



THE REVIEW of RELIGIONS

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**EUROPEAN
EDITION**

**EDITOR
B. A. ORCHARD**



THE AHMADIYYA MOVEMENT

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad, the expected world reformer and the Promised Messiah. The Movement is an embodiment of true and real Islam. It seeks to unite mankind with its Creator and to establish peace throughout the world. The present head of the Movement is Hazrat Mirza Tahir Ahmad. The Ahmadiyya Movement has its headquarters at Rabwah, Pakistan, and is actively engaged in missionary work.



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The Philosophy of THE TEACHINGS OF ISLAM

*Being an English translation of the paper
written by*

**HAZRAT MIRZA GHULAM AHMAD
THE PROMISED MESSIAH**

for the great Religious Conference held at Lahore, Pakistan, in December, 1896. It contains over a hundred pages of learned disquisition on the following five subjects from a Muslim point of view, *viz.*,

1. The physical, moral and spiritual states of man
2. The state of man in the life hereafter.
3. The real object of man's existence and the means of its attainment.
4. The effect of action in the present life and the life to come.
5. The sources of Divine knowledge.

The paper contains an exposition of Islam, such as is not met with by any other book hitherto published on Islam in any language. It is in fact a comprehensive commentary of the Holy Quran, throwing on its teachings and doctrines a light such as never before shed. The late Count Tolstoy expressed the following opinion on one of its parts:

“I approve very much two articles, ‘How to get rid of the bondage of sin’ and ‘the life to come.’ The ideas are very profound and very true.”

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*In the name of Allah, Most Gracious, Ever Merciful
We praise Him and invoke His blessings on His Noble Prophet*

COMMENTARY ON A VERSE OF THE HOLY QUR'AN

*Wa Inna Lakum Fil An'ame La Ibratan, Nusgeekum
Mimma Fee Botooneha, Wa Lakum Feeha Manafe'o
Kaseeratun Wa Minha Ta'kooloon.*

“And in the cattle also there is a lesson for you. We give you to drink of that which is in their bellies and you have in them many benefits, and of them you also eat; (23:22)

The verse means to say that man derives great benefits from the cattle. They are living machines which produce for him such a wholesome and nutritious food as milk, from fodder, grain herbage and leaves of trees, *etc.*, which they eat. Man has so far failed to devise a machine which like these Divinely devised machines could produce milk from these things. The word *عبرة*, meaning an *indication* or evidence whereby one passes from ignorance to knowledge, seems to allude to the subtle process which takes place in the bellies of some of the animals turning grass or herbage eaten by them into pure and wholesome milk and by pondering over which one is led to acquire an insight into God's great power and into the subtle ways through which Divine laws work. By this simile of grass and milk we are led to visualize that just as fodder, grain and grass cannot produce milk without passing through the wonderful machine created by God in the bellies of animals. Similarly, human reason which is like grass and grain and cannot produce, without the aid and assistance of Divine revelation, a teaching which, like milk, is very useful for man's moral and spiritual development.

Wisdom of the Holy Prophet

Ibn Umar and Ayesha relate that the Holy Prophet said: Gabriel kept exhorting me about the neighbor till I imagined he would include him in the category of heirs. (*Bukhari & Muslim*)



Abu Dharr relates that the Holy Prophet said: Abu Dharr, when you prepare broth, put plenty of water in it and take care of your neighbors (another version is: find out about the families of your neighbors and share it with them as may be suitable.) (*Muslim*)



Abu Hurairah relates that the Holy Prophet called out: By Allah, he does not believe, by Allah he does not believe, by Allah he does not believe. He was asked: Who does not believe, Messenger of Allah? He said: He whose neighbor is not secure against his mischief (*Bukhari & Muslim*). *Muslim's* version is: That one will not enter paradise whose neighbor is not secure against his mischief.



Abu Hurairah relates that the Holy Prophet said: O Muslim women, disdain not doing a kindness to a neighbor, even if it were sending her a lamb's shank. (*Bukhari & Muslim*)



Abu Hurairah relates that the Holy Prophet said: He who believes in Allah and the Last Day must not put his neighbor to inconvenience; he who believes in Allah and the Last Day must honor his guest; and he who believes in Allah and the Last day must speak beneficently or keep quiet. (*Bukhari & Muslim*)



Ayesha relates: A poor woman came to me begging with her two daughters. I gave her three dates. She gave one to each girl and raised the third to her own mouth to eat. The girls asked her for it. So she broke it into two parts and gave one to each of the girls. I was much struck by her action and mentioned what she had done to the Holy Prophet. He said: Allah appointed Paradise for her in consequence of it; or he said: Allah freed her from the Fire on account of it.



AFTER THY DEPARTURE

(Nafees Ahmad Hamid)

(Religious suppression in Pakistan has compelled Hazrat Khalifatul Masih Tahir Ahmad to leave Rabwah – the headquarters of the Ahmadiyya Movement in Islam – and settle temporarily in London from where he is able to conduct the affairs of the Community more effectively. He is the beloved leader of Ahmadi Muslims throughout the world and the following poem expresses the heart-felt sentiments of his followers who no longer enjoy his blessed presence among them in Rabwah – Editor.)

When we heard the sudden news
That thou has left the noble town,
And gone away far far from us
And we deprived of 'the noble crown'.
And though we knew that this was right
And thy leaving us was nothing bad;
But light looked dark and day seemed night,
And, eyes were tears and hearts were sad.

From every Rabwah's house and street,
All the charm has flown away.
Not a 'prayer call' is heard;
Nothing can we freely say.
With some of us behind the bars,
Nothing can we do or say.
We cannot even name our faith,
No one bears to see us gay.

We know for sure these days won't last.
The victory sure will come our way.
But still we cry and pray and pray,
May Allah swiftly bring that day
When hearts shall blossom, eyes will gleam
To see thou coming back this way.
With broken hearts we are waiting all
And looking forward to that day.

GUIDE POSTS

NO. 3

(Bashir Ahmad Orchard)

MAGNANIMITY

A magnanimous person is one who is benevolent, large-hearted, courteous, chivalrous, good minded, generous, helpful and compassionate.

No one was ever more magnanimous than the Holy Prophet Muhammad (peace be on him). He and his followers were subjected to bitter persecution for ten years by the idolatrous Meccans. They were abused, boycotted, tortured and even killed. The situation became so intolerable that they were all compelled to migrate for sanctuary to the town of Medina where they were favorably received.

The Prophet yearned for the time when he would be able to return to the holy city of Mecca; but he had to wait a further ten years before his desire was fulfilled. He was accompanied by ten thousand converts to Islam and it was within his power to take the city by storm and wreak vengeance on his erstwhile persecutors but, on the contrary, he issued specific instructions that there should be no fighting or killing. The Meccans were at his mercy but much to their surprise and relief he forgave them for their past enormities. Many of them were so impressed by his gracious magnanimity that they accepted Islam with open hearts.

Magnanimity was also a trait displayed constantly by Hazrat Mirza Ghulam Ahmad—the Promised Messiah and Holy Founder of the Ahmadiyya Community in Islam (1835-1908). A false and groundless charge of abetment of murder was filed against him by his opponents in 1897 from which he was honorably acquitted. The magistrate told him that he had a right to prosecute the false witnesses but he replied that he had no wish to do so and forgave them.

Perhaps there has been no Muslim ruler since the time of the Holy Prophet Muhammad, peace be on him, who has been more lauded for his magnanimity than Saladin who ended the Christian supremacy in Palestine during the wars of the Crusades. It has been written of him:

“This man never once violated a treaty, broke his word, refused clemency when he considered it warranted. He was more gallant, more chivalrous and sincere than the Western Kings and barons who rode against him in the second and third crusades. He was also a better warrior. During his life time there was no man equal to him in the breadth, scope and depth of his honor and vision.”

(Saladin—A Man For All Ages, by L. Paine.)

He himself declared:

“I have become as great as I am because I have won the hearts of men by gentleness and kindness. Never nourished ill-feeling towards any man, for death spares none.” *(Ibid)*

How many of us can say we have never nourished ill-feeling towards another person? Magnanimity and rancour cannot go hand in hand. Resentment, jealousy, suspicion, prejudice, backbiting and all other bitter feelings poison the mind, body and soul. They are the source of hatred, strife and disharmony. The Quran warns us:

“Leave not in our hearts any rancour against those who believe”. (59:11)

Blessed is he whose heart is free of all rancour for such a one tastes the peace and blessings of paradise:

“Verily the righteous will be placed amidst gardens and fountains (paradise). Enter therein with peace and safety. And we shall remove whatever of rancour may be in their breasts so that they may become as brothers seated on thrones facing one another.” (15:45-48)

How significant are the words of Hazrat Mirza Nāsir Ahmad:

“Love for all — Hatred for none”.

Goodness of heart characterizes the magnanimous person who does not display evidence of rancour in his make-up. He endeavors to project a bright and positive attitude in his relationship towards others.

The following counsels have been given by Hazrat Mirza Ghulam Ahmad:

“Fling aside your resentment and malice which springs from worldly and selfish desires.”

“Forget all mutual resentment and unpleasantness.”

“I say that you should overlook the faults of others.”

“Forsake all kinds of low mean hostilities and jealousies.”

“A true Muslim never harbors malice for anyone.”

Spit out all the turmoil of low emotions, anger and resentment.”

"We should always connive at the faults of our friends, no matter however serious they may be."

Every one of the foregoing maxims is a nourishing morsel which we would be wise to digest and absorb into our personalities. Otherwise we shall never enjoy peace of mind in this world and, perhaps, not for a long time even in the life to come, because the soul is colored by the state of mind. Magnanimous and charitable thoughts brighten the soul while it is clouded and darkened by rancorous thoughts.

What a pleasant tribute has been paid to Abraham Lincoln—one time President of the United States of America:

"His heart was as big as the world, but it had no room in it for the memory of a wrong."

More than two thousand years ago the Philosopher Aristotle listed some of the characteristics of the Magnanimous Man:

"He is reticent, and somewhat slow of speech, but speaks his mind openly and boldly when occasion calls for it. He overlooks injuries. He is not given to talk about himself or about others; for he does not care that he himself should be praised, or that other people should be blamed. He does not cry out about trifles, and craves help from no one."

Quarreling is extremely distasteful to the magnanimous person. It is not in his nature to quarrel but being human he may have his lapses in which case he severely checks himself and resolves to watch himself more carefully in the future. He is, in fact, the well wisher of all and bears no ill-will or grudges to others for he realizes:

There isn't much point in nursing a grudge,
 For the one who will suffer is you:
 It clouds all the sunbeams that make Life worthwhile.
 And blights every happiness too.
 So bury it as deep as you possibly can,
 Dig with a smile on your face,
 And you'll find where that grudge used
 To rankle and burn,
 A flower will grow in its place.

