



The Light — U.K. edition

June 2007

The Lahore Ahmadiyya monthly magazine from U.K.

Contents:

- | | |
|---|--|
| <ul style="list-style-type: none">• Hazrat Mirza Ghulam Ahmad's <i>criticism of secular philosophy and vindication of Divine revelation - 2</i> by Prof. Henry Francis B. Espiritu 1• Political Religion, by Maulana Aftab-ud-Din Ahmad 4• "Manifestation" of Ahmad, A question answered, by Zahid Aziz 5 | <ul style="list-style-type: none">• Retrograde motion of planets — <i>Novel misinterpretation of the rising of the sun from the west,</i> by Zahid Aziz 6• Maulana A. R. Jaggoe 8• Websites news 8 |
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Assalamu alaikum: Our next meeting —

Date: **Sunday 3rd June 2007**

Time: **3.00 p.m.**

Speaker: **Mrs Fareida Ibrahim**

*Hazrat Ameer Dr A.K. Saeed
will also be present.*

Regular activities:

Darus-i Quran and Hadith:

Every Friday at 2.30 p.m.

Meetings of the Executive:

First Sunday of every month at 2.00 p.m.

Meeting of the Jama'at:

First Sunday of every month at 3.00 p.m.

Hazrat Mirza Ghulam Ahmad's criticism of secular philosophy and vindication of Divine Revelation - 2

by Prof. Henry Francis B. Espiritu, Ph.D. Cand.

Scathing criticisms of Secular Philosophies as Poor Approximations of the Absolute Truth

Hazrat Mirza Ghulam Ahmad understood that secular philosophy (devoid of Divine revelation) is nothing but a poor approximation of Reality. The philosophers — with faltering and error-prone

suppositions — can only best theorize and speculate about Reality. On the other hand, the prophets and the saints (being the inheritors of the wisdom of the prophets) fully know of Reality since the Almighty God, as the Absolute Truth, deigned to impart these truths to the hearts of the prophets and saints by His divine favor (*ni'mat*). Prophets and saints can impart the truth to the seeking hearts because they themselves have seen and tasted the Reality of God in their lives. Thus, the saints' invitation for us to partake of the spiritual life is directly based on their very own personal encounter with the Reality of God in their experiences of daily living.

Western philosophy's claim to knowledge and certainty failed to convince Hazrat Mirza Ghulam

Ahmad. During the British colonization of India, when modern Western philosophy is outrightly encouraged, Hazrat Mirza Ghulam Ahmad firmly held to, and tenaciously defended the truths of Islam. His faith had never been affected by the constant and consistent bombardments of worldly philosophers against the Islamic faith. Whenever there is a clash between modernist philosophies and Islam, he would never become powerless in the face of such mundane philosophies. His writings courageously protected the creed of Islam by using sound philosophical truths and Quranic expositions to establish Islam and pin down the mistakes of Western philosophy.

Reading the many treatises he authored, one is constantly amazed at how Hazrat Mirza Ghulam Ahmad — although he was not formally schooled in Western sciences and philosophies — could with elegance of speech, with profound philosophical reasoning, responded effectively, and dismissed forcefully the assaults raised by Western philosophy against Islam. Reading the *Barahin-i-Ahmadiyya*, one can notice that Hazrat Mirza Ghulam Ahmad was deeply convinced that his mystical writings were God's bestowment on him for the regeneration of the Islamic faith.¹ He had undergone the purgative and transformative experiences (*riyazat wa mujahadat*) — these experiences of spiritual purification culminated in what Hazrat Mirza Ghulam Ahmad calls the “experiences and encounters of spiritual visions” (*ru'yah* and *ilham*) which gave him the overwhelming conviction of God's Reality.² This was the reason why he never became apprehensive whenever he was confronted with the assaults of Western philosophy against the integrity of the Blessed Quran. Through allegorical examples, metaphorical instantiations, deductive proofs, inductive reasoning, and most of all, mystical intuitions or spiritual visions, Hazrat Mirza Ghulam Ahmad demonstrated that he could use philosophy “at its own game” and defeat it by utilizing philosophy's own arsenals, and thus uphold the crystal-clear truths of Islamic belief in Divine Revelation.

