



The Light

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rakahs (cycles) for each of the five daily obligatory prayers is not specified. The Sunnah of the Holy Prophet has made all these things very clear. No one should fall into the error of thinking that the Hadith and the Sunnah are one and the same thing. For what is called the Hadith, came to be collected a hundred and fifty years after (the demise of the Holy Prophet (s)), while the Sunnah existed from the very beginning, side by side with the Holy Quran.

After the Holy Quran, the greatest debt of gratitude Muslims owe to anything is to the Sunnah. The obligation on Allah and His Messenger regarding the guidance of mankind was only twofold. By sending down the Holy Book, Allah, by means of His word, indicated His will and pleasure. In fulfilment of the demand inherent in the Divine law, the duty which rested on the Holy Prophet was that by putting it into actual practice he should clearly demonstrate it in all its aspects in a concrete manner. Therefore, he transformed into action what had been said in the form of words, and by his actual practice solved many difficulties. It is not proper to say that this duty was the responsibility of the Hadith, since Islam had established itself upon the earth long before the Hadith came to be collected. Did the people not offer their prayers in the period when the Hadith had not yet been collected? Did they not pay the Zakah or perform the Haj? Or, were they ignorant as to what was permissible for them and what was not?

Supportive position of Hadith

Of course, the third means of guidance is the Hadith, because many points in regard to history, ethics and jurisprudence are to be found fully explained in it. Great utility of the

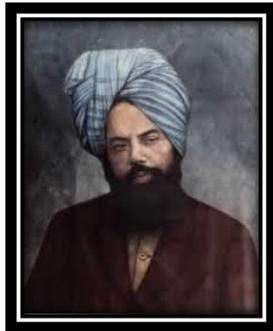
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Call of the Messiah

by

Hazrat Mirza Ghulam Ahmad,

The Promised Messiah and *Mahdi*



The explanatory position of the Sunnah

The second instrument for guidance given to the Muslims is the Sunnah. These are the measures adopted by the Holy Prophet (s) to explain and to put into actual and practical use the Holy Quran. For example, a casual reading of the Holy Quran will reveal to us that the number of

I Shall Love All Mankind.

Hadith lies in the fact that it is a servant of the Quran and the Sunnah. Some people, who are ignorant of the real position of the Holy Quran, have assigned to the Hadith the position of a judge over the Quran, as did the Jews in regard to some of their traditions. We, on the other hand, look upon the Hadith as a servant of the Quran and the Sunnah, the existence of servants being in no way critical to the master. In fact, it is a sign of his importance and grandeur.

The Holy Book is the Word of God, while the Sunnah is the conduct of the Holy Prophet, and the Hadith provides supporting evidence for the Sunnah. It is wrong to say (may Allah forbid!) that the Hadith is a judge of the Holy Quran. If there is any judge over the Holy Quran, it is the Holy Book itself. The Hadith, which in any case has an element of speculation in it, cannot be given a superior position, as it is no more than a supporting argument. The Quran and the Sunnah have done all the real work, whilst the Hadith has done no more than to supply some additional verification. How can the Hadith be given the position of judge over the Holy Quran? The Holy Book and the Sunnah were providing guidance to mankind at a time when there was no sign of the so-called judge. Therefore, never say that the Hadith is a judge over the Holy Quran. Rather, say that the Hadith supplies further supportive evidence for the Quran and the Sunnah.

Of course, the Sunnah, undoubtedly, indicated the will of the Quran, and it signifies the path on which the Holy Prophet put his companions. The Sunnah is not a name for the things which came to be written and collected a hundred or a hundred and fifty years afterwards. These are called the Hadith. The Sunnah, on the other hand, is the practical example that has, from the very earliest times, existed, all along, in the practical actions of the Muslims, their number extending to thousands at the most conservative estimate. But, though a great part of it the Hadith is speculative, where it does not contradict the Holy Quran, it deserves to be accepted. It serves as a supporter for the Holy Quran and the Sunnah, and contains a large stock

of material relevant to many Islamic questions.

