

FORTNIGHTLY

اِنَّ تَقْوَى السَّمَوَاتِ وَالْاَرْضِ فِى

THE LICH

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Perfect Certainty of the Divine-Being not Attainable through Reason Alone

Knowledge for its Perfection and Utility-Value realised
through Sufferings and Trials

By HAZRAT MIRZA GHULAM AHMAD

Founder of Ahmadiyyah Movement in Islam

The righteous man—to whom the doors of inspiration are open and who is spoken to by God in words which possess light, sweetness, majesty, deep significance and more than mortal wisdom, whose entreaties and supplications are answered by Him as often as they are urged, who addresses his supplications to Him repeatedly, and receives answers thereto, whose prayers are accepted many a time, who

is informed of actual truths, excellent points and deep secrets through inspiration — must be thankful to the Lord and devote himself entirely to Him. For, that person He chooses out of His grace and mercy, and makes him an heir to all the blessings which He has granted to the righteous before. But it should be pointed out that such a high Divine favour is seldom bestowed, and to very few, and those

to whom it is granted consider every other blessing as naught in comparison with this.

It may not be out of place to state here that it is among the Muslims that individuals have always been raised to this spiritual eminence. Islam is the religion in which God draws His servants to Him and speaks to them and through them. He grants them all the blessings which He has ever bestowed upon the righteous before. Ah! the world is blind and does not know what a man may attain to if he comes nearer to the Merciful.

I would be guilty of an injustice if I were to conceal the fact that I have been raised to this spiritual eminence. The Almighty has favoured me with His word, and chosen me that I may give sight to the blind, lead the seekers-after-truth to the object of their search and give to the acceptors of truth the glad tidings of the pure fountain which is talked of by many, but is found by few. I can unhesitatingly say that, except by following

the Quran, no one can find the true Lord in Whom lies the salvation of man and eternal bliss. It is my heart's inmost desire that others may see what I have seen and hear what I have heard; that they may forsake vain stories and run to accept the truth. The perfect source of knowledge which brings one to the noble presence of God, that pure heavenly water which washes off all doubts, that bright mirror through which the glory of the Master is revealed, is the word of God — the Divine inspiration.

I am certain that if the soul desires it earnestly, and the heart yearns for it, people should seek this way and set out in search of this path. But, how can this path be opened and the evil of ignorance removed? I assure all seekers-after-truth that it is Islam alone which promises this happy goal to the wayfarer and gives the glad tidings of this path of salvation. The true way to inspiration is open only to the followers of Holy Prophet Muhammad.

(Continued on page 22)

THE LIGHT

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DR. ALLAH BAKHSH

Contents	Page
Characteristics of True Inspiration	1
Objective of Man's Creation ———or	
Moral Elevation ...	3
Unparalleled Transformation Wrought	
by the Holy Prophet of Islam	7
Islam on the March ...	10
Islam and the Eradication of Poverty	13
Ahmadiyya News ...	15

OBJECTIVE OF MAN'S CREATION ———OR MORAL ELEVATION

As compared with the external living conditions prevalent in the medieval ages, the life of an average modern man is on a much higher standard. It was to be expected therefore that there should be corresponding enhancement in the latter's inner living conditions as well, regarding the happiness and peace of mind. If as the ideology of the scientific-materialism alleges, the objective of man's creation i.e. the inward bliss of mind and heart is dependent upon and is attainable through only the betterment of man's outward environmental conditions, then the obvious conclusion is that the imp-

rovement in his external conditions should invariably result in achieving his ultimate objective.

However, the results obtained and the consequences achieved not only negative the hypothesis underlying the genesis of scientific-materialism but give a positively reverse answer. The average man brought up, bred and trained to-day in the modern spirit of education and culture is in the fast grip of un-rest and agitation. Far from being a happy and contented an individual, he feels dissatisfied and miserable, as if he has lost the main objective of his life. Whether we study his personal life or his national aspirations, we find him greatly disturbed, displeased, even frustrated. The physical amenities having greatly multiplied, the scientific advancement having given much greater control over natural forces and scientific technology having supplied him with all the comforts he needs, the man of modern mind should have nothing more to desire. But the actual state of affairs happens to-day to be quite the reverse. It is really puzzling to compare the inward conditions of the two minds, the mind of the man of medieval ages with the mind of the modern man.

By far the most important question before an earnest inquirer in the present age should be : why is there so violent and agitating an unrest on individual

basis as well as on a collective, national plane? Is it not a matter of the greatest confusion that the more the mankind has progressed in mastering its environment of natural forces and harnessing them for its own benefit, such as the scientific materialism has given him in all spheres of life, the more restless, agitated and therefore unhappy and miserable man has become to be? The physical amenities in all the walks of life that have accrued to man with the marvellous march of progress through scientific researches, indeed find no parallel with what man possessed during the medieval ages. There is really no comparison between the two conditions of living; the primitive mode of life in the medieval ages and the very 'advanced' way of modern life! Reason expected a corresponding inward change in man, with regard to his happiness, peace, tranquillity and solace, etc. Not to speak of a corresponding increased contentment, satisfaction and calmness reigning supreme upon this earth to-day, the reality is quite the reverse. It would be no exaggeration to depict the present-day conditions of humanity as the worst, the most disruptive and destructive ones. Peace and tranquillity of soul, happiness and bliss of mind, the main objective and real goal of man's life, are by far a rarity and mostly absent. Persons within a nation are

far from being satisfied with their own systems of governments, their current systems of economy and education etc. Nations on the earth hate one another, and having become enemies of one another are determined to destroy each other. If they cannot give outward expression to their inner feelings of hatred, they are despising one another inwardly; ever ready to find or provoke a cause to annihilate their neighbouring nations. Should "progress" have caused such a sad state of affairs? Are we right in calling such a civilisation as 'advanced and progressive', which has landed mankind in such a quagmire of self-destruction, of killing and butchering one another?