Philosophy as Servant, not Master, of the Quran

Lest we misinterpret Hazrat Mirza Ghulam Ahmad to be an inveterate enemy of philosophy, let it be understood that what he was against is the philosophy or philosophies that aim to destroy

religious principles — secular philosophies that are utilized by anti-Muslims to attack the Islamic faith (e.g., empiricism, positivism, materialism, agnosticism, atheistic philosophies, etc.). Likewise, Hazrat Mirza Ghulam Ahmad asserts that philosophies tending to support the logical concept of a Divine Being (i.e., theistic philosophies, naturalized theologies, theistic existentialism, etc.), if devoid of the sure guidance of Divine Revelation, such philosophies cannot be infallible guides in reaching to the reality (*haqiqat*) or certainty (*yaqeenan*) of God's existence. The above-mentioned points must be remembered when one seeks to properly understand Hazrat Mirza Ghulam Ahmad's cutting criticisms of human philosophies. If one seriously looks at his spiritual writings, one will clearly notice that Hazrat Mirza Ghulam Ahmad employed logical reasoning and rational proofs in elucidating and explaining the Islamic faith. Furthermore, he utilized philosophical analogies and instantiating metaphors as examples, in the same way that he deployed deductive and inductive reasoning in expounding the truths of Islam. For him, the real purpose of philosophy is in giving logical support and analytic proofs of Divine Revelation. Philosophy finds its nobility in being a servant to the truths of the Holy Quran in the same way that science is likewise a means to explain theological principles.³

Hazrat Mirza Ghulam Ahmad has no sympathy with the movements of his modernist Indian Muslim contemporaries, e.g., Sir Syed Ahmad Khan, Syed Amir Ali, and Prof. S. Khuda Bakhsh. For him, these rationalist and modernist *ulama* made the Quran subservient to mundane philosophies and materialistic sciences. Hazrat Mirza Ghulam Ahmad felt that these modernists and “neo-Mutazilites” have no qualm in forcing the Quranic Revelation to “tow in line” with modern science. In contrast with these rationalist *ulama*, Hazrat Mirza Ghulam Ahmad contends that secular philosophies and sciences are not the “masters” of the Quranic truths; instead, they should serve the cause of Divine Revelation.⁴ It is likewise interesting to note that Hazrat Mirza Ghulam Ahmad's view regarding the superiority of Divine Revelation over and above science and philosophy perfectly echoes the stance made by the medieval Muslim theologian and *mujaddid* (regenerator of Islam), Hazrat Imam al-Ghazali (circa, A.D. 1058-1111), in his celebrated book *The Incoherence of the Philosophers*. In this book, Hazrat Imam al-Ghazali likewise asserts that

¹ Cf. his book *A Brief Sketch of My Life*, pp. 16-24.

² *Ibid*, pp. 18-20. Also, see at length his book *Testimony of the Holy Quran [Shahadat Al-Qur'an]* for the complete narrative of his conviction of the truth of the Quran and his role as a *mujaddid* of Islam.

³ Cf. Maulana Muhammad Ali, *True Conception of the Ahmadiyya Movement*, pp. 14-18.

⁴ Cf. Maulana Muhammad Ali, *The Founder of the Ahmadiyya Movement*, pp. 93-94.

without the guiding revelation of God as found in the Holy Quran, the enterprise of human philosophy will simply self-destruct; since philosophy due to its varied and conflicting theories will only lead the seeking soul to mental confusions, self-doubts, and spiritual turbulence.¹

By defending the primacy of Divine Revelation over Human Philosophy, he did great service to all monotheistic faiths

Hazrat Mirza Ghulam Ahmad's critique of philosophy in his defense for the truths of Islamic revelation is geared towards confirming the prophetic foundation of Islam as an authentic revealed religion. He repeatedly points out in his writings that the fundamental basis of Islam is the Holy Quran and all other areas of knowledge are subordinate to and in the service of the Quranic revelation. It is God Himself Who guarantees the truth of the Quran since it is God Who revealed the Quran to the world. Therefore faith (*iman*) in the One God and trust in the Divine revelation (the Holy Quran) as given by God to the Prophet Muhammad constitute the foundational grounds of the Islamic faith.

