

Editorial: 2

Notes & Comments – Religious Artefacts Forced on Public? 4

Does the display of religious artefacts in government buildings contravene the US constitution?

Fareed Ahmad – USA

Creation and the Words of God – Part 9. 7

God is the source of all creation and everything is drawn towards God.

Hadrat Mirza Ghulam Ahmad^(as) – Promised Messiah and Mahdi

Promoting Peace 17

The only way to establish peace in the world is through the just treatment of one's fellow human beings.

Hadrat Mirza Masroor Ahmad - Khalifatul Masih V

Was Jesus^(as) the Son of David^(as)? 22

Qur'anic and Biblical evidence regarding the genealogy of Jesus^(as) proves that if he is to be traced from Joseph, his father, then the lineage to David^(as) is unclear. On the other hand, the lineage to Mary, traces him to Imran.

Iqbal Ahmad Najam

The Tomb of Jesus^(as) at Srinagar. 40

A scholarly review of the facts concerning the crucifixion. Jesus^(as) could not have died on the cross and risen to heaven.

Hadrat Mirza Ghulam Ahmad^(as) – Promised Messiah and Mahdi

Care of the Seriously Ill and Dying 50

Islamic perspectives and testimonies on spiritual healing. God gave life and it is to Him Whom people should return at times of ill health.

Maulvi Abdul Wahab bin Adam – Ghana

Psychic Phenomena 56

The late author explains in detail psychic phenomena (the operation of natural laws) and their clear distinction from spiritual phenomena (Divine manifestation).

Bashir Ahmad Orchard

COVER PHOTO: Stock Library BACK PHOTO: Tanveer Khokhar

- Basit Ahmad
- Bockarie Tommy Kallon
- Fareed Ahmad
- Fazal Ahmad
- Fauzia Bajwa
- Mansoor Saqi
- Mahmood Hanif
- Mansoor Hyder-Muneeb
- Navida Shahid
- Sarah Waseem.
- Saleem Ahmad Malik
- Tanveer Khokhar

Chief Editor and Manager: Mansoor Ahmed Shah

Management Board:

- Mr Munir-ud-din Shams (Chairman)
- Mr Mansoor Shah (Secretary)
- Mr Naseer Ahmad Qamar
- Mr Mubarak Ahmad Zafar
- Mr Mirza Fakhar Ahmad
- Mr. Abdul Baqi Arshad

Special contributors:

- Amatul-Hadi Ahmad
- Farina Qureshi
- Proof-readers:**
- Shaukia Mir
- Abdul Ghany Jahangeer
- Khan

Design and layout:

- Tanveer Khokhar
- Publisher:**
- Al Shirkatul Islamiyyah
- Distribution:**
- Muhammad Hanif

All correspondence should be forwarded to the editor at:

**The Review of Religions
The London Mosque
16 Gressenhall Road
London, SW18 5QL
United Kingdom**

© Islamic Publications, 2005
ISSN No: 0034-6721

EDITORIAL

By Sarah Waseem

‘If one desires to investigate with an open mind the root cause of all evils, whether social, political, economic, or moral, one will always find that the disregard for justice lies at the heart of all such evils.’

(Hadhrat Mirza Tahir Ahmad^(ru), 1996)

The author continues to say :

‘If man is not just in his obligations to God, then it is quite unlikely that he will be just to his fellow human beings – the creation of God.’

In his book *Absolute Justice, Kindness and Kinship*, the author explains that it is the principle of absolute justice that forms the very foundation of life.

This point is elaborated in this month’s article ‘Promoting Peace’, delivered by Hadhrat

Khalifatul Masih V to a multi-faith audience. As he explains,

‘In my opinion, one of the most important reasons for unrest in the world is that man has stopped following the commandments or guidance of God or has begun to interpret these teachings in his own self-made meanings. The commands of God are very simple, that one should worship Him and take care of one’s fellow human beings.’

Indeed this sense of compassion should be so great that even if one has been subjected to cruelty and then the chance for revenge arises, compassion should outweigh the desire for revenge.

It is the fear of God that leads people to act righteously and to uphold justice even if it means that they will alienate their friends and family.

Hadhrat Mirza Tahir Ahmad^(ru) also refers to another cause of injustice when he quotes the following verse from the Holy Qur'an:

The heavens might well-nigh burst thereat, and the earth cleave asunder, and the mountains fall down in pieces, because they ascribe a son to the Gracious God.

(Ch. 19:Vs.91-92)

He writes, 'The Christian doctrine of Trinity is a gross example of the injustice of man in his relation to God.' He writes that the concept of trinity creates splits in the person of God, which can in turn lead to splits in other areas of life. So although Christians refer to the Unity of God, the concept of Trinity is actually a form of idolatry.

The author writes: 'the displeasure of God will manifest itself in the form of great global turmoil. It would split people and people and nation and nation.' (1996).

The issues concerning the divinity of Jesus^(as) are explored further in an article by the Promised Messiah^(as) from a 1903 edition of *The Review of Religions* entitled 'The Tomb of Jesus'. In it the Promised Messiah^(as) reviews the evidence that Jesus^(as) could not have died on the Cross and risen to Heaven. Indeed had he been caused to die and then been raised again, it would have been an injustice to the purpose of his mission.

To ensure justice in the world, individuals must first re-establish their relationship with God and then with their fellow human beings. This is the only way that the process of reducing further turmoil and suffering in the world can begin.

Notes & Comments

Religious Artefacts ‘forced’ on public?

The US Supreme Court began hearing arguments in March 2005 about whether it is legal for the Ten Commandments to be displayed on government property.

In a Texas case, the court heard a challenge to a granite monument depicting the Biblical Ten Commandments that sits near the entrance to the state capital in Austin. A second case tests whether Kentucky judges went too far when they posted framed copies of the Ten Commandments on the walls of a county courthouse.

The Commandments begin with the words, ‘I am the Lord thy God. Thou shalt have no other gods before me.’ Followers are also told not to have ‘any graven images,’ nor ‘take the name of the Lord thy God in vain,’ and

are reminded to keep the Sabbath day holy.

The judges must decide whether the prominent display of the Ten Commandments at government buildings violates separation of church and state. Defenders say the displays merely acknowledge the nation’s religious heritage and the historical role of the Ten Commandments as a source of law and morality. The challengers say the Biblical commands show the government to be endorsing religion, a violation of the freedom of religion in the 1st Amendment’s ban on an ‘establishment of religion.’

Because placing the Ten Commandments in front of the capital ‘conveys a powerful message’ that the government ‘is endorsing religion,’ said Duke University law professor, Erwin

Chemerinsky, on behalf of Thomas Van Orden, a homeless Texan who sued to have the monument removed. 'This is a sacred and solemn text. These are God's words to God's followers.'

'It is a symbol that the government derives its authority from God,' he said. 'That's what this is about. Our laws are derived from God.' The hearing has sparked a vigorous debate between Christian conservatives and secularists. It also raises issues about the thousands of other religious symbols that appear in public property.

But where does one draw the line? Can a Santa Claus or Christmas tree be put up in a state building? Does a Santa Claus or a Christmas tree have any religious roots?

This is a complicated and tricky situation, premised on the ideology of Church and State and its separation and the creation and maintaining a secular state. Christianity does play a very positive role in mainstream America. The United States

Constitution and Declaration of Independence were written by mainstream Christians. The success of the country lies not on the Christian or religious values derived therefrom, but keeping those values in check. The United States Government does not promote excessive entanglement with religion. The Government is not authorised to promote religion and does not encourage the states to do so either. The issue regarding enforcement of 'prayers' in the public school system was raised some time back. It was concluded that in the public school system there would be a few moments of silence everyday, and the option remained open to those who want to seek solace in those few moments as opposed to those who do not. Currently therefore, any one religion cannot be enforced in the public school system, but the right is not taken away from those who chose to observe those few moments.

Further, to stress the point of Separation of Church and State, lies the notion of no religion playing a dominant role in

Government and its agencies. If any religion were to play a dominant role in the affairs of the Government, the notion of secularism would be evaded. If any religion would be adopted by mainstream America it would go against the very principles of the United States Constitution and would create an unfair prejudice for those outside that religion.

Because there is no separation and hence no moderation, we often find internal conflicts within some nations. As a result, mini-factions steer their Governments often in conflicting directions. These mini-factions manifest themselves many times in the form of

unrest and instability. We see this time and time again with various political parties in the Middle East i.e. Iraq's Baathist party and Israel's Likud Party and the list can go on.

By allowing the '10 Commandments' block to remain we may be crossing that line of Church and State. By allowing the block to remain we could set a precedent that could then open the floodgates of things to come. The question is do we want to move in that direction or maintain the status quo?

Fareed Ahmad – USA

In this journal, for the ease of non-Muslim readers, '(sa)' or 'sa' after the words, 'Holy Prophet', or the name 'Muhammad', are used. They stand for '*Sallallahu 'alaihi wa sallam*' meaning 'Peace and blessings of Allah be upon him'. Likewise, the letters '(as)' or 'as' after the name of all other prophets is an abbreviation meaning 'Peace be upon him' derived from '*Alaihis salatu wassalam*' for the respect a Muslim reader utters.

The abbreviation 'ra' or (ra) stands for '*Radhiallahu Ta'ala anhu* and is used for Companions of a Prophet, meaning Allah be pleased with him or her (when followed by the relevant Arabic pronoun). Finally, 'ru' or (ru) for '*Rahemahullahu Ta'ala* means the Mercy of Allah the Exalted be upon him.

Creation & the Words of God

This series sets out, in the words of the Promised Messiah^(as), Hadhrat Mirza Ghulam Ahmad, a summary of his exposition of four outstanding topics: ISLAM; ALLAH, THE EXALTED; THE HOLY PROPHET^(sa) and THE HOLY QUR'AN. The original compilation, in Urdu, from which these extracts have been translated into English, was collated with great care and diligence by Syed Daud Ahmad Sahib, Allah have mercy on him and reward him graciously for his great labour of love. Amin. The English rendering is by the late Sir Muhammad Zafrullah Khan, may Allah be pleased with him, and is quoted from *The Essence of Islam*, Volume 1. All references throughout, unless otherwise specifically mentioned, are from the Holy Qur'an.

It is a mystery of Rububiyyat that creation comes into being by God's words. This may be understood as meaning that creation is the reflection of God's words or that God's words themselves, by Divine Power, take on the shape of creation. The words of the Holy Qur'an are susceptible of both interpretations. At some places in the Holy Qur'an, that which has been created is called the Words of Allah, which, having acquired new qualities and characteristics by Divine Power through the manifestations of Rububiyyat, took on the character of created

objects. This is one of the mysteries of the attribute of creation, which cannot be easily understood through reasoning. For the average person it is enough to realise that whatever God Almighty determines to create comes into being and that everything is His creation and has proceeded from His Power.

But this mystery of creation becomes plain to the men of understanding after their disciplinary exercises, through visions, and they seem to realise that all souls and bodies are Words of God, which, through

perfect Divine wisdom, have been clothed as created objects. But the basic principle to be adhered to is the factor that is common to visions and reason, that is to say, that God is the Creator of everything and that souls and bodies could not come into being without Him. The phraseology of the Holy Qur'an in this context is multifaceted but that which the Holy Qur'an lays down conclusively and with certainty is that everything has come into being through God Almighty and nothing has come into being without Him, or on its own. This is enough for the elementary stage. Thereafter, to those who voyage through the different stages of understanding, the mystery would be disclosed after their striving, as Allah the Exalted has said:

*And as for those who strive in
Our path, We will surely
guide them in Our ways.*
(Ch.29: V.70)

*(Surmah Chashm Arya, Ruhani
Khaza'in, Vol. 2, pp. 173-175,
footnote)*

Here it is necessary to explain that when God, Who is the Cause of causes and to Whose Being all beings are related, makes a move towards the creation of anything, then if that move is on a full scale it occasions a move in all creation, but when it is a partial move, it occasions a move in some sections of the universe. The relationship of the whole of creation and of all the worlds to God, the Lord of Honour and Glory, resembles the relationship which subsists between the soul and the body. As all the limbs of the body are subject to the designs of the soul and they all move in the direction in which the soul moves, the same relationship subsists between God Almighty and His creation.

