pulsars, collapsing stars—a weird array of surprises that challenge some of our most fundamental theories and tidiest assumptions about the universe. Out of these discoveries an awesome new view of creation is emerging. Many of its factors are still unclear, subject to future findings. But I have looked over the shoulders of astronomers in Australia, Europe and the United States, and I've seen this new vision growing in coherence and grandeur. It is a colossal vision of man's own emergence from the birth and death of stars. This is the story I want to tell.

"But first, consider how inconceivably huge is the stage on which creation unfolds. A quick trip out into the universe at the speed of light—186,000 miles a second—will help set the scene. In a mere 1-1/3 seconds, travelling at that speed, we pass the moon. In five hours we're out of the solar system. But it is four years later before we approach the nearest star.

"Going on through the Milky Way—the family or "galaxy" of stars to

which our solar system belongs—we pass a star only every five years on the average, despite travelling at more than 11 million miles a minute. Yet there are 100 billion stars in our galaxy. It would take 80,000 years to go from one end of it to the other. Once out of it, space is really empty. For the next galaxy, Andromeda, is two million years away.

"But even after Andromeda we're not really out in the wide open spaces yet. The galaxies come in groups. Some groups have as few as three galaxies. Our own galaxy is one of a cluster of 17 which astronomers call, without cracking a smile, the Local Group. The largest group, Hercules (it would take us 300 million years to reach it), contains more than 10,000 galaxies, each containing billions of stars. In all, there are at least ten billion galaxies in the known universe.

Such are the dimensions of the stage. Now let's watch the drama itself.

Clouds of Gas

"The action starts with infinitesimal particles of atoms already on stage. How these particles came to be is still a mystery, but they are the original of the "dust that turns to dust". Radio telescopes and space probes have discovered them scintillating and blowing like winds everywhere. One kind

of particle is called a proton ; it has a charge of positive electricity. Another kind is called an electron ; it has a negative charge. Because of their opposite charges, they attract each other. When they come together, the electron is held in orbit around the proton. One electron and one proton together make the simplest of the elements, the hydrogen atom.

"It is next to nothing—a plus and minus holding each other—yet it is the basis of every thing. Thin mists of hydrogen atoms form and drift through the galaxies. Occasionally, these atoms come together and form a cloud of gas. If enough atoms are present, the gravitational attraction each exerts on its neighbour is sufficient to hold this cloud together.

"So it all commences, and a star begins to form. Gravity may be the weakest of the cosmic forces, but it never gives up, and the bigger the mass of the hydrogen atoms, the stronger the gravitational forces.

"For the gas cloud to congeal into a star, it has to be big. And when an astronomer says big, he means really big—in this case ten trillion miles across or nearly 3,000 times bigger than our whole solar system. At this point, the cloud starts getting smaller as gravity becomes so strong

that the hydrogen atoms are squeezed ever tighter together.

"Now a new chapter begins. Compressed, the cloud begins heating up. When the cloud reaches 100,000 degrees F. at its center, a critical point is reached. At that temperature, the hydrogen atoms collide so violently that they separate into plus and minus particles again. The cloud-ball, now some 100 million miles across, is turned into "Plasma"—a mixture of two gases, one consisting of negative electrons rebounding from each other, the other of positive protons rebounding from each other. The rebounding goes on for about ten million years, as temperature constantly rises under the constant squeeze of gravity.

"Finally, the ball is only about a million miles across, and the temperature at the core has risen to 20 million degrees. At this point, a thermonuclear "war" begins. The protons are now smashing together so violently that they fuse. Ultimately, four protons fuse to make the nucleus of a new element, helium. The fusion is similar to the process that goes on in a hydrogen bomb. But while bombs produce helium by the pound, nature does it—in our sun, for example—at the rate of 564 million tons a second.

"Thus, a star is born—when the fire of nuclear fusion is ignited. The explosions outward from the nuclear furnace in the center exactly balance the in-drawing gravitational force, and the dimensions of the ball become stabilized. Our own sun, an average star, is in this stage—its size about a million miles in diameter

Collapse and Regeneration.