By defending the truths of the Quran against the onslaughts of secular philosophies, Hazrat Mirza Ghulam Ahmad performed a great service to all revealed religions in that he has totally upheld the primacy of Divine revelation (i.e., belief in the infallibility of prophethood and in the truth of the revealed scriptures) which is the very basis of all monotheistic faiths, whether Judaism, Christianity, or Islam. By putting philosophy and the sciences as servants of Revelation, he sets forth his deep conviction that true science and philosophy do not contradict Divine revelation rather support, exemplify, and confirm it.

Hazrat Maulana Jalaluddin Rumi advised the philosophers of his day and age:

"Ai-keh khwandee hikmat-i Yunania, hikmati imaniyan ra ham be-khwan."

"O thou that hast read the wisdom of the Greeks, do also read the wisdom of the believers."

In the same way, Hazrat Mirza Ghulam Ahmad counseled the agnostics who are steeped in various mundane philosophies to take guidance from the divine and sure truths of the Quran. The spiritual writings and reasoned proofs for Islam given by this valiant Punjabi saint as he defended the Quranic

truths, made the impartial and sincere spiritual seekers to encounter the reality of God's Existence in their lives, thus transforming the gloomy and hopeless condition of their being to that of a radiant and optimistic life overflowing with joy. These spiritual boons of faith (*ni'mat-e-iman*) and certitude (*yaqeen*) that Hazrat Mirza Ghulam Ahmad's proofs of Divine Revelation gave to the believers, are gifts that philosophers cannot provide to the restless souls of bewildered humanity.

Epilogue: Hazrat Mirza Ghulam Ahmad's life and message exemplified authentic service to the cause of the Quran and Islam

In closing, we ought to be grateful to Almighty Allah for the blessed life of the *mujaddid* saint, Hazrat Mirza Ghulam Ahmad. His saintly life epitomized authentic loyalty to the cause of Islam despite persecutions, vilifications, various hardships, all types of sufferings, and adversities from the enemies of Islam. Likewise, we need to be thankful to God for Hazrat Mirza sahib's divine office of *mujaddidiyyat* (Islamic reformation). All the bulk of his spiritual treatises made available abundant and clear proofs of the Reality of God and the truth of Divine Revelation — thereby chasing away the gloom of agnosticism and uncertainty in our hearts. I hope that owing to the guidance of the Quranic revelation and the writings of Hazrat Mirza sahib in defense of Islam, we will be granted the serene assurance and the absolute affirmation (*yaqeen-e mutlaq*) of the veracity of our Islamic faith and of the living Reality of God in our lives.

Now that we are already armed with the necessary spiritual assurance of our faith, thanks to the efforts expended by Hazrat Mirza Ghulam Ahmad in defending the truths of the Quran from the attacks of secularists, modernists, and agnostic philosophers, we will hopefully turn out to be assiduous worshippers of Allah, the Almighty. *Insha-Allah*, with the assurance and tranquility in our spirit wrought by reading the Holy Quran as elucidated by Hazrat Mirza sahib, we will become fruitful individuals and responsible members of the Islamic *Ummah* (community). Being assured and convinced of the certainty of God's existence through the proofs provided to us by Hazrat Mirza Ghulam Ahmad in his spiritual treatises, our lives will abundantly overflow in all goodness (*aamal-i-saleehat*) in Allah's service, and for the propagation of the truth of Islam (*isha'at Islami*) to others who are in need of such guidance. Ameen!