Although I do not say like the author of Fusus about the Ultimate Being that:

خلق الاشياء وهو عينها

He created things and that He is those very things.

yet I do say:

خلق الاشياء وهو كعينها
 هذا العالم كصرحٍ ممرِّدٍ من
 قوارير و ماء الطاقات
 العظمى يجرى تحتها و يفعل
 ما يريد يخيل في عيون
 قاصرة كأنها هو يحسبون
 الشمس والقمر والنجوم
 موثرات بذاتها و لا موثر
 الأهو

He created all things and He is like those very things. This universe is like a great hall paved smooth with slabs of glass. A Great Power flows underneath it and does whatever It wills. In the eyes of the shortsighted, everything appears as if it existed by itself. They imagine that the sun, the moon and the stars exist on their own, but all existence belongs to Him.

The All-Wise has disclosed this mystery to me that the whole of this universe including all its sections is designed to carry out whatever is intended by the



The founder of the Ahmadiyya Muslim community was Hadhrat Mirza Ghulam Ahmad^(as).

The founder of the Ahmadiyya Muslim community was Hadhrat Mirza Ghulam Ahmad^(as). In 1891, he claimed, on the basis of Divine revelation, that he was the Promised Messiah and Mahdi whose advent had been foretold by Muhammad, the Holy Prophet of Islam (peace and blessings of Allah be upon him) and by the scriptures of other faiths. His claim constitutes the basis of the beliefs of the Ahmadiyya Muslim community.

Cause of causes and is like the limbs which do not operate on their own, but are supplied with power all the time by the Great Soul as all the faculties of the body operate under the direction of the soul. This universe is a

substitute for limbs for that Great Being. There are some things in it, which are as the light of His countenance, which serve as light overtly or covertly according to His will. Some are like His hands, some are like His wings and some are like His breath. In short, this universe collectively is like a body for God Almighty and all the glory and the life of this body is derived from that Great Soul, Who is its Sustainer. Whatever movement is willed by that Sustainer, the same appears in all or some of the limbs of that body as may be desired by that All-Sustaining Being.

To illustrate this, we can imagine that the Sustainer of the universe is the Great Being, Who has numberless hands and feet and numberless other limbs possessing unlimited length and breadth and like an octopus this Great Being has tentacles which spread out to all corners of the living world and draw everything to themselves. These limbs are called the universe. When the Sustainer of the universe makes a

move, full or partial, it necessarily creates movement in His limbs and He manifests His designs through these limbs and not in any other way. This is an easily understood illustration of the spiritual reality that every section of creation is subject to the designs of God Almighty and discloses His hidden designs in its countenance and carries them out with the utmost degree of obedience. This obedience is not at all based on governance and coercion. Everything is drawn towards God Almighty as if by a magnetic power and every particle is naturally inclined towards Him as the different limbs of a body are inclined towards that body. Thus, it is quite true that the whole of this universe is like the limbs of that Great Being and that is why He is called Sustainer of the universe. As the soul is the sustainer of the body, He is the Sustainer of the whole of creation. Had that not been so the whole system would have run out of order.

Everything willed by that Sustainer whether overt or

covert, whether related to the faith or to the world, is manifested through the creation and none of His designs is manifested on earth except through that means. This is the eternal law of nature, which is in operation since the beginning.

(Taudhih-e-Maram, Ruhani Khaza'in, Vol. 3, pp.88-91)

It cannot be gainsaid that whatever qualities are found physically and mortally in heavenly bodies and elements are spiritually and eternally present in God Almighty. It has been disclosed to us that the sun and the moon etc. are nothing in their own selves. It is the Supreme Power, which is operating behind the scenes. It is He Who, using the moon as a cover for His Being, bestows light upon dark nights, just as entering dark hearts He illumines them and Himself speaks inside a person. It is He Who, covering up His Powers with the sun, makes the day a manifestation of a grand light and manifests His works in different seasons. It is His Power that comes down from the sky

and is called rain, which turns the dry earth into greenery and satisfies the thirst of the thirsty. It is His Power that burns in the shape of fire, refreshes the breath in the shape of air, causes the flowers to bloom, raises the clouds and conveys sound to the ears. It is His Power that appears in the shape of the earth and carries on its back the different species like man and animals. But are these things God? No, they are His creation. God's Power moves as the hand moves the pen. We can say that the pen writes, but it is not the pen that writes, it is the hand that writes. We can say that a piece of iron which, having been left in the fire, looks like the fire, burns and gives light, but these are not the qualities of the piece of iron, but of the fire. In the same way, it is true that all the heavenly bodies and earthly elements and every particle of the lower or the higher world which is visible and which is felt, is, on account of its different qualities, a name of God and an attribute of His. It is the Power of God, which is hidden in them and manifests itself. They

were all in the beginning God's words, which have been manifested in different forms by His Power.

A foolish one might ask how did God's words become personified. Was not God diminished by their separation from Him? He should consider that the fire a magnifying glass obtains from the sun does not diminish the sun in any way. In the same way, the fruits by developing under the effect of moonlight do not diminish the moon in any respect. It is a secret of the understanding of God, which is at the centre of all spiritual matters that the world was created by the words of God.

(Nasim-e-Da'wat, Ruhani Khaza'in, Vol. 19, pp.423-424)

When I observe these great bodies and reflect upon their greatness and wonders and realise that all this was created by God's design and His will, my soul cries out involuntarily: Our Mighty Lord! How Great are Thy Powers? How wonderful and beyond the limit of reason are

Thy Works? Foolish is the one who denies Thy Powers and stupid is the one who asks: From what material did He make all this?

(Nasim-e-Da'wat, Ruhani Khaza'in, Vol. 19, p. 425, footnote)

The reality of the Godhead of God Almighty is that He is a Being Who is the source of all grace and that all beings owe their origin to Him. That is why He is entitled to our worship and we accept with pleasure that He is entitled to possess our bodies and hearts and souls, inasmuch as we were nothing and He brought us into being. Thus, He Who brought us into being from nothingness is rightfully our Master.

(Shahna-e-Haqq, Ruhani Khaza'in, Vol. 2, pp. 428-429)

A specialty of God's Power by virtue of which He is called God is the Power whereby spiritual and physical faculties are created. For instance, in His bestowing eyes on animates, His true excellence is not that He

made the eyes but that in the body cells He had already created hidden powers invested with the capacity of sight. Were those powers self-existing, God would be nothing. It would amount to giving credit to the wrong person. It is false to assert that sight is bestowed by those powers on their own and that God has nothing to do with it, and that if the particles of the universe had not had those powers, God's Godhead would have been rendered useless. The truth is that He Himself has created all the capacities of the souls and of the particles of the universe and He continues to create them and He Himself has put certain qualities in them and goes on putting them. Those very qualities when brought in juxtaposition exhibit their wonders. That is why no inventor can equal God.

An inventor of the locomotive, or of the telegraph or of photography or of the press or of any other instrument would confess that he is not the inventor of powers by the use of which he

prepares the instrument. All inventors make use of existing capacities, as, in making a locomotive work, use is made of the power of steam. The difference is that God Himself has created these capacities in the elements and the inventors are not able to create those powers and capacities. Thus unless God is accepted as the inventor of all the capacities and powers of the particles of the universe and of the souls His Godhead is not established. In that case, He would rank only as a builder or a carpenter or a smith or a potter and no more. This is obvious and irrefutable.

(Nasim-e-Da'wat, Ruhani Khaza'in, Vol. 19, pp. 383-384)

We bear witness with our full faith and complete understanding that the contention of the Arya Samajists that souls and particles with all their capacities are eternal and self-existing and uncreated is false. This idea is disruptive of the relationship between God and His creatures. It is a new and repulsive doctrine, which has been put forth by

Pandit Dyanand. We are not aware to what degree this doctrine is drawn from the Vedas. What we contend is that this principle which has been expounded by the Arya Samajists is not acceptable to sane reason after full understanding and reflection and pondering.

The principle of Sanatan Dharam lies in exact contrast. Although it has been disfigured by the exaggerations of Vedanta and the Vedantists, and is exposed to a number of objections, nevertheless it does have a spark of truth in it. If their doctrine is simplified it amounts only to this that everything has been created by Parmeshwar. In such case, all doubts are removed and one has to confess that according to the principles of Sanatan Dharam the doctrine of the Vedas also is that all souls and particles of bodies and their powers and qualities are from God.

(Nasim-e-Da'wat, Ruhani Khaza'in, Vol.19, p. 387)

The Holy Qur'an has taught us that man together with his soul

and all his capacities and every particle of his body, is the creation of God. Therefore, according to the teaching of the Holy Qur'an, we are the property of God and we possess no right, which we can claim from Him, for not rendering which He could be held responsible. In this juxtaposition we cannot call God 'Just'. As we are entirely empty-handed we call Him *Rahim*. To call Him 'Just' would imply that we have rights against Him and for failure to discharge such rights He could be charged with default.

(Chashma-e-Ma'rifat, Ruhani Khaza'in, Vol. 23, p.36)

The Holy Qur'an does not arbitrarily and without reason describe God the Glorious as the Master of all souls and all cells of bodies, as do the Vedas. Almighty Allah sets forth the reason, as He says:

His is the Kingdom of the heavens and the earth.

(Ch.57: V.3)

...and (He) has created

*everything, and has ordained
for it its proper measure.*
(Ch.25: V.3)

This means that the heavens and the earth and all that is in them belong to God Almighty, inasmuch as He has created them all.

He has put a limit to the capacity and work of each created being, so that limited things should point to a Limiter Who is God Almighty Himself.

Thus, we observe that as bodies are confined within their limits and cannot go outside of them, in the same way souls are also confined and cannot create more powers and capacities than those that have been invested in them. For instance, the moon completes its orbit within one month, that is, in twenty-nine or thirty days, but the sun seems to complete its orbit in about three hundred sixty-four days, and it cannot reduce the size of its orbit to that of the moon. Nor has the moon the power to extend its orbit to that of the sun. If the whole

world were to agree to alter the orbits of these two luminous bodies, it would not be possible for it to do so. Nor could the sun and the moon make any alteration in them of their own power.

Thus the Being Who has confined these celestial bodies to their respective orbits and Who determines their course, is God. In the same way, there is a great difference between the body of a man and the body of an elephant. If all the physicians were to combine to bring about a change in man's capacities and in his bulk so as to make him the equal of the elephant, it would not be possible for them to do so. If they desired to confine the elephant to the bulk of man, this would be equally impossible. Here also there is a limitation, as there is in the case of the sun and the moon, and that limitation indicates a Limiter, that is to say, it points to a Being Who bestowed that bulk upon the elephant and determined a different one for man.

If one were to reflect one would find a hidden control of God

Almighty over all these physical matters in a wonderful way. One observes the wonderful limitations imposed by Him. Beginning with the bulk of the insects which can be observed only under a microscope, up to the bulk of the great leviathan, which can swallow a large vessel like a mouthful, one observes a wonderful spectacle of limitation. No animal can transcend the limits of its body. In the same way, the stars that are observed in heaven cannot go beyond their limits. This limitation shows that behind the scenes there is One Who lays down these limits. This is the meaning of the verse:

*He has created everything,
and has ordained for it its
proper measure.*
(Ch.25: V.3)

A similar limitation to that which governs bodies is also found in the case of souls. You can easily understand that the excellences which a human soul can exhibit, or towards which it can make progress, are not available to the

soul of an elephant despite its size and bulk. In the same way, the soul of every animal is confined to the limits of its species with reference to its faculties and capacities and it can acquire only those excellences which are appointed for its species. Thus as the limitations of bodies indicate that they have a Limiter and Creator, in the same way, the limitations of the capacities of souls also indicate that they have a Creator and a Limiter.