Let us bear in mind that it is a good heart that bears no ill but a better one that thinks none.



INVITATION TO BILLY GRAHAM

To:

Rev. Billy Graham
The Visiting Evangelist
in Birmingham

Ahmadiyya Muslim Mission
792 Washwood Heath Road
Birmingham, B8 2NP

19 June 1984

Dear Sir

In our time relations between religions seem to change from phase to phase. Hostile at one time, they have tended lately to become tolerant, perhaps even sympathetic and friendly. It is time they also became fruitful; in terms of the discovery of truth. They have not been fruitful because parties to religious controversies have set no rules, prescribed no limits or controls over their advocacy. Each exchange seems like a race run without rules. If statements on behalf of a book and arguments in support of those statements are taken from and based on the book, parties to a discussion of the merits of holy books would assess the merits of those books instead of assessing the merits of their exponents.

To promote a universal outlook in matters spiritual we have to put some kind of order in our discussion of religion.

Today religion is fighting a rearguard action. It is being assailed from every direction and appears sore pressed.

The central and most vital value in religion is faith in a Supreme Creator. Even this citadel of faith is now under assault. One hears pronouncements like; God is dead; or, God is only the centre of our being; or, we should drop the very word God from our vocabulary.

The truth nevertheless is and this is fundamental to all faiths that God is as Supreme today as He was before He created the world and man. All His attributes continue in operation all the time. For instance He hears prayer and communicates with His righteous servants as He was wont to do in ages past. It is open to any of us to establish, maintain and strengthen communion with our Maker by following the guidance revealed by Him.

We have the fullest assurance today, for instance, that God hears and answers the prayer of His righteous servants.

The only method of restoring faith in the Existence and Majesty of the Supreme Creator is the witnessing of His living Signs. This can,

.....
 for instance, be done through prayer and manifestation of God's attribute of the Acceptor of prayer.

The Founder of the Ahmadiyya Movement, Ahmad of Qadian (1835—1908) called the followers of all faiths to establish the truth of their respective faiths through a sign of the acceptance of prayer, but not one of them was willing to respond to his call in the capacity of a representative of his faith.

His fourth successor, the present head of the Ahmadiyya Movement, Hazrat Mirza Tahir Ahmad has renewed this call. And I as the Preaching Secretary of the Ahmadiyya Movement in Birmingham address the following communication to you Rev. Billy Graham. The communication is self explanatory.

“I have to give to you the glad tidings that he for whom the Christians and the Muslims have been waiting, has appeared and has illumined the world with his light and filled it with his glory.

Nation has risen against nation and famines, wars, earthquakes, pestilences and iniquity abound, and the sun and the moon have been darkened and the stars have fallen from heaven and the powers of heaven have been shaken and the sign of the Son of Man has appeared in heaven. So, as the lightning cometh out of the East, and shineth even unto the West, the coming of the Son of Man has been.

He appeared in India, which is in the East, and which has from ancient days been the seat of knowledge and learning, and very soon his teachings were propagated in the farthest corners of the earth, so that his followers are to be found in all the continents of Asia, Africa, Europe and America.

The Prophet Ahmad of Qadian (1835 – 1908), appeared in India, in the power and spirit of Christ as John the Baptist came in the power and spirit of Elias, and everything that was written in the Scriptures with regards to his coming has been fulfilled, even the gathering of the Jews in Palestine.

To convince you of the truth and righteousness of Ahmad of Qadian, I, one of the least and humblest of his followers and servants venture to propose a decisive test for Your most serious consideration and acceptance. Jesus Christ has said, “A good tree bringeth not forth corrupt fruit; neither does a corrupt tree bring forth good fruit. For every tree is known by its fruits.” Again he has said, “Verily, I say unto you, if you have faith as a grain of mustard seed, ye shall say unto the mountain, remove hence to yonder place; and it shall remove, and nothing shall be impossible to you.” Again he has said, “And all things whatsoever ye shall ask in prayer, believing, ye shall receive.” A living faith, must exhibit the signs of life, and we the followers of Hazrat Ahmad realise within ourselves that Islam, our faith, is a living faith. We firmly believe that should you as the Well Known Evangelist, be prepared to put to the test the truth of Islam and Christianity, God will surely cause the good tree to bring forth good fruit and He shall not give His beloved son a serpent for a fish or a stone for bread, but shall open for him and shall accept his prayers.

We have time after time invited Christian divines to have recourse to this test, but none has so far ventured to come forward. I approach you therefore, and through your Evangelical Crusade every other Christian divine in the world, with the request that we may all pray for the achievement of a certain difficult object, in order to demonstrate the truth of our respective faiths. For instance, let us take a certain number of sick persons whose life is clinically despaired of and then divide them among ourselves by lot, and let the Christian Church pray for the recovery of those allotted to it and we shall pray for the recovery of those allotted to us and let the world witness the Sign of God's grace and mercy being vouchsafed in answer to the humble supplications of those of His servants who adhere firmly to the truth. In accordance with the test laid down by Jesus Christ, the prayers of His believing righteous servants will find gracious acceptance with God and the majority of those allotted to them will recover, while the maladies of the majority of those allotted to the other party will follow their normal course in accordance with medical opinion.

In conclusion, I entreat you to ponder over this humble offer in all sincerity, as I have conveyed to you these tidings of the kingdom of Heaven out of the fullness of my love, for in the presence of God we are all equal.

Yours sincerely

Matiullah Dard.

Matiullah Dard.
 Preaching Secretary
 Ahmadiyya Movement in Islam
 Birmingham

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REPLY

MLR/ZT

3rd July 1984

Mr. Matiullah Dard,
Preaching Secretary,
Ahmadiyya Muslim Mission,
792 Washwood Heath Road,
Birmingham, B8 2NP.

Dear Mr. Dard,

I had delayed answering your letter until we had had adequate time to consider our reply to you.

I would not in any way want to minimise the power of prayer for physical healing, but that is not the essence of the Ministry of the Mission in which Mr. Graham is currently involved.

During the period of Mission England, his total energy is concentrated on the proclamation of the Christian Gospel in all its simplicity, and it would not be appropriate for him to be diverted into other Christian Ministry at the present time.

It has been our experience over many years that those who find Christ often experience the healing power of the Holy Spirit in their lives. This is a by-product of the Evangelistic Ministry, and we pray that this will be the situation throughout the present Mission.

In the light of this, we regret that we must decline your invitation to him.

Yours sincerely,



Maurice L. Rowlandson
Director

ISLAM AND WAR AGAINST INDISCIPLINE

By

Ahmad Olayiwola Jagede

No doubt any nation which is grossly indisciplined or morally bankrupt is heading for spiritual suicide which will ultimately bring upon itself Divine wrath. The military administration in Nigeria is to be commended for introducing its program—*War Against Indiscipline*—on March 22nd, 1984 aimed at inculcating discipline into the Nigerian society. What is indiscipline? It means to me disorderliness, disobedience and lack of self control. It is the combination of these three things which plunged a nation flowing with milk and honey into her present state of economic and moral calamity.

It is gratifying to recall that in 1976 the Ahmadiyya Muslim mission in Nigeria alerted this nation to embark on *Operation Moralize the Nation (OMN)*. They then introduced *Feed the Nation (OFN)* operation aiming to make the nation self-sufficient in food production to avoid famine and starvation.

Islam teaches that one should not live in this world just to eat like the cattle and to forget one's obligation to Allah, fellow human beings and other creatures. That is why we felt it imperative to offer that humble advice. It is again worthwhile to express the Islamic view point on this program of war against indiscipline recently launched by the present administration. It is important that the reader understands the moral status of the Holy Founder of Islam, Prophet Muhammad, peace be on him, whose religion is used as a parameter to decide how to wage war against indiscipline, immorality or indecency in this country.

The glorious Quran states: "Verily you have in the apostle of Allah, an excellent model for him who remembers Allah and the Last Day and who remember Allah much." (33:22). This, verse clearly establishes that Muhammad, peace be on him, was humanity's noblest specimen and a perfect model in beauty and beneficence. That is why God directed everyone to follow his footsteps in order to court His love. (Quran 3:32)

Much guidance is outlined in the Holy Quran which caters to the moral development of mankind. I am unable to list them all but I

will comment on the following ones.

CHASTITY

Today the greatest moral laxity and indiscipline in this country is lack of chastity. This has led to many awful deeds culminating in promiscuous and adulterous intercourse between the high and the low. Concerning this the Quran declares: *“and who guard their chastity, except from their wives or what their right hands possess, for them they are not to be blamed, but those who seek anything beyond that are the trasgressors. (23:6-8)*

CLEANLINESS

This is one of the most important elements in Islam. Cleanliness of a true Muslim starts from the moment he urinates and visits the toilet. He cleanses himself with water. He takes a bath after conjugal relationship with his wife and he performs ablution before offering prayer. He concerns himself with inner or mental cleanliness as well as outer cleanliness. He endeavors to purify his mind. He should control his bowels and urinary system and not relieve himself in either manner in public thereby polluting our big metropolis, cities and towns with filth and offensive odors.

FULFILMENT OF PROMISES

One of the greatest wrongs in this country today is the failure to fulfill promises. It can be adduced that it was one of the reasons which led to the collapse of the first and second republics. Those who have ruled this country at one time or another profess to have faith in God. Allah says in the Holy Quran: *“O ye who believe, why do you say what you do not do? Most hateful is it in the sight of Allah to say what you do not do.” (61:3-4)*

The fulfilment of promises should be paramount in their eyes. Allah further says in the Quran: *“And those who fulfil their promise when they make one.”* It should be noted that boastful and empty talk carries one nowhere and verbal professions unaccompanied by actual deeds smack of hypocrisy and insincerity.

FRUGALITY

The extravagant squandering of wealth is one of the worst forms of indiscipline this country is facing today. Trusted leaders, hoodlums, sycophants, *etc.*, obtain money by hook or crook to hold parties. These kind of people should heed the Quran which says; *“Verily the*

squanderers are the brothers of satan and satan is ungrateful to his Lord" (17:27,28). These verses lucidly explain the status of the squanderers who have incited many people to armed robbery, swindling, car stealing, etc., by the slipshod display of their illicit wealth.

It should be noted carefully that he who uselessly squanders away his wealth and shirks his responsibility in giving to his kinsmen, the poor and wayfarer and even to Allah Himself, is showing ingratitude to Him who has bestowed affluence upon him.