It had rightly been said in the scriptural prophecies of olden times that an age would usher in when nation would rise against nation, when there would be pestilences and plagues, when there would be violences and wars when there would be earthquakes, famines and floods and that would be the beginning of the 'sorrows'. It was foretold that when such happenings occur it would then be the beginning of "the sorrows". Are we not finding ourselves amidst such an age? Do we not witness to-day all these foreboding signs of sorrow? The safety and security, the bliss of consolation and contentment, the happiness, joy and restfulness of peace

and quietitude of the previous olden times are all absent and a thing of the past rarity. The all important question before us is :- why such an eventuality should have come about to happen while man considers himself to be the pride of creation ? Surely there is something wrong and amiss with man's ideology of living ! Man's high intellectual attainments and his mastery of natural resources around him have failed to achieve the desired millennium !

Man has been endowed with the greatest gift of nature, the endowment of reason. This excellent gift beckons him to ponder over the things as they stand, neither to deny the reality of happenings nor yet to denounce the results of such an eventuality.

The only and inevitable conclusion man's reason leads him to is that the ideology he has been following so far has been untrue, that this being against his inner nature is therefore causing his failure and frustration and making him to revolt against it.

The constitution of man's nature is mainly such a one as is constructed on the instincts of sociability and morality. He must live in a society on a moral basis. This social behaviour is founded on two basic traits, co-operation and competition. These are the two great pillars upon which are built the foundations of any human

society. What then should be the main objective for the development of these two essential qualities ? Besides man being a social animal, he is also a moral being. Rightfulness and justice always appeal to his inner soul. Falsehood and injustice are always repellant repugnant and hateful to him. If this analysis of man's nature be true, the only conclusion we arrive at is that the failure of so called 'progressive and advanced culture' lies in its failure to adhere to the true dictates of morality, of what is right and just. Man has deviated from the right path when instead of truth and justice he has chosen the path of falsehood, deception, fraud and injustice, with tyrannical oppression!

This is the sole reason why an Islamic civilisation has been founded on righteousness, justice and truth, both in man's social dealings in co-operation as well as in competition. Says the Holy Quran :—

“Believers ! Be always upholders of justice, bearers of witness for Allah's sake, even though it be against your own selves or your parents or relatives, whether they be rich or poor, because Allah has a prior right over them. But if you distort or turn away from (Truth) Allah is ever aware of what you do”. (4 : 135) And again :—

“Believers ! be upright for Allah's sake and bearers of testimony with jus-

tice. Let not hatred of a people incite you not to act equitably. Therefore always act justly, for it is nearer to observance of duty. Keep your duty always to Allah, surely Allah is ever Aware of how you act". (5 : 8)

The Holy Quran requires its true followers to be just even against their enemies as :—

"Because some people hindered you from the Sacred Mosque (to perform certain religious rites), even then let not their hatred incite you to transgress the (proper) limits. Co-operate with one another in righteousness and piety but do not cooperate with one another in sin and aggression. Always keep your duty to Allah, Surely He is severe in requiting (evil)". (5 : 2)

As regards the spirit of competition, the Holy Book says :

"Every person has an aim (of life) before him, towards which he turns (ever and anon). So you should excel with one another in performing good works. (This goal) would bring you all together. Wherever you may be, Surely Allah possesses Power over all things". (2 : 148)

Competition in goodness thus results in unity and peace, while competition in worldly excellence results in greed, envy, hatred and enmity. Similarly co-operation with one another in matters of evil, sin and aggression must invariably

lead the social structure towards chaos, the destructive ways of hatred, enmity and ultimately to violence, conflict and wars. Moreover a good example on the part of the high and the great, sends down a wave of imitation for goodness, while an evil one generates an evil wave on the part of the followers. The inner social instincts of co-operation and competition must therefore be channelised into truth, justice, righteousness and goodness in order to develop the same qualities in masses.

The aim before a man of true faith is therefore acquisition of more and more of good soul qualities or moral excellences and elevation and not of acquiring more and more of earthly embellishments and richness of wealth *at the cost of the higher qualities of the heart and the soul.* —A.B.

THUS SPOKE THE HOLY PROPHET

(Peace and blessings of Allah be upon him)

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

Western Thoughts on Islam

Unparalleled Transformation Wrought by the Holy Prophet of Islam

Freedom and Equality of Women and other *Shariat* Laws

True Significance of Jihad

COMPILED BY NASIR AHMAD B.A., LL.B., MANCHESTER FROM
PETER MANSFIELD IN "THE ARABS"

Rightful freedom of women and other rights recognised

"Unquestionably Allah's commands in the Koran raised the status of women in seventh-century Arabia. To a society which never recognized any rights for the woman the Koran says (ii, 228) that in marriage and divorce women should enjoy the same rights against their husbands as their husbands have against them. It is true that the same *sura* of the Koran says that 'men are a degree above them', but this merely acknowledges the fact that the man is the head of the household — something that has hardly been disputed in any civilized society until the present day. It was the scholars and casuists of Islam in later centuries who succeeded in interpreting or mis-interpreting the Koran in such a way as to place women in subjection. Seclusion and the veil which were intended to give women privacy and protection in a formerly licentious

society became a form of imprisonment. Islam has no clergy; every man is priest and patriarch in his own household. Men exploited this power to dismiss wives at a whim. Divorce, which the Koran commands should only be practised in exceptional circumstances, and which according to one of Prophet's sayings was 'odious' in the sight of God, became a powerful instrument of male tyranny.