"Still, the gas cloud that has become a star gets no rest from gravity. After cons have passed, with the hydrogen at the star's core "burned" and only helium left, the nuclear explosion begins to subside and gravity starts crushing the star again. This generates enough heat—200 million degrees—to produce a higher level of reaction, which fuses the helium nuclei together into the nuclei of carbon atoms.

"From here on, the history of a star depends on its size. If the star is a big one, it will go on to a series of collapses and ever hotter reactions. In a star that is massive enough to generate a temperature of 600 million degrees, the carbon atoms are fused into still heavier elements. Thus, through successive collapses and regenerations, a star can create the heavier elements found on planets like earth.

"Once a large super-star gets hot enough to create iron, the outward explosions subside and, under the

mounting pressure of gravity, it begins a final collapse. Robert Jastrow describes this in his book, "Red Giants and White Dwarfs: The Evolution of Stars, Planets and Life":—

"The ultimate collapse is a catastrophic event. The heat drives the central temperature upto 100 million degrees, and every possible nuclear reaction comes into play. It is in this last gasp that the heaviest elements, those extending beyond iron, are produced. The star rebounds from the final collapse in a great explosion which disperses to space most of the elements manufactured in its interior during its lifetime."

"Chinese astronomers in 1054 A.D. were the first to detect such an explosion. At the position of this huge-exploded star, or *super nova*, there is today a great cloud of gas known as the Crab Nebula. This gas, or explosion debris, is still expanding at the rate of 1,000 miles a second.

"The earth is made almost entirely of such debris, slowed down enough for gravity to start shaping it again. About $4\frac{1}{2}$ billion years ago, when our solar system began gathering out of hydrogen gas, the gas was already "enriched" by atoms of all 92 of the heavier elements, sprayed out into space by stars that had exploded long before. This rich debris gave birth to our sun,

our planets and moons. then, out of the abundant carbon, oxygen and other bits of long-dead stars, complex life arose on earth. Since exploding stars are continually creating the heavy elements of life all over space, *it is quite possible that the universe is swarming with life.*

Down the "Black Hole"

"When a star explodes, some of its matter is blown out and away. What happens to the inner part depends on the star's original size. The core continues to collapse. It may stabilize when it is down to about the size of the earth, as a super-dense, white-hot star called a "White Dwarf". A teaspoon of its matter weighs more than a ton.

"In other cases, the collapsing is arrested only when the star has reached a much higher density still, and the size is only 10 to 20 miles across. Now the force of gravity has become so excruciating that it crushes all the electrons right into the protons, producing neutrons, which have no charge. Then it jams all the neutrons so tightly together that the whole star becomes a single giant nucleus. This is called a "neutron star" and its density is now so great that a teaspoon of its material would weigh a billion tons !

"Today some scientists speculate that

in occasional massive stars, the catastrophic events of gravitational collapse might continue even further and overshoot even the dense states of the white dwarf or a neutron star. They speak of the ultimate conclusions as "black holes", as if the matter collapsed to an elemental state of infinite density, and perhaps beyond. A "black hole" would be fathomless, characterised by a gravity so colossal that it emits nothing, and nothing that falls into it can get out—not a sound, not even heat or a light wave.

Bright Lights out There

"The first neutron star was discovered by British radio-astronomers about three years ago. Since then, more than 40 have been found. They are pulsars—unbelievably strong, pulsing radio sources. They pulse regularly at each rapid rotation. The pulsing of the fastest reveals that it is spinning around its axis 30 times a second; slow ones may pulse only once each four seconds.

"Black Holes" have never actually been discovered. However, some scientists believe that evidence for their existence lies in the mysterious quasars, the brightest lights in the universe. The quasars (or quasi-stellar objects) lie at the outmost edge of man's radio-telescopic reach. The first quasar was discovered in 1963, and hundreds have been spotted since. They seem

impossible to explain, for they are as large as a million suns, and burn a hundred times brighter than our entire galaxy. What could they be?