*(Chashma-e-Ma'rifat, Ruhani
Khaza'in, Vol. 23, pp.17-19)*

Promoting Peace

An address by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V delivered on 19 January 2005 at a Peace Dinner in Baitul Futuh, Morden, South London, to an audience of civil dignitaries, politicians, leaders of many faiths, businessmen and others.



but despite this concern, the situation is getting worse day by day. Efforts of the so-called world peace champions are of no avail. Then, how can peace be established in the world?

After Tashahhud (bearing witness that there is no God but Allah and bearing witness that Muhammad is the Messenger of Allah) and Ta'awwudh (seeking refuge in Allah from the accursed Satan) and beginning in the name of Allah, the Most Gracious and Ever Merciful, Huzur said:

All honourable guests, *Assalamu alaikum* (peace be upon you all).

Today, everyone is very much concerned for the present situation of peace in the world,

Firstly, we have to find out the reasons. In my opinion, one of the most important reasons for unrest in the world is that man has stopped following the commandments or guidance of God or has begun to interpret these teachings in his own self-made meanings. All the prophets and messengers of God, who came into this world, taught the people who believed in them to follow the commands of God. The final piece of this jigsaw was put in place through the Holy Prophet Muhammad^(sa) by God Almighty. In the Holy Qur'an there are quite a number of

verses which command us to fulfil the requirements of justice and maintain peace in the society. I quote one of these verses that says:

O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely Allah is aware of what you do.
(Ch.5:V.9)

So, see how clearly it is stated that one should fulfil the requirements of justice in compliance with the commands of God Almighty.

What are the commands of Allah? Is there any religion in the world whose concept of God is that He should be cruel and unkind to His creation? No, never. This then is also the concept of God in Islam about the commands of God.

The commands of God are to worship God and to take care of His creation. Look after mankind in such a way that even if there is enmity between you and another people, even if they have been cruel towards you and they do not even give you the right to live, even then, should you get a chance to take your revenge, it should not incite you to match their cruelty. If the fighting is against its army or against some leaders, do not extract your vengeance against ordinary persons living in its towns and cities nor kill its innocent women and children. If you do this, you will not be believers of God.

Remember also not to be cruel to a nation merely because an ally or a friendly government of yours is against the people who neither caused you any harm nor caused any harm to any ally of yours. Or if it caused you some harm, it does not mean that instead of fighting with its government, regime or its force, you begin to show your enmity even against its citizens, children

RIGHTEOUSNESS MEANS THAT IF YOU HAVE THE FEAR OF GOD IN YOUR HEART, THEN YOU SHOULD ACT STRICTLY IN ACCORDANCE WITH JUSTICE BECAUSE GOD ALMIGHTY CAN SEE EVERYTHING AND IS FULLY AWARE OF WHAT YOU DO.

and its women. God teaches us never to be so unfair because this action removes you away from justice.

Righteousness means that if you have the fear of God in your heart, then you should act strictly in accordance with justice because God Almighty can see everything and is fully aware of what you do. You can fool the world by trying to justify your action that ‘we wiped out such and such a place because all its people were cruel’ and ‘we had to rain down bombs indiscriminately in such and such a place because terrorists were hiding there’. If you do this, remember that God is seeing **everything** and even if you can fool a few, God cannot be deceived. So be fearful of God and fulfil the requirements of absolute justice and generate

kindness for mankind and the creation of God.

The Holy Qur’an is filled with many such teachings. So whoever cannot fulfil these requirements of absolute justice, is not acting in accordance with the commands of God Almighty. So everyone who calls himself a Muslim must keep this teaching in mind. Likewise, if the Christians and believers of other faiths act in accordance with the true teachings of their respective faiths, peace can prevail in this world.

The purpose of the advent of the Founder of the Ahmadiyya Muslim community, Hadhrat Mirza Ghulam Ahmad^(as) of Qadian, was to bring mankind closer to the recognition of its One Creator and to draw the attention of man to honour the

rights of men. He says:

‘The task for which I have been commissioned is that the chasm that has arisen between God and the relationship with His creation should be removed and to re-establish love and sincerity and by showing the truth, to end religious conflict and lay the foundations of peace.’

Thus, if the world begins to recognise its Creator, envy and hatred will end in the world. When we have Divine recognition, then we will develop the ability to both speak and listen. In any case, Jama’at Ahmadiyya (Ahmadiyya Muslim community) believes in this teaching. The Founder of the Ahmadiyya community further advises us:

‘Abandon miserliness, hatred, envy, narrow-mindedness and impatience and become as one. There are only two big orders of the Holy Qur’an: one is unity and love and obedience to the Almighty

God and the second is kindness towards one’s brothers and fellow human beings.’

Then he adds:

‘Use all your energies in spreading the Unity of God in the world; be kind to its people; do not cause any cruelty to anyone by word, deed or thought; work for the well-being of mankind; do not be arrogant to anyone even if he be your sub-ordinate; do not abuse anyone even if he abuses you; be meek and humble and good intentioned and kind to the creation so that you may be accepted. There are many who show humility but are wolves within. Many are outwardly very pure but are a snake within ... while you are big, be kind to the small and do not ridicule. As a scholar, advise the foolish, demean them not by your conceit. While being a rich person, you should help the poor but not by your self-interest, or pride.’

So see, this is the teaching that the members of Jama'at Ahmadiyya impose upon themselves and also spread amongst others. There is the teaching to work for the well-being of mankind and to be kind to man. Taking this teaching, the Ahmadiyya community is working in Africa and other countries in the fields of education and health and is engaged in other humanitarian work.

Now take for instance, as has been stated by the Amir Jama'at UK, the great destruction caused by the Tsunami in some countries; the community is serving in those countries night and day. It is not because a handful have got together whose hearts were inclined towards helping but because this is a teaching of Faith and a means of earning the pleasure of God.

Therefore, in order to establish peace in the world and for the sake of compassion to mankind, it is essential that the world should recognise its Creator.

Peace can be secured only when the world recognises the Creator Who created it. An environment of love and affection and mutual friendship will only take root when man recognises the Lord Who created him.

God enable you all to think about these matters because worldly efforts cannot provide permanent peace that endures forever.

You have seen the lot of the League of Nations and you can see the condition of the UNO. We also have the claims of the superpowers before us. Everybody can imagine what they are doing! So all of you who possess very fertile minds, should put your heads together. Allah enable you to do that.

Thank you very much.

Was Jesus^(as) the Son of David^(as)?

This article uses Biblical and Qur'anic references to suggest that Jesus^(as) was perhaps a descendant of Aaron^(as), not David^(as). The author found contradictions in the Biblical accounts of Jesus'^(as) genealogy; for example, in some Gospels he is described as the son of David^(as) while Jesus^(as) himself denies this. [Editor]

By Iqbal Ahmad Najam – Yorkshire, UK

Christians hold the view that Jesus^(as) was the descendant of David^(as) as the following references taken from the New Testament reveal:

‘...(Which he had promised afore by his prophets in the holy scriptures,) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;’
(*Romans 1:2-3*)

Genealogies have been set forth in the first chapter of Matthew and the third chapter of Luke:

‘The book of the genealogy of Jesus Christ, the son of David, the son of Abraham...’
(*Matthew 1:1*)

The genealogy ends with the words:

‘...and Jacob begat Joseph, the husband of Mary of whom was born Jesus, who is called Christ.’
(*Matthew 1:16*)

Of course this is the genealogy of Joseph the Carpenter, the legal – not biological – father of Jesus^(as). Although the Gospel admits that Jesus'^(as) birth was without the agency of a father, it presents a lineage that makes him the offspring of David^(as). Based on various prophecies, Jews held the view that the coming Christ (meaning the Messiah) would be descended from the family of David^(as) the most popular of the Israeli kings. Any descendant of King David^(as) was popularly known as the Messiah. The writer of the Gospel attempts to apply those prophecies to Jesus^(as) and attribute his lineage to King

David. Similarly an attempt is made in the gospel of Luke to prove that John was also a descendant of the family of David^(as):

‘And his father Zacharias was filled with the Holy Spirit and prophesied saying, “Blessed be the Lord God of Israel for he has visited and redeemed his people and has raised up a horn of salvation for us in the house of his servant David as he spoke by the mouth of his holy prophets, which have been since the world began.”’
(*Luke 1: 67-70*)

However, according to Luke, John (or Yahya^(as) according to the Holy Qur’an) descended not from the family of David^(as) but from the tribe Levi and was a descendant of Amram or Imran^(as):

‘In the days of Herod, King of Judea, there was a priest named Zacharias of the course of Abia.’
(*Luke 1:5*)

The Old Testament tells us that Abia (or Abijah) descended from

the sons of Aaron:

‘The Sons of Amram: Aaron and Moses. Aaron was set apart to consecrate the most holy things that he and his sons forever should burn incense before the Lord.’
(*I Chronicles 23:13*)

‘The division of the sons of Aaron were these(1)...the eight to Abijah (10)...these had as their appointed duty in their service to come into the house of the Lord.’
(*I Chronicles 24: 1-19*)

It can be inferred from the correspondence between the information given in the Old Testament and the statement of Luke that Zacharias^(as) was from the division of Abia, while Abia was from the division of the sons of Aaron^(as) and Aaron^(as) was the son of Amram. Therefore, Zacharias^(as) and likewise his son, John or Yahya, was the descendant of Amram, not David^(as).

There is another statement concerning Elizabeth, the mother of John:

‘In the days of Herod, King of Judea, there was a priest named Zachariah of the division of Abia and he had a wife of the daughter of Aaron and her name was Elizabeth.’

(Luke 1:5)

Elizabeth was the very lady who had a kinship with Mary the mother of Jesus^(as):

‘And behold your kinswoman (or cousin as in King James Version) Elizabeth in her old age has also conceived a son.’

Luke (1:36)

Hence, Jesus^(as), who was born without a father as the New Testament acknowledges, cannot be attributed to a family or genealogical tree except with reference to his mother. It is indiscreet to attribute him to an ancestry to which he does not belong. It is clearly stated in Matthew that the genealogy described is that of Joseph the husband of Mary.

Similarly at the start of the genealogy recorded in Luke it is stated that:

‘Jesus, when he began his ministry, was about thirty years of age, being the son of Joseph....’

(Luke 3:23)

As Luke clearly explains, Mary was a virgin at the time when an angel gave her the glad tidings of a son. Therefore, she enquired of the angel in surprise:

‘How shall this be since I have no husband?’

(Luke 1:34)

In this connection, we read the following in Matthew:

‘Now the birth of Jesus Christ^(as) took place in a way when his mother Mary had been betrothed to Joseph; before they came together she was found to be with child of the Holy Spirit and her husband, Joseph, being a just man and unwilling to put her to shame resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream saying, ‘Joseph, Son of David, do not

fear to take Mary as your wife
for that which is conceived in
her is of the Holy Spirit....’
(*Matthew 1:18-20*)

The Bible admits that Mary had
conceived Jesus^(as) before she had
established conjugal relationships
with her husband Joseph the
Carpenter. It is not correct to
present views that are contrary to
this reality and to set forth
contradictory genealogies in sup-
port of such views.

Before discussing the genealogies
as presented in the Gospels it
would be beneficial to examine
and compare the Qur’anic
statements in relation to Jesus’^(as)
lineage.