Failure to appreciate the Hadith, therefore, is tantamount to cutting off a large part of the body of Islam. But, of course, if a hadith is contrary to the Holy Quran and the Sunnah, and contrary to other hadith reports which are in accord with the Holy Book, or if it stands in opposition to the Sahih Bukhari, it should not be accepted. For its acceptance, would imply rejection of the Holy Quran, and of all those hadith which are in agreement with the Holy Book.

I am satisfied that no righteous person would want to subscribe to such a belief. In any case, give due recognition to the Hadith and derive benefit from it fully. For these sayings come from the Holy Prophet, and unless they are rejected by the Quran and the Sunnah, you should not reject them. You should adhere to the hadith to such an extent that no action of yours, no delay, no action, and no failure to perform any task, should be without basis in the Hadith. But if there is a hadith which seemingly contradicts what has been stated in the Quran, you should think deeply to see if you can interpret it in such a way as would not contradict the Holy Quran. But where no such reconciliation is possible, this hadith should be rejected since it cannot be regarded as having come from the Holy Prophet (s). But if there is a weak hadith, which stands, nevertheless, in accord with the Holy Quran, it is to be accepted, for the Quran has confirmed it.



I Shall Love All Mankind.



The Elephant¹

By Humeira Ahmad

(Continued from the November issue)

“Have you not seen how your Lord dealt with the possessors of the elephant? Did He not cause their war to end in confusion? And send against them birds in flocks? Casting at them decreed stones — So He rendered them like straw eaten up?” (The Quran, ch. 105)

Today the elephants are represented by all kinds of criticisms aimed at the teachings of Islam and the hearts of Muslims in the attempt to create doubts about Islam and to erase the love of Allah from their hearts. The Christian Fathers are trying to replace the Kaaba and all it symbolizes for Muslims with something else — the love of this worldly life - as is borne out by this statement of a well-known Indian Father, Imaad-ud-Din: “If we cannot succeed in converting Muslims to Christianity, we shall shake the foundation of their faith by a flood of objections.”

So, Allah let loose on them His birds — the Promised Messiah and his small band of followers — who rained heavenly stones on them in the form of literature which annihilated their elephants, that is, their objections, to such an extent that even famous Christian leaders in Europe itself are disenchanted with the doctrines of the Trinity and the Atonement. Critical analysis of the doctrines of the Church by Ahmad-iyya literature, and even a number of enlightened Christian scholars, have realized that the Church doctrines are based on the pagan idol-worship of the Romans after Constantine became Christian. Concepts like Son of God, Atonement and Christmas are purely pagan concepts which found their way into the Christian religious thought.

This, too, is the meaning of the hadith in which it is written that the Holy Prophet (s) saw in a vision that the Dajjal was going round the

Kabah and so, too, was the Promised Messiah. This means that the Dajjal was going around the Kabah just as a thief would go around a house with the intention of breaking in and stealing. On the other hand, the Promised Messiah was making the rounds of the Kabah like a watchman on guard intending to catch and punish any thief that may attempt to enter and plunder. Thus the mischief of the Christian Fathers is called the Dajjal who is going around the Kabah in order to damage it. However, the purpose of the Promised Messiah's circulation of the Kabah is to guard the building of Islam and to preserve it by Allah's grace from being captured by the Dajjal.

In regard to the verse: *Ar-sa-la 'a-lai-him tai-ran a-baa-beel* (He sent on them flocks of birds), Hazrat Maulana Nur-ud-Din, the world-renowned commentator of the Holy Quran, says that it refers to a common saying among the Arabs, which means “bringing destruction”. That is why in the pre-Islamic poetry of the Arabs we find the poets when boasting of the might of their strength used to say “that flocks of birds accompanied their armies”. Accompanying flocks of birds meant that the enemy would be defeated and their dead bodies would be eaten by vultures. This is the origin of this proverb.

A death is regarded as honourable when the dead body is buried by its family members with due reverence. On the other hand, a dishonourable and humiliating death is one in which no one mourns and the corpse is devoured by carrions or crows. In the Bible, there is a prophecy concerning the destruction of Gog and Magog in somewhat similar terms: “You shall fall upon the mountains of Israel; you, and all your bands, and the people who are with you: I will give you to the ravenous birds of every sort, and the beasts of the field to be devoured” (Ezekiel 39:4).