HUMILITY

Humility is something which the Nigerian society cannot write home about. With a little academic influence or affluence most people become haughty, boastful, arrogant and self-centred even to the extent of denying their Creator. The Quran addresses such people: *"And the true servants of the Gracious God are those who walk on the earth humbly and when the ignorant address them they avoid them gracefully by saying peace"* (25:64). *"And turn not thy cheek away from men in scorn, nor walk in the earth haughtily, surely Allah loves not any arrogant boaster."* (31:19)

TRUTHFULNESS

Regarding this important virtue a lot has to be done to retrieve the generality of the people of this nation from becoming untruthful and liars, especially the youths who are destined to be our future leaders. By acts of untruthfulness, most of them dupe their parents of large sums of money and student leaders embezzle their union funds. God addresses mankind in the Quran: *"And those who bear not false witness and when they pass by anything vain, they pass by with dignity."* (31:19)

PHILANTHROPY

This involves the practice of loving and doing good to one's fellow men. On the other hand it can be called *Insaniyyat*—service to humanity. The majority of Nigerians believe in what others can do for them and not in what they can do for others. The philanthropist must do all things for the love of God. Concerning them the Quran says: *"And they feed for the love of Him the poor, the orphan and the prisoner."* (76:9)

MODERATION

This means not going to extremes. Nigerians are not by any standards moderate in their activities. They hold parties especially on the

occasion of a funeral, house warming parties and chieftaincy birthday ceremonies which are hyper moderation. An upright solution must be found. Allah declares in the Quran: *"And those who, when they spend are neither extravagant nor niggardly but adopt a moderate position in the middle."*(25:68) This statement of God is food for thought for all Nigerians. Everyone possesses the intelligent quotient to understand where moderation lies between extravagance and niggardliness. The measure of the Military Government to imbibe this in us is most welcome.

SPIRITUAL DEVELOPMENT

Lack of spiritual development is the bane of Nigerian society which has culminated in the committal of social and criminal vices such as adultery, drunkenness, gambling, theft, armed robbery, murder, arson, which are but a few of them. Religion is a thing which has been thrown to the dogs in our society. There is not an atom of seriousness in imparting it in our schools or homes. The golden opportunity of using much desired leisure time to inculcate religion into our children has been taken away by the viewing of television by parents and children. Also attending cinemas to see pornographic films and club houses for dancing and discos.

A nation which is spiritually base is at or may be at the brink of moral and social collapse. God says with respect to spiritual development: *"Verily Allah enjoins justice and the doing of good to others and giving like kindred; and forbids indecency and manifest evil and transgression. He admonishes you that you may take heed."* (16:91). This verse contains three commandments and three prohibitions which deal briefly with all the stages of moral and spiritual development of man with both its positive and negative sides. The commandments are Justice, doing of good and kindness. The prohibitions are indecency, manifest evil and transgression or revolt against constituted authority.

TRUST IN GOD

How many Nigerians trust in God? It is their failure to trust in God who created them from nothing and will definitely return them to a state nothingness that warrants their seeking power, affluence, fame eminence. They associate partners with God which is indiscipline, ingratitude to Allah and an unforgivable sin, should one die in such an unrepentant condition. People who are engulfed in this darkness should ruminate over the following words of God contained

in the Quran: “*It is Allah Who is the Truth, and that which they call on besides Him is falsehood and because Allah is the High, the Great*” (22:63). We have to place our trust in Allah alone and we must strive with all our abilities and capabilities to court His favor.

Last on this point, the glorious Quran advises: “*And trust thou in the One, Who is Ever-Living and is the Source of all life and Who dies not, and glorify Him with His praise. And sufficient is He as the Knower of the sins of His servants*” (25:59). If Nigerians heed this admonition then the idea of **God Fatherism**, a sort of indiscipline to cheat, corrupt and be insubordinate, *etc.*, will be removed once and for all from our society.

AHMADIYYA JAMAAT—A DISCIPLINED COMMUNITY

With this country being steered by various types of immoralities and indiscipline one’s mind is pricked by the question whether or not there is any disciplined community among the Nigerian populace?

I boldly say yes, the Ahmadiyya Muslim Community qualifies in this respect. Since the establishment of the community in 1916 no member of our community has been involved in any social or criminal scandal. The ‘magic wand’ that has brought this about is their making Islam their way of life as taught by the Holy Prophet Muhammad (peace be on him) and the resuscitation of the same by his spiritual son in this age—Hazrat Mirza Ghulam Ahmad. Before you can become a full fledged member of Divine and disciplined community you have to fulfil ten conditions of initiation known in Islam as *Bai’at*. (Quran 48:11 & 19). The following are some of those conditions:

1. Keep away from falsehood, fornication, adultery, trespasses of the eyes, debauchery, dissipation, cruelty, dishonesty, mischief, rebellion and being carried away by passion however strong it may be.

2. Under the impulse of passion one shall cause no harm whatsoever to the creatures of Allah in general, Muslims in particular, either by tongue, hands or any other means.

3. One shall remain faithful to God under all circumstances, in sorrow, adversity and happiness, in felicity and trials. One shall keep oneself under all conditions resigned to the decree of Allah and also keep oneself ready to face all kinds of indignities and sufferings in His way. One shall never turn away from these ideals even in the face

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A CHARACTER SKETCH OF THE PROMISED MESSIAH

By
the late Maulvi Abdul Karim

(The above title is the name of a small book written by the late Maulvi Abdul Karim who was a devoted disciple of Hazrat Mirza Ghulam Ahmad—the Promised Messiah. He was seldom absent from the proximity of his master and was, therefore, in a position to study his public and home life very closely. We have much pleasure in reproducing some extracts from the inspiring recollections of the Maulvi Sahib who passed away in 1905 just three years before the demise of the Promised Messiah—Editor.)

For ten long years, I have studied the life of the Promised Messiah closely and critically and after mature consideration I have come to the conclusion that the Promised Messiah is by very nature completely free from any touch of Satan. I can say from personal experience and from an observation of the private life of the majority of men that it is this habit of fault-finding and showing irritation on every occasion that has embittered the lives of many, and every man of this disposition (and few, very few, are those who are free from this taint) feels the instantaneous effect of this devouring fire and can bear witness that it is really this habit which is at the root of all moral corruption. It is this habit which has turned this world into a home of strife and trouble. Accordingly, we find that the Holy Quran while seeking to prove the heaven to be a place of peace and happiness, and to depict its enviable blessings and joys, does not devise better words than the following:

“And we will remove from their bosoms all spite—they will be like brothers on couches sitting face to face.”

This verse shows that in heaven God will purge the bosoms of men of that very thing which is the cause of enmity, malice and discord in this life. The man whose heart has been purged of this source of discord in this very life may truly be described as leading a heavenly life. And when this very source of evil is absent from a man we can judge how noble will be his other morals....

On one occasion, it was said with regard to a friend in the company

of the Promised Messiah that he was a man of harsh temper and was in the habit of using strong language and treated his wife with harshness. This highly grieved the Promised Messiah who said: "Our friend should not have behaved like that... As for me I once spoke to my wife in a rather loud voice and I felt that my voice had a tone of displeasure, although I had uttered no offensive or harsh words. Thereafter I continued to ask the forgiveness of God for a long time and offered many prayers in an attitude of humility and gave some alms also, thinking that loud voice was due to some hidden sin of mine."

Only God knows how deeply I felt ashamed at my own knowledge and condition when I heard these words of the Messiah, and the fact was driven into my soul like a nail of iron that such extraordinary piety and fear of God and such minute regard of subtle points of morality could not be attained by an ordinary man. Notwithstanding that I myself and hundreds of Muslims like me boast of being the followers of Islam and of the practice of the Holy Prophet and without doubt do not intentionally discard the law nor haughtily transgress the bounds of God, yet we totally lack this high degree of holy piety and such keen perception of right and wrong.

We think ourselves to be most fortunate and regard ourselves as having attained the highest degree of morality when we begin to abstain from the common sins and the ordinary acts of disobedience without paying heed to doubtful points and subtle phases of disobedience. We try to avoid only the apparent and palpable sins.

Such microscopic perception, however, as is possessed by the Promised Messiah can be attained only through perfect faith in, full recognition and thorough fear of God. Then with the full concurrence of the tongue and the heart I declared and acknowledged that even if there had not been the thousand clear evidences of the fact that he is truly a Messenger of God—evidences which shine more brightly than even the midday sun, this one circumstance alone, *viz.*, his possession of such extraordinary virtue and piety, would have been sufficient to establish his truth.

I have seen many apparently pious *Sufis*, many worshippers of God who profess to have discarded the world, and many learned men who are strict observers of the letter of the law; in the presence of men they look meek like sheep, and heave their breasts after every moment and breathe a sigh and will not move their tongue to speak to the expectant assembly eager to listen to their talk, but when they

among the members of their own family, they are ferocious like wolves and tigers....

He possesses wonderful coolness of temper, composure of mind and extraordinary serenity and forbearance. However great a tumult and noise there may be—a tumult which distracts the mind and compels everyone to turn his attention to it—he will not even feel it and his mind will not be disturbed by it in the least. It is this very state of mind which the servants of God hanker after and pray for with tearful eyes. I have seen and heard of great authors and writers who, while engaged in writing or thinking of some subject, get disturbed even at the entry of a chirping sparrow into their study and all their ideas vanish like a line drawn on the surface of water and they attack the bird as one would attack a lion or a tiger or a troublesome enemy.

The greatest tribute which the disciples of a certain great Sufi and Qazi paid to their master was that he was a man of very delicate temper and got perturbed at the slightest provocation and could not bear the company of a man even for a short while and looked upon it as a great burden on his soul. A long time ago I also went to see him. I had hardly sat by him for ten minutes when he began to ask me whether I had any other piece of business with him. The question was really a suggestion to me that I should depart.

There is no doubt that composure of mind, sereneness of temper and forbearance are highly valuable qualities and lucky indeed is the man who possesses them. It is these qualities which characterize and distinguish the holy men of God.

I have seen the Promised Messiah engaged in writing on difficult subjects and even composing Arabic works of unparalleled linguistic elegance in the midst of a great tumult and uproar. Reckless children and simple-minded women are quarrelling all around him, screeching and screaming and even grappling with one another and performing all the follies which little children and foolish women are apt to do, but all this fails to disturb him in the least, and he goes on writing as if he were sitting in a place of solitude. It is in such noisy rooms that all his great and unparalleled works in Arabic, Persian and Urdu have been written. I once asked him how he was able to think and write so coolly in the midst of such noise. He smiled and said, "I do not heed what is going on about me and, therefore, I am not disturbed."

Once it happened that when the Promised Messiah was busy

writing a book, his son Mahmud, (Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, who became the second successor to the Promised Messiah) who was then about four years of age, came in his room with a match-box in his hand. He was accompanied by a crowd of other children. For sometime he continued playing with the other children in the room. Then it occurred to him to set fire to the manuscript papers which were lying there and which contained that part of the book which the Promised Messiah had already written. The papers began to burn to the great delight of Mahmud who clapped his hands with joy. The Promised Messiah was too busy with his book to notice this and the attention of the other children had been diverted to another side. So the papers continued to burn until they were reduced to ashes.