Wine, gambling, usury and swine flesh prohibited

"Apart from the detailed regulations of family life, the Koran contains a large body of ethical teaching and legal injunctions. All intoxicants and games of chance are prohibited. According to a Tradition, when this verse of the Koran was revealed, a crier proclaimed the news in the streets of Medina and in response every jar of wine in a Muslim household was emptied so that wine flowed in the streets. Usury was

forbidden, and the eating of swine's flesh. Dieting rules in Islam are a less strict form of those observed by the Jews. They are similar to those adopted by the early Christians and involve no eating of pork or blood, or animals that had either died a natural death, had their necks wrung or been sacrificed to others than God. Penalties are prescribed for crimes such as stealing, murder and some minor offences.

Praud, perjury and slander are repeatedly and severely condemned and some rules of social behaviour are laid down. Together these regulations formed the basis of the structure of *Sharia*, or Islamic system of law (pp. 29, 30):

Jihad with sword only in defence and against aggression and tyranny

"In addition to the five pillars, Muslims are enjoined to *jihad*, which means 'striving' or 'exerting oneself', in the way of God. Today *jihad* is usually translated as 'holy war', although there is nothing in the word to indicate that the striving is to be carried out by the sword or the tongue or any other method. What the Koran does say (ii, 190) is: 'And fight in the way of Allah against those who fight against you but be not aggressive. Surely Allah loves not the aggressive.' Fighting is clearly limited to fighting in defence. The only apparent exceptions in

Koran are ix, 5, where the context of the command to 'slay the idolators' shows that the reference is to idolatrous tribes of Arabia assembled at the Pilgrimage, who had first made agreements with the Muslims and then violated them, and in Koran ix, 29 where the Faithful are enjoined to fight 'those who have received the Book' (i.e. Jews and Christians) but 'believe not in God nor in the Last Day'. Nowhere does the Koran command Muslims to propagate their faith by the sword.

Abolition of Priesthood

The other vital characteristic of simplicity in Islam is that it dispenses with priesthood. As Richard Burton remarks:

"The Moslem family, however humble, was to be the model in miniature of the state, and every father in Al-Islam was made priest and pontiff in his own home, able unaided to marry himself, to circumcise (to baptize as it were) his children, to instruct them in the law and canonically to bury himself".

The imam who led congregational prayers was not a priest; the nearest approach to a sacerdotal order were the ulama or scholar-legislators, but there was no question of regarding them as God's representatives. Such an idea would be regarded as blasphemy by a Muslim.

Unparalleled transformation wrought by the Arabian Prophet

The transformation achieved by the Holy Koran is unparalleled in the history of the world. When Muhammad began to recite his message the Arabs were despised and feared by their more civilized neighbours as licentious and violent nomads living on the edge of starvation, who worshiped idols, stones, trees and heaps of sand. They seemed to have nothing to redeem them except their poetry, which was known only to themselves. Yet before the Prophet's death twenty years later these scattered bands of idolatrous tribesmen had been welded into single dynamic nation, worshipping One All-powerful but Compassionate Deity. At the same time the sensible social laws of the Koran, skilfully adapted to the needs and conditions of Arabia, had raised the ethical standards of Arab society to an infinitely higher plane. It is hardly necessary to say that none of this could have been imposed through tyrannical force, least of all on the fiercely independent people of Arabia". (pp. 32-34)

Present-day crisis in the Islamic world

"It would be absurdly rash to try to predict how the Arab world will evolve in the twenty-first century. All we can say for certain is that Arab society will evolve, that the evolution will not be uniform in all parts of

the Arab world, but it will have certain distinctive characteristics. The type of political and economic system or systems the Arabs will adopt is equally uncertain. Those of us who belong to Western democracies are after all unsure whether we are facing a 'crisis of capitalism' or a 'crisis of socialism'; we are only agreed that there is a crisis. My own view, which I hope I have made clear in these pages, is limited to a belief that the Arabs will neither adopt Western style parliamentary democracy nor a rigid fascist or communist authoritarianism and that the liberty of the individual Arab (especially the Arab women) will increase rather than diminish.

In spite of the fantastic, if exhaustible wealth which the Arabs have found that they have inherited in the twentieth century and the power this has given them, they cannot aspire to the kind of dominant role they played in their golden era of the early Middle Ages. But it could be as historically important. I believe the Arabs have a unique opportunity to enhance the unity of mankind by acting as a link between Europe and the West and the peoples of Africa and Asia.

The growing sense of achievement of the Arabs in the modern age and the increase in their share of responsibility

(Continued on page 12)

Islam on the March

By WILLIAM GRIFFITH

Revived religious fervour among Muslims heralds difficult and dangerous times, for their own nations and for the Western world (Reader's Digest)

Fundamentalists demand, for example, the restoration of such Koranic criminal punishments as the amputation of thieves' hands and the stoning to death of adulterers. They would wipe out most of the small gains that have been made in the emancipation of Muslim women. The thinking of some fundamentalists, moreover, is tarnished by bigotry, intolerance and hostility to non-Muslims.