In this chapter, the intention is to highlight the irony that those enemies who came with such pride and exultation to destroy the House of Allah themselves suffered an ignominious

¹ This talk is taken from the English translation of *Anwar-ul-Quran* by the late Dr Basharat Ahmad.

death and their dead bodies were eaten up by birds.

As regards the verse *tar-mee-him bi hi-jaa-ra-tim min sij-jeel* (casting at them decreed stones), Hazrat Maulana Nur-ud-Din used to say that the vultures struck the corpses against the stones so as to separate the flesh from the bones and so make it easier for them to eat. That is why in the verse *fa-ja-'al-a-hum ka-'as-fim ma'kool* (so He rendered them like straw eaten up), *ma'-kool* meaning eaten up is used to describe how the birds beat the corpses against the stones and ate the flesh in such a way that the remains looked like husk in the desert and presented a frightening and horrible scene.

In this description given in this chapter of the birds eating away the flesh of the soldiers, Allah wants to impress on our minds the frightful end of that army. Secondly, He wants to emphasize to the people of Makkah the great favour He had bestowed on them — as the army of the people of the Elephant was destroyed and the bodies of the soldiers who had died from the pestilence of small-pox were strewn all over the wilderness, it was inevitable that the atmosphere in Makkah would have become polluted and this would have caused the health of the Makkans to suffer great damage. In fact, an epidemic of small-pox would most likely have raged through Makkah, and together with the suffocating smell of the decomposed corpses of Abrahah's army, life would have become unbearable in the city.

But just then, birds by the thousands, flew down and devoured the flesh of the corpses, leaving behind only their bones. In this there was mighty evidence of Allah's mercy, in that He saved them from the deadly smell of the decomposed bodies and from the outbreak of small-pox and from the deadly contamination of the atmosphere.



Allah,
Most High,
through His
limitless grace
displayed His
favour to the

Makkans by protecting the Kabah and preserving their lives and their wealth. Further, He destroyed their enemies and dispelled the fear of an eruption of small-pox and cleansed the atmosphere of pollution. Those same birds, by being instrumental in the destruction of the enemy, and by their consuming the dead bodies, so that the environment was purified, became a remarkable example of Allah's favour to the people of Makkah. These were additional indications of Allah's mercy and help and favour through which He preserved the lives of the Makkans.

To appreciate Allah's magnanimous favours to the Makkans, we shall look at what happened to the city of Baghdad, when it was conquered by Halaku Khan. So terrible was the widespread massacre of Muslims, that the like of it has, perhaps, never been witnessed in the history of the world. Hundreds of thousands of Muslims were put to the sword by those idol-worshipping Tartars — women and children were trampled under the feet of horses and the nobles were walled in, alive. But, so deadly was the resulting stench of the decomposing bodies, that a great epidemic swept through the Tartar army, bringing death to thousands of soldiers, and forcing the others to flee the city in great haste. See how wonderful was the mercy of Allah, Who saved the Makkans from this kind of calamity.

Today, Muslims must make their hearts the Houses of Allah, and the Oneness of Allah, their treasure, and should equip themselves to stand up for the defence of Islam. Then whoever should rise up to demolish this House of Allah and to raze to the ground the Kabah of Islam will suffer the same fate, as that mentioned in this chapter, concerning those former would-be destroyers of the Kabah.

The Kabah and the Lord of Kabah is there to assure us of His might and power all the time provided we fulfil our pledge "Here I am in Your presence" which every pilgrim makes while going around the Kabah and while performing Hajj rituals. We also celebrate Eid al-Adha and offer sacrifice to kill our ego of selfishness and worldliness and submit to the will of Allah to earn Allah's forgiveness and blessings.

I Shall Love All Mankind.

Was the Holy Prophet Muhammad (s) unlettered?



By Shahid Aziz, M.Sc.

(continued from the November issue)

Alternative interpretation

I will now take each of the arguments in favour of the traditional interpretation and try and provide an alternative.