At last when the Promised Messiah had to refer to a previous page he looked for the papers, and finding them to be missing, he inquired about them, but all remained silent. They were afraid to speak. At last one of the children told him that Mahmud had burnt the papers. All feared that the incident would excite his anger and anxiously waited for the consequences. But when the Promised Messiah heard this he said with a smile, "This is well done. There must have been some purpose of God in this. Now God Wills to give us something better."

Here is something for every thinking mind to ponder over. Let every thoughtful man compare this with what would have happened if there had been somebody else in the place of the Promised Messiah.

A similar incident took place at another time also. When the Promised Messiah was engaged in writing the Tableegh, Maulvi Noor-ud-Din (Hazrat Maulvi Noor-ud-Din, who later became the first successor to the Promised Messiah) came to Qadian. The Promised Messiah wrote two big sheets of paper in Arabic and was justly proud of the God-given elegance of his style. He was to give it to me for translation into Persian, but he forgot to do so, and putting the paper into his pocket went out for a walk. The Maulvi Sahib and a party of friends also accompanied him. While returning from his walk, he gave the papers to the Maulvi Sahib and asked him to read the writing and then send it on to me. The paper, however, slipped from the hands of the Maulvi Sahib on the way. When they returned from their walk, the Promised Messiah went into his house and the Maulvi Sahib repaired to his own quarters.

As the paper was to come to me for translation and it did not come, I said to someone: "His Holiness has not yet sent me today's instalment for translation. It is to be sent to the press immediately and I have yet to translate it." This was reported to Maulvi Sahib. When he heard this, his face turned pale and he sent men immediately to the road to search for the missing manuscript, but it could not be found. The Maulvi Sahib felt much ashamed at the loss of the paper. When the Promised Messiah heard of this, he came out with a smile on his face and said, "I am sorry to learn that the loss of the manuscript has caused so much anxiety and trouble to the Maulvi Sahib. There was no need for him to make so much search for it. My belief is that God will give us something better in place of the lost manuscript."

All this is due to the Promised Messiah's firm faith in the Living and Powerful God. This faith invigorates and sustains the powers of man at every moment and preserves him from depression and despair under circumstances which compel the wordly-minded people to commit disgraceful deeds.

Once the Promised Messiah was suffering from a severe attack of headache and I was sitting by his side. Great noise was being made nearby. I asked him whether that noise troubled him. He replied in the affirmative and said that he felt some relief when they (*i.e.*, the children and the female servants of the house) were still. I asked him why he did not bid them to be still. He said, "You may politely ask them to be silent. I cannot do that." Even in serious illness, he lies alone in a separate room and lies so still that he appears to be enjoying a sound sleep. He never complains that such and such a person has not visited him during his illness, or that he has not been given water to drink or that he has not been served in other ways...

O thou the chosen one of God, who carriest heaven in both thy pockets as people nowadays carry watches, thou art truly from God; certainly thou art not of this world, because the world hurls mountains of its woe at thy head, but they are dissipated as the piercing rays of the sun dissipate the clouds. Among hundreds of thousands of men, thou hast been given a unique heart, and an extraordinary composure and coolness of temper. What does this show? This is because it may become apparent to all that thou art not of this world, but art from heaven. Ah! the children of this world have not recognized thee. They ought to have paved thy path with their eyes and given thee a place in their hearts, for thou art the Promised one

of God, an image of the Seal of Prophets and a Revivifier of Islam.

The broad-mindedness of the Promised Messiah defy description. A woman once stole some rice from his house. When she was leaving with the bundle of rice under her arms, her looks aroused the suspicion of someone. She was searched and the bundle of rice concealed under her arms was discovered. Thereupon a shower of reproaches began to fall on her from all sides. The Promised Messiah also happened to come there and on learning what had happened, he said, "She is needy; give her some of the rice and do not disgrace her. God overlooks our faults, we should also overlook the faults of others."

He never reproaches anybody for his errors or idle talk, yet his presence inspires all with awe. Although every woman and every child is sure that he will not punish anyone, yet all regard him with high respect, profound esteem and great awe and fear him as one fears a strict master. I cannot explain to the sons of this world how fear and awe can exist simultaneously with love and affection. This can be properly understood by him alone who has a connection with God. Although the glory and majesty of God have been described by the Holy Book of God in such a way and so much stress has been laid on the fear of God that the very conception of it is sufficient to break one's backbone and to turn a young person into an old man, yet the lovers of God hasten towards Him as a baby hastens to the breast of its mother. Although one naturally seeks to avoid a person whose personality inspires men with fear, yet we find that the soul of man hankers after union with God, not caring even if there are oceans of fire and water in his way....

The Promised Messiah said one day that if men had possessed *Taqwa* (God-fearingness), they, like the birds of the air, would have gone out hungry in the morning and returned satisfied in the evening. In fact, this hankering after the world which has reduced man to the level of a dog and the heart-burning which knows no satisfaction have their root in the fact that men lack an unshakable trust and confidence in the promises of God and their hopes and fears are centered in their own powers. Both the seeker and the sought being weak, the result must necessarily be that he should know no peace. Today the materialist laughs at such things and is courteous enough to call the trustful servants of God idiots and fanatics, but the truth is that he is ignorant of this holy science, and wordly ambition has deadened his power of yearning for God. In short, the Promised Messiah trusts every person and evidently looks upon every man as trustworthy.

No matter however filthy and repulsive a woman there may be whom a conceited man of a dainty taste will deign even to look at, whom he will heartily wish to be gone from his presence and at whose speech he will close his ears and shut his eyes and put his hands on his nose; but such is the Promised Messiah that he will continue to listen to her talk for hours with utmost calmness and tranquility as if she were a sweet-tongued nightingale singing a delicious melody or a pretty parrot cleverly copying a captivating note.

Whatever nonsense one may talk, he never even hints that he is talking foolishly and that it is a waste of time to listen to him. He never disbelieves any statement made to him. He never questions the servants that make purchases. Out of the money given to them for the purpose of making purchases, he takes whatever sum they return and puts it in his pocket without checking their accounts. Sons of obscure, low-spirited and mean-tempered weavers of the village serve him in the house and purchase articles worth hundreds of rupees and often go to Lahore to make the necessary purchases, but he never questions them, is never harsh upon them and never calls them to account. God knows what sort of heart is his; in fact, the reality of these pure and sublime hearts is known to Him alone who has made them with a purpose. How truly says the Holy Quran:

“Allah knows best whom He should make His Messenger.”

I have ever carefully and searchingly watched the ways of the Promised Messiah, and have observed him with a discriminating eye and have listened to him with attentive ears and have considered his life with the open mind of a keen and independent critic, yet I confess that my ears and my eyes have always returned to me with something which added to my faith and insight. During my long stay in close proximity of the Promised Messiah, I have never heard him remonstrating with any person in the house or calling upon anyone to render an account.

God be glorified! What a tranquil mind and what a pure and sublime nature, where the devil of suspicion cannot find an abode; and how enviable and heavenly is the heart which has been granted such quietness and peace. And yet nothing goes wrong, no untoward result follows. It is evident that if such connivance and such trustfulness were economically harmful and odious in the sight of God, he should come to grief and his whole system should break to pieces, yet the steady and rapid progress which his movement is making shows that it is such hearts that God loves.

pieces, yet the steady and rapid progress which his movement is making shows that it is such hearts that God loves.

If he ever gives special instructions for some particular kind of food to be prepared for him, and his weakness or some ailment demand that it must be prepared and he does not take his usual meal in expectation of the special food ordered, and has to wait for it until the time for that meal passes away and it is time for the next meal, he will not reprimand anybody for it and if he ever mildly asks the reason of it, and an apology is made, he will turn aside with a smile.

The magnanimity and forbearance of the Promised Messiah are also remarkable. I have seen hundreds of times that while he is sitting in his room on the second floor, with doors closed as is the habit with him, engaged in writing a book or engrossed in meditation, one of his children knocks heavily at the door, saying, "Father, open the door." Immediately, he rises and opens the door. The boy enters the room, looks about for a while and then leaves the room. The Promised Messiah again shuts the door as usual, but before two minutes have passed the boy is again at the door, pushing it with all his might and crying as before, "Father, open the door." Again the Promised Messiah quietly rises and opens the door. This time also, the boy withdraws after only peeping into the room once or twice. Again the Promised stands up, with not a wrinkle on his face, shuts the door and once more resumes his work. But before five minutes have passed, the boy is again at the door, crying at the top of his voice, "Father, open the door." Again, the Promised Messiah quietly rises and opens the door. He does not say a word as to why he comes or what he wants and what purpose he has in coming so often and why he troubles him in that way and interferes with his work. Once I, sitting in my own room upstairs, counted that this process was repeated twenty times, but not once did the Promised Messiah utter a word of rebuke....

He is much opposed to the beating and rebuking of children. No matter however troublesome and naughty they are and however unfortunate and pressing may be their unreasonable demands and however much they may insist on having what is unprocurable, he never beats them or scolds them or shows any sign of anger....

As I have already said, the Promised Messiah is much opposed to the beating of children. I have often seen that nothing irritates him as much as to hear that someone has beaten his child. A gentleman here one day beat his son as a matter of habit. This greatly moved the Promised Messiah who sent for him and delivered a highly touching

discourse. He said, "In my opinion it is a sort of *shirk* (attributing partners to Allah) to beat children in this way. One who does so thinks himself to be a partner with God in the bringing up and guidance of the children. When a man of excitable temper punishes a person, he goes so far in his anger that he assumes the role of an enemy and inflicts a punishment quite out of proportion to the offence committed. If a man possesses self-control and can restrain his passions, and has a forbearing, patient and cool temper, he may chastise or reprove a child to a certain extent if circumstances require it....

He possesses such lowliness of temper, such humility and meekness that it is impossible to possess them to a higher degree. If he is himself sitting on bare floor while others are sitting on a carpet or occupy higher seats, he never so much as feels it. About four years ago, in the month of June, while his family was away at Ludhiana, I lay down and went to sleep on a couch in one of the newly built rooms in the house of the Promised Messiah. He was pacing up and down in the room. When I awoke, I saw him lying on the floor near my couch. Seeing this, I hurriedly sat up. Thereupon he very kindly asked me why I had sat up. I said, "How can I go on sleeping on a couch while Your Holiness is lying below on the floor?" He smilingly said, "I was keeping watch over you. Children were making noise and I was trying to prevent them from doing so, lest they should disturb you in your sleep."