(Note: The author of the above article, whose first part appeared in our May issue, Prof. Henry Francis B. Espiritu, is an Assistant Professor IV in Philosophy and

¹ See Oliver Leaman, *A Brief Introduction to Islamic Philosophy*, Oxford: Polity Press, 1999; pp. 24-26.

Asian Civilizations at the University of the Philippines-Cebu City Campus. He is a PhD Candidate in Philosophy at the Ateneo de Manila University. He has written and published philosophical articles, academic essays, and theological treatises on Asian and Islamic studies, Sufi spirituality, philosophy, comparative religions, and inter-religious dialogue. He is a convert to Islam, and an ardent reader of the spiritual literature written by the Punjabi Islamic reformer, mystic, and saint, Hazrat Mirza Ghulam Ahmad. His Islamic name is Abdil Ghaffar. Reactions, queries, and comments are welcome and can be sent through email: espirituhenryfrancis@yahoo.com.)

Political Religion

by Maulana Aftab-ud-Din Ahmad

(*Editor's Note:* The article below appeared in *The Islamic Review*, April 1954, as the leading article on page 2. It is quite astounding how it gave such early warning of the rise of the politically-ambitious Islamic religious leaders and the great dangers their movements would pose to the Muslim world, if unchecked. Those dangers have been realised in the past quarter of a century.)

Of all kinds of exploitation known to history, that of religion is the most pathetic. In fact, religion may be regarded as a standing martyr. No other name or cause has been so ruthlessly exploited, misused and outraged as religion. Men with rank unbelief in their hearts are so frequently found to pass for religious men, and even religious leaders. It is this unfortunate aspect of human history that acts as a fruitful source of cynicism, scepticism, and even unbelief, in the teeming millions of common men and women.

From the earliest times our outspoken thinkers and philosophers have been crying themselves hoarse over this outrage on religion. And yet the growth of false leaders of religion is as unchecked today as at any time in our history. The highly developed critical faculty of modern man finds itself unable to swallow this camel of monstrosity in religious affairs. This is the reason why there is a general spirit of revolt against traditional religion in our youth. We, however, must not misjudge this revolt. It is very different from the revolt of youth in other forms of religion. Our youths, even when they despise official religion, have yet a lingering love for the message of the Quran and the personality of its prophet. They are, no doubt, somewhat disturbed and shaken in their faith about the *bona fides* of religious tradition. But even in the midst of their doubts they are greatly reassured in their faith by the majestic message of Divine Unity and of human

fellowship in the Quran and the irresistible human appeal of the Prophet's personality. This is a foundation on which a magnificent edifice of faith and religious life can assuredly be built, but the work of building it is a task by itself and cannot be performed by any magic or the mere talk of it. It needs a firm resolve, wholehearted devotion, and a perseverance of the highest type. It needs pledged leadership and an enormous amount of sacrifice. As it is, exploitation of religious sentiments in Islam on the one hand and a wide-spread scepticism as a result on the other, has become a regular feature of our national life in these days.

The worst and the latest form of religious exploitation in our day, however, is that done by men with political ambitions. Political-minded people masquerading as religious reformers have taken the field to compete with avowed politicians. This kind of religious leadership is most dangerous in its immediate role as well as its ultimate results. It places the genuine politicians at a great handicap, inasmuch as these lack the halo of sanctity around them which is the privilege of the pseudo-politicians that pass for religious leaders, but who nevertheless hide their political ambitions behind their apparent religious appeals.

The real designs of these false leaders of religion manifest themselves undeniably in their actual lives, which, as is to be expected, do not show much of the spirit of religion in their human relationship. Their conduct in private or public is invariably riddled with unscrupulousness and opportunism. And as the lives of these people are more exposed to public gaze than those of pure theologians and leaders of religion, their conduct is more damaging to the religious faith of the rising generation, whose idealistic fervour gets shocked when they find such an unmitigated divergence between the professed principles and their observance in practice.