First the hadith in Bukhari where it is said the Holy Prophet (s) was asked by the angel to 'read'. The Arabic word *iqra* translated as 'read', also means 'to declare' or 'to proclaim'. "Some think that *Qaf ra Hamza* (قرأ) is from Hebrew, which means to proclaim. As such *اقرا* بسم رب means pronounce or declare the attributes of the creator."² We also find this in another authoritative lexicon: "قرأ as used in a case of this kind app. Signifies properly *he read*, or *recited*, the Scripture *chanting*; . . . properly signifies "he recited" poetry "chanting with a high voice:" (for Scripture and poetry are usually chanted:) then, *he read*, or *recited*, anything in any manner, without, or from, or in, a book . . ."³ Thus, we can say that rather than 'read', the angel said: 'proclaim' or 'declare'. To which the Holy Prophet responds by asking: What shall I proclaim? The angel then tells him to make known to his people attributes of the Creator.

I will now deal with the verses of the Holy Quran used to argue that the Holy Prophet (s) was unlettered. The first verse is:

وَمَا كُنْتُمْ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّوْنَ
بِيَمِينِكُمْ لِذِكْرِ تَابِ الْمُبْتَلِينَ

"And you did not recite before it any book, nor did you write one with your right hand, for then could the liars have doubted."⁴

At the time of the Holy Prophet Muhammad

(s), there were few copies of the religious scriptures in existence. Those that existed were in the language in which they were revealed. We know from the hadith quoted above that the copy of the Testaments that Waraqah bin Naufal had was in Hebrew. We know that it was many centuries later that the Testaments were translated into, for example, English and the translator had to escape from England to Holland to save his life! This verse simply reflects this reality – that no religious scriptures were available in Arabic for the Holy Prophet (s) to read. It then goes on to say that before his claim to prophethood, the Holy Prophet (s) had not put forward any ideas of reform based on Divine revelation. Although, he was part of a group which put forward ideas for reform of his people.

In the book: "Bihar al-Anwar", vol 16, p 119, it is narrated from the Holy Prophet (s): "We are a people who neither read nor write". This does not mean that all the Muslims could not read or write because we know that the Holy Prophet had appointed scribes to write the revelation. The same applies to the above verse.

The next verse is:

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ
وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُكُمْ فَاِنْ
أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَمَا عَلَيْكَ الْبَلَاغُ
وَاللَّهُ بِعِبَادِهِ بَالِغٌ عَابِدًا

"But if they dispute with you say: I submit myself entirely to Allah and (so does) he who follows me. And say to those who have been **given the Book and the Unlearned** (people): Do you submit yourselves? If they submit, then indeed they follow the right way; and if they turn back, your duty is only to deliver the message. And Allah is Seer of the servants."⁵

Here the word unlearned or unlettered is placed against those who are given the book. It does not mean that all those who had the scripture could read and write or that all those who were not sent a Scripture could not. Thus, in the

² Lughat ul Quran by Ghulam Ahmad Pervaiz, page 1344

³ Lane's Lexicon, page 2502

⁴ Op cit 29:48

⁵ Op cit 3:20

Quranic language, *ummi* also means someone who has not received the Divine Scripture.

The next verse is:

وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيًّا وَإِنْ هُمْ
إِلَّا يَنْظُرُونَ

“And some of them are illiterate; they know not the Book but only (from) hearsay, and they do but conjecture.”⁶

Here the Holy Quran uses the plural of *ummi* (*ummiyuun*) to mean ignorant. It does not mean that these people could not read or write but that they did not read the scripture and depended on their religious leaders to tell them what the Scripture says.

The next verse is:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو
لَهُمْ آيَاتِ الْكِتَابِ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ
وَإِنَّ أُمَّةً ذَاتَ كِبَرٍ لَّكَانُوا مِن قَبْلُ لَاقِي ضَلَالٍ مُّبِينٍ

“He it is Who raised among the illiterates a Messenger from among themselves, who recites to them His messages and purifies them, and teaches them the Book and the Wisdom — although they were before certainly in manifest error”⁷

Here all Arabs are called illiterate. And we know that was not the case. For example, the story about Hazrat Umar (r) tells us that when Hazrat Umar (r) went to his sister’s house, his sister and brother-in-law were reading the Holy Quran. Upon hearing Hazrat Umar (r) arriving, they hid the pages of the Holy Quran they were reciting. So, here are two early Muslims who possessed the Holy Quran in written format and who could read but the Holy Quran says that the Holy Prophet (s) Muhammad has been sent to illiterates. Therefore, here the word *ummiyeen* does not mean that Arabs could not read or write but that they had not received a scripture. The word *ummiyeen* here means that the Arabs were ignorant of the Divine message and not

that they were illiterate.