"Now several of the world's best known astronomers, including Thomas Gold of Cornell University, see quasars as a product of the wholesale cataclysm caused by a "Black Hole". When the vast gravitational force that implodes a huge star system down to nothing has nothing left to resist it, that force reaches out to pull all the nearby stars into itself, thus making the "Black Hole" even bigger and stronger. When the hole becomes big enough to start swallowing all or part of a galaxy, the millions of stars involved put out all their energy to keep from falling in. The crackling heat of a whole galaxy fighting to avoid going down a "Black Hole" could be what creates the enormous quasar beacon.

"When Dr. Gold told me this, I could not help feeling sorry for those frantic, doomed stars. The pity he saw on my face was perhaps not the least remarkable event he had ever watched going on in the universe, for what makes the story the astronomers tell so utterly astounding is the fact that the play itself produced its own audience to weep over it and be exalted by it — us (human beings).

"This is the new picture of the uni-

verse that is shaping up in the observatories of five continents, the picture with which mankind will live in the years immediately ahead. It is far from the flat mechanical, cut-and-dried universe of the 19th century. Though we still have no ultimate answer, we now see more clearly than ever that we are a part of this vast drama. We know that mankind was made out of star dust, forged in burning suns and born in a cataclysm. *To know with what awful grandeur the material of our persons was produced gives man a new sense of his relationship to God.*"

An Incident

I gave a brief and very sketchy idea of the above in a Friday sermon years ago. I told the audience to remember the incredible grandeur of the universe when they bow their heads to its Creator in prayer and say "Glory be to my Lord of immense grandeur", as prescribed for Muslim prayer. Among the audience was a male film star. After the prayer, he mentioned to me: "I did as you told me. And my body trembled and shivered with awe". And that should happen to all of us when we bow in our prayers, if we remember the real Might and Majesty of Allah. (The End)

ATTENTION PLEASE

While corresponding kindly always mention your Subscriber Number.

This will facilitate quick compliance of your instructions

Manager

ANNUAL SUBSCRIPTION

Rs. 15.00 or £ 2.00 or \$ 4.00

THE FINALITY OF PROPHETHOOD

The Holy Prophet (may peace be on him) is the Spiritual Father
of his followers

By MAULANA MUHAMMAD ALI

The finality of prophethood according to the Hadith

The clear way in which the Qur'an has dealt with the question of the finality of prophethood and the reasons given for bringing prophethood to an end leaves no shadow of doubt in Muhammad's being the last of the prophets. However, I should like to discuss this point from the Hadith as well.

First of all, let us take up the reports which are unanimously accepted. The first of these is :

'An Sa'd ibn abi Waqqas qala rasulullah-i (sallallah-u 'alaih-i wa sallam-a) li-'Aliyyin : anta minni bi-manzalat-i Harun-a min Musa ala annahu la nabiyya badi.

It is reported from Sa'd son of Abi Waqqas that the Messenger of Allah (peace and blessings of God be upon him!) said to 'Ali : You stand to me in the same relation as Aaron stood to Moses except that there is no prophet after me.

To understand this *hadith* the relationship between Aaron and Moses should well be kept in mind. It was Moses who gave Law to the Israelites, as is evident by his going to the mountain and leaving Aaron behind him as his deputy for forty days. If the real issue is being a prophet with a law or a prophet without a law, then Moses was a law-bearer prophet

and Aaron was a prophet without a law (what was the real status of Aaron has been discussed by me elsewhere). Now the Prophet Muhammad's relationship with 'Ali was the same as that of Moses with Aaron, with of course one exception. If this exception was not mentioned, then Muhammad had exactly the same relationship with 'Ali which Moses had with Aaron. If the report only said that *you stand to me in the same relation as Aaron stood to Moses*, then it might have been concluded that the prophethood without a law had not been terminated after the Prophet Muhammad. But the presence of the word *ala* (except) has even removed such a possibility. Otherwise, the *hadith* would have become meaningless. The words *except that there is no prophet after me* show that no prophet would come after Muhammad, neither with a law nor without. Anyhow, the saying negatives absolute prophethood ; for, if the appearance of a prophet were possible, 'Ali would have been such a prophet. He bore such a relationship to the Prophet which a prophet could have with another prophet. But, when even 'Ali was not raised to the status of prophethood, it is clear that no other prophet could appear after Muhammad.