These pseudo-politicians are therefore to be regarded as constituting the most dangerous of all reactionary forces that progressive Islam has to face in this age. They are subtle in their working and most destructive in their resultant mischief. They not only rob people in general of their correct vision of things but also our rising generation of their faith in the role and destiny of Islam in the world. As such it should be the duty of Muslim statesmen and the intelligentsia of Muslim nations to take proper note of this new form of religious exploitation, not only in the interests of the material welfare of the nation but also to safeguard its spiritual and cultural interests.

“Manifestation” of Ahmad

A question answered

by **Zahid Aziz**

Our esteemed and valued member in San Diego, U.S.A., Dr Hamid Rahman, recently asked me to clarify the meaning of a statement by Hazrat Mirza Ghulam Ahmad which is quoted by Maulana Muhammad Ali in his book *The Founder of the Ahmadiyya Movement*. This book had been given by his daughter Fatima to someone for study who raised a question regarding the following statement:

“As being the manifestation of the Holy Prophet, I was called Ahmad, though my name was Ghulam Ahmad” (page 2, footnote 4).

The question asked by the reader of the book is: “How was Hazrat Mirza a manifestation of the Holy Prophet when he was in fact a Mujaddid?” The explanation that I sent was found by Dr Hamid Rahman to be very convincing and he has requested me to publish the same in this magazine.

Explanation

People don’t understand that a claim to be a “manifestation” of the Holy Prophet means that all that person’s achievements are due to and for the Holy Prophet, and are not of that person himself. He is not proclaiming his own greatness but that of the Holy Prophet Muhammad.

Many of the successes which Allah promised to the Holy Prophet Muhammad were not attained during his lifetime, but later on at the hands of his true followers. Those true followers represented the Holy Prophet and received the success on his behalf. Hazrat Mirza Ghulam Ahmad himself wrote as follows:

“An example is the prophecy of our Holy Prophet Muhammad that the keys to the treasures of the Qaisar and the Kasra [Byzantine and Persian emperors] have been placed in his hand, whereas it is clear that the Holy Prophet had died before the fulfilment of this prophecy, seeing neither the treasures of the Qaisar and the Kasra, nor the keys. But as it was destined that Hazrat Umar receive those keys, and the person of Hazrat Umar was, as it were, the person of the Holy Prophet Muhammad by way of *zill*, therefore in the realm of revelation the hand of Hazrat Umar was considered to be the hand of the Messenger

of God, the Holy Prophet.” — *Ayyam-us-Sulh*, p. 35

The word *zill* in this extract means “reflection” and is similar to the word *buurooz* used in the earlier statement, translated there as “manifestation”.

The Holy Prophet Muhammad has been promised all the achievements and successes of Islam that were ever to come for long after him. When they come at the hands of some *khalifa*, *mujaddid* or deputy of him, he in a spiritual sense represents the Holy Prophet and is his manifestation.

Hazrat Mirza also writes:

“It is admitted that the miracle of a *wali* (saint) is the miracle of the prophet whom he follows.” — *Ayyam-us-Sulh*, p. 74

Any person who acquires certain of the Holy Prophet’s qualities by following him “manifests” him in this world to that extent. In case of Hazrat Mirza sahib, his claim is that victory over *Dajjal* (anti-spiritual materialism of the modern world that emerged from the West) will be achieved by his “Ahmadiyya” mission by manifesting the qualities of the Holy Prophet that are exemplified by the name *Ahmad*. That victory will not be due to something new brought by a man called Ghulam Ahmad, but by re-manifesting the “Ahmad” qualities of the Holy Prophet.