In the mosque, he occupies no place of distinction, and a stranger cannot know him from others by any distinguishing mark. He always sits in one side of the mosque, at the right end of the first row, absorbed in deep thought. I generally sit in the *Mehrab* (*i.e.*, central niche of the mosque) and therefore exactly opposite the door by which worshippers enter the mosque. It often happens that a stranger, who enters the door, eager to see the Promised Messiah, comes direct to me, taking me for his master, but either himself discovering his mistake or being warned by another he turns to him on whose hand he had come to swear his allegiance. In the assembly which is graced by his presence there reigns, simultaneously with an atmosphere of sublimity and sereneness, a complete absence of formality and convention. Every disciple of his thinks that he is particularly loved by the Promised Messiah and he speaks out his mind freely to him. A man may go on telling him his story for hours; he will listen to him with full attention, no matter however tedious it

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APOSTACY NOT PUNISHABLE BY DEATH

By
B. A. Rafiq

Islam does not allow the taking of life of a person simply because he is a non-Muslim or has gone back from Islam to disbelief. The golden rule of Islam is: *"there is no compulsion in religion"* (2:257). Allah says in the Holy Quran:

1. *"And say: 'It is the truth from your Lord; wherefore let him who will, believe, and let him who will, disbelieve'"* (18:30).
2. *"Say: 'O Ye men, now has the truth come to you from your Lord. So whosoever follows the guidance, follows it for the good of his own soul, and whosoever errs, errs only against it. And I am not a keeper over you'"* (10:109).

These verses show clearly that in the matter of faith everyone is free in the choice of one's religion. There cannot possibly be any compulsion in preventing people from accepting or renouncing Islam. Had it been proper to use force in any shape or form in the matter of religion, God Himself would have forced the people to enter Islam and to renounce all other faiths. God says in the Holy Quran:

"And if thy Lord had enforced His Will, surely all men on the earth would have believed together. Wilt thou, then, force men to become believers?" (10:100).

The Holy Quran has, on no occasion, prescribed death penalty for the apostates. Let us refer to some verses of the Holy Quran in this context:

1. *"Whoso disbelieves in Allah after he has believed—save him who is forced thereto while his heart finds peace in the faith, — but such as open their breasts to disbelief, on them is Allah's Wrath; and they shall have a severe punishment. That is because they have preferred the present life to the Hereafter, and because Allah guides not the disbelieving people."* (16:107, 108).
2. *"Those who believe, then disbelieve, then again believe,*

- then disbelieve, and then increase in disbelief, Allah will never forgive them nor will He guide them to the way.” (4:138).*
3. *“And they will not cease fighting you until they turn you back from your faith, if they can. And whoso from among you turns back from his faith and dies while he is a disbeliever, it is they whose work shall be vain in this world and the next. These are the inmates of the fire and therein shall they abide.” (2:218).*
 4. *“Oh Ye who believe! whoso among you turns back from his religion, then let it be known that in his stead Allah will soon bring a people whom He will love and who will love Him; and who will be kind and humble towards believers, hard and firm against disbelievers. They will strive in the cause of Allah and will not fear the reproach of a fault-finder. That is Allah’s grace: He bestows it upon whomsoever He pleases; and Allah is bountiful, All-Knowing.” (5:55).*
 5. *“And he who turns back on his heels, shall not harm Allah at all. And Allah will certainly reward the grateful.” (3:145).*
 6. *“And whosoever takes disbelief in exchange for belief, has undoubtedly gone astray from the right path.” (2:109).*
 7. *“Many of the people of the Book wish out of sheer envy from their own selves that, after you have believed, they could turn you again into disbelievers after the truth has become manifest to them. But forgive and turn away from them, till Allah brings about His decree. Surely, Allah has the power to do all that He wills.*
 8. *“And whoso seeks a religion other than Islam, it shall not be accepted from him, and in the life to come he shall be among the losers.” (3:86).*
 9. *“How shall Allah guide a people who disbelieved after their believing and after they had borne witness that the Apostle was true.”*

“Of such the reward is that on them shall be the curse of Allah and of angels and of men, all together.

“They shall abide thereunder. Their punishment shall not be lightened nor shall they be reprieved; except those who repent thereafter and amend. And surely, Allah is most Forgiving, Merciful.” (3:87-90).

Nowhere in the Holy Quran has it been laid down that an apostate is to be put to death. When we turn to Ahadith (sayings of the Holy Prophet) we find that he did not prescribe death penalty for the apostates.

There can be no true Hadith in contradiction to the Holy Quran. The Holy Prophet had said that whenever anyone wanted to quote any saying of his, one should see whether it was in accordance with the Holy Quran. If so, then it would be from him, otherwise not.

Thus it is quite clear from the Holy Quran that there is no physical punishment for an apostate in this world.



ISLAM AND WAR AGAINST INDISCIPLINE

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of onslaught and misfortune; but on the contrary one shall march forward in the way of God.

4. One shall give up pride and vanity and pass all one's life in self abasement, humility, kindness, forbearance and submission.

5. One shall keep oneself occupied in the service of God's creatures and, for His sake only, shall endeavor to serve mankind to the best of one's ability. Hazrat Mirza Ghulam Ahmad, the Imam-Mahdi and Promised Messiah, handed down this epithet for his followers—the members of the Ahmadiyya Movement in Islam:

“You must not rest satisfied merely because you have taken initiation at my hand. The outward form means nothing. God sees what lies inside your hearts and would deal with you on the basis of what he sees there. I herein discharge my duty unto you, by making it plain that *Sin is poison*, do not take it. Disobedience to God is a dirty death which you should avoid. Every adulterer, debauch, drunkard, murderer, thief, gambler, dishonest person, bribe taker, usurper, oppressor, tyrant, liar, forger and the associates of these and whosoever brings false accusations and scandal against his brothers and sisters is not of my community.”

(*Our Teachings*, by Hazrat Ahmad)

The above quotation should remind all Ahmadis and all Nigerians in general that they should become disciplined, moral and spiritual people who will win the pleasure of God. Let us fervently pray to Allah to bestow upon us the qualities of good morals to serve as a shining example for others, Amen.

THE LOST TEN TRIBES OF ISRAEL

By

Dr. Aziz Ahmad Chaudhri

DISPERSAL OF THE LOST TEN TRIBES

King Solomon was succeeded by his son Rehoboam in 920 B.C. During his reign Jeroboam rebelled and the Hebrew nation became divided into the northern Kingdom of Israel including all ten tribes except Judah and Benjamin which comprised the southern Kingdom of Judah also known as Judea. Samaria became the capital of Kingdom of Israel and Jerusalem was capital of Kingdom of Judah.

Now Assyria became a threat to the political power of Israel. Assyrians under Tiglath Pileser III (745-727 B.C.) invaded and conquered Israel and carried some inhabitants to Assyria. Thus began the captivity and deportation of the Ten Tribes. There was a revolt against the Assyrians, as a result Shalmaneser IV invaded the country. He was followed by Sargon who successfully completed the siege and carried almost all the remainder of the Ten Tribes into captivity from which they never returned. The captive tribes were deported to Assyria, Mesopotamia, and Media. Henceforth, these ten tribes were known as the 'Lost Tribes'.

The Kingdom of Judah became a tributary of Assyria but it escaped destruction. Assyrian power was followed by the Babylonian Empire of Chaldeans. The Judean Kingdom refused to submit to Babylon as it had to Assyria. The Babylonian King Nebuchadnezzar invaded and destroyed the Kingdom of Judah in 586 B.C. Jerusalem was sacked, Solomon's temple was burned and most of inhabitants of Judah were made captives and deported to Babylon. Nebuchadnezzar was extremely cruel to captives, both of Judah and of Israel, who as a result of the defeat of Assyrians became his prisoners.

Cyrus the Great, the founder of Persian Empire, conquered Babylon in 539 B.C. and next year he issued a proclamation emancipating the Jews. About fifty thousand Jews returned to Palestine led by Zerubbabel. Later, a group led by Ezra also returned. Contrary to the decree of Cyrus, all the Jews were not allowed to return as it was feared that by so doing it would depopulate his possessions.

Thus a great majority remained in captivity.

Among Persian kings, Darius Hystapis invaded India with a large army. His kingdom extended to Afghanistan in the east. The Persian Empire was broken up by the Bactrians, the Sytheans, and the Parthians. The Parthian empire extended westward from Jehlum River in India. At times considerable portions of Afghanistan and Northern India were under a single rule. In the 4th century B.C. came the conquests of Alexander the Great. History tells us that Assyrians and Babylonians led their armies up to Afganistan (or Bactria) and the adjoining regions in the northeast, but Persians, Greeks, Sythians, and Parthians entered India also. In India most of these conquests remained confined to Northwestern regions, viz., Punjab and Indus Valley.

With the varying fortunes of great empires which flourished in the East and with their wars and advancing armies, Israelite tribes in Assyria and Babylon, which did not return to Palestine, became dispersed further east. In those early days one of the objectives of war was the amassing of a great population for manual labor and the creation of new centers of civilization and trade. In this way, walled cities were constructed, canals were excavated, huge palaces and other great monuments were built. Thus in the ancient world the movements of people were generally compulsory. Sometimes these settlements for the captives were made in the territories which had become depopulated due to destruction and dispersal.

It is this process which displaced the captive Israelite tribes further East to regions of Afghanistan and the adjoining regions of Balkh, Bokhara, Samarkand, Khorasan, and Northwest Frontier Province (NWFP) of Pakistan and the adjacent region of Kashmir which is now divided between India and Pakistan. The people of Afghanistan and Kashmir trace their origin to Bani Israel (children of Israel or Israelites) and thus are desendants of the lost ten tribes of Israel. The remnants of Israelite tribes, of course, were still to be found in Mesopotamia and in countries further west. It is a significant fact that the Jews in Palestine, Arabia, Turkey, Mesopotamia, and Persia, call themselves 'Yehudi' (Jews) while those from Persia onwards call themselves 'Bani Israel' (children of Israel).

Dr. Joseph Wolff¹ writes that he came across Israelites in Persia, Kurdistan, Khorasan, Kokand, Bokhara, and Samarkand. He estimated that in Bokhara they were ten thousand in number. Dr. Wolff mentions that among the Israelites of Bokhara there was a strong

tradition that some of the ten tribes were also to be found in China. Francis Bernier,² writing in 1664 A.D., mentioned that certain Jesuit fathers of his time had come across Israelites in China and Tibet. Apparently they had entered these regions from India. In India itself we have Bani Israel in Bombay and on the Malabar Coast.

Thus, the ten tribes never returned to Palestine. The return of these ten tribes is nowhere mentioned in the Old Testament. On the contrary it is stated:

“So was Israel carried away out of their own land to Assyria unto this day.” (II Kings, 17:23)

Zachariah, speaking of Israel in the 4th year of King Darius, said that God had scattered them among all the nations and that no man had passed through or returned to their own land.