— — —

1. *Al-Sahih al-Bukhari, al-Muslim, Mishkat al-Masabih*, chapter *Munaqib Ali*.

How to Attain Triumph in Life

BY PROF. M. HABIB-UR-REHMAN M.A., MODEL TOWN, LAHORE

Worldly triumph

There have been eminent scholars, great scientists, noteworthy persons distinguished in attainments and millionaires who won triumph in their lives by virtue of developing their inborn faculties. But intrinsically it is a worldly triumph. It has nothing to do with Divine and spiritual triumph which ultimately secures God's good-will and an exalted position in the Hereafter. Worldly triumph ends with one's death and these beneficiaries will have no share in the Divine gifts on the Day of Resurrection. For God amply provided them with wealth and other necessities of life to satisfy their inordinate desires in this life.

Two principles of conduct

In the smallest *sura Al-Kauthar* (the abundance of good) is revealed for man the unfailing method of attaining beyond hazard the perpetual benedictions and benefices of our Lord. One who precisely and accurately follows and puts into practice the two principles of conduct enunciated in *Al-Kauthar* will have cordial reception by Angels on the Judgment Day. God says to the Holy Prophet :

"Surely We have given thee abund-

ance of good. So pray to thy Lord and sacrifice, surely thy enemy is cut off (from good)". (chap. 108)

Fountain-head of good

God Almighty gifted the Holy Prophet Muhammad (may the peace and blessings of God be upon him) with the Holy Quran and Prophethood, the illimitable source of doing good to humankind. Just as *Al-Kauthar* in Paradise is the fountain-head with *hundreds of* spouts, providing, plenty verdure, beauty and perfection to the Garden of Eden, similarly our Holy Prophet, the recipient of the Holy Quran and Prophethood did marvels in doing good to man. This good will emanate perpetually for the benefit of those who minutely and carefully follow the teachings of the Holy Quran in their day-to-day life. Holy Quran is the direct emanation from the Divine Essence ; it includes everlasting principles of morals. These morals put into practice, will elevate human character and nations to the highest pitch. They will purify the human soul from all filth and evil passions. The spiritual flow of these virtues continues through a long and indefinite time. The principles of morals

are a constant and perennial source of pleasure, contentment, peace and tranquillity. The spiritual gains of prophethood are also enduring and banish away all evil that may come unto people. All the wealth of Korah and millionaires collectively cannot stand parallel with the Holy Quran in doing good to mankind. Untold wealth adds worries and disturbs mental peace as well as contentment of mind. But the wealth of the Holy Quran brings peace, contentment and banishes away all worries, mental and bodily pains.

Significance of pious and submissive prayers

Now to consolidate man's moral excellences, prayers are ordained by God to be offered five times a day. These prayers are exclusively intended to give moral courage and confidence to man, to create fear of God, so that evil may not creep in to settle and brood over his mind. By saying *tahajjud* prayers at night morals grow with man's growth, and strengthen with his strength. This prayer crushes all evil which leaks through the human soul. It breaks down the power of the Devil to squeeze him out completely and forcibly from the devotee's soul. It is then that the human mind sparkles with Divine light so that man may hold communion with God. These prayer surgently need concentration, absorption, devotion and reverence on the part of the devotee. Man must know what he says by standing or bowing

before God ; he must be aware of God's presence, as if he discerns Him and He always espies the devotee. No other thoughts or preoccupations should deviate the devotee's attention than the proximity of Lord. We must feel that we, during such prayers, are at the bar of spiritual affinity with Almighty God. Our relationship with Him should be based on pure love, reverence and devoutness. If we are in sorrow or commiseration, we must fall prostrate before God with eyes dissolved in tears. Lo ! Whatever you wish is soon granted by the Lord of Heaven and earth.