Allah the Almighty says in the
Holy Qur’an:

*Such was Jesus, son of Mary.
This is a statement of the truth
about which they doubt.*
(Ch.19:V.35)

When Allah will say:

*O Jesus, son of Mary,
remember My favour upon*

thee and upon thy mother...
(Ch.5:V.111)

*...his name shall be the
Messiah, Jesus, son of Mary,
honoured in this world and in
the next, and of those who are
granted nearness to God.*
(Ch.3:V.46)

*When the disciples said, ‘O
Jesus, son of Mary, is thy Lord
able to send down to us a table
spread with food from
heaven?’...*
(Ch.5:V.113)

*...And we gave Jesus, son of
Mary, clear proofs and
strengthened him with the
Spirit of holiness...*
(Ch.2:V.254)

*...Verily, the Messiah, Jesus,
son of Mary, was only a
Messenger of Allah...*
(Ch.4:V.172)

*And We caused Jesus, son of
Mary, to follow in their
footsteps, fulfilling that which
was revealed before him in the
Torah; and We gave him the
Gospel which contained guid-*

ance and light, fulfilling that which was revealed before it in the Torah...

(Ch.5:V.47)

The Messiah, son of Mary, was no more than a Messenger. All Messengers before him have passed away...

(Ch.5:V.76)

And when Allah will say, "O Jesus, son of Mary, didst thou say to men, 'Take me and my mother for two gods beside Allah?' "... (Ch.5:V.117)

He has been declared 'Son of Mary' in the above-mentioned verses of the Holy Qur'an and his fatherless birth is clear proof of this fact. As far as his blood relationship is concerned he was related only to Mary and it is on this basis that he is called 'Son of Mary'. It also appears from the above-quoted verses that he was known amongst his people as the Son of Mary. His disciples used to address him with this appellation.

Let us examine the genealogies of Jesus^(as) in Matthew and Luke in detail:

The Genealogy of Christ according to Matthew

'The book of the genealogy of Jesus Christ, son of David, the son of Abraham. Abraham was the father of Isaac and Isaac was the father of Jacob and Jacob the father of Judas and his brothers and Judas the father of Phares and Zerah by Tamar and Phares the father of Esrom and Esrom the father of Aram and Aram the father of Amminadab and Amminadab the father of Naasson and Naasson the father of Salmon and Salmon the father of Boaz by Rahab and Boaz the father of Obed by Ruth and Obed the father of Jesse and Jesse the father of David the King. And David was the father of Solomon by the wife of Urias, and Solomon the father of Roboam and Roboam the father of Abia and Abia the father of Asa and Asa the father of Josaphat and Josaphat the father of Joram and Joram the father of Uzziah and Uzziah the father of Jotham and Jotham the father of Ahaz and Ahaz the father of Hezekiah and Hezekiah the

father of Manasseh and Manasseh the father of Amon and Amon the father of Josiah and Josiah the father of Jechoniah and his brothers at the time of deportation to Babylon. And after the deportation to Babylon Jechoniah was the father of Salathiel and Salathiel the father of Zerubbabel and Zerubbabel the father of Abiud and Abiud the father of Eliakim and Eliakim the father of Azor and Azor the father of Zadok and Zadok the father of Achim and Achim the father of Eliud and Eliud the father of Eleazar and Eleazar the father of Mathon and Mathon the father of Jacob and Jacob the father of Joseph, the husband of Mary of whom Jesus was born and who is called Christ. So the generations from Abraham to David were fourteen generations and from David to the deportation to Babylon fourteen generations and from the deportation to Babylon to Christ fourteen generations.’

(Matthew 1:1-17)

The Genealogy of Christ according to Luke

Jesus, when he began his ministry, was about thirty years of age, being the son of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph, the son of Mattathias, the son of Amos, the son of Naum, the son of Esli, the son of Nagge, the son of Maath, the son of Mattathias, the son of Semei, the son of Joseph, the son of Juda, the son of Joanna, the son of Rhesa, the son of Zerubbabel, the son of Salathiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Jose, the son of Eleezer, the son of Jorim, the son of Mathat, the son of Levi, the son of Simion, the son of Juda, the son of Joseph, the son of Jonan, the son of Eliakim, the son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of

Naasson, the son of Ammimadab, the son of Aram, the son of Hezron, the son of Phares, the son of Juda, the son of Jacob, the son of Isaac, the son of Abraham, the son of Therah, the son of Nachor, the son of Saruch, the son of Ragau, the son of Phalac, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamich, the son of Mathuselah, the son of Enoch, the son of Jared, the son of Mahalaleil, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.'

(Luke 3:23-38)

It is clear that only two Gospels, Matthew and Luke, have presented these genealogies and attributed them to Christ while the other two Gospels, Mark and John are silent about it. It is stated in Matthew and Luke that Joseph, the son of David^(as), was the descendant of the family of Judah, the son of Jacob^(as). Moreover, forty generations are listed between Abraham^(as)s and Jesus

Christ^(as). However, there should be forty-two as according to Matthew 1:17 it seems clear that the number fourteen has some special significance. To complete this number the original genealogies have been changed. For instance, Ahazia, Joash, Amaziah have not been mentioned in the genealogy of Matthew, whereas Ahaziah was the son of Joram according to the Old Testament:

'Joram, his son Ahaziah, his son Joash, his son Amaziah, his son Azarah...'

(I Chronicles 3:11-12)

But, according to the genealogy of Matthew, the name of the son of Joram is Uzziah.

Following are a few more examples of contradictions between the Old Testament and the genealogies of the New Testament, especially the one presented by Matthew.

Zerubbabel was the son of Pedaiah, the son of Jeconiah according to the Old Testament:

‘And the sons of Jeconiah the captive, Assir, Salathiel his son Malchiram, and Pedaiah, Shenazzar, Jekamiah, Hoshama and Nedabiah and the sons of Pedaiah were Zerubbabel and Shimei...’

(I Chronicles 3:17-19)

But in the genealogy according to Matthew, Zerubbabel was the son of Salathiel who was the son of Jeconiah.

According to the Old Testament:

‘And Pharaoh Nechoh made Eliakim the son of Josiah King in the place of Josiah his father.’

(2 Kings 23:34)

But Matthew writes:

‘At the time of the deportation to Babylon and after the deportation to Babylon, Jechoniah was the father of Salathiel and Salathiel the father of Zerubbabel and Zerubbabel the father of Abiud and Abiud the father of Eliakim.’

(Matthew 1:11-13)

If the genealogy of the Old Testament is true then Matthew has added some generations to his genealogy. Likewise, we find forty generations from Abraham^(AS) to Jesus^(AS) in Matthew while in Luke this number reaches fifty-five. Evidently either Matthew subtracted fifteen generations or Luke added fifteen.

There is another major difference between the two genealogies. Matthew shows that Jesus^(AS) is the descendant of Solomon^(AS), the son of David^(AS). According to Luke however, he was the descendant of Nathan, the second son of David^(AS). Jews differed amongst themselves as to which son of David^(AS) would be the progenitor of the Messiah. Some held that it would be Solomon^(AS) while others thought that it would be one of the other sons of David^(AS).

From the above analysis we can see that the two genealogies differ in many respects and these differences exist perhaps to make the old Biblical prophecies fit Jesus^(AS). It is on the basis of these prophecies that Jews held the view that the expected Christ would be

a descendent of David^(as). These prophecies are as follows:

‘There shall come forth a shoot from the stump of Jesse and a branch shall grow out of this root.’

(Isaiah 11:1)

‘Behold the days are coming says the Lord when I will raise up for David a righteous branch...’

(Jeremiah 23:5)

‘The Lord swore to David a sure oath from which he will not turn back: one of the sons of your body I will set on your throne.’

(Psalms 132:11)

However, Biblical scholars felt that the problem arose from the differences found between the two genealogies and from the two contradictory views of the gospels. *The Oxford Junior Encyclopaedia* under the entry ‘Jesus Christ’ states that there are two different views in the New Testament. On the one hand he is called son of Joseph and Mary and through his father from the royal family of

David and on the other hand it is claimed that he was without father and born of a virgin.

As the majority of the Jews held the firm belief that the Messiah^(as) would be a descendant of David^(as), the gospels always trace Jesus’ ancestry back to David^(as) through Joseph the Carpenter.

Professor A.J. Grew in *Peakes Commentary* is of the opinion that probably all these genealogies were compiled to respond to the Jewish objection that Jesus^(as) could not be Messiah because he was not the progeny of David^(as).

(Peakes Commentary, p.701)

It is wrong to set forth genealogies of Jesus^(as) that show him to be the progeny of David^(as) simply to win him acceptance among the Jews.

Bishop Epiphanius wrote in the fourth century after the death of Christ that the early Unitarian Christians of Jewish origin, who were called Abuonis, meaning humble in nature, did not consider the genealogies of Matthew and Luke reliable. Rather they rejected them. They held the view that they

were altered or tampered with, Matthew in particular. They claimed to hold the original gospel of Matthew in their custody.

The Holy Qur'an and the gospels agree that Jesus^(as) was born without the agency of a father. The Holy Qur'an states:

O People of the Book, exceed not the limits in your religion, and say not of Allah anything but the truth. Verily the Messiah, Jesus Son of Mary, was only a Messenger of Allah and a fulfilment of His word which He sent down to Mary, and a mercy from Him...
(Ch.4:V.172)

Christ's Family according to the Holy Qur'an

Mary and her mother, according to the Holy Qur'an, belonged to the family of Imran. Jesus^(as) was born without father and was called 'Son of Mary'. His family was the family of his mother. The Holy Qur'an first of all mentions him in Surah Al-Imran as a chosen or selected servant of God. Then his mother Mary is mentioned as Imra-ati 'Imran,

meaning a woman from the family of Imran. Finally the birth of Mary, Yahya and Christ are described. It appears from this sequence that the Holy Qur'an declares them all to be descendants of Imran^(as).

Allah did choose Adam and Noah and the family of Abraham and the family of Imran above all peoples – a race, co-related with one another. And Allah is All-Hearing, All-Knowing. Remember when the woman of Imran said, 'My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service. So do accept it of me; verily, Thou alone art All-Hearing, All-Knowing.' But when she was delivered of it, she said, 'My Lord, I am delivered of a female' - while Allah knows best what she had delivered and the male she was thinking of was not like the female she had brought forth - 'and I have named her Mary, and I commit her and her offspring to Thy protection from Satan, the rejected.'
(Ch.3:Vs.34-37)

Then in Surah Al-Tahrim, Mary is clearly stated to be the daughter of Imran^(as) and obedient to Allah. In Surah Al-Maidah and Al-Imran she is described as a pure and truthful woman. Allah says:

And the example of Mary, the daughter of Imran, who guarded her private parts – so We breathed into him of Our Spirit – and she fulfilled in her person the words of her Lord and His Books and was one of the obedient.
(Ch.66:V.13)

The Messiah, son of Mary, was no more than a Messenger. All Messengers before him have passed away. And his mother was righteous. Both of them used to eat food. See how We explain the Signs for their good, and see how they are turned away.
(Ch.5:V.76)

And remember when the angels said, ‘O Mary, Allah has chosen thee and purified thee and chosen thee above the women of all peoples. O Mary, be obedient to thy Lord and

prostrate thyself and worship God alone with those who worship.’

(Ch.3:Vs.43-44)

Two things come to light from the above-quoted Qur’anic verses. First, Mary was the offspring of the family of Imran^(as) and secondly she was pious, the follower of the word of Allah, obedient, superior in spiritual rank to all women of her time.

The kinship between Jesus^(as) and Yahya^(as) is described in an Hadith of Bukhari as follows:

‘They, Yahya and Jesus, were maternal cousins according to the relationship.’
(Bukhari, Babul Mi’raj)

‘Muslim historians say that Zachariah^(as) was appointed as Mary’s guardian. His wife, Elizabeth, and Mary’s mother, Hannah, were sisters. The rank of a maternal aunt is like that of a mother’.
(Fath-ul-Bari, Vol. 4, p.364)

Thus Yahya^(as) was the maternal cousin of Jesus^(as).

In the light of this evidence of the Qur'an and Hadith it can be concluded that Jesus^(as) was the descendant of the family of Imran^(as) as his mother was from that family.