Islam is much more than a theology; it is also an idea of how society should be organized. The Koran and subsequent interpretations of Muhammad's thinking spell out rules for individual behaviour from cradle to grave, and detailed precepts of how governments should conduct their affairs.

The concept of separating church and state is meaningless to orthodox Muslims. Muhammad and his successors were not only the supreme religious leaders, but heads of government and commanders of its armies as well.

Preacher Power

Perhaps most important of all, Islam

demands—and receives—an unquestioned faith from its believers. Western churchgoers will listen politely while the clergy thunder against immodest dress or sex in films, but they hardly ever do anything about it. By contrast, the cry of *mullah*, warning that Islam is in danger, is often enough in itself to send tens of thousands of Muslims surging through the streets.

Islam's rising power threatens to shake the foundations of Muslim countries other than Iran. For example, Egypt's President, Anwar el-Sadat, is under growing pressure from Muslim fundamentalists to turn Egypt into an Islamic state run entirely on religious lines.

A secret society called the Muslim Brotherhood has reappeared in Egypt. University students, like their counterparts in Iran, have been attracted to the revival as a protest against corruption in government and a growing gap between rich and poor. Many women students have voluntarily taken to wearing the veil again.

Already, violence has flared. When the poor rioted in Cairo two years ago over the soaring cost of living, religious extremists seized the opportunity to burn night-clubs and pour alcoholic liquor into gutters. One extremist group assassinated a former minister of Sadat's government because he dared criticize them in public as being ignorant of the true values of Islam.

Although Sadat is himself a devout Muslim, he would prefer that Egypt remain a secular state. Mindful of the Shah's fate, however, he has had to handle the problem with care. And his situation in this respect wasn't helped by the signing of the Egyptian-Israeli peace treaty. Muslim fundamentalists, in Egypt and elsewhere, oppose the treaty because it does not immediately remove Israeli control over the Muslim holy places in East Jerusalem.

Militant fundamentalism is a threat as well in oil-rich, pro-Western Indonesia, and in Malaysia, the world's leading tin and rubber producer. The leftist governments of Iraq, another major oil producer, and of Syria, a pivotal country in the Middle East, increasingly worry that Iran's religious revolt will inflame their own fundamentalist elements.

Muslim tribesmen in Afghanistan,

which borders on the Soviet Union, are waging a determined guerilla war against a pro-Soviet communist regime that seized power in a coup a year ago. Even with considerable Soviet help, the Afghan Government has been unable to suppress the uprising.

Surprisingly, the Soviet Union may emerge as a major loser to Islamic ferment. Fundamentalists are strongly anti-Soviet because of the atheistic nature of communism. Thus Soviet influence in the Middle East, already at a low ebb, may sink still further.

But an even bigger concern for Moscow is the fact that as many as 40 million people—15 per cent of Russia's total population—are Muslims. These people, most of them located in Soviet Central Asia, have a much higher birth rate than European Russians, and by the end of this century may account for as much as 40 per cent of the teenage and young-adult population of the USSR. If Islamic militancy spreads, Moscow's hold over huge numbers of its citizens could be dangerously threatened.

In sizing up the worldwide Islamic revival, one can only conclude that difficult times lie ahead for many Muslim countries. Iran's Khomeini and other fundamentalists insist they can promote industrialization while maintaining a traditional Islamic society.

Religious conservatism, led and enforced by zealots, tends, however, to work against the open and critical enquiry, new ideas and constant experimentation that are the necessary ingredients of industrial progress.

What should non-Islamic nations do in the face of the Islamic revival? Adjust to it and, hopefully, learn a lesson: that even in this scientific age, a religion born in the desert centuries ago can prove capable of overthrowing the mightiest of monarchs.

(Continued from p. 9)

as some of the more fortunate of mankind will strengthen their self-confidence and reduce their sense of injured pride. Nostalgia for their own greatness will no longer be a national handicap but a minor self-indulgence," (pp. 553-554)

(From "The Arabs", by Peter Manfield Penguin Books, 1978).

----- Thus Spoke the Holy Prophet

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

WE BELIEVE

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

(2) After the Holy Prophet Muhammad Gabriel can never descend and bring Prophetic Revelation (*Wahy Nubuwwah*) to any person.

(3) If Gabriel were to descend with one word of Prophetic Revelation (*Wahy Nubuwwah*) on any person, it would contradict the two complementary verses:

"This day have I perfected your Religion for you" (5 : 5); "He is the Messenger of Allah and the Last (Seal) of the prophets"

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

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

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

(7) He proclaimed that no verse of the Holy Qur'an has been abrogated nor shall ever be abrogated.

(8) All the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and the Imams are venerable.

(9) It is spiritually conducive to our Faith to accept the revivalist Islamic missions of all *Mujaddids* (Renovators.)

(10) Any one who declares his faith in the *Kalimah* (Muslim formula of faith—*la ilaha ilallahu Muhammadur Rasulul lah*) is a Muslim.

Islam and the Eradication of Poverty

By MAULANA AFTAB-UD-DIN AHMAD

In Islam it is the foremost duty of the state to see that no poverty in its true sense exists anywhere in the nation, but not always through direct interference. And here comes in another question that has been unnecessarily puzzling the minds of our Christian friends of the West.