Subjective sacrifice involves purification of the soul

Even prayers cannot entirely please God without the basic element of self-sacrifice shown by the devotee. Sacrificial spirit, as a rule, is two-fold in character—subjective and objective. Subjective sacrifice implies man's strenuous efforts to purify his soul and body from all ills. He should get rid of major and minor sins by sacrificing his ego, self-interest and self-esteem. This egoism in man prevents him from consistently doing good to others, for it is tinctured with selfishness. Subjective sacrifice embraces complete elimination of our follies and our sins. Submissive prayers offered in the night time help to eradicate the smallest vestige of sin in man.

Objective sacrifice involves the surrender of one's interests, happiness and ambitions for others.

The pious hero (*mard-i-Momin*) makes of his prayers one sweet sacrifice for man and gives up his own interests, happiness, desires and aspirations without anticipation of any reward whatsoever. For winning merely Divine-pleasure and good-will, the pious hero is even ready to lay down his life in the service of man. Service for man involves three-fold activities.

(a) sacrifice of his time and comfort
(b) sacrifice of his wealth and other belongings, (c) sacrifice of his life. He is inclined to face resolutely any eventuality.

Sham sacrifices

True kind of sacrifice is far beyond the reach of a worldly man. If he strives to please the masses by rendering any sacrifice, love of fame and popularity—not the good-will of God—is the motive force behind it.

Such sacrifices (if any) are without grace, without devotion, without love for mankind and without sincerity of purpose. They are, as a matter of fact, a demonstration for sweeping money into his pockets. Such sacrifices are, more or less spurious imitations made to appear to be what they are not. Public is advised not to be hoodwinked by these humbugs. The simple

folk are unhappily blind-folded mentally by such self-styled pious frauds and tricksters.

Sincere dedication

The pious hero is invested with Divine glory. His pious prayers his adoration and glorification of God have bound him up intimately with His will. His solemn dedication to his Lord urges him to serve man to the best of his efforts. The triumph of his will lies in pleasing God and in serving mankind in all seasons and times. Armoured with his prayers and sacrifices the pious hero is under the protection of God. Woe into the wicked, no ill tongues can do him any harm.

God is there to strike at his enemies in the most vulnerable part. Practically no aides or appliances are needed to shield him, for his foes have already been annihilated or rendered impotent.

A pious hero when in power looks down with contempt upon issuing white papers or taking revenge upon his enemies. He is incredibly forgiving like his Master and readily pardons even the most serious crimes concerning him, or his kingdom over which he rules him.

Our Holy Prophet (may the blessings and mercies of God be upon him) pardoned the murderer of his son, when the culprit was produced before him.

(Cont. on page 24)

New Trends in Christian Religious Thought-II

The influence of the Old Testament

By MR. PETTER ARMSTROMG, BBC Television, London

If we set out the four Gospels in parallel columns, it at once becomes clear that their accounts of the life and teachings of Jesus not only differ all the way through in detail, but sometimes actually contradict one another. It is this simple observation, rather than any dramatic historical or archaeological discovery, that has always made it logically impossible for every word of every Gospel to be literally true.

An example of such a contradiction of fact occurs between Matthew's and John's accounts of the Last Supper. In Matthew's Gospel Jesus says: 'My time is at hand; I will keep the Passover at your house with my disciples.' (26:18). This implies that the Last Supper was a Passover meal held on the Thursday evening before the crucifixion. But John's Gospel notes of the day of the crucifixion itself, 'Now it was the day of Preparation for the Passover.' (19:14). In other words, in John's scheme the Last Supper could not have been a Passover meal, since the Passover did not begin until after Jesus had died.

Now which of these accounts is correct? Was the Passover on a Thursday or a Friday in the year of Jesus' death? Whole books have been written on this one simple contradiction between the Gospels. One clue is that John seems to have had a motive which could have led him to change the dating. He saw Jesus as the new Paschal Lamb and therefore, for theological reasons, wanted the moment of crucifixion to coincide with the time that the lambs were slaughtered in the Temple on the day of preparation for the Passover. Understanding Jesus' death in this symbolic way, John may have felt forced to conclude that the Last Supper could not have been at Passover time.