Further quotes

To add to the explanation which I gave above, I now quote the following further extracts from the writings of Hazrat Mirza Ghulam Ahmad. After speaking of the two names of the Holy Prophet, Muhammad and Ahmad, he writes:

“And one of these two names belongs especially to one period and the other to the other period ... God intended that He should make the Muslim nation to inherit these two names by way of *zill* (reflection) so that they may be as recurring blessings for this people ... so He made the companions and those who followed them a manifestation (*mazhar*) of the name *Muhammad* in conditions of glory and beneficence and gave them triumph and helped them with successive favours. And He made the Promised Messiah a manifestation (*mazhar*) of the name *Ahmad* and He raised him in conditions of beauty and mercy ... for the name Jesus and the name *Ahmad* have a unity in nature and a correspondence in disposition and from their very

nature indicate beauty and the giving up of fighting, and as for the name *Muhammad* it is a name of supreme-ness and glory, and both these are as *zill* (reflection) of the (Divine names) Beneficent and Merciful.” — *Ijaz-ul-Masih*, pp. 106–108

The life of the Holy Prophet Muhammad after being raised to prophethood consisted of two distinct periods: before *Hijra* and after *Hijra*. These two periods correspond to the significance of the names ‘Ahmad’ and ‘Muhammad’ respectively, as ‘Ahmad’ denotes a mission of inner beauty like that of Jesus and ‘Muhammad’ denotes a mission of outward power and glory like that of Moses. Hazrat Mirza sahib says above that the history of Islam after the Holy Prophet had initially a period corresponding to the name ‘Muhammad’ when Muslim power and rule spread in the world. Thus the companions (*sahaba*) and early Muslims were a manifestation of the name ‘Muhammad’. In the same way, due to the conditions of modern times, the mission of Hazrat Mirza Ghulam Ahmad manifests the aspects of Islam represented by the name ‘Ahmad’.

Hazrat Mirza sahib has also clearly explained that “manifestations” of prophets and the “likes” of prophets arising among Muslims are not prophets but the saints of this *Umma*. Answering the objection that “only a prophet can be the like of a prophet”, he wrote:

“The entire *Umma* is agreed that a non-prophet becomes the substitute of a prophet by way of *burooz*. This is the meaning of the hadith report: ‘The *ulama* of my *Umma* are like the Israelite prophets’. Look, the Holy Prophet has declared the *ulama* to be like prophets. ... All commentators of the Quran hold that the aim of being guided on ‘the path of those upon whom You have bestowed favours’ (*sirat allazina an’amta ‘alai-him*) is to attain likeness to the prophets, which is the real purpose of following them.” — *Ayyam-us-Sulh*, p. 163

It will be noted that he is describing these views as being widely accepted by the scholars of Islam. Unfortunately, since in our modern times Islam is generally presented to Muslims by Muslims as a mere political, superficial ideology, devoid of any spiritual depth, as a result people are unfamiliar with its fine and profound teachings that were accepted for centuries. Therefore they tend to think that Hazrat Mirza sahib has expressed ideas that are novel and alien to Islam.

Retrograde motion of planets

And a novel misinterpretation of the rising of the sun from the west

by Zahid Aziz

Most of us are familiar with “chain” e-mails, forwarded by their recipients to all their contacts and so on and on, claiming to present evidence in support of some Islamic idea or teaching. It is to be regretted that most often the information in these e-mails is simply baseless and absurd. Recently I came across such an e-mail, originating in Pakistan, which attracted my attention as the subject was: *Sunrise from the West*. It is signed by someone who describes himself as Vice-President, Head of Operations, MCB Asset Management Company Limited, Karachi. It is headed:

“NASA: Sunrise from the West.
Get ready, be prepared.
Please read, very interesting article.”

NASA is the world-famous U.S. Space exploration agency. The author of the e-mail claims to have derived the following information from a NASA article:

“The science of astronomy states that the speed of planet Mars has been decreasing in its course toward the eastern direction in the few past weeks to the level we notice the ‘waver’ between the east and the west. And on Wednesday the 30th of July the planet movement stopped going toward the eastern direction.

Then in the months of August and September Mars changed its course in the opposite direction to the West and that until the end of September. Which means the sun will rise now from the west on Mars!!