State is neither a curse nor a punishment nor indeed the sole vehicle of collective social expression. It is a self-felt need of the individual. State is a provision made by the individual himself for guiding and controlling himself in moments of forgetfulness or excitement. It is an essential need and yet not the supreme need of social life. In normal condition of things, the native social feeling of man guided by his practical common-sense is enough guidance for social behaviour. State interference in such a condition will do more harm than good. It will stunt the growth of the nation mentally, morally, economically and politically. The State, however, must look after the cases of accident. Islam favours that view of the question which stands for as little state interference as possible, but it insists that its range of interference must cover all cases of accident.

Like all other accidents, the accident of poverty must be its duty to avert and to redress. The State is accordingly held responsible for the provision of food, clothes and residence to the individual if he cannot provide for these himself. But it must not be burdened with the entire duty of feeding and housing the whole population. That will be a task too unwieldy and cramming at the same time. It will, moreover, be an unsuitable approach to the question to paralyse the instincts springing from biological elements of animal life, because on these lines, as Islam rightly holds, lies the moral and spiritual evolution of man. It is noteworthy that whereas other religions as they exist today discard animal instincts as wholly Satanic, Islam considers these as the very basis of spiritual faculties. According to this religion original animal instincts properly guided and controlled are transformed into moral qualities which in their turn give birth to spiritual life in man. As we see it, Marxism has its moral source in the other, *i.e.* non-Islamic theology and believes animal instincts as of the devil and productive of nothing but evil. That is why it is anxious to crush the animal instincts

of family affection and natural group loyalty. It may be that it possesses no means whereby to utilise them to the advantage of man but that was a weakness of Christianity as well. But just because you cannot handle a thing, is it wise to kill it particularly when you find some other systems using it to the great advantage of humanity? It is not only wrong but arrogant. So at bottom with all its abhorrence for religion and theology, Marxism is blindly following Christian theology. It would appear as if one can never get rid of theology particularly when one is dealing with human conduct and character. You have to go by some theory or other about the potentialities and drawbacks of human nature ; you must have some conception of the ultimate aim of human social life and this is entering in the field of theology. Let, therefore, no one be seduced into the belief that Marxism involves no religious belief and has nothing to do with Christianity. Let it be realised that although Marxism has repudiated some mystical beliefs of Christianity it has faithfully adopted what really matters in that faith viz, the conception of human nature and its ultimate goal. Its conception of state and the idea of its jurisdiction is a natural and logical sequel to the Christian conception of human nature. It wants to eradicate

poverty by force because it cannot trust the good sense of man. It regards poverty as a natural state because it regards human nature instinctively callous. It fails like Christianity to see that man's callousness towards some has its paradoxical counterpart somewhere in the opposite quality of exorbitant love for some others. It is the want of balance and proportion that causes the mischief. If one religion has failed to establish the balance, all religions cannot be said to have failed. Islam's appeal to our Marxist friends is that they should not wholly distrust human nature and for that matter the individual man and his natural affections, as these are the seeds of the spiritual man to whom are revealed the hidden laws of existence and the soul-stirring vision of the ultimate destiny of man.

Given necessary guidance, the nature of man functions quite normally, making for the best of ordered social life. But it has its lapses, causing accidents and consequent disturbances which must be provided against. It is here that state must step in. Provided the state knows where to step in and stop the accident growing into a menace, the society will exhibit all those qualities of brain and heart which are the only real safeguards against poverty.

AHMADIYYA NEWS

Farewell Message for the Golden Jubilee

Of the

AHMADIYYA ANJUMAN ISHAAT-I-ISLAM (Surinamese Islamitische Vereniging) from Dr. SAEED AHMAD

And surely Allah will help him who helps Him. Surely Allah is Strong, Mighty. (Quran 32 : 40).

The ten day Golden Jubilee Celebrations of Surinamse Islamitische Vereniging (SIV) have come to a most successful conclusion. The two day International Ahmadiyya Conference with the theme "The Holy Quran as a Mercy to all Nations" was the highlight of the celebration. All that has happened in Suriname in these ten days is sure to go down as one of the great events in the history of Lahore Ahmadiyya Movement.

The modern world is torn between the struggle of ideologies. At the moment, the need of the world is to find an ideology which serves best to solve the ever increasing problems of the world. The prevalent ideology of scientific materialism as the world knows too well has utterly failed to guide humanity to its destiny of peace, harmony, happiness and freedom to the individual. It has also not succeeded in making any contribution to the international amity and concord. Man as such is

compelled to look to another quarter of safety security and salvation.

The Conference has provided answers to most of the problems agitating the human mind today. The knowledge of the Holy Quran has been projected by the Lahore Ahmadiyya Movement especially through the famous commentary of the Quran by Maulana Mohammad Ali who, in his own words writes "I have drunk deep at the fountain of knowledge which this great reformer, the *Mujaddad* of the present century and the founder of the Ahmadiyya Movement has made to flow". True knowledge of the Quran can only be helpful when put into practice. This and no other is the path of salvation.

Many heart-warming events witnessed during these ten days of spiritual exercise were life-giving and would go a good way in imparting new spirit and life to the Ahmadiyya Community. The need for such an exercise was never greater than at this juncture of the history of the movement.