The next verse is:

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَىٰ عَلَيْهِمْ
بُكْرَةً وَأَعِيبًا

“And they say: Stories of the ancients, which he has got written, so they are read out to him morning and evening!”⁸

Lane, in his Lexicon, says this about the word *اكتتبه* ‘in the Kur xxv.6 signifies *he hath written them . . . for himself; or he hath asked [one] to write them for him, or to dictate them to him.*⁹ Another lexicon says it means: ‘to write, to dictate, to have written, ask someone to write’¹⁰

From these two lexicons it can be seen that the primary significance of this word is ‘to write himself. So, a more apt translation of this verse can be “And they say: Stories of the ancients, which he has written, so they are read out to him morning and evening!” In my opinion, here the Holy Quran itself is telling us that the Holy Prophet (s) could read and write.

Before dealing with the verse of the Holy Quran, where the Holy Prophet (s) is called *ummi*,¹¹ let us look at the root of the word *ummi*, which is translated as unlettered, and discuss what it means.

Words in Arabic are based mostly on tri-consonantal roots. Although the derived word may have a different meaning but its meaning takes forward the meaning of the root word in some way.

Root of the word *ummi* is *umm*, which means mother, source, principle, origin or prototype. *Umm* includes grandmothers. It is also used for Eve as she is regarded as humanity’s mother. In fact, it is used for everything that causes something else to be made, improved or reformed. *Umm ul kitab* (mother of the books)

⁶ Op cit 2:78

⁷ Op cit 62:2

⁸ Op cit 25:5

⁹ Lane’s Lexicon, page 2590

¹⁰ Al Munjid page 668 Arabic to Urdu

¹¹ Op cit 7:158

is the Holy Quran¹², umm ul qura (mother of all cities) is Makkah,¹³ umm ul Quran (mother or summary of the Quran) is surah Fatiha, umm ul khabais (mother of evil) is alcohol, umm ul Hawiyah is hell, umm ul Najum is the Milky Way and so on. In its various forms, it occurs 119 times in the Quran, in six derived forms:

35 times as the noun umm (أُمُّ)
12 times as the noun imām (إِمَامُ)
once as the time adverb amām (أَمَامُ)
six times as the nominal ummiī (أُمِّي)
64 times as the noun ummat (أُمَّة)
once as the active participle āmmīn (أُمِّيْن)¹⁴

In all its forms, *umm* bears the significance of something in its original state. When applied to a human being, the significance is that the person is like a new born child. A new born cannot read or write and so such a person is unlettered! *Ummi* is derived from it and it means: my mother, belonging to mother, unlettered, Arab, without understanding, Gentile and without scripture.

The significance of *ummi* is 'being in the state of a new born baby'. Thus, just like a new born cannot read or write, an *ummi* cannot read or write. My view is that rather than meaning unable to read and write, it means that the Holy Prophet (s) was immaculate and innocent, just like a new born baby. I would translate the word *ummi* in verse 7:158 as The Immaculate Prophet who was free of all sin.

Amazing Story of Submission and Sacrifice

Dr. Jawad Ahmad



Celebration of Eid-ul-Adha is to re-live the most sublime story of supreme sacrifice made by the holy family - Hazrat Ibrahim, Hazrat Ismael and Hazrat Hajara. Each character of this family is a light house providing guidance to followers of all the three monotheistic religions - Judaism, Christianity and Islam. Islam through

its institution of Hajj and its meaningful rituals has made each one of them an icon of spiritual brilliance. In fact, the structure of Kabah, in its present historic phase, owes much of its sublimity and reverence to this Holy Trio. We cannot single out their sacrifices individually. Each one, on his part, has shown such a sublime example of steadfastness, submission and sacrifice that, even today, not only the pilgrims, but even those who celebrate Eid-ul-Adha far away from Kabah, feel and experience lustre of these luminous men of God. In fact, Hajj besides being an article of faith, is to pay homage to these great servants of Allah. We spend money and undertake long journeys to re-live those historic events symbolically by performing Hajj and offering sacrifice.