The Qur'an also tells us that Mary was obedient to God, righteous, a believer and that she had an exalted position in relation to all other women of her time. The question is why is such a detailed description of her provided in the Holy Qur'an? Before answering this question I would like to describe a principle given by the founder of the Ahmadiyya Community, Hadhrat Mirza Ghulam Ahmad^(as) of Qadian. In his book *Baraheen-e-Ahmadiyya* he writes:

'Here it should be noted that the Holy Qur'an has come to remove the false doctrines of the Jews and Christians and to settle their differences. And before interpreting any verse of the Holy Qur'an in relation to the Jews and Christians, we must analyse what the dispute was between them which the Holy Qur'an wants to resolve?'

(*Baraheen-e-Ahmadiyya*, Vol.5, p.41)

The second successor of the Promised Messiah^(as), Hadhrat Mirza Bashir-ud-din Mahmud Ahmad^(ra) comments on verse 29 of Surah Maryam:

It means that O sister of Aaron, your father was not a wicked man, nor was your mother an unchaste woman...I believe that there is another meaning of 'O sister of Aaron'. The Jews used to call Mary the 'Sister of Aaron' as a taunt. In fact, Moses^(as) had a stepsister who was Aaron's real sister or according to some historians she was Moses' sister-in-law and her name was Miriam.

According to Numbers 12 in the Old Testament, Miriam was more closely related to Aaron^(as) as compared to Moses^(as). She objected to both Moses^(as) and Aaron^(as) because he married an Ethiopian woman. (Numbers 12:1) It appears from the Holy Qur'an that these objections were raised to the extent as if an illicit connection had been established. Allah the Almighty says in the Holy Qur'an:

O ye who believe! Be not like those who vexed and slandered Moses; but Allah cleared him of what they spoke of him. And he was honourable in the sight of Allah.

(Ch.33:V.70)

It seems that the Jews objected to Moses^(as) marrying a wicked woman or any married woman. Anyhow it appears that a charge of illicit connection was brought against him. According to the Bible, as a punishment for her sin, Miriam was made a leper. On the one hand the Bible tells us that both Aaron^(as) and Miriam objected against Moses^(as), but on the other hand, only Miriam was punished, whereas Aaron^(as) was not punished. This proves that as usual, the name of Aaron^(as) has been mentioned in the Bible just to criticise the prophets.... Therefore I think that they taunted Mary by calling her the 'Sister of Aaron' to indicate that she did bad deeds like the Miriam of yore who became a leper. ...So in these words they taunted her that just as Miriam had caused a commotion so too had Mary raised a problem. Miriam accused Moses^(as) of wickedness

while according to the Jews, Mary actually committed a sinful act herself, despite the fact that 'your father was not a wicked man nor your mother an unchaste woman., So why did you commit this foul deed?'

(Translated from *Tafseer-e-Kabeer*, Vol.5, p.193)

A Christian author writes in his book *Masih kay Shaan (The Dignity of the Messiah)*:

'They were cursed by God and even now, some people in favour of the rejected Jews, slander the chaste Mary and thereby share the curse that is the destiny of Jews.'

(Translated from *Masih kay Shaan*, by M.A. Barkatullah, p.7)

Hence the Jews taunted Mary, accusing her of committing a calumny. It is probably to appease the Jews that the Gospel writers degrade the status of Mary.

Jesus's^(as) disregard for his mother was so great that impressed by his lecture a woman said to him:

‘Blessed is the womb that bore you and the breasts that you sucked.’

(Luke 11:27)

Jesus, rather than appreciating the praise for his mother, replied: ‘Blessed rather are those who hear the word of God and keep it.’

(Luke 11:28)

The hidden theme in the above statements is that of Mary’s faithlessness.

The Holy Qur’an refutes this depiction of her and states that Mary was a chaste, righteous and faithful woman. She prostrated and worshipped with Jesus’ other disciples. She was superior to other women of her time, like Mary Magdelene etc. It is strange that Mary, who according to the Gospels, was conceived by the Holy Spirit and angels granted her glad tidings of the miraculous birth of a son with extraordinary characteristics, yet those same Gospels claim that she had a poor opinion of Jesus^(as) and refused to accept his claim. If a woman sees a vision and in accordance with

that vision she has a child, then that indeed would be a great sign. But it would not be as great a sign as the virgin birth. Mary was given the glad tidings that she would bear a child of noble character. Her son grew up and enjoyed tremendous respect and repute. It can be expected that she too would respect and love her child, and in light of the great miracle she herself experienced, one would not expect her to regard Jesus^(as) as insane or to deny his claim. In the presence of such a great divine sign there was no room for her to refute his truth. So the Gospel’s statement that Mary was a non-believer and thought Jesus^(as) to be insane is a false one.

The Gospels mention many women by the name of Mary; they are described as righteous and pure. But Mary, the mother of Christ is depicted as his enemy. This is an injustice. The mother of Jesus^(as) was superior to other women of the time. This view should also be acceptable to Israelites for any woman who has a true dream is regarded as a prophetess. Mary received great

tidings through divine revelation and God selected her because of her goodness, righteousness and nearness to Him. And a great prophet, Jesus^(as), was born from her womb. After him the perfect, most superior and the seal of prophets, Muhammad^(sa), was to come.

Wherry claims that the Holy Qur'an sets forth false events. But here the facts presented by the Holy Qur'an are 100% true and appeal to the intellect. It can be easily understood that the writers of the Gospels Matthew, Mark, Luke and John, have disparaged the mother of Christ merely to present themselves as the true servants of God. But the Qur'an has made the facts quite clear.

Mary witnessed her son advancing rapidly in wisdom and knowledge. When Jesus^(as) made his claim to prophethood she accepted the truth of his claim.

A saying of Jesus^(as), written in the gospel of Thomas, discovered in Nag Hamadi in Egypt, proves the truth of the Qur'anic statements about Mary:

'Whoever does not hate [father] and mother as I do cannot be my [disciple], and whoever does [not] love [father and] mother as I do cannot be my [disciple]. For my mother [...], but my true [mother] gave me life.'

(Gospel of Thomas 101)

This reveals that Jesus^(as) called his mother true and that is exactly in accordance with Qur'anic statements about her.

Christ's Family According to the Bible

Amram, or Imran^(as), is the name of the father of Moses^(as), Aaron^(as) and their sister Miriam, and is mentioned in the Torah and the Old Testament (Numbers 26:59).

Imran^(as) was the grandson of Levi and the son of Kohath and founder of the family of Amram (Exodus 6:16-20). The family of Kohathites was the descendant of Aaron's offspring. (1 Chronicles 6: 2-3)

Aaron^(as) was the son of the family of Imran^(as). This was the most respectable family in the Israelites as priests were selected from them.

Moses^(as) and Aaron^(as) were raised in this family initially along with their older sister Miriam. Miriam is described in the Old Testament as a prophetess as she was a recipient of divine revelation. (Numbers 12:4)

Later on, priests were selected from Aaron's offspring. They were the guardians of faith and the Divine Law and the religious leaders of the whole nation. Aaron^(as), Moses^(as) Miriam and the sons of Aaron^(as) were the offspring of Amram according to the Bible (1 Chronicles 6:3). Zacharias^(as) and John (Yahya^(as)) were raised as prophets at the end of this family line. The Gospel Luke states clearly that Zacharias^(as) was from the family of a well-known priest, Abia. (Luke 1:5) The Old Testament states that Abia was the descendant of the family of Aaron, which means he was from the family of Imran. (1 Chronicles 24) In the Gospel of Ebionites, the early Christian Unitarian sect, it is stated that Jesus^(as) was the descendant of Aaron^(as). (Epiphanius, Panarion 30.13.6) (Apocryphal New Testament by Montague Rhode James, p.9).

Elizabeth, the mother of John wife of Zacharias^(as), was also a descendant of Aaron^(as). (Luke 1:5). The four Gospels do not mention the name of Mary's mother, but in Christian literature it is Hannah, who also belongs to the same family. For this reason it is stated that Elizabeth and Mary were near kin (Luke 1:36).

According to the Holy Qur'an Jesus^(as) was a descendant of Imran^(as) as he was born from the womb of Mary without the agency of a father. In other words the family that started with great prophets like Moses^(as) and Aaron^(as) ended with Jesus^(as), terminating this spiritual series. In the Holy Qur'an the chosen people of the family of Imran^(as) are praised in the highest terms. The Bible declares that the family of Imran had spiritual dignity and glory. Now the question is did Jesus^(as) attribute himself to any other family or not? On the contrary, if he refused to attribute himself to another family no-one else has the right to do so. It is claimed in the Gospels that he was the son of David^(as) but what was his own point of view?

In none of the four Gospels does Jesus^(as) claim to be the son of David. On the contrary, he refuses it clearly. A blind man mentioned in the gospel of Mark requested that Jesus^(as) restore his sight, calling him the son of David. (Mark 10:47-52). Jesus^(as) was fully aware of the Jews' belief that Christ would be a descendant of David^(as). To dispel this misconception, he is reported in the Gospel of Mark as saying:

‘And Jesus^(as) answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.’

(Mark 12: 35-37)

The above quotation is also mentioned in Matthew 22:41-45 and Luke 20:41-44.

It appears from the references

quoted above that the Jews' view that the promised Christ would necessarily be a descendant of David^(as) is rejected by Christ himself, citing the fact that David^(as) called Christ Lord, not son. (*Peakes Commentary* under the title, ‘Is Christ the son of David’).

Similarly according to the *Concise Bible Commentary* by Reverend W.K. Lawther Clark, page 195, it is clear that Jesus^(as) has not adopted the name Son of David...

It can be concluded from the above references that the commentators of the Bible are unable to comment on Mark's verses and confine themselves to saying that Jesus^(as) did not claim to be the son of David^(as). Another reference from John shows that the people of Jesus' time knew that he was not a descendant of David^(as):

‘Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said,

That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?’

(John 7:40-42)

This tells us that the commonly held view was that Christ would be a descendant of David^(as) and that he would come from the village of Bethlehem. Jesus^(as) came from the village of Nazareth in Galilee and he was not a descendant of David^(as). Therefore in the opinion of these people he was not the promised Christ. This opinion was of course incorrect. When describing a procession near Jerusalem, the Gospel of Matthew (Matthew 21:9) quotes the

disciples as calling Jesus^(as) the son of David^(as). The same procession is described in Mark 11:9-10, (the oldest of the four gospels), but that title is not used. This indicates that the title son of David was perhaps a latter addition.

It becomes quite clear from the above arguments that Jesus^(as) was the descendant of Imran^(as) not King David^(as) and the common people also had the same view as mentioned in the Gospel. The Holy Qur’an declares him to be from the family of Imran^(as) and mentions that his disciples used to call him the ‘Son of Mary’.

Advertise your business in

The Review of Religions

and see sales scale to new heights. Existing adverts can be placed and sponsorship on regular features is available in this longest running worldwide Muslim monthly magazine in the English language.

Rates available on request from the Manager at:

The Review of Religions
16 Gressenhall Road, London SW18 5QL

The Tomb of Jesus^(as) at Srinagar

This article by Hadhrat Mirza Ghulam Ahmad^(as), the Promised Messiah and Mahdi discusses the evidence that Jesus Christ^(as) did not die on the Cross, but instead survived the crucifixion and migrated to India. (Reprinted from *The Review of Religions* 1903).

After noticing briefly the evidence drawn from the Gospels and that furnished by the Ointment of Jesus^(as) and the medical works pertaining to it, to the effect that Jesus^(as) did not die on the Cross, we will now consider very important evidence showing that after being delivered from the Cross, Jesus^(as) did not go up to Heaven but went to some other country.

Before citing it however, we wish to draw the reader's attention to the absurdity of the story of the ascension of Jesus^(as). A thinking mind is repelled at the idea that Jesus^(as), either before, or after his crucifixion, went up to Heaven and the mind rejects the story as evidently false. It is a strict Divine law prevailing in the world that no one can go up to Heaven or come down from there with this body of

clay. This Divine law finds illustration in the story of Elias.