I congratulate the organisers of the
((Continued on page 17))

Demise of a Humble and Courageous Brother Mr. Dawood Sydow of Capetown

We are extremely sad to know through our esteemed brother Mr. Muhammad Hussain Ashtiker about the death of Mr. Dawood Sydow in Capetown, South Africa. A man of lean and tall physique, Mr. Sydow was a humble, courageous and a man of faith. He was not keeping good health for the last so many years. But he carried on the work of spreading the light of Islam from his sick bed by publishing regularly, the monthly *Mediator* and of distribution of literature.

He was an amazing person. By profession he was barber. But his love for the cause of Islam drew him towards the Ahmadiyya Movement. After finishing his work at the barber shop he spent the rest of his time till late in night studying English books of Maulana Muhammad Ali and Khwaja Kamal-ud-Din. He also studied thoroughly Bible and Christian criticism on Islam. Gradually he started discussions with the Christian missionaries in Capetown. He had some very successful debates with Christian scholars in public. Running of the barber shop as it was the only source of his income, long hours of studies, correspondence with

people and public debates affected his health. His failing health compelled him to curtail his public engagements. But he gathered round him sincere and devoted members such as Mr. Muhammad Hussain Ashtiker, Mr. Abdullah Desai and Dr. Muhammad Hussain Mahate who became active participants in the noble work.

Mr. Sydow came to Pakistan to attend the Golden Jubilee celebrations of the Anjuman in 1964. But with a view to study more about the Ahmadiyya Movement and for treatment of his illness, he prolonged his stay. During his stay in the Ahmadiyya Buildings, Lahore I had the opportunity to know him more closely. I was very much impressed by his devotion and his gentle nature. In his company one listened to the beauties of the Quran and how the Ahmadiyya view was being accepted by the Muslim intelligentsia in South Africa. After staying in Pakistan for more than a year, he left for Capetown. In spite of his ill health, he kept regular correspondence. Mr. Sydow's death is a great loss to the Lahore Ahmadiyya Movement and I have lost an affectionate elder.

(Continued on page 17)

(Continued from page 15)

Golden Jubilee Celebration of the SIV conveying the Golden Message of Islam to the world. I thank its President, the Chairman of the Jubilee Celebration Committee and all the members of SIV on the successful conclusion of the celebrations. I conclude this message with the prayer :

O Allah ! help those who help the religion of Mohammad (peace be upon him) and make us among them. O Allah ! forsake those who forsake the religion of Mohammad (peace be upon him) and do not make us from among them. Ameen. (Dr. Saeed Ahmad)

(Cont. from page 16)

His devotion for the cause of Islam was a source of inspiration for people who came in contact with him. May Allah shower His choicest blessings on the departed soul. Amen !

Nasir Ahmad, Manchester

FAITH OF MILLIONS

The revered founder of Islam, Muhammad, was a prosperous Arabian merchant, born at Mecca in about A.D. 570. At the age of 40, Muslims believe, he began receiving revelations from God, inspiring him to lead the religious movement which swept the Arab world.

Collected together as the Koran—a

sacred book a little shorter than the New Testament—Muhammad's teaching form the basis of the Islamic code of justice, the *Shari'a*.

A Muslim must follow the "Five Pillars" of Islam. He must

- * Believe there is only one God and Muhammad is his prophet.

- * Pray five times daily while facing Mecca.

- * Contribute a proportion of his wealth each year to charity (the *zakat*).

- * Fast in daylight hours for one lunar month each year (Ramadan).

- * Make at least one pilgrimage to Mecca, the *hajj*, if he is physically and financially able.

Because they worship the same God. Christians and Jews are accorded special status in Islam : Muhammad is regarded by Muslims as God's "final messenger" in a line of prophets which includes Christ, Abraham and Job.

Although Islam began in Arabia it has now spread throughout the globe to become the world's youngest universal faith. Today only 7 per cent of its 600 million followers are actually Arab.

In Britain there are one and a half million Muslims, several hundred teaching houses and a dozen purpose-built mosques, the grandest of which looks across Regent's Park in London.

WHAT IS MEANT BY JINN ?

(An article by the late Dr. Basharat Ahmad, translated and edited by Dr. Zahid Aziz, Nottingham, England)

Translator's introduction :

The late Dr. Basharat Ahmad (d. 1943) was one of the Lahore Ahmadiyya Movement's most gifted commentators of the Holy Quran. He was also an incisive thinker, and a lucid expounder of religious topics. His numerous contributions to the Lahore Anjuman's Urdu weekly *Paigham-i-Sulh* have been collected together in book-form under the title *Boshaaraat-i-Ahmadiyya* in three volumes. The accessibility of this material has been of the greatest benefit to members of the U. K. branch of the Lahore Anjuman, and to others as well, who did not have the opportunity to read the original *Paigham-i-Sulh* articles.

The great characteristic of his articles is that not only does he expound his topics in the light of scientific researches, but subordinates their conclusions to teachings of the Quran and the Hadith. Thus he does not at all try to force such conclusions from the Quran as are in harmony with modern science, but rather sheds light on, and when appropriate, criticises and challenges, modern knowledge through Islamic sources.

Recently, one of his articles was ren-

dered into English, with some necessary editing, for benefit of the U. K. Lahore Ahmadiyya Jamaat. It would, we feel, also be of interest to readers of "The Light".

Literal significances of word Jinn

The word jinn is applied to beings that are hidden from physical sight because its root, *Janna*, conveys the significance of *covering*, as in the Quranic words *janna 'alaihil lail*, i. e. *the night covered it*. Thus *janain* is the child still in its mother's womb ; *janoon* conveys the meaning of *one's person becoming obscured* ; and a shield is called *junnah* because it *covers* one from the sword.