Although these great people have been mentioned in the earlier scriptures but the Quran has narrated their amazing story so vividly and in such a sublime manner that their lives inspire millions of Muslims all over the world. The simple structure of Kabah, the two mountains of Safa and Marwah, blessed fountain of Zamzam, vast plain of Arafat and the two Jamaraat, where the Satan tried to dissuade prophet Abraham — these are stages of that trial in which Abraham and his family turned out to be steadfast. At this point I would like to give you translation of the picturesque words of the Quran which sums up in just 10 brief verses this amazing story:

“My Lord, grant me a doer of good deeds. So We gave him the good news of a forbearing son. But when he became of age to work with him, he said: O my son, I have seen in a dream that I should sacrifice you; so consider what you see. He said: O my father, do as you are commanded. If Allah please, you will find me patient. So when they both submitted and he had thrown him down upon his forehead, We called out to him, saying, O Abraham, You have indeed fulfilled the vision. Thus do We reward the doers of good. Surely this is a manifest trial. And We ransomed him with a great sacrifice. And We granted him among the later generations, the salutation.

¹² Op cit (43:4)

¹³ Op cit 42:7

¹⁴ Corpus Quran

Peace be to Abraham. Thus, do We reward the doers of good.” (37:100-110).

The Holy Bible also extols Prophet Abraham in somewhat similar strain:

“And I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing” (Genesis 12:2).

“That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice “(Genesis 22: 17,18).

But the Holy Quran goes further and regards him ‘a model of virtue’ and commands us to follow his faith. This is what it says:

“And then We revealed to you (O Prophet): Follow the faith of Abraham, the upright one; and he was not of the polytheists” (16:123).

It is a fact that only Muslims honour and invoke salutations and blessings on Prophet Abraham five times a day in their ritual prayers. Almost all the acts of devotion in Hajj, which is one of the five fundamentals acts of devotion, commemorate precepts of prophet Abraham, prophet Ismael and Lady Hagar. This last and most important fundamental act of devotion is a resolution which is made by every pilgrim to be submissive and truthful to Allah and His commandments. It is a continuous tribute paid to prophet Abraham and his family by every Muslim day in and day out. Moreover, the invocation called *Darood-i Ibraheemi* starts with Prophet Muhammad and his true followers and ends with prophet Abraham and his true followers. It is evident that by the followers of Abraham are meant Jews and Christians. It is a pity

that Muslims have so far not realised that they daily pray and invoke peace and blessings on Abraham and his true followers but still are not conscious that they should be foremost in demonstrating and promoting religious understanding and harmony in the world.

Personality of Prophet Abraham is very pivotal in the religious structure of Islam. Islam owes a great deal to the prayers of Prophet Abraham, and it reaches its spiritual climax with paying homage to him in the form of Hajj. One can come across number of verses in the Quran in which Holy Prophet Abraham is highly praised and is regarded as “model of virtue”:

“Surely Abraham was a model of virtue, obedient to Allah and upright... and grateful for Allah’s favours. Allah chose him and guided him on the right path... We revealed to you (O Muhammad): Follow the faith of Abraham, the upright one....” (16:120-123).

Hazrat Mirza Ghulam Ahmad, founder of the Ahmadiyya Movement in Islam, has put special emphasis on this aspect of Islam and tried to revive the Quranic injunction to persuade followers of other religions to at least believe in One God:

“O People of the Book, come to an equitable word between us and you, that we shall serve none but Allah and that we shall not associate aught with Him” (3:63).

And this is what Prophet Jesus also exhorted to his disciples:

“Jesus said unto him, Thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment” (Matthew 22:37,38. Luke 20:27).

(To be continued in the next issue)

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