It would be correct to say that after this the Old Testament and Western historians lose all traces of the Ten Tribes.

Sir Thomas Holditch writes in ‘The Gates of India’, “with the final overthrow of the Assyrian Kingdom, we lose sight of the Ten Tribes of Israel who for more than a century had been mingled with the people of Mesopotamia and Armenia. At least history holds no record of their national existence.” (p. 49)

Ignoring the vague speculation of some western writers, the whereabouts of the ten tribes have remained a mystery to them and it has indeed baffled them.

In the Apocryphal Second book of Esdras, it is stated that the Ten Tribes had not returned to their own land but had left their place of captivity for a place which was farther away from their own land and they travelled for a year and a half to go to this place which is called ‘Asareth.’ (11 Esdras 13:36-39)

In a book known as *Tabaqat-i-Nasiri*, it is stated that in the time of Shansabi dynasty, a people called Bani Israel (children of Israel) used to live in Asareth and were engaged in trade. Thomas Ledlie in his book, *More Ledlian*, writing on the origins of Afghans, gives strong reasons for connecting Asareth with Hazara District in the NWF Province of Pakistan which adjoins the territory of Kashmir.

Josephus records a speech of King Agrippa to the Jews wherein he exhorted them to submit to Romans:

“What! Do you stretch your hopes beyond the river Euphates?”

Do any one of you think that your fellow tribes will come to your aid out of Adiabene? Besides, if they would, the Parthians would not permit them." (Josephus, *Antiq.*, XI, V:2)

It is apparent from this oration by a King of the Jews that even at that time, the ten tribes were captive beyond Euphrates and under the Parthians.

Even Josephus himself tells us that so late as his time, (1st century A.D.), the ten tribes "were still beyond the Euphrates, an immense multitude and not to be estimated by numbers".

St. Jerome, who wrote in 5th century A.D., while discussing the 'Dispersion of Israel' in his notes on Hosea, said:

"Until this day the ten tribes are subjects to the Kings of the Persians, nor has their captivity ever been loosened."

Again in another connection he wrote:

"The ten tribes inhabit at this day the cities and mountains of Medes".

Dr. Alfred Edersheim in his book, *The Life and Times of Jesus, the Messiah*, writes about the ten tribes:

"In general it is of greatest importance to remember in regard to the Eastern Dispersion that only a minority of the Jews, consisting in all of about 50,000 originally returned from Babylon, first under Zorobabel and afterwards under Ezra (537 B.C. and 459 B.C. respectively). Nor was their inferiority confined to numbers only. The wealthiest and more influential of the Jews remained behind. According to Josephus with whom Philo substantially agrees, vast numbers, estimated at millions, inhabited the Trans-Euphrates provinces ... the great mass of the ten tribes was in the days of Christ, as in our own times, lost to the Hebrew nation". (p.8,16)

JESUS AND THE LOST TEN TRIBES

As these lost ten tribes had not returned by the time of Jesus, He spoke of them as "the lost sheep of the house of Israel" and as "the children of God who are scattered abroad" and as "other sheep". Thus we read in the Gospels:

"I am not sent but unto the lost sheep of the house of Israel." (Matt. 15:24)

"But to gather into one the children of God who are scattered abroad." (John 11:52)

"And other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice and there shall be one

fold and one shepherd.” (John 10:16)

In these quotations he alludes to his future journey to the East, in the post crucifixion period, in search of these lost tribes of Israel and to preach them. Jesus, in post crucifixion period, left Palestine and travelled eastwards through Iraq and Persia to Afghanistan and later entered Northwest India and eventually settled in Kashmir for the reason that most inhabitants in Afghanistan and Kashmir were Isrealites, descendents of lost tribes.

REFERENCES

1. Dr. Joseph Wolff, *Narrative of a Mission to Bokhara in the years 1843-1845*.
2. Francis Bernier, *Journey to Kashmir, the Paradise of the Indians*, p.171.



A CHARACTER SKETCH OF THE PROMISED MESSIAH

(continued from page 24)

may be. Often the other members of the assembly get completely tired of the story, and begin to yawn and show other signs of weariness, but no movement of the Promised Messiah betrays any feeling of annoyance and vexation....

He always answers mildly questions about religion and about his own claims, no matter however rudely one speaks to him on these subjects. His endeavor is to coolly bring his point home to the enquirer. One day there came to our mosque a man from Central India who was proud of his learning and professed to have seen much of the world. He spoke very insolently to the Promised Messiah concerning his claims and shortly after commencing his conversation with him, said to him, “You are a liar. I have seen many such impostors and carry many deceivers like you under my arms.” Though he went on speaking very insolently, yet there appeared not a wrinkle on the face of the Promised Messiah. He listened very calmly and when it was his turn to speak, he replied to him very mildly and coolly.



ISLAM AND SCIENCE CONCORDANCE OR CONFLICT

By
Professor Abdus Salam

(This speech was delivered by Professor Abdus Salam, Nobel Laureate in Physics (1979), in Paris at the UNESCO House on April 27, 1984 at the invitation of the Organization 'Islam and the West'. The Secretary General of the Organization of the Islamic Conference, Dr. Habib Chatti, inaugurated the meeting. The format of the meeting was to invite two representatives of Islam and two Western representatives to speak comparatively. Thus, on the Muslim side were Professor Salam and Dr. Hussein Al-Jazaeri, former Minister of Health of the Kingdom of Saudi Arabia and presently regional director of the World Health Organization. From the Western side there were Professor Louis Leprince-Ringuet, Emeritus Professor of Physics at the Ecole Polytechnique and Professor Jean Bernard, President of the French Academy of Sciences and Director of the Leukemia Research Institute.

THE HOLY QURAN AND SCIENCE

Let me say at the outset that I am both a believer as well as a practising Muslim. I am a Muslim because I believe in the spiritual message of the Holy Quran. As a scientist, the Quran speaks to me in that it emphasizes reflection on the Laws of Nature, with examples drawn from cosmology, physics, biology and medicine, as signs for all men. Says the Quran:

"Can they not look up to the clouds, how they are created; and to the Heaven how it is upraised; and the mountains how they are rooted, and to the earth how it is outspread?" (88:17)

and again:

"Verily in the creation of the Heavens and of the earth, and in the alternation of the night and of the day, are there signs for men of understanding. They who, standing, sitting or reclining, bear Allah in mind and reflect on the creation of the Heavens and of the earth, saying: 'O our Lord! Thou has not created this in vain.'" (3:189-190)

The Quran emphasizes the superiority of the *alim*—the man possessed of knowledge and insight, asking: How can those, not possessing these attributes, ever be equals of those who do? Seven hundred and fifty verses of the Quran (almost one eighth of the Book) exhort believers to study Nature, to reflect, to make the best use of

reason in their search for the ultimate and to make the acquiring of knowledge and scientific comprehension part of the community's life.

The Holy Prophet of Islam emphasized that the quest for knowledge and sciences is obligatory upon every Muslim, man and woman. He enjoined his followers to seek knowledge even if they had to travel to China in its search. Here clearly he had scientific rather than religious knowledge in mind, as well as an emphasis on the internationalism of the scientific quest.

This is the first premise on scientific knowledge with which any fundamentalist thinking in Islam must begin. Add to this the second premise, eloquently stated by Maruice Bucaille in his perceptive essay on *The Bible, the Quran and Science*. There is not a single verse in the Quran where natural phenomena are described and which contradicts what we know for certain from our discoveries in Sciences.

Add to this the third premise: in the whole of Islamic history there has never been an incident like that of Galileo or Giordano Bruno. Persecution there has been; denunciation, even excommunication (*takfeer*), over doctrinal differences, but never for scientific beliefs. And paradoxically, the first Inquisition (*Mihna*) in Islam came to be instituted, not by the orthodox theologians, but by the so-called rationalists, the Mu'tazzala—theologians themselves—who prided themselves on the use of reason. The saintly Ahmad ibn Hanbal was one of those subjected to the lash of their fury.¹

EARLY ISLAM AND SCIENCE

How seriously did the early Muslims take these injunctions of the Holy Quran and of the Holy Prophet?

Barely a hundred years after the Holy Prophet's death, the Muslims had made it their task to master the then-known sciences. Systematically, they translated the entire corpus of the then known knowledge in their religious language, Arabic. Founding institutes of advanced study (*Bait-ul-Hikmas*), they acquired an ascendancy in the sciences that lasted for the next 350 years.

A semi-quantitative measure of this is given by George Sarton in his monumental *History of Science*. Sarton divides his story of the highest achievement in science into Ages, each Age lasting 50 years. With each, he associates one central figure: thus, 500-450 BC is the Age of Plato, followed by the Ages of Aristotle, Euclid, Archimedes and so on. From 750 to 1100 CE, however, it is an unbroken succession of the Ages of Jabir, Khwarizmi, Razi, Masudi, Abu'l-Wafa, Biruni and Omar Khayam. In those 350 years, Arabs, Turks, Afghans

and Persians—chemists, algebraists, clinicians, geographers, mathematicians, physicists and astronomers of the commonwealth of Islam—held the world stage of sciences. Only after 1100 CE, in Sartton's scheme, do the first Western names begin to appear; however, for another 250 years, they share the honors with men of Islam like Ibn Rushd, Nasir-ud-din Tusi and Ibn Nafis.

An important reason for the success of the scientific enterprise in Islam was its international character. The Islamic commonwealth itself cut across nations and color; and early Muslim society was tolerant of men from outside it, and of their ideas.

An aspect of reverence for the sciences in Islam was the patronage they enjoyed in the Islamic Commonwealth. To paraphrase what H.A.R. Gibb has written about Arabic literature to the parallel situation for the sciences; "To a greater extent than elsewhere, the flowering of the sciences in Islam was conditional ... on the liberality and patronage of those in high positions. Where Muslim society was in decay, science lost vitality and force. But so long as, in one capital or another, princes and ministers found pleasure, profit or reputation in patronizing the sciences, the torch was kept burning."

THE GOLDEN AGE OF SCIENCES IN ISLAM

The Golden Age of Sciences in Islam was doubtless the Age around the year 1000 CE, the Age of Ibn-i-Sina (Avecenna), the last of the mediaevalists, and of his contemporaries, the first of the moderns, Ibn-al-Haitham and Al Biruni. Ibn-al-Haitham (Alhazen, 965-1039 CE) was one of the greatest physicists of all time. He "enunciated that a ray of light, in passing through a medium, takes the path which is the easier and 'quicker.'" In this he was anticipating Fermat's Principle of Least Time by many centuries.² He enunciated the law of inertia, later to become Newton's first law of motion. He described the process of refraction in mechanical terms, by considering the movement of "particles of light" as they passed through the surface of separation of two media, in accordance with the rectangle law of forces—an approach later rediscovered and elaborated by Newton. Part V of Roger Bacon's "Opus Majus" is practically a copy of Ibn-al-Haitham's Optics.³ No wonder Bacon "never wearied of declaring that a knowledge of Arabic and of Arabic Science was the only way to true knowledge."