So the word *jinn* in Arabic is capable of carrying a wide variety of meanings. The Arabs also apply the word *jinn* to people inhabiting remote areas, and to wealthy and high ranking persons because they are only seen infrequently by the masses.

Germs also called jinn

In Hadith the word *jinn* has also been used for those microscopic creatures, known as germs, which cause many dangerous diseases. For the pre-morning prayer ablution, one is commanded to cleanse and clear out the

nose thoroughly so that "*the jinn*" which collect in it at night are expelled. The meaning is, as modern medical research has shown, that germs which breed in the nose during sleep, due to the warmth and humidity of the breath, should be cleared out in the morning.

Similarly, diseases such as cholera and the plague are said to be produced by *jinn*, by which is again meant germs which are too small to be seen.

'Devil' Jinns

Jinn are also those ethereal beings, created from 'fire' which excite man's animal desires, and which are called *shaitaan* (or devils) when they instigate these passions to an irregular and excessive degree.

Man has an animal side and an angelic side, or, in other words, there is a physical life and a life spiritual. Now, it is a recognised law in the physical world that higher evolution or development cannot take place unless there exist pairs of opposite, complementary qualities. There are, for instance, opposite sexes in humans and animals, and opposite pairs in nuclear particles. Similarly, in opposition to the *jinn* are the angels which are spiritual beings associated with 'light' just as *jinn* are associated with 'darkness'.

By themselves, neither the angels nor the *jinn* have any capacity for develop-

ment, but when they interact through man their complementary attributes enable him to progress and evolve spiritually.

Man's physical desires :

In the Holy Quran, *jinn* have been stated to have been created *from naar-i-ssamoom* (15 : 27), or a *fire that penetrate things*. In Hadith it is said that the *shaitaan* circulates round the human body like blood. Both these statements convey the idea that the *jinn* in some way penetrate man's inner self to perform their function of stimulating his desires.

It must be remembered that *the jinn* that drives man's physical impulses is, when having a free hand, called *shaitaan* for this word contains the significance of *destruction*. The use of this word is meant to indicate that unless he regulates this *jinn's* instigations, man will face destruction. For example, if a car's speed is not kept under control, it will have an accident which will destroy it. Similarly, uncontrolled passions destroy man. But, as with the car's speed, it is these very impulses which enable progress to be made. For instance without the feelings of love, on the one hand, and those of anger, on the other, qualities such as sincerity and sociability, or courage and bravery, (which are the consequences of respectively, of love and anger) would

all disappear. By channelling these driving forces along the right path, moral development — which is man's progress in the Latter-Life — takes place.

'Muslim' jinns :

If, however, these urges are left uncontrolled they materialise as greed, theft, murder and violence, depravity, etc. So, just as the *jinn* are a triggering mechanism for motivating man's physical desires, there exists mechanism for regulating these impulses. It is called *malak* (or angel) and it stimulates man's higher faculties to keep the desires within due bounds. The *malak*, owing to its creation from 'light', bears an affinity to the higher, angelic, faculties of man.

Now, the very *jinn* that is termed *shaitaan* (or devil) because of the danger of its instigations surpassing proper limits and destroying man, is described as having become a 'Muslim'. or obedient, when it submits to the control of the higher faculties. It was exactly for this reason that the Holy Prophet Muhammad (peace and blessings of Allah be upon him) said that his *shaitaan* had become a Muslim, i. e., all the Holy Prophet's desires and emotions had become channelled along the right path of moral development.

Thus, the very *jinn* whose instigations lead man to ruin, and who is

then termed *devil*, becomes the basis, of man's higher developments when it stimulates his desires within due bounds. Man has only to remember that this *jinn* is his enemy if left uncontrolled, and so it must be subjected to the higher faculties, in which case it becomes a 'Muslim' and aids man to progress.

Mumbo-Jumbo of so-called exorcists :

I have explained above what is really meant by *jinns* becoming Muslims. As for the so-called casting out of *jinns* from sick people, and conversing with these *jinn* to find out their names and religion etc., all this is beyond belief. I would believe in the exorcist who converted my *jinn* into a Muslim rather than casting it out !!

The fact is that these are some quite extra-ordinary psychological and mental conditions in which the sufferer can assume other personalities, and even perform physical feats much beyond his normal strength. These are all manifestations of as yet unknown faculties of the brain which people mistakenly consider to be possession by 'spirits'.

Summary :

The word *jinn* refers to ethereal beings that cannot be detected by man's physical senses. This significance is given in the famous

lexicographical work, the *Mufradaat*, by Imam Raghīb. From this meaning, the term *jinn* is also applied in Arabic to the wealthy, who do not mix with the general public, and to some mountain tribes who remain hidden away in the hills. Thus the word *jinn* has a very wide variety of meanings.

The Holy Quran has used this word to denote those ethereal beings who, when they excite man's physical diseases beyond proper limits, are called *shaitaan* or devils. Hadith has applied the word *jinn* to those invisible creatures that cause diseases such as cholera, malaria, and the plague etc. When modern investigations discovered these creatures by use of the microscope, they termed them germs. Thus the *jinn* spoken of in some hadith as causing certain diseases, and given this name because of their invisibility, can now be identified with the germs of modern medicine. Of course, germs as one significance of the word *jinn*, does not occur in any old Arabic or Quranic dictionary simply because germs had not been discovered when these works were compiled.