And this weird phenomenon of the opposite movement is called ‘Retrograde Motion’. Most scientists state that all the planets will go through the same once at least and our planet Earth is one of them. Planet Earth will move in the opposite direction some day and the sun will rise from the west!!

This might occur soon and we are unaware!

The rise of the sun from the west is mentioned in the hadith and this is the major sign of the Day of Judgment, most if not all, the minor signs have occurred. Wake up.”

He then quotes a couple of Hadith reports about the rising of the sun from the west, and declares:

“And it is also good material for calling others to Allah, whether Muslims or the non-believers. When we show this hadith that was told 1400 years ago about this miracle, you will see Inshallah, a lot will enter this beautiful religion. And the Muslims if they see this phenomena happening in Mars, who knows maybe it would bring them closer to our Creator.”

I am sorry, and I am embarrassed as a Muslim, to say that if the writer presents this argument to “non-believers” they will tell him that they, the non-believers, have had two robotic rovers moving around actually on the surface of Mars itself since January 2004, sending back observations and data every day, and no such “phenomena happening in Mars” has been reported by these rovers, nor by the space craft that are currently orbiting Mars. It is sad and deplorable that Muslims who used to lead the world in Astronomy, which is why so many stars have Arabic names, are today mired in such lamentable ignorance.

The writer has completely misunderstood the normal, natural phenomenon of retrograde motion of planets. As he has access to the Internet to send his e-mail, he could have easily checked what this phenomenon is by going to any astronomical website presenting information for the general public, such as those of NASA. Retrograde motion of a planet such as Mars does *not* mean that anything whatsoever happens to its actual motion, either to its orbital movement around the sun, or, as is relevant in this case, to its rotation on its axis. The sun has *not* been rising from the west on Mars.

“Retrograde motion” is a normal, regular occurrence related to the apparent motion of planets *against the background of the stars from one evening to the next*. For a simplified explanation please visit this link which also shows an animation:

www.scienceu.com/observatory/articles/retro/

Please note that the example animation is not showing the movement of Venus during the course of *one evening* as you look at the sky. It is showing the movement of its *daily* position from one evening to the next. To quote from this website:

“ Planets, as we noted, move relative to the stars, and they do so, generally, moving from west to east in the sky. If we look at the sky, at the same time of the night on two different nights, we will generally notice that the planets have moved a little

to the east. But every once in a while, a planet will do something funny: it will slow down its motion, will appear to ‘stop’ for a short while, and will then start moving in the opposite direction, to the west. Eventually, it will stop again, and resume its movement towards the east.”

This retrograde effect is observed when the Earth in its orbit is passing another planet. This “passing” is rather like when an athlete running faster on an inside track “laps” another one running less fast on an outside track. This happens about once every two years for Earth and Mars.

Let me give an analogy, albeit inexact, of retrograde motion which Muslims would find easier on the basis of their experience of observing the moon. On the evening when the new moon is observed at sunset, it is in the west just slightly higher than the sun and is following the sun on its way *down* to setting. The next evening at sunset, the moon is higher than on the first evening, and again on its way *down* to setting. On the third evening at sunset it is again higher than on the second evening, on its way *downwards* to setting. Quite obviously, the increasing height at sunset *from one evening to the next* does not mean that if we stand looking at the newish moon we will see it moving *upwards*.

The interpretation given by the Founder of the Ahmadiyya Movement to the sign of the sun rising from the west is very well-known. He wrote:

“As regards the rising of the sun from the West, we do believe in it; but what has been shown to me in a vision is this — that the rising of the sun from the West signifies that the Western world which has been involved of old in the darkness of unbelief and error shall be made to shine with the sun of Truth, and those people shall have their share of Islam.” (*Izala Auham*, p. 515)

It is interesting to note that, within half a century of his death, human beings became capable of observing literally the sun rising from the west. If you fly westwards at a sufficiently high speed (which would have to exceed 1000 miles per hour if you were at the equator), taking off just after sunset, you will soon observe the sun reversing its course and rising from the west. As an example, if the former supersonic airliner Concorde left London for New York, say, at 7 p.m. it would arrive in New York at 5 p.m. local time. If this was on a day in late March or September, when the sunset time in the whole world is about 6 p.m., then the travellers would see the sun rise from the west during their journey. One can conjecture whether this is also part of the fulfilment of the sign given in Hadith.