It was necessary that Elias should come down from Heaven before the appearance of Jesus^(as) and it was the chief sign by which the true Messiah was to be distinguished from the false claimants. But Jesus^(as) himself was obliged to take the words of Malachi speaking of the bodily descent of Elijah in a spiritual sense, and to state that his second advent was to be taken only metaphorically. How are we to understand then that the ascension and descent of Jesus^(as) are to be taken literally? The Word of God is against such a supposition, and there is not a single instance of any bodily ascent or descent since the creation of the world. On the other hand, we have the authority of Jesus^(as) himself that such state-

ments are to be taken metaphorically. To persist in such a course is to walk in the path of destruction.

It is moreover absurd to suppose that a prophet should leave his work incomplete to take a rest in Heaven. In the Gospels, Jesus^(as) admits that he has other sheep and it

was therefore his duty to deliver the message to them. The reference to this passage is really to the Israelite nations who did not live in the centre but had settled abroad in distant countries and whom it was his duty to invite to the right path. After being delivered from the Cross it was therefore his bounden duty to inform of his advent those Israelites who were yet quite ignorant of the appearance of the Messiah. These tribes had very early settled in different parts of India and especially in Kashmir.



Jesus^(as) who himself had stated it to be his duty to go to the scattered sheep of the house of Israel, and preach to them the Word of God, could not go to Heaven before he had completely discharged his duty.

A righteous man shudders at the idea of ascribing such a grave crime to Jesus^(as) that he went up to Heaven before discharging his duties completely. Nor can we attribute such an absurd and nonsensical transaction to Almighty God, that He should take away a living man who has the capacity



INSIDE THE TOMB OF JESUS^(as)

There are two tombs, one of Sayyid Nasrud Din and the other of Yus Asaph. The book *Ikmal-ud-Din* (C.1000 years ago) states that Yus Asaph addressed a disciple: 'My departure from this world hath drawn near; so you must perform your duties and must not swerve from the truth.' Then he bade the disciple build him a tomb, and stretching out his legs, turned his head to the west and face to the east, and yielded up the ghost.' The Promised Messiah^(as) states in his book *Jesus^(as) in India* that this tomb has an opening like the sepulchre. 'This is a delicate point which when pondered over will lead investigators in this field to a great and important conclusion.' The coffin of Jesus^(as) lies under this room and can be reached through a narrow staircase.

[From *The Muslim Herald*, June 1978 – photo by John Calder]

to do good deeds and who can do important service and great benefit to his fellow human beings, and seat him in heaven suspending him from the exercise of his ministry and of the important functions thereof. Is this not equivalent to the infliction

of solitary imprisonment on the man? Was it not far better for Jesus^(as) to spend all those long years of his life in the service of mankind, and in doing good to his dispersed people, tracing their footsteps in the different lands in which they had settled? Only in

this case would he have deserved the glorious title of the “Travelling Prophet” which is usually given to him. What for did he go up to Heaven leaving his important duties of ministry undischarged, when he knew his people to be involved in serious errors? What was the fault of the poor Israelites who had awaited his appearance for generations and who were yet quite ignorant of it? Why did he leave them in the dark and not offer them his helping hand?

We will now consider the evidence which shows that travelling through different countries Jesus^(as) came to Kashmir at last, and passing the rest of his days there, was buried after his death in the Khan Yar Street of Srinagar. We learn from the united testimony of Christians as well as Muslims that Yuz Asaf was the name of a prophet whose time is exactly the same as that of Jesus^(as) and who came to Kashmir after a long journey. He was not only known as a *Nabi* (prophet) but also as a Shahzada (prince). It is moreover stated that he came

from Syria, the country in which Jesus^(as) lived. His teachings also have a striking resemblance with the teachings of Jesus^(as), so much so that some of the parables and phrases of his book are the same as those which are still to be met with in the Gospels.

These facts and similarities are so striking that even the Christians have been obliged to admit that the person who went under the name of Yuz Asaf and prince-prophet was one of the followers of Jesus^(as). It is for this reason that he is held in such great honour, and a church has been erected in honour of his name in Sicily. It is also on account of the close resemblance of Yuz Asaf with Jesus^(as) that the story of Yuz Asaf was translated into almost all the languages of Europe and read so vastly. The zeal with which Christian Europe worked and the interest which it took in spreading the story of Yuz Asaf’s life is in itself strong evidence that if the Christians never recognised the actual identity of these two personages, they at least admitted a strong and close connection

between them and took Yuz Asaf for a disciple of Jesus^(as) if not for Jesus^(as) himself.

Taking all these facts into consideration, viz that Yuz Asaf has (as admitted by the Christians themselves) a very close connection with Christianity, that his time is the same as the time of Jesus^(as), that his life and teachings were translated with an ardent zeal into the different languages of Europe, that a church was erected in his memory, that the moral teachings of Yuz Asaf are admitted to have much in common with those of Jesus^(as), and that Yuz Asaf called his book *Bushra* or Gospel like Jesus^(as), every unprejudiced mind will be of the opinion that Yuz Asaf was no other than Jesus^(as) himself.

If the Christians cannot accept him on this evidence, as the same prophet Jesus^(as) who is known as Jesus^(as) of Nazareth, the burden of proof lies on them to show that any disciple of Jesus^(as) was known as a prince-prophet or that any one of his disciples ever represented the teachings of

Jesus^(as) as being his own and called them his own Gospel. Such a proof is however far from being in their hands, for none but Jesus^(as) son of Mary, was ever called the *Shahzada-Nabi* or prince prophet.

Of the books relating to the story of Yuz Asaf, the Muslims have some books which were written over a thousand years ago. One of these is '*Ikmal-ud-din*' which gives the story at length and in which it is also stated that Yuz Asaf called his book *Bushra* or the Gospel. Besides this book there are some other books and writings to be found at Sri Nagar where the tomb of Yuz Asaf is situated, in which it is written that the prophet (i.e. the prophet who lies buried in the Khan Yar street of Srinagar) who went under the name of Yuz Asaf and was also called *Isa-nabi* (or Jesus^(as), the prophet) and *Shahzada-nabi* or prince-prophet was one of the Israelite prophets who came to Kashmir about 1600 years before these books were written or about 1900 years before our time.

The Muslim residents of Kashmir are not the only depositories of these books, but it is also said that the Hindus have a book relating the story of Yuz Asaf in their own language.

With this evidence before him, a seeker after the truth must reach the conclusion that the tomb of Yuz Asaf at Srinagar is the tomb of none but Jesus^(as) himself, especially when he considers the combined force of this evidence.

There is the Gospel which leads us to the conclusion that Jesus^(as) did not die on the Cross, but that he was only in a swoon. To this Jesus^(as) himself bore witness when he said that he would show to the Jews the sign of Jonah the prophet. If he died on the Cross and it was his dead body that was put into the grave, his circumstances had not the least resemblance to the circumstances of the prophet Jonah. The gospels moreover inform us that he came out of his grave alive, that his wounds had not yet healed, that he met his disciples but forbade them to inform the Jews of the

matter, that he went away to Galilee, his native land in their company, and that with them he partook of food. Such is the testimony of the Christian Scriptures. Along with this is to be considered the evidence of medical works whose united testimony shows that an ointment, which to this day is known after the name of Jesus^(as) and his apostles, was prepared by the latter for the wounds of the former and its use healed his wounds. But as Jesus^(as) feared that the Jews would again seize him, he left that country and went away to some other place. This is not only our opinion but more than fifty other thoughtful German critics of the Bible have held the same view. Besides these there are other ancient writings showing that Jesus^(as) lived for a long time after the event of the crucifixion and travelled in far and distant lands, this being the reason of his being known as a travelling prophet. This is admitted by the Muslims for they believe that after being entrusted with his mission, Jesus^(as) travelled in different lands for a long time.

From all these facts, the conclusion is evident that Jesus^(as) did not at all rise to Heaven as is generally supposed by his followers. Moreover, as the occurrence of these facts is probable, being according to the ordinary course of nature, on the other hand the ascension to Heaven is improbable in the highest degree as it is quite incredible and contradicts our unvarying experience.

The events we have described are acceptable to reason, while the Christian theory is repelled by it. There is no ground for rejecting that which is not only probable in its occurrence but is actually proved by strong evidence, and accepting a dogma whose occurrence is not only not proved by any trustworthy evidence but is also improbable in the highest degree.

Finally, we wish to say a few words to the Editor of the *Halal*, a Christian Arabic Magazine which denies the burial of Jesus^(as) at Sri Nagar in its issue of April 1903, No.11. It is neither just nor

reasonable that facts which have been demonstrated to be true, should be rejected only from religious prejudice. The Editor's rejection of the facts narrated by us is the more surprising when we see him admitting that Yuz Asaf was in fact a prince and a prophet who is mentioned by that name in ancient documents and that he had come to Kashmir from some other distant country.

The truth is that the story of Jesus^(as)' ascension to Heaven is so plainly absurd that no evidence is required to disprove it. Even if the evidence and facts which we have stated above, had not been stated the judgement of reason would have been against the ascension of Jesus^(as). He showed all the weaknesses which are the common share of humanity, and on many occasions he was beaten by the Jews. When the devil told him to cast himself down from the pinnacle, he could not do it and thus gave proof of his powerlessness. He did not show a single quality or any power, which should entitle him to be ranked as superhuman. Nay, many a

prophets worked mightier miracles than him. Where are we to find the necessary amount of conclusive evidence and the convincing arguments that he did in fact rise to Heaven and that he is alive there to the present moment?

Even if such a thing as ascension to Heaven had been possible, such a step on his part was improper and unjustifiable. He had not yet fulfilled his mission and was far from having completely discharged the duties entrusted to him. There were many Jewish tribes dispersed in other countries that had not yet even heard the name of their Messiah and to whom it was Christ's duty to deliver the message. We are not aware if any Jewish tribe had settled in the Heavens for whose reformation it was necessary for Jesus^(as) to traverse the aerial regions. Just as on the one hand it was contrary to reason that Jesus^(as) chose the cross for himself and committed suicide, it is equally unreasonable to suppose, on the other that he is wasting precious years of his life

by sitting idle in the Heavens. He ought to have spent his time in working for the welfare of his people. Can anything more absurd be conceived of than that a man should first commit suicide for the sake of others and then being restored to life he should go up to Heaven and pass the rest of his days in idleness there?

A reasonable person cannot but condemn such stories as those of ascension and resurrection as pure falsehood. A true narrative is not only attested as such by evidence but it is also supported by reason. A false story on the other hand is devoid of both sorts of proof; it has not the necessary evidence and is rejected by reason. But every evidence against their cherished theory is rejected by the Christians without any reason.

Take another circumstance. It is admitted by the Christians generally and stated in the *Encyclopaedia Britannica* that the apostle Thomas came to India and became a martyr at Mylapore. It is further stated that a brother of Jesus^(as) came with him. On the

other hand, it is well established that in those very days a prince-prophet came to India from Syria who was also of Israelite origin and that he subsequently died and was buried in Srinagar, Kashmir. How can it be denied then that the Israelite fugitive who went under the name of prince-prophet and who stated that a book called the Gospel had been given to him by God, was in fact no other than Jesus^(as) Christ? All these facts and the conclusions that follow from them are plain enough, but alas the Christian Missionaries love darkness and hate light. All the signs have been fulfilled and the time has come, but their supposed Messiah has not come down from the Heaven as yet. The sixth thousand from Adam which according to the Word of God was represented by the sixth day, and in which it was necessary that the Promised Messiah should have come has come to an end but Jesus^(as) has not yet made his appearance. A thousand years have passed since the devil was let loose but Jesus^(as) who according to the prophetic word had to throw the Devil into an

eternal dungeon is still absent. The plague, which was foretold in the Gospel as a sign of the Messiah, is making a horrible devastation in the country but still no sign of the coming of the Messiah. The star, which was to denote the advent of the Promised Messiah, made its appearance a long time ago, but their Messiah is yet nowhere to be found.

Ye Christians of Europe and America! And ye seekers after the truth! Know it for certain that the Messiah who was to come has come and it is he who is speaking to you at this moment. Heaven and earth have shown signs and the prophecies of the holy prophets of God have seen their fulfilment. Almighty God has shown through me thousands of signs and has furnished arguments of my truth in every way. I say to you truly that if the heavenly signs, which have been shown on my hands, had been shown by Jesus^(as), son of Mary, the Jews would have been saved from destruction, except such as were the sons of perdition. Who is not aware of the effect of Jesus^(as)'

signs on the mind of the Jews? Only one instance is sufficient to illustrate it, *vis.* The case of Judas Iscariot, the favourite apostle for whom a throne had been promised in Heaven, but who apostatised even in the presence of the master. Not only did he by his apostasy deprive himself of the promised throne but he also threw Jesus^(as) into innumerable difficulties.

All ye that are desirous of perpetual happiness and eternal salvation, fly to me, for here is the fountain which will purge you of all impurities, and here you will find the salvation which is the fruit of certainty and a strong faith and perfect knowledge. Know it for certain that your trust in the blood of Jesus^(as) is a vain trust. Had he been crucified not once but a thousand times, even then he could not have saved you. Salvation is in faith and love and certainty, not in the blood of a man. Time is giving you the warning that the theory of a blood bath is false theory; therefore, repent of such beliefs while there is time, and before you are called to stand before the throne of God.

Almighty God has sent me in this age that I might bear witness that all faiths have become corrupt, and have been tainted with falsehood, with the only exception of Islam. If the truth of my testimony is not sealed by Divine authority, I am not true but if the witness I bear is confirmed by the Divine seal being impressed upon it, remember lest you bring yourselves under the judgement of God by rejecting truth. A weak mortal, the son of Mary is by no means the son of God. To me is given the spirit against which no one can stand. If you know that there is none among you who with the assistance of the spirit can withstand the holy spirit that has been given to me, be sure that your silence would bring you under the judgement of God. And peace be unto those who follow the truth.

Care of the Seriously Ill & Dying

Islamic Perspectives and Testimonies

on Spiritual Healing

(An address delivered by Maulvi Abdul Wahab bin Adam, Amir and Missionary-in-charge, Ahmadiyya Muslim Mission, Ghana, on the occasion of a symposium held at the University of Ghana, Legont – 26th - 28th January, 2005).

I wish to express my thanks to the Almighty, The Most Gracious and Ever Merciful Allah, for His gift of life.

Is it not surprising that the quantity of the fluid from which man is made is so insignificant that it can be held on the tip of a needle? Yet, within it are the hands of man, his legs, his head together with his brain, the ear, the nose, the mouth as well as all the internal organs of man, the heart, the liver, the kidney.

The fluid thickens in a 'safe depository' in the womb of a woman. With time, it turns into flesh. Then bones are formed, and in nine months, we have our baby!

Referring to this the Holy Qur'an says that seeing all this, one has no alternative but to exclaim:

So blessed be Allah, the Best of creators.

(Ch.23: V.15)

This creature, who is very weak and fragile, becomes a fully grown-up person: knowledgeable and powerful enough to traverse the ocean on the earth and to physically land on the moon in the heavens!

But this same person, seemingly powerful, remains fragile. Let him get sick and you will see his misery and utter helplessness. His mouth is sour and he cannot enjoy the most sumptuous of meals or drinks. He deserves care and compassion.

That is why the Holy Prophet of Islam^(sa) has said that every Muslim has a duty to visit the sick. He had exhorted his followers that

on such occasions, we should utter only encouraging words that would lift the spirits of the sick person and pray to Allah for his/her speedy and full recovery.

He taught a special prayer for the sick: ‘O our Lord, Thou art the Healer. Pray, grant cure to our sick, for there is none beside Thee to grant cure.’

When he is in the throes of death, his condition is even more pitiable. He is restless with pain.

Referring to this the Holy Qur’an says:

*Why, then, when the soul of the dying man reaches the throat,
And you are at that moment looking on –*

And We are nearer to him than you, but you see not –

Why, then, if you are not to be called to account,

You cannot bring it back if you are truthful.

(Ch.56: Vs.84-88)

Islam recommends the recitation of Chapter *Ya Sin* of the Holy Qur’an at such a critical time.

This is Chapter 36 of the Holy Qur’an which says in part:

Surely, We alone give life to the dead, and We record that which they send forward and that which they leave behind; and all things have We recorded in a clear Book.

(Ch.36:V.13)

Finally he/she is no more and the best we can do for him/her is to open up the earth and bury him/her in a pit that we call a grave. Before the burial, the body is given a bath, it is wrapped in a simple white sheet, and perfume is applied to the body.

That is why the Holy Prophet of Islam^(sa) is reported to have said:

‘When you are in health, think of illness and when you are enjoying abundance of material things, think of death.’
(*Bukhari*)

The tradition draws attention to the divine favour of health and the inevitability of illness and death.

Yes! Islam considers death as

inevitable. The Holy Qur'an says:

Every soul shall taste of death. And you shall be paid in full your rewards only on the Day of Resurrection. So whosoever is removed away from the Fire and is made to enter Heaven has indeed attained his goal. And the life of this world is nothing but an illusory enjoyment.

(Ch.3: V.186)

This is so because it is only after the body has been separated from the soul that one is granted one's reward in full and it is only then that one is given the capacity to fully appreciate the bliss of the next life: Call it life after life.

But since most deaths are preceded by illness, it can be said that illness is, in a way, part of life.

Islam guides man towards clean, pure and wholesome eating and drinking habits in order to avoid illness. All the same, it recognises the fact that man cannot completely avoid illness. There should be no superstition about it.

The Holy Prophet of Islam^(sa) had said:

‘There is no illness for which there is no cure’.

This is one of the favours of Allah. He has out of His grace, created herbs, chemicals etc. to be exploited for the cure of diseases.

As man became more and more enlightened and got acquainted with the true nature of the elements, he divested himself of the superstition that was associated with illness.

Islam does not accept the notion that diseases are caused by witches and that the sick should be subjected to inhuman treatment ostensibly to exorcise the disease.

One of the great contributions of the early Muslims was the discovery and development of medicine.

Hospitals were established where the sick was admitted for treatment.

Despite his knowledge of medi-

cine, the Muslim doctor recognises the fact that it is Allah who heals.

The Ahmadiyya Muslim Mission has established hospitals, clinics and more importantly, homeopathic establishments in different parts of Ghana.

In all these establishments, both in this country and elsewhere in the world, you will find a signboard on which is boldly inscribed:

‘He Alone is the Healer’

The truth is, it is Allah Who controls the powers of the heavens and the earth. So it is not an exaggeration to say that He Alone is the Healer. That is why all our doctors combine medical practice with prayers.

Now I intend to narrate a few instances of healing which were possible only through the grace of the Almighty, manifested through His attribute, *the Only Healer*.

A Man with Cancer

A man was diagnosed of cancer that had spread to the liver and

other organs. The patient had become terribly emaciated and his doctors felt it was a terminal case that would allow him to live for only a few months. Through prayer, the man recovered, and lived for more than 15 years.

A Boy with Diarrhoea

A three-year-old boy by the name of Luqman had chronic diarrhoea, which defied the treatment of highly qualified doctors for more than six months. His father, resorted to prayer for divine intervention. He offered a midnight prayer known to Muslims as Tahajjud prayer.

After the prayer, he dozed off and saw a vision during which he heard a voice. ‘He will have only one more stool.’

And so it happened. After one more stool, the diarrhoea disappeared. The boy is now 14 years old and at times he leads others in congregational prayers.

Madam Hassana Brenya

Hassana Brenya Adam had been sick and bed-ridden for quite some time. One morning, she ceased to

show any sign of life. Hassana's father had written to request for prayers from the Head of the Ahmadiyya Muslim Community in Pakistan.

He was surprised therefore to receive a letter, on a day when everybody had given up on her.

In the letter, Hadhrat Khalifatul Masih II^(ra) had stated that Hassana Brenya would not only recover but would also be blessed with a baby boy, and that the boy should be named after him, the Khalifa.

Hassana, who had been so weak that for months she could not sit up, sat up that very day, in bed, and asked for food to eat.

Today, the woman is of advanced years, and her son, Mahmood Ahmad, is 42 years old.

The Woman with Cancer of the Uterus

We all know the agony of being barren.

A lady approached Hadhrat Khalifatul Masih III^(ra) with a request for prayers.

Her eyes were full of tears. She was so upset that she could hardly speak. When she finally calmed down, she told the Khalifa that doctors had said she had developed cancer of the uterus and was unable to have any children.

The Khalifa, Hadhrat Mirza Nasir Ahmad^(ra), asked her: Are doctors God?

She answered: 'No Sir.' He said, 'then the verdict of the doctors should not worry you. You should rest assured that Allah would bestow upon you a number of children.'

That woman who had been written off by doctors now has six children!

A Woman from Fetish Home

An elder of our Community, Papa Harun Nimo, married a woman who belonged to a animist tribe.

For some years, the marriage was without issue.

During one month of Ramadan, the elder solicited for prayers and

added that the cause of his pain was that he had been told that if he did not sacrifice some rams to pacify the animist tribal beliefs of his wife, the wife could not have any issue. We prayed and the then Head of the Ahmadiyya Muslim Community was requested to join us in prayers. His response to the animist tribal threat was, 'fetish has no power to grant children and that it is only Allah. The elder should, therefore, rest assured that his wife will bear children'.

Before the end of Ramadan the lady became pregnant. When she finally delivered, they were twins: one male and one female!

What a sure sign that the Almighty has the power to do what He wills! Allah says in the Holy Qur'an:

When My servants ask thee about Me, say: I am near. I hear the prayer of the supplicant when he prays to me. So they should hearken to Me and believe in Me that they may follow the right way.
(Ch.2:V.187)

We, therefore, believe that divine

intervention in all matters affecting man, and indeed the universe, is not only possible but is a reality.

We witness daily such divine interventions which take place through humble supplication to the Almighty in the dead of night, and in the secrecy of our chambers.

This, of course, has no relationship with the so-called 'miracles showmanship' which are performed in public, in dubious circumstances, for monetary gain.

PSYCHIC PHENOMENA

By the Late Bashir Ahmad Orchard

There are two realms of phenomena in operation which embrace dreams, visions, sounds from nowhere, and so on. They are the realms of:

1. Psychic Phenomena;
2. Spiritual Phenomena.

This personal treatise is devoted only to a brief study of psychic phenomena; and the principal design of the writer is to lay bare certain physical laws which should not be confused with spiritual laws. Visions, startling dreams, voices from space and other phenomenal manifestations are everyday experiences which can all be explained scientifically. Each experience should be examined with reserve and not hastily accepted and proclaimed as a sign from heaven. Two men may hear a voice in the still of the night. One may be listening to a revelation from on High; the other may be

listening to a telepathic communication. Phenomenal experience must be studied in the light of caution otherwise irresponsible and uninitiated people in spiritual matters will not hesitate to regard them as Divine manifestations.

The glory of Islam

Islam is the most dynamic religion in the world because it is based on the pure Word of God. The Holy Prophet Muhammad^(sa) was by far the greatest of all the prophets. He was bathed in the effulgence of Divine Light and drank deeply from the fountain-head of revelation. Upon no other prophet was bestowed such an abundance of Divine grace as was bestowed upon him. God spoke to him as a father speaks to his son. Every word of the Holy Qur'an is the genuine and pure verbal revelation of the Master of the Universe. It is a perfect Book and there is no doubt about it. None can

successfully combat its Divine Power for it is the Word of God in the literal sense.

Thousands upon thousands of Muslims have been, in one form or another, the recipients of Divine Revelations. The evidence is irrefutable. However, spiritual phenomena is not the subject of this treatise which is concerned primarily with psychic phenomena; so let us focus the spotlight on the subject in hand.

Dreams

In a dream, a man sees himself climbing a snow-capped mountain and in desperation he clings on to the icy crags; but alas, his hold gives way and he finds himself falling into a yawning abyss. He awaits the fateful moment when life will be battered out of his broken body upon the rocks below; but before the worst happens, he awakens to feel a blast of chilly air blowing into his room through the open window which he had forgotten to close before he slept.

A young lady dreams that she is walking on a cool summer evening in a garden scented with the

redolence of beautiful flowers. Birds of brilliant plumage sing upon the branches of the trees. Butterflies of exquisite colour and designs flutter among the flowers; and as the sun in all its coloured glory sinks behind the western horizon, the shadows begin to lengthen, stars begin to twinkle and the moon casts its bright lustre over the quietude of nature's retreat. The young lady is bewitched by the loveliness and fragrance of the night. She thinks she has found paradise on earth; but it is not to last forever for she awakens from her sleep and notices on the table beside her bed the uncorked bottle of her favourite perfume.

A dream may be caused by the transference of thought from one mind to another. Telepathy is a proven science. Thoughts are being continually projected into the ether through which they travel as wave motions; and they lodge in the minds of others in sleep and in wakefulness.

A man saw in a dream, friends and relatives standing around the bed of his dying father. The man awoke

with a start fully convinced of his father's impending death. Next morning he received a telegram informing him that his father had died during the night; and later he learned that his father had called for him just before he passed away. This is an instance of an earnest thought being received in the mind of one who was sleeping.

Thought waves may be picked up by the mind and become manifested to the recipient in at least three ways:

1. As ideas and feelings;
2. As words and sounds;
3. As visions.

Higher forms of revelation also descend through the medium of words and visions; but normally they are charged with an unmistakable grandeur and majesty. It is because there is a certain degree of similarity between psychic and spiritual experiences that there arises a great need for caution in judging their source of origin.

Ideas and feelings

There is probably nobody who has

not uttered a thought at the very moment when the same idea was in the mind of a companion; or who has not held a thought in mind at a time when a companion speaks the same thought. A husband says: 'I intend to polish the furniture this afternoon' and the wife responds: 'The idea was in my mind too and I was just on the point of telling you that you should do it.' On another occasion the call of the stomach turns his mind on his next meal, and at the same moment his wife, who is washing some clothes, says: 'I expect you are feeling hungry. I will go and prepare food.'

There is the authentic account of a shopkeeper who caught the idea that two thieves were about to break into his shop; and the presentiment was so vivid that he informed the police who came and concealed themselves in the building. A little later two men posing themselves as customers entered the shop, drew their revolvers and threatened the owner. The police quickly intervened and the men were arrested. Similar premonitions are on record.

Every human being radiates mental currents and they are particularly strong in the aura or personal atmosphere which envelopes every person. Who is there who has not entered the presence of a person and immediately sensed that there is something wrong although there may be nothing unusual in the manner of the person to serve as an indication.

It is not only in the presence of others that one is influenced by their mental radiation. The atmospheres of shops, homes and other localities are often distinctly coloured by the mental vibrations not only of their occupants but also of their former occupants. Let one enter the vacated home of a righteous and God-fearing family and there is every likelihood that one would sense an atmosphere of tranquillity; but let one enter a vacated home where evil, strife and bitterness had reigned and there is every likelihood that one would sense an atmosphere of depression.

Intuition is a notable trait of women. Intuition is telepathic for it is able to extract information from the mind of another.

One should guard one's thoughts especially when in the presence of other people. One may be successful in covering up one's thoughts by muscular control but it is not possible to camouflage one's mental vibrations. Great minds which are clear and strong are adept in receiving the thoughts of others.

Audible words and sounds

Sounds normally travel as wave motions through the atmosphere; but when they are transmitted by radio they first travel to the microphone as atmospheric waves; they then travel to the receiving sets as air waves; then once again as atmospheric waves from the radio set to the listener.

What is air or ether? It is the invisible, elastic substance which has been supposed to be evenly distributed through space and which conducts electrical, light and thought waves. Ether fills all space between atoms which make up solids, just as thousands of millions of stars make up galaxies. This explains how radio waves pass through a solid wall, for while it looks solid, it is really not so at

all. All solids are composed of countless atoms which are as far apart from one another as stars in a galaxy. Ether flows between each and every atom of a substance although it may appear as a compact solid to the human eye. Enclose a radio in an airtight compartment and it will continue to play. Ether is the sole medium for the transmission of thought waves which are sometimes reproduced as sounds in the brain of the recipient.

An English lady visited France and stayed in a house on the Channel coast. One night she awoke and distinctly heard the crackle of rifle and machine-gun fire; and she also heard the shouts of soldiers. Investigation revealed that on the same night in 1945 allied forces landed on the beaches that stretched below her bedroom window which met with strong resistance from the German defences. The explanation of this phenomenon could have been thought-waves emanating from the mind of a soldier who took part in the battle; or perhaps the ether in the vicinity was so powerfully charged with the mental vibrations

of the soldiers that they could still be 'picked up' even after a lapse of several years.

In 1924, a London gentleman was sitting in his home in the company of his son and a relative. Suddenly he heard the voice of his mother calling him by name; and the two others present also heard the voice. At that time, the mother was nowhere in the locality. Next day the gentleman received a telegram informing him that his mother had died the previous evening.

Experiences of this nature involving the hearing of sounds and words are quite common and have established the fact that one cause is telepathy. Mental currents are reproduced as sounds.

Visions

Since time immemorial there have been people of every generation who have seen visions of one kind or another. They have represented every philosophy under the sun. Not only have they had extraordinary dreams, but even while in a state of wakefulness or drowsiness they have seen distant scenes, people, and text, mate-

realise before their eyes. Such manifestations do occur and there is no reason to doubt their genuineness for they are facts of life and may result from either the operation of spiritual or physical laws; or they may result from a combination of both.

- (a) A vision may originate through physical laws alone.
- (b) A vision may originate through the combination of physical and spiritual laws.
- (c) A vision which originates solely through physical laws is of this world.
- (d) A vision which originates through both spiritual and physical laws is of the spiritual world.

What is the meaning of a vision? The word has many meanings which may be understood from the context of the sentence in which it appears. Generally speaking, it applies to anything seen: 'When we had climbed to the top of the hill we had a vision of the whole city beneath us.' It may apply to an

imaginative plan: 'I have visions of a bright future for my son.' In this treatise it is applied to dreams and scenes of a phenomenal nature seen in a state of wakefulness or drowsiness.

A phenomenon is an occurrence or manifestation of a mysterious nature for which there is no apparent explanation. The earlier the epoch, the more its people were mystified by phenomena. An eclipse of the sun would terrify people out of their wits and it was judged to be a manifestation of the wrath of the gods. We are now aware of the orbital movements of the earth and the moon and that an eclipse of the sun is caused by its view being obscured by the moon when it is positioned in a direct line between the sun and the earth.

A traveller in the desert sees a large pool of water on the horizon; and on its shores stand buildings and trees. Being weary and thirsty, he spurs his horse towards the gladsome site, but as he draws nearer, the scene fades and vanishes. Only the same barren desert awaits to greet him. He had seen a mirage and had he no

knowledge of the fact that such illusions have a scientific explanation, he might well have believed that he had seen a kashf (a vision seen in a state of wakefulness).

Today a phenomenon is often regarded as a Divine manifestation whereas in truth it is only the operation of certain natural laws. This treatise has been written for the purpose of stressing the importance of caution when interpreting phenomena.

A person who is suffering from certain defects of the brain may see frightful visions. Objects assume grotesque forms. A tea cup on the table may appear as a hideous frog. Such visions appear as realities to the viewers.

Another person who is suffering from inflammation of the meninges may also see visions of an extraordinary character. The meninges are the membranes which encase the brain and they become inflamed due to alcoholism, meningitis, typhoid, etc. The nature of the visions, which may be horrifying or

beautiful, are different to those created by a diseased brain. The latter distorts the appearance of objects while visions brought on by inflamed meninges are projected from the mind alone.

The wife of the writer once had the misfortune to suffer from typhoid delirium and while wide awake would see scorpions crawling over the bed. She would call upon those in attendance to brush them away; but as there were no scorpions they had to reassure and pacify her although she insisted that she could plainly see them. Her visions of scorpions were due to the inflammation of her meninges.

Wide awake visions can also result from telepathic communication. A thought from another person may be picked up and reproduced in the form of a vision. This may sound amazing; but so did the invention of television and radio. To these inventions may be added the gramophone, cinematograph and the incandescent light bulb by Thomas Edison; also the telephone by Dr. Bell. These scientific wonders were greeted with acclamations of astonishment.

The reproduction of thought waves in the form of ideas and sounds has already been briefly discussed. The transference of scenes by thought is no more remarkable than the transference of scenes by television. There are scientific explanations for both these wonders. It is possible that anyone might suddenly behold a vision of a distant scene, object or person.

It has been said that of the five senses, sight is the closest to the brain. The name of a friend is uttered and immediately there appears a mental image of his features. A thief is convicted to a term of imprisonment whereupon a picture of the bleak and dreary walls of a prison cell is visualised in his mind. Thought and picture making are inalienably linked together.

Some years ago, the writer read in the newspaper an interesting occurrence. During the last war, a mother received information from the War Office that her son had been killed on active service. One day later when she was sitting in her room she was overwhelmed with happiness and surprise at

seeing her son enter the house and greet her. But, alas, the wonderful sight quickly vanished; it was a momentary vision. Nevertheless, the great joy of seeing her son again was later literally fulfilled. Her 'lost' son who had been mistakenly reported as dead returned home. Intense thought often sends telepathic communications to the mind of another; and in this case it was an instance of sight transferred by thought. Similar occurrences are recorded in the files of psychic research.

The subject psychic phenomena is a very far reaching one; but enough has been said to establish its identity and the necessity of differentiating it from spiritual phenomena.

All praise is due to Allah the Lord of all the worlds.

(First printed in *The Review of Religions*, April 1995).

Subscription

The Review of Religions

If you would like to order a copy of any issue published in 2004, please send £1.50 (or equivalent) providing us with your full name and address. Delivery will be on a first come, first served basis, and in the absence of a copy being available your money will be returned

-
- Are you a subscriber to *The Review of Religions*?
 - Have you renewed your subscription for the next year?

Why not sponsor a reader to *The Review of Religions* by subscribing for him/her and we will send the first edition on your behalf with your compliments

We hope you have enjoyed reading this edition of the magazine. *The Review of Religions* will continue to provide discussion on a wide range of subjects and welcomes any comments or suggestions from its readers.

To ensure that you regularly receive this monthly publication, please fill in your details below and we will put you on our mailing list.

The cost of one year's subscription is £15 Sterling or US \$30 for overseas readers (Please do not send cash). **Payments by US residents should be by check payable to "AMP" (US dollars 30) and sent direct to 'The Review of Religions', Baitul Zafar, 86-71 PALO ALTO ST, HOLLISWOOD, NY 11423-1203 (USA).** All other subscription payments should be made payable to the London Mosque and sent to the address below:

The Review of Religions
The London Mosque
16 Gressenhall Road
London SW18 5QL
United Kingdom



Please tick in box if
you wish to receive
The Review of Religions
2004 CD

Please put me on the mailing list for the Review of Religions for 1 year. I enclose subscription payment of £15.00 or US \$30.00 (please see instructions above for US residents). OR if you wish to receive a CD of all the articles published in 2004, please tick the white box above and enclose payment of £5.00, please also add an appropriate sum for postage.

Name: _____

Address: _____