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THUS SPOKE THE HOLY PROPHET

(Peace and blessings of Allah be upon him)

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

Whoever hath a daughter, and doth not bury her alive, or scold her, or prefer his male child to her, God bring him into Paradise.

Abu Huraira reported God's messenger as saying, "By Him in Whose hand Muhammad's soul is, anyone of this people, Jew or Christian, who hears of me and then dies without believing in my message, will be among those who go to hell." Muslim transmitted it.

Anas reported God's Messenger as saying, "None of you believes till I am dearer to him than his father, his child, and all mankind." (Bukhari and Muslim).

Do not prevent your women from coming to the mosque.

The rights of women are sacred. She that women are maintained in the rights assigned to them.

(Continued from page 2)

Some people are of the opinion that the Lord has barred entrance to this way; such views are simply the invention of those who are themselves deprived of this heavenly blessing. Know it for certain, then, that as a person cannot hear without ears, cannot speak without tongue, and cannot see without eyes, he cannot see the Beloved One without the Quran. The Almighty Whose grace is bounteous has never willed that He should close the door to inspiration and thus destroy the world. The gates are still wide open through which one can find entrance to the heavenly blessing of inspiration. But to seek it, a person must walk on the proper path and then only will he find it. That water of life came down from heaven and accumulated in a grand receptacle. To drink of it, he must reach it, stumbling and falling, and apply his lips to the cool and refrigerant water of life. In this con-

sists the felicity of man that he should run to the spot where any trace is to be found of the Friend Whom he seeks. As light comes from heaven and sheds its lustre upon earth, the true light of guidance also comes from heaven.

It is not through talk or conjecture that a man can attain to the source of Divine knowledge. Are eyes of any avail in total darkness? If they are, then reason alone may be a guide to a perfect knowledge of God. The true Lord is not one Whose lips are sealed and Who is, therefore, obliged to leave us to our own conjectures concerning Him. Nay, the perfect and living Creator has ever been giving unmistakable signs of His existence and He has even now willed to vouchsafe such signs to the present generation. The time is come when the doors of heaven shall be opened. Lo! the dawn is about to break forth. Blessed are they who rise up and seek the Almighty Whose

Light of glory never grows dim.
The Quran says :

“Allah is (indeed) the light of the heavens and the earth...”
—24 : 35.

It is from God that all light proceeds. He is the Sun of the sun, and the Life of all life, the True and Living Lord. Blessed is he who accepts Him !

Knowledge through sufferings

The other source of knowledge is that which is perfect in the highest degree and makes a man realize the certainty of the existence of God. This consists of the adversities and hardships which the prophets and the righteous are made to suffer at the hands of their enemies or by a heavenly decree. Sufferings make a man realize the full force of the legal injunctions which are thus illustrated in his practical life. Religious dogmas are mere theories and their perfection can be tested only through practice. A person who undergoes sufferings has an occasion to apply the treasure of knowledge accumulated in his heart to the actual circum-

stances of life, and by their right application he becomes, as it were a perfect embodiment of Divine guidance.

The moral qualities, of whose knowledge the brain and the heart are the sole repositories at first, are displayed through actual practice in all the external and internal faculties; and forgiveness, revenge, patience, mercy, etc., are not mere names to such a person, but become realities which he has felt and seen, which thus make an impression upon his external and internal nature. On this point, the Supreme Being says :

“ And We shall certainly try you with something of fear and hunger and loss of property and lives and fruits. And give good news to the patient, who, when a misfortune befalls them say : ‘Surely we are Allah’s, and to Him we shall return.’ Those are they on whom are blessings and mercy from their Lord ; and those are the followers of the right course”—2 : 155-157.

Here we are told that there is no great excellence in mere knowledge which is treasured in the heart or brain, but that the knowledge to be valued is that which, on account of its application to the practical course of life, gives a colouring to a man's life. To improve and strengthen one's knowledge, the best means is its application in practice so that its impression in life is not only upon the mind but upon every faculty and limb. In fact, every sort of knowledge, however low its comparative value, is defective so long as it is untested by practice. It is to this that the Lord calls our attention in the above verses. We are told that our morals are not finally developed unless they are proved by suffering and trials which stand to them in the relation of practice to knowledge :

“You will certainly be tried in your property and your persons. And you will certainly hear from those who have been given the Book before you and from the idolaters much abuse. And if

you are patient and keep your duty, surely this is an affair of great resolution” (3 : 185).

These verses show conclusively that knowledge is not perfect and fruitful without practical application. Knowledge which is at its best in practice is a source of blessing, but that which never passes into the domain of the practical has no value.

Thus Spoke the Holy Prophet

Shall I not point out to you the best of virtues? It is your doing good to your daughter when she is returned to you having been divorced by her husband.

Ibn 'Umar reported God's Messenger as saying, “Islam is based on five things : the testimony that there is no god but God and that Muhammad is His servant and messenger, the observance of the prayer, the payment of *zakat*, the Pilgrimage, and the Fast during Ramadan”. (Bukhari and Muslim).

CONTRIBUTORS TO KINDLY NOTE

Due to daily increasing high rates of paper, printing & even postage, it has been reluctantly decided to increase the annual subscription of this paper to Rs. 25/- inland & £ 4 or \$ 8 foreign Manager