Maulana A.R. Jaggoe

The sad news of the death in Holland, on 8th May, of Maulana Abdur Rahim Jaggoe at the age of 92 will be widely known by now — *inna li-llahi wa inna ilai-hi raji'oon*. The Maulana was a veteran missionary of the Lahore Ahmadiyya Movement from Suriname and travelled all over the world to energise members of the Movement.



Maulana Jaggoe in 2005 (Photo courtesy: aaiil.org)

He had the great privilege of being trained as missionary in Lahore from 1949 to 1951 under the guidance of some of the great stalwarts of the Movement. Maulana Muhammad Ali took personal interest in his education and Maulana Abdul Haq Vidyarthi was one of his teachers. He worked as missionary in Suriname and that region of the world till moving to Holland in 1974 and had been Chief Imam and religious head of the Suriname Islamic Association from 1945 to that date. Several times he led groups to perform the Pilgrimage and *Umra* to Makka. In 1972 he received a special invitation from the Minister for Hajj of Saudi Arabia to attend a conference. He took a group with him and on arrival they were welcomed by the Minister. The local press covered his visit and published articles about him. In May 2001 he was decorated on behalf of the Queen of the Netherlands with the Knighthood of the Order of the House of Oranje Nassau (the name of the Royal family). He undertook two world tours during which he visited all the Lahore Ahmadiyya organisations and important personalities in each country, and he visited Indonesia several times.

We pray that Allah bestow His mercy upon the soul of Maulana Jaggoe and enable others to follow in his path of service to the faith, *ameen*. Mr Nasir Ahmad travelled from U.K. to attend his funeral service, and led the *janaza* prayers and paid tribute.

Hazrat Ameer's visit

Hazrat Ameer Dr A.K. Saeed will be visiting the U.K. from 2nd to 30th June. He will attend the monthly meeting on Sunday 3rd June and other functions will be organised as well.

Before that, a group of members from the U.K. *Jama'at* will be attending the convention in **Berlin, Germany, from 25th to 27th May** where Hazrat Ameer will also be present.

Websites news

The Lahore Ahmadiyya website www.aaiil.org continues to be updated to a new design, with new material also being added. A recent valuable addition is the recitation of the entire Holy Quran by the late *Hazrat* Dr Saeed Ahmad Khan, accessible in mp3 format. Books are now being presented in PDF format, including the following interesting ones:

1. The historic *Munir Report* published by the Punjab Government in Pakistan in 1954.
2. *Islam and Civilisation* by Khwaja Kamal-ud-Din. This book could not be found anywhere till a copy was procured recently.
3. *The Great Religions of the World* by Mrs Ulfat Samad, a very informative study.

On the www.wokingmuslim.org website, where material relating to the former Woking Muslim Mission is being collected, we are continuing to build the archive of *The Islamic Review*. Having completed the 1913 to 1948 series, when it appeared in a small magazine size, the issues from 1949 onwards are being added when it was produced in full magazine size on glossy paper. Unfortunately, some issues are missing which we have so far not been able to obtain. Also placed on this website are five picture postcards with the photograph of the Woking Mosque that were issued over the years, the earliest being a colour postcard from 1905.

On the www.berlin.ahmadiyya.org website, which provides material about the Berlin Mission and Mosque, founded around 1924, further issues of the *Moslemische Revue* magazine from the 1920s and 1930s have been added.

Mr Nasir Ahmad deserves our thanks for arranging to provide us with scanned images of the issues of *The Islamic Review* and *Moslemische Revue*, for which he has made strenuous efforts over a long period of time.