Al Biruni (973-1048 CE), Ibn-i-Sina's second illustrious contemporary, worked in Afghanistan. He was an empirical scientist like Ibn-al-Haitham. He was as modern and as unmedieval in outlook as Galileo, six centuries later, with whom he shares the independent

(prior) discovery of the so-called Galilean invariance of the laws of Nature—the liberating statement that the same Laws of Physics apply here on earth and on the starry-orbs in the heavens.

There is no question that Western Science is a Greco-Islamic legacy. However, it is commonly alleged that Islamic science was a derived science, that Muslim scientists followed the Greek theoretical tradition blindly and added nothing to the scientific method.

This statement is false. Like all periods of intense scientific work, one first builds on what one has inherited; this is followed by an Age of maturity when doubts are raised on the teachings of the old masters followed by a break. Such a break came with the rise of observation and experiment, early in the Sciences of Islam; its clearest exponents were Ibn-al-Haitham and Al Biruni. Listen to this assessment of Aristotle by Al Biruni:

“The trouble with most people is their extravagance in respect of Aristotle’s opinions, they believe that there is no possibility of mistakes in his views, though they know that he was only theorizing to the best of his capacity, and never claimed to be God’s protected and immune from mistakes.”

Or this on geology, with its insistence on observation:

“...But if you see the soil of India with your own eyes and meditate on its nature, if you consider the rounded stones found in earth however deeply you dig, stones that are huge near the mountains and where the rivers have a violent current, stones that are of smaller size at a greater distance from the mountains and where the streams flow more slowly, stones that appear pulverized in the shape of sand where the streams begin to stagnate near their mouths and near the sea—if you consider all this, you can scarcely help thinking that India was once a sea, which by degrees has been filled up by the alluvium of the streams.”

And finally, Al Biruni on mediaeval superstitions:

“People say that on the 6th (of January) there is an hour during which all salt water of the earth gets sweet. Since all the qualities occurring in the water depend exclusively upon the nature of the soil ... these qualities are of a stable nature.... Therefore this statement ... is entirely unfounded. Continual and leisurely experimentation will show to anyone the futility of this assertion.”

According to Briffault³:

“the Greeks systematized, generalized, and theorized, but the patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation and experimental inquiry were altogether alien to the

Greek temperament. What we call science arose in Europe as a result of a new spirit of inquiry, of new methods of investigation, of the method of experiment, observation, measurement, and of the development of Mathematics in a form unknown to the Greeks. That spirit and those methods were introduced into the European world by the Arabs. 'Modern' science is the most momentous contribution of the Islamic civilization."

These remarks of Briffault are reinforced by Sarton

"The main, as well as the least obvious, achievement of the middle Ages was the creation of the experimental spirit and this was primarily due to the Muslims down to the 12th century."

One of the tragedies of history is that this dawning of the modern spirit in Sciences with Al Biruni and Ibn-al-Haitham, was interrupted; it did not lead to a permanent change of course in scientific methodology. Barely a hundred years after they worked, creation of high Science in Islam came to a halt. Mankind had to wait a full 500 years before the same level of maturity and the same insistence on observation and experimentation was reached again, with Tycho Brahe, Galileo and their contemporaries.

THE DECLINE OF SCIENCE IN ISLAM

Why did creative Science die out in Islam? Starting around 1100 CE, this decline was nearly complete by 1350 CE. Why did we in the Islamic lands lose out?

No one knows for certain. There were indeed external causes, like the devastation caused by Mongol invasion, but, grievous though it was, it was perhaps more in the nature of an interruption. Sixty years after Ghengiz, his grandson Halagu was founding an observatory at Maragha, where Nasir-ud-din Tusi worked.

In my view, the demise of living science within the Islamic commonwealth was due more to internal causes—firstly of isolation of our scientific enterprise and secondly of discouragement to innovation (*taqlid*). The later parts of the eleventh and early twelfth centuries in Islam were periods of intense politically motivated, sectarian and religious strife. Even though a man like Imam Ghazali, in the first chapter of his great Ihaya ulum-ud-din, *The Revival of Religious Learning*, writing around 1100 CE, could say:

"A grievous crime indeed against religion has been committed by a man who imagines that Islam is defended by the denial of the mathematical sciences, seeing that there is nothing in the revealed truth opposed to these sciences by way either of negation or affirmation, and nothing in these sciences opposed to the truth of religion."

Even though Imam Ghazali could write this, the temper of the age had turned away from creative science, either to Sufism with its otherworldliness or to a lack of tolerance for taqlid and innovation in all fields of learning including the Sciences.

To illustrate the apathy towards the creation of Sciences, which came over Islam, let me quote from Ibn Khaldun (1332-1406 CE), one of the greatest social historians and one of the brightest intellects of all times in his field. Ibn Khaldun writes, in his *Muqaddima*:⁴

“We have heard, of late, that in the land of the Franks, and on the northern shores of the Mediterranean, there is a great cultivation of philosophical sciences. They are said to be studied there again, and to be taught in numerous classes. Existing systematic expositions of them are said to be comprehensive, the people who know them numerous, and the students of them very many ... Allah knows better, what exists there ... But it is clear that the problems of physics are of no importance for us in our religious affairs. Therefore, we must leave them alone.”

Ibn Khaldun displays little curiosity, no wistfulness. The apathy his words appear to convey led to a drawing inwards, to an isolation of our scientific enterprise. As everyone knows, isolation in the sciences and the veneration for authority it engenders, spells intellectual death. In our great days in the 9th and 10th centuries, we had founded, in Baghdad and Cairo, international institutes of advanced studies (*Bait-ul-Hikmas*), and assembled international concourses of scholars there. But from 1300 CE, no more. Any science that was cultivated was concentrated in religious seminaries, where tradition was valued more than innovation. “The learned men of Transoxiana, who upon hearing of the establishment of the first Madrasah, appointed a solemn menesional science, as tradition tells us, in commemoration of departed science, were shown to be correct in their estimate.”⁵ The very encyclopaedic nature of knowledge and science in Islam was now a hindrance in an age of specialization. The wholesome faculty of criticism, by which a young researcher questions what he is taught, re-examines it, and brings forth newer concepts, was no longer tolerated or encouraged.

To complete the story, from Ibn Khaldun's days, this intellectual isolation continued—even during the great empires of Islam, the empires of Osmani Turks, of the Iranian Safvis, and of the Indian Mughals. It is not that the sultans and the shah-in-shahs were not cognizant of the technological advances being made by the Europeans; they could hardly have been unaware of the intrusive superiority of the Venetians or the Genoese in the arts of gun-founding, or of

the navigational and ship-building skills of the Portuguese who controlled the oceans of the world, including all oceans bordering on Islamic lands, and even the Hajj sea routes. But they seem never to have realized that navigational skills of the Portuguese were not accidental; these had been scientifically developed and sedulously cultivated, starting with the research establishment of Sagres set up in 1419 by Prince Henry the Navigator.

Was this decline due to misplaced arrogance? William Eton,⁶ the British Consul to the Ottoman Empire would write in the year 1800:

“No one has the least idea of navigation and the use of the magnet ... Travelling, that great source of expansion and improvement to the mind is entirely checked by arrogant spirit of their religion and ... by the jealousy with which intercourse with foreigners ... is viewed in a person not invested with an official character ... Thus the man of general science ... is unknown: anyone, but a mere artificer who should concern himself with the founding of cannons, the building of ships or the like, would be esteemed little better than a madman.”

He concluded with the remark, with an ominous modern ring:

“They like to trade with those who bring to them useful and valuable articles, without the labor of manufacturing.”

MODERN SCIENCE AND FAITH

What is the situation today? Of all the major civilizations on this globe, science is the weakest in the Islamic Commonwealth. I sometimes suspect that some of us Muslims believe that while technology is basically neutral, and that its excess can be tempered through an adherence to the ethics of Islam, science, on the contrary, is value-loaded; that modern science must lead to “rationalism”, and eventually apostacy; that scientifically trained men among us will “deny the metaphysical presuppositions of our culture.” There is in this sentiment an implied insult to our cultural values for their fragility; but leaving this aside, to such thinking, all I can say is: Do not fight the battles of yesterday when the so-called “rational philosophers”, with their irrational and dogmatic faith in the cosmological doctrines they had inherited from Aristotle, found difficulties in reconciling these concepts with their faith.

One must remind oneself that such battles were even more fiercely waged among the Christian schoolmen of the Middle Ages. The problems which concerned the schoolmen were mainly problems of cosmology and metaphysics: “Is the world located in an immobile place, does anything lie beyond it; Does God move the primum

mobile directly and actively as an efficient cause, or only as a final or ultimate cause? Are all the heavens moved by one mover or several? Do celestial movers experience exhaustion or fatigue? What was the nature of celestial matter? Was it like terrestrial matter in possessing inherent qualities such as being hot, cold moist and dry?" No wonder when Galileo tried, first, to classify those among the problems which legitimately belonged to the domain of Physics, and then to find answers to them through physical experimentation, he was persecuted. Restitution for this is being made now three hundred and fifty years later.

At a special ceremony in the Vatican on May 9, 1983, His Holiness the Pope, in the presence of 33 Nobel Laureates and 300 other scientists, declared:

"The Church's experience, during the Galileo affair and after it, has led to a more mature attitude ... The Church herself learns by experience and reflection and she now understands better the meaning that must be given to freedom of research ... one of the most noble attributes of man. It is through research that man attains to Truth ... This is why the Church is convinced that there can be no real contradiction between science and faith. ... (However), it is only through humble and assiduous study that (the Church) learns to dissociate the essential of the faith from the scientific systems of a given age, specially when a culturally influenced reading of the Bible seemed to be linked to an obligatory cosmogony."

THE LIMITATIONS OF SCIENCE

In his remarks, the Pope stressed the maturity which the Church had reached in dealing with science; he could equally have emphasized the converse—the recognition by the scientists from Galileo's times onwards, of the limitations of their disciplines—the recognition that there are questions which are beyond the ken of present or even future Sciences. We may speculate about some of them, but there may be no way to verify empirically our speculations. And it is this empirical verification that is the essence of modern science. We are humbler today than, for example, Ibn Rushd (Averroes) was. Ibn Rushd was a physician of great originality with major contributions in the study of fevers and of the retina; this is one of his claims to scientific immortality. However, in a different discipline—cosmology—he accepted the speculations of Aristotle, without recognizing that these were speculations, and that future experiments may prove them false. The scientist of today knows when and where he is speculating; he would claim no finality for the associated modes of thought. And even about accepted facts, we recognize that newer

facts may be discovered which, without falsifying the earlier discoveries, may lead to generalisations; in turn, necessitating revolutionary changes in our concepts and our "world-view." In Physics, this happened in the beginning of this century with the discovery of relativity and quantum theory. It could happen again; with our present constructs appearing as limiting cases of the newer concepts, still more comprehensive, still more embracing.