This is far from the end of the matter, but it illustrates the way in which the biblical critic works. Faced with two conflicting sources, he chooses between them according to the principles we shall be describing in this chapter and the next. This form of literary criticism is an art rather than
(Continued on page 24)

(Cont. from p. 2)

dulging in their bestial passions, are cut off along with their death. Of spiritual food they have no share and, therefore, their resurrection will only be for their punishment. We are told :

“Whoso comes guilty to his Lord, for him is hell. He will neither die therein, nor live”—20 : 74.

It may be added that the chosen ones of God do not die with their physical death, for they have their means of sustenance with them.

The third is the world of Resurrection. In this world, every soul, good or bad, virtuous or wicked, shall be given a visible body. The Day of Resurrection is the day of the complete manifestation of the Lord's glory when everyone will become perfectly aware of the existence of God. On that day, every person will have an open and complete reward of his actions. How this can be brought about is not a matter to wonder at, for the Creator is All-Powerful and nothing is impossible with Him. Thus He says :

“Does not man see that We have created him from the small

life-germ ? Then lo ! he is an open disputant. And he strikes out a likeness for Us and forgets his own creation. Says he : Who will give life to the bones, when they are rotten ? Say : He will give life to them, Who brought them into existence at first, and He is Knower of all creation, Who produced fire for you out of the green tree, so that with it you kindle. Is not He Who created the heavens and the earth able to create the like of them ? Yea ! and He is the Creator (of all), the Knower. His command, when He intends anything, is only to say to it, Be, and it is. So glory be to Him in Whose hand is the Kingdom of all things ! and to Him you will be returned”. (36 : 77-83)

It is to be noted that in these verses the Almighty tells us that with Him nothing is impossible, for when He could create man out of an insignificant thing at first, He cannot be regarded as destitute of the power to bring him to life a second time.

(Continued from p. 22)

a science and yields probabilities rather than exact results. Nevertheless, there is today a broad agreement among New Testament scholars as to its conclusions.

This chapter concentrates on the first of the criteria used by the critical method. It takes as its starting point the remarkable parallels that exist between details in the recorded life of Jesus and Old Testament stories and themes. To take one example, the story of the feeding of the five thousand is well known. It occurs in all the Gospels—and even twice, in different forms, in Matthew and Mark. Jesus is preaching to a hungry crowd and suggests that his disciples distribute food to them. They say this is impossible as they have only a few fish and loaves of bread (in John, barley bread). But Jesus insists, everyone is miraculously fed, and food is even left over.

Now more than five hundred years before the Gospels were written or Jesus had lived, the editor of the Book of Kings set down this story about the prophet Elisha : ‘A man came bringing twenty loaves of barley, and fresh ears of grain in his sack, and Elisha said, “Give to the men that they may eat”. But his servant said,

“How am I to set this before a hundred men?” So he repeated, “Give them to the men, that they may eat, for thus says the Lord. ‘They shall eat and have some left’.” So he set it before them. And they ate, and had some left, according to the word of the Lord’ (2 Kings 4 : 42—4).

How are we to explain this quite extraordinary coincidence? In many cases of such parallelism the Gospel writers themselves explain the coincidence by claiming that Jesus is fulfilling an Old Testament prophecy. For example, when Matthew describes Jesus’ plan to enter Jerusalem on Palm Sunday on an ass and a colt, he links it expressly with Old Testament prophecy : ‘This took place to fulfil what was spoken by the prophet saying...“Behold your King is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass” (Matthew 21 : 4-5).

—————
(Continued from p. 21)

He forgave the *kafir* who had travelled all the way from Mecca to Medina to kill the Holy Prophet in cold blood, on the promise of receiving one hundred camels as a gift.

Here goes the triumphant man who can truly exult in being born and lived a pious hero according to the moral principles enunciated in *Al-Kauthar*.

Printed at : Ahya-i-Islam Printing Press, Thorton Road, Lahore, by Ghulam Muhammad and published by M. Dost Muhammad from the Office of “THE LIGHT”, Ahmadiyya Buildings, Lahore-7 (Pakistan)