I have been asked to elaborate on this.

I have mentioned the revolution in the physicists' concepts of the relativity of time. It appears incredible that the length of a time interval depends on one's speed—that the faster we move the longer we appear to live to someone who is not moving with us. And this is not a figment of one's fancy. Come to the particle physics laboratories of CERN at Geneva which produce short-lived particles like muons, or the laboratories here at Orsay, and make a record of the intervals of time which elapse before muons of different speeds decay into electrons and neutrinos. The faster muons take longer to die, the slower ones die early, precisely in accord with the quantitative law of relativity of time first enunciated by Einstein in 1905. It took time for Physics to verify and comprehend Einstein. Fortunately, it seems no philosopher has understood Einstein. To my knowledge, no system of philosophy appears to have been erected on his ideas of space and time.

The second and potentially the more explosive revolution in thought came in 1926 with Heisenberg's Uncertainty Principle. This Principle concerns the existence of a conceptual limitation on our knowledge. It affirms, for example, that no physical measurements can tell you that there is an electron on this table and also that it is lying still. Experiments can be made to discover where the electron is; these experiments will then destroy any possibility of finding simultaneously whether the electron is moving and if so at what speed. There is an inherent limitation on our knowledge, which appears to have been decreed. I shudder to think what might have happened to Heisenberg if he was born in the Middle Ages—just what theological battles might have raged on whether there was a like limitation on the knowledge possessed by God.

As it was, battles were fought, but within the twentieth century physics community. Heisenberg's revolutionary thinking—supported by all known experiment—has never been accepted by all physicists. The most illustrious physicist of all times, Einstein, spent the best part of his life trying to find flaws in Heisenberg's

arguments. He could not gainsay the experimental evidence—but he hoped that such evidence may perhaps be explained within a different theoretical framework. Such framework has not been found so far, notwithstanding Einstein's repeated attempts. It appears unlikely, but who among us can assert that it may never be discovered.

Is the Science of today on a collision course with metaphysical thinking? Let us consider some examples of modern scientific thinking in this context.

My first example concerns the metaphysical doctrine of the creation from nothing. Today we believe in cosmology, that the most likely value for the density of matter and energy in the Universe is such that the mass of the Universe adds up to zero, precisely. The mass of the Universe is defined as the sum of the masses and energies of the electrons, the protons, photons and neutrinos, which constitute the Universe minus an expression for their mutual gravitational energies. If the mass of the Universe is indeed zero—and this is an empirically determinable quantity—the Universe shares with the vacuum state the property of masslessness. A bold extrapolation made as recently as a decade back then treats the Universe as a quantum fluctuation of the vacuum—of the state of nothingness. I must emphasize here that what distinguishes physics from metaphysics is that this bold extrapolation can and will be tested by measuring the density of matter in the Universe more and more precisely. We shall know empirically whether the idea can be sustained in the physicist's sense. If it cannot be, we shall discard it.

My second example is the Principle of the anthropic Universe—the assertion by a number of cosmologists that one way to understand the processes of cosmology, geology, biochemistry and biology is to assume that our Universe was conceived in a potential condition and with physical laws, which possess all the necessary ingredients for the emergence of life and intelligent beings. “Basically this potentiality relies on a complex relationship between the expansion and the cooling of the Universe, after the Big Bang, on the behavior of the free energy of matter, on the intervention of chance at various levels”, as well as on a number of coincidences which we shall have to explain and which have permitted the Universe to survive a few billion years.

Consider some of the elements of this story as told by Carr, Rees and Hubert Reeves.⁷ The Universe started with a Big Bang; as it expanded and thereby cooled, quarks bound themselves through the

well-known physical forces into nucleons, these with electrons into atoms, and the atoms into galaxies and stars.

“It is of interest to note that stars can form only if they can emit light and heat and emission of light and heat can take place only in a cold universe. This is guaranteed by the expansion itself. If the Universe was to stop expanding, all structure—including living structures—would be dismantled. If the night were not dark, there would be no one to notice it.”

Now, normally, nuclear binding should proceed by reaching for the lowest possible stable state. “Nuclear binding, on a cosmic scale, however, stops short of reaching this lowest state. In principle, Big Bang nucleosynthesis could have yielded a world of iron. In fact we hardly go past helium in the table of nuclei. Why? Because the number of relativistic particles per unit volume created was not high enough.” Equilibrium ceased before nuclear evolution reached its lowest state. Did this happen because iron is hardly an appropriate element to promote life?

“Next we come to a second chapter of organization of matter. The first chapter, from the Big Bang to the birth of the first stars is a chapter of global organization following the decline of cosmic temperature. The second chapter witnesses the rise of complexity in a local scale around the multitude of stars, with their hot interiors and warm surroundings.”

The stars formed according to standard cosmological laws: they exploded whenever they were larger than a certain size. This time however heavy nuclei were formed—“generating ices NH_3 , CH_4 , H_2O , complex molecules, and grains of dust of iron-magnesium silicate. And around a later generation of stars these grains and ices gave birth to planets with atmospheres and oceans into which chemical evolution pursued its course.”

“Is the future of the Universe and in particular the course of events leading to this organization, implicitly written down in the laws of physics from the very beginning?” It appears NOT. The chemist and the biologist tell us that the “physical processes have not always been in equilibrium. We have a large number of energetically equivalent states, and it is between these states that the game of organization takes place, largely through the effect of chance”—chance, presumably guided and driven by the biologists’ principle of “need for survival.”

I am longing at this point for my biological colleagues to take up

the story and tell us of the operation of their non-equilibrium and the principle of survival mechanism. The equilibrium physicist has, however, a principle analogous to this. We call it the principle of self-consistency. Since I am more familiar with it, I shall illustrate its operation, so far as the coincidences I referred to earlier are concerned, by taking an example of something I am currently working on myself.

As an extension of the recent excitement in physics—that is of our success in unifying and establishing the identity of two of the fundamental forces of Nature, the electric and the weak nuclear—we are now considering the possibility that spacetime may have 11 dimensions. Within this context we hope to unify the electroweak force with the remaining two basic forces, gravity and the strong nuclear. Of the 11-dimensions which we have postulated, four are the familiar dimensions of space and time. The other seven dimensions are supposed to correspond to a hidden internal manifold—hidden because these seven dimensions are assumed to have curled in upon themselves to fantastically tiny dimensions of the order of 10^{-33} cms. We live on the surface of a cylinder in the 11-dimensional space: our major source of sensory apprehension of these extra dimensions being the existence of familiar charges—electric, and nuclear—which in their turn produce the familiar electric and the nuclear forces.

Exciting idea, which may or may not work quantitatively. But one question already arises; why the difference between the four familiar space-time dimensions and the seven internal ones? And why eleven dimensions in the first place, and not a wholesome number like thirteen or nineteen? Were these 11 dimensions on par at the beginning of time? Why have the seven curled in upon themselves, while the other four have not? At present, we make this plausible by postulating a self-consistency principle; we invent a field of force designed to guarantee this configuration as the only stable self-consistent dynamical system which can exist. But there will be a price to pay. There will be a subtle physical consequences of this hypothesis, for example, in the form of remnants, like the three degree radiation which we believe was a remnant of the recombination era following on the Big Bang. We shall search for these remnants. If we do not find them, we shall abandon the idea.

Creation from nothing, an anthropic Universe, extra dimensions—strange topics for late twentieth century physics—which appear no different from metaphysical preoccupations of earlier times. But so far as Science is concerned, mark the provisional nature of the

conceptual edifice, the insistence on empirical verification at each stage and the concept of driving self-consistency.

For the agnostic, self consistency (if successful) may connote irrelevance of a deity. For the believer, it provides no more than an unravelling of a small part of the Lord's design—its profundity, in the areas it illuminates, only enhances his reverence for the beauty of the design itself.

I can offer no new resolution, except to make two remarks. First, I find the creationist creed insulting that while we are willing to ascribe subtlety to ourselves in devising these self-consistency modalities, the only subtlety we are willing to ascribe to the Lord is that of the potter's art—kneading clay and fashioning it into man. I do not see why once having created certain attributes within matter, and the laws which govern the operation of the fundamental forces, the path we follow in physics is not creationism in the wider sense.

My second remark is personal. Personally for me, my faith was predicted by the timeless spiritual message of Islam, on matters on which physics is silent. It was given meaning to by the very first verse of the Holy Quran after the opening:

“This is the Book, wherein there is no doubt, a guidance to the God-fearing, who believe in the unseen.”.

The unseen—beyond the reach of human ken—*the unknowable*. The original Arabic words are:

CONCLUDING REMARKS

Since in my audience today, there are a number of Muslims, who can influence decisions in their own countries, let me say in all humility that to know the limitations of science, one must be part of living science; otherwise one will continue fighting yesterday's philosophical battles today. Believe me, there are high creators of Science among us—and potentially among our youth. Trust them; their Islam is as deeply founded, their appreciation of the spiritual values of the Holy Book as profound as anyone else's. Provide them with facilities to create Science in its standard norms of inquiry. We owe it to Islam. Let them know Science and its limitations from the inside. There truly is no dissonance between Islam and modern Science.

Let me conclude with two thoughts. One is regarding the urge to know. As I mentioned before the Holy Quran and the teaching of the Holy Prophet emphasize the creating and acquiring of knowledge as

bounden duties of a Muslim throughout his or her life. I spoke of Al Biruni who flourished at Ghazna in Southern Afghanistan one thousand years ago. The story is told of his death by a contemporary who says: I heard, Al Biruni was dying. I hurried to his house for a last look; One could see that he would not survive long. When they told him of my coming, he opened his eyes and said: Are you so and so? I said: Yes. He said: I am told you know the solution to a knotty problem in the laws of inheritance of Islam. And he alluded to a well-known puzzle which had baffled the Faqihs in the past. I said: Abu Raihan, at this time? And Al Biruni replied: "Don't you think it is better that I should die knowing, rather than ignorant?" With sorrow in my heart, I told him of my resolution, and then took my leave. I had not yet crossed the portals of his house when the cry arose from inside: Al Biruni is dead.

As my last thought, I would like to quote from the Holy Book which, more than anything else I know, speaks of the eternal wonder I have personally discovered in my own Science:

*"Though all the trees on earth were Pens
And the Sea was Ink
Seven seas after it to replenish,
Yet would the Words of Thy Lord never be spent,
Thy Lord is Mighty and All Wise."* *The Quran (31:27